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THE GENERAL
BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER :

PUBLISHED UNDER THE

SANCTION OF THE ANNUAL ASSOCIATION OF THE
NEW CONNECTION ;

AND THE PROFITS DEVOTED TO THE PUBLIC INSTITUTIONS
SUPPORTED BY THAT UNION.

FOR THE YEAR

1830.

“ Let all things be done unto edifying.”—PAUL.

LONDON :

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PREFACE.



ANOTHER year is rapidly drawing to a close ; and, in taking a retrospect of its history, we feel that, amongst the many mercies of a personal, domestic and social nature, for which we owe humble gratitude to the Great Disposer of all events, we ought to include the goodness of Providence in enabling us to complete another Volume of this Miscellany. During this period, we have been called to struggle with difficulties of various kinds. An almost unprecedented gloom darkened the opening of the year. Trade and manufactures were depressed below any former example ; and many who had previously been regular Subscribers to this Work, were obliged, by stern necessity, to relinquish it. This discouraging state of things has continued, with a slight change of objects ; through the whole course of the year ; and its close approaches us wrapt in the same gloom which overcast its opening scenes. But, while these and other causes have been operating, it is encouraging to be able to state, that the circulation of the Repository has improved ; and it has, in some measure, recovered the shock it received at the commencement of this Volume. It is hoped, that more auspicious days are dawning on our country ; and that the Judge of the Poor will soon fill their mouths with bread. But, under the present discouraging circumstances, every friend of the Work will feel the obligation that lies on him to use his utmost efforts to support and extend its sale. To them all, especially to our kind and active *Agents*, to whose friendly aid we owe much, we return our best thanks for their past exertions, and depend with great confidence on their tried friendship for a continued and effective patronage.

In looking over the present Volume, we perceive much imperfection both in matter and style ; but we have reason to believe, that it has been, in a good measure, useful and acceptable to those who have patronised it. For this we are thankful ; and trust that it will stimulate us to greater diligence and care in superintending future Volumes, that they may be rendered more worthy of their approbation,

Various hints have been very kindly suggested to us, proposing alterations and improvements in the several departments of the publication ; to which we shall give the most respectful consideration.—Owing to different causes, some interesting subjects have been postponed, which will be resumed and concluded in the succeeding Numbers. And, we have great pleasure in stating, that several valued and able friends to the Work have kindly volunteered their promises to assist in supplying materials for our subsequent columns. This will doubtless greatly promote both their utility and their acceptance.

The papers on *scientific* subjects having, as far as we can learn, given considerable satisfaction to our young readers, for whose information they were especially designed, will be occasionally introduced in future Numbers; and care will be used to select such as will most clearly display the Wisdom, the Goodness and the Power of the adorable Creator. Our next papers will probably endeavour to illustrate the nature, properties and benefits of Air. The Essays on *doctrinal* points have also been noticed with approbation. We are well aware of their defects; but we have conscientiously laboured to lay aside all prejudices in favour of human systems; and honestly endeavoured to follow the plain dictates of scripture, with modest firmness; to establish what appears to us to be truth, rather than to combat error.

We owe apologies to several respectable Authors for having delayed so long our notice of their valuable Works. The narrow limits to which that department of our periodical has hitherto been confined, must plead our excuse for past omissions; and arrangements are in contemplation, which will, it is hoped, render our *Reviews* more instructive and satisfactory.

We flatter ourselves, that our readers will have remarked that this Volume contains more information respecting the *Occurrences* in the churches, than several of its predecessors. We return our sincere thanks to our friendly correspondents, in the several districts, who have so kindly communicated it; and earnestly entreat them to persevere in lending so essential a service to the Editors. It has always been our most anxious wish, that this publication should be a *Complete Record of all the events* that take place in the New Connection; and the more fully it answers this description, the greater will be its usefulness and acceptance. Measures are adopting to render the transmission of intelligence more easy and more regular.

It would be ungrateful to close this Address without returning our sincere thanks to those valued Friends who have favoured us with the important assistance of their pens in the present Volume. On their continued and increased support we depend, in a great measure, for our future usefulness and success. We most respectfully solicit their aid; and assure them that their communications will be received with gratitude and respect.

With these simple observations, we once again commit this Publication to the kind patronage of our Churches; and the blessing of Him who alone is able to establish the work of our hands.

THE EDITORS.

Dec. 1st. 1830.

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THE
GENERAL BAPTIST REPOSITORY,

AND

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VOL. IX.

NEW YEAR'S ANTICIPATION.

—
“ Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet ; and let all thy ways be established.”—Prov. iv. 25, 26.
—

SUCH is the uncertainty of human affairs, and so great is the ignorance and shortsightedness of mortals, that we are daily exposed to events which we cannot foresee, as to the period of their occurrence ; and which, if we could foresee, we are unable to controul. These events may have important effects on our present and future welfare, and involve consequences of the most serious character. Placed in such circumstances, it becomes our imperious duty, as rational and immortal creatures, to contemplate the prospect before us ; and to prepare for those scenes through which we may soon be called to pass. Nothing can be more inconsistent with the dictates of true wisdom, than for a being who is thus exposed, to proceed thoughtlessly on in his career ; and, busily occupied with the concerns of the present day, seldom reflect on the momentous changes that may occur on the next. Surely we ought to anticipate these changes

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and endeavour, by divine assistance, to prepare to meet them. This anticipation may be of the utmost advantage to us, should we be placed in the circumstances contemplated ; and, should they not speedily occur, yet it would have a happy tendency, under the influence of grace, to render our lives more tranquil and useful, and our characters more consistent and respectable. “ The prudent man foreseeth the evil, and hideth himself ; but the simple pass on, and are punished.” At the commencement, therefore, of a New Year, to which, by the good hand of our God upon us, we have again been brought, it may be neither uninstrucive nor unprofitable to cast a glance towards its close ; and to contemplate a few of the events which may mark its course.

It is highly probable that, before the termination of the present year, if we be spared to see it, we shall have to struggle with disappointments and checks, of greater or less moment, in our temporal concerns. It is seldom, indeed, that the most prudent and prosperous man passes through so large a portion of time without some occurrence that deceives his expectation, and involves him in unpleasantness. Sometimes

A

we observe the wisest plans are frustrated, and the most careful proceedings issue in distress: for "the race is not always to the swift, nor the battle to the strong." But, in too many instances, these painful results may be traced to our own ignorance, precipitation, or inattention, if not to some more criminal cause; and might have been prevented by a proper foresight and timely precaution. Our liability, therefore, to such trials, should teach us to moderate our expectations, and proceed in our transactions with caution and due consideration; and should excite us to avoid every thing that leads to these consequences. We should "walk circumspectly, not as fools, but as wise." Thus we should be prepared to support reverses with courage, patience and resignation. Feeling, in many cases, that we have brought them on ourselves, and have no right to murmur against providence, we should labour to correct what is wrong in our conduct, and to derive useful instruction from past defects for our future guidance. And, when we cannot trace them to any personal cause, we should receive them as the kind chastisements of our heavenly Father, who does not afflict willingly, nor grieve the children of men; but designs them to promote our best interests.

We may also, before the next New Year, through the malice of our enemies, or the mistakes of our friends, be exposed to the attacks of malice and calumny. Some circumstance in which we may have been engaged, may have been misunderstood or misrepresented; and the finger of scorn, or tongue of slander, may, for a time, mark our characters as the theme of reproach. But, if this may occur to us, as it

has occurred to some of the most excellent of the earth, how proper is it that we should not only shun every word and action that is really censurable, but also carefully avoid every appearance of evil. Let us ponder well the path of our feet, and let our eyes look straight before us. Let us avoid every thing, the propriety of which is doubtful; and renounce, with indignation, whatever requires disguise. Then we may boldly challenge the severest scrutiny; and hope that the Lord will bring forth, in due time, our righteousness as the light, and our judgment as the noon-day. We shall lift up our faces without spot; and our age shall be as the morning.

But we may, and if we acknowledge the Lord in all our ways, we doubtless shall, be directed in all our paths by him; and our endeavours will be crowned with such a degree of success as he sees will be for our real good. "They that seek the Lord shall not want any good thing." When we are blest with prosperity, and our designs are brought to a favourable conclusion, we shall, by watching the steps that have led to these happy results, be compelled to confess, that our success is the fruit of the blessing of God, rather than of our own abilities or exertions. We should then be grateful for the mercies we receive; and very anxious to use our prosperity to the glory of that God who has bestowed it. By these means, our sorrows will be alleviated, and our joys be heightened; and we shall willingly devote ourselves, and all we have, to the bountiful Donor of all our blessings.

Again. During the course of the present year, death may rob us of one or more of our nearest relatives

and most valued friends. This painful event is daily occurring to our neighbours and acquaintances; and why should we expect to escape similar deprivations? Let us, then, often reflect, that those whom we most highly esteem and most ardently love, may be removed from our embrace before this year has fled, and consigned to the silent grave. Let us look around us at those with whom we are united by affection, by nature or by grace; and think that there is not one in the whole interesting circle, who may not, this hour, be called to quit the present state, and enter into the unseen world. Surely, if we occasionally indulged in meditations of this nature, we should be anxious, at all times and in all circumstances, to conduct ourselves towards all with whom we are connected, in such a manner as will afford us satisfaction in the review, when such a separation actually takes place. "I will endeavour," said a pious minister, lately entered into the rest that remaineth for the people of God, "I will endeavour so to act towards my wife and children and all other relatives, while they live, that I need not go distracted when they die." And, if we frequently anticipate the hour of the dissolution of our friends, we shall feel the necessity and propriety of labouring, by a just, prudent and affectionate treatment, while we enjoy their society, to preserve ourselves from that keen repentance and bitter self-reproach which those who have behaved towards such dear connections with injustice and harshness must experience, unless they are sunk below all human feeling, when they witness their death.

But there is another very important advantage which will na-

turally arise from a frequent recollection of the certainty that our dearest relatives are constantly exposed to the darts of the king of terrors. If we sincerely believe the solemn declarations of Revelation respecting a day of final judgment, the eternal bliss of believers, and the everlasting misery of those who neglect the offers of the gospel, we must be deeply impressed by a conviction of the unspeakable importance of those, in whom we delight, being prepared for that momentous change. We shall be roused to the most pious and affectionate efforts to awaken in them a proper sense of the dreadful situation in which those are placed who are unprepared. We shall instruct, and intreat them, with anxious importunity—warn them of their danger with the utmost fidelity—and point them, with trembling assiduity and perseverance, as the only way by which they can escape, to the Lamb of God, which taketh away the sins of the world. Then will our tenderest passions be roused; and we shall wrestle earnestly with the God of Jacob for their salvation. How weak! how lifeless! will be the exertions of one, who sees his connections in health and spirits, and seldom reflects that their life is uncertain, and may be closed any moment without the least warning; when compared with those of that man to whose mind this awful truth is habitually present.

Once more. Before the close of this year, we may be laid aside from the active duties of our stations, and confined to beds of sickness and pain. Instead of that flow of spirits and vigour of health which enable us to enjoy pleasure and endure fatigue, we may be called to pass mouths of vanity, and wea-

risome nights may be appointed to us. Instead of the busy and cheerful scenes of the day, and the tranquil and refreshing repose of the night, we may be driven, through the bitterness of our feelings, to cry in the morning, "Would to God it were even!" and, in the even, "Would to God it were morning!"—Since, then, this painful change may occur, let us endeavour to employ our present ease and strength in preparing for it. As we know not how long we may be favoured with them, let us diligently improve them to laudable purposes; that, when we are deprived of them, our seasons of languor and pain may not be rendered more gloomy by a recollection of former opportunities being neglected, and past mercies abused. When disease of body incapacitates us from exerting our powers to redeem lost time, the consciousness of having mispent it is peculiarly afflictive. "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?"

Especially, let us labour to improve the means of grace and the privileges of religion, while we are in a capacity to use and enjoy them. In the days of health, let us diligently attend to the assemblies of the saints, the ministry of the word, and the ordinances of the gospel; and conscientiously seek that instruction and edification from them, which they are designed and well adapted to impart. Let us also anxiously avail ourselves of the more personal and private methods which are fitted, under the sacred influence of the Holy Spirit, to promote our growth in grace, and in the knowledge of our Lord Jesus Christ. Let us read the scriptures daily; and daily exercise ourselves in meditation, self-examination and prayer. Thus

shall we be spared the distressing complaint, when these blessed opportunities are taken from us, which the recollection of mercies unimproved extorted from the ancient saviours. "The harvest is past, the summer is ended, and we are not saved." On the contrary, we shall obtain a rich supply of knowledge and grace, which will nourish and support our feeble souls, when indisposition and weakness shall confine us from the public worship of our God, and unfit us for the proper enjoyment of domestic and closet religion.

Lastly. It is possible, that before this year, upon which we have just entered, shall complete its course, we may be summoned, by death, to stand before the judgment-seat of Christ, and to answer for the things done in the body. This will certainly be the case with thousands of our fellow-creatures, who are at present as active and healthy as ourselves. And are we more secure from the attacks of disease, or better armed against the fatal stroke than others? Surely not. We may be the first victims of its power. The final summons may be issued at a moment the most unexpected; and executed with so much promptness, as to cut off all opportunity for preparation. How necessary, then! how awfully necessary! that we should be constantly ready to obey it. If the stern messenger finds us without an interest in the Saviour of sinners, it will be forever impossible for us to enter into the kingdom of God; we must "depart into everlasting fire, prepared for the devil and his angels." The certainty, that death will, at some period or other, remove us from this state of probation beyond the reach of mercy; and the uncertainty when that period will arrive, ren-

der it our indispensable duty to examine whether we are prepared for its approach. If we are in this happy condition, we may cheerfully resign ourselves into the hands of infinite wisdom and goodness, to dispose of us and our lives as he sees most for his glory, and our present and eternal good; and trust him either to preserve us through the present year, or to release us from our sorrows and our sins, and take us to himself. But if, on a conscientious scrutiny, we discover that our state is doubtful, O let us not give sleep to our eyes, nor slumber to our eyelids, till we have scripture evidence, that whenever we are absent from the body, we shall be present with the Lord.

REFLECTOR.

A GENERAL
UNION OF THE BAPTISTS ;

RECOMMENDED BY

MR. THOMAS GRANTHAM,

*Messenger of the Baptized Churches in
Lincolnshire.*

GENTLEMEN,

I HAVE been recently asked, by several of our Independent brethren, why the *Orthodox General Baptists*, as a late Editor was accustomed to designate us, and the *Moderate Calvinistic Baptists*; do not unite as one denomination, since their creeds appear to be rapidly approximating. "Would it not," it has been added, "tend to their mutual advantage?" This is a question to which I am not forward to reply; as I am not very certain that I could give the proper answer. I was however pleased, a few days ago, in turning over *Thomas Grantham's Christianismus Primitivus*, published in 1678, to find the opinion of that worthy General Baptist, on this subject, recorded at some length. In his chapter on "Christian Moderation," after treating on its nature and exercise towards all mankind and towards the Pædobaptists, that

great man, for such he certainly was, proceeds to consider "the necessity of moderation among all the churches which confess one baptism of repentance for the remission of sins." Under this head, he attempts to prove, "that nothing is maintained, as a necessary point of faith or practice, in any of the baptized churches in England, which may justify any person to deny them to be true churches of Christ; and as such, to have a lawful right to the general communion of all those churches, in the assemblies of their messengers and pastors, to deliberate and determine those things which are of general concernment to the cause of Christ." This proposition he proves, by asserting, that there is not a more important point of difference amongst these churches than that which regards the extent of the ransom paid for mankind, and the consequences which naturally flow from it. This difference, he endeavours to shew, will not justify a division, because the doctrines on which they agree are more numerous and more important than those on which they differ.¹ Having established this assertion by an enumeration of particulars, he infers, that as the difference on this momentous point will not warrant a division, no other difference can render it lawful; and concludes the subject with "an Exhortation, with five Motives, to all the baptized churches in England, to demonstrate that christian unity which their holy profession doth na-

¹ The doctrinal sentiments of the Moderate Calvinists of the seventeenth century, may be ascertained from the following points, on which, according to Mr. Grantham, they agreed with the General Baptists. 1. That Christ is the Saviour of all men, especially of those that believe. 2. That the gospel ought to be preached to all men, for the obedience of faith; and that all men ought to repent, and turn to God by faith; and that unbelief is the condemning sin. 3. That God did not give Christ to die for men, or for the elect themselves, because he foresaw that they would believe; but that, of his mere grace and favour, he provided a Saviour, and in him elected, from the foundation of the world, all that are saved. 4. That Christ's death is sufficient for the salvation of all men; and that the cause of man's damnation is of himself. 5. That when God shall judge the secrets of all men, according to the gospel, he will render to every man according as his deeds shall be. "Now, these things being so," adds Mr. G. "what remains worth a controversy, much less a division, among these churches?"

turally engage them unto." Perhaps, as the subject is in itself interesting, and may become a topic of discussion, it may both entertain and instruct some of your readers, to learn the sentiments of their ancestors, more than one hundred and fifty years ago, respecting it. I copy, therefore, the last section for your inspection; and, if you think proper to give it a place in your next volume, it will oblige, yours respectfully,

A SELECTOR.

— — —
 " *Beloved Brethren,*

IT has pleased God to bless you, the baptized churches, with such a restoration of christianity to its primitive purity, in respect to its principles and the government of the churches, as few ages since the apostles' time have attained unto. The first hath so full evidence in the sacred scriptures, and particularly in Heb. vi. 1, 2, that a learned opponent confesses, that 'if men must take their religion out of the scriptures, then both papists and protestants must cross the cudgels to the anabaptists:' that is, they must strive no farther against us. And for your church government, it is not only free from a partial and mercenary spirit, but is generally exercised with so much care and exactness, that no vicious person, if known to be such, can stand in your communions, without such reformation as the word of God calls for. Wherefore, I do earnestly exhort, entreat and beseech you all, to consider one another as brethren, and not as adversaries; and, as brethren, put on charity towards each other. And by how much any of you are in the truth more perfectly than some of your brethren, in any particular point, by so much the more, see that you shew forth your works, on that account, with meekness of wisdom; and abound in that gift of the Spirit

which hopeth and believeth the best concerning other christians, and hath the strictest eye upon its own miscarriages."

"This you ought always to consider, that as your brethren are mistaken in some things, so you either are, or seem to them to be, mistaken also: and you ought to believe, that in many things you err through human frailty, though you see it not; so should you be as mindful to shew pity one to another, when you see, or suppose your brethren to err from the truth."

"1. Now the first motive that calls upon us all to seek and preserve brotherly unity, is this; God is not the author of division in the churches of the saints: and shall we abet a contrivance of Satan? God forbid. Divide and destroy is his maxim. It is he that accuses you one to another; and puts strange inferences upon your differing apprehensions, to make you stand aloof from each other. But charity thinketh no evil: and though it is true that error, on whose part soever it is, hath ill consequences; yet we may be confident, that such consequences are hated by the erring brother as much as they are by any other christian."

"2. How solemnly did our Saviour pray that 'his people might be one, even as He and his Father are one.' Nay, do not we also daily pray for the unity of all saints; and bewail, before the Lord, the discords that are among them? And shall we stand in opposition both to Christ and ourselves, by upholding divisions in his churches? What a strange self-contradiction is this! And how shall we expect to be heard in this thing, unless it be just upon our own terms? All must submit to us; while we ourselves will hardly

yield in any point ; though it is both scriptural and natural, that the strong should bear the infirmities of the weak, and not please themselves."

" 3. The conversion of those that are out of the church, is generally obstructed by church divisions. Could we prize the salvation of men at the due value, we should not hazard so great a matter upon matters of doubtful consideration. And I am sure that no man can be certain, that it is safe for the baptized churches aforesaid, to deny that communion or christian correspondence, which all churches ought to hold for the common interest of truth, at least in their general assemblies. This Convention would, I conceive, be a leading way for more freedom with each other in other things pertaining to the communion of the saints. Let me therefore advise all christian assemblies in this nation, who are baptized into one church, according to Matt. xxviii. 19, and walk soberly in point of life, to make one Consistory or General Assembly, by one or more from every church; the object of which should be—

1. To obtain a true understanding of the state of the baptized churches in general.
2. To inquire what are the most important matters in difference among them; and then,
3. To consult brotherly how to compose or to accommodate them."

" This way went the primitive christians to heal their divisions; and God blessed their endeavours, to the establishment and increase of the churches. (Acts xv. xvi.) This is written doubtless for our direction; and, verily, if this kind of liberty and society be not admitted, there are no means remaining in the churches, to compose their discords. For, though neighbouring

congregations may do much this way, in respect of themselves, yet this answers not the design of our blessed Saviour. His prayer was, that all his people might be united, who should believe on his name, by means of the doctrine of his holy apostles. Could the churches of this island once arrive, through God's blessing, at such a General Assembly, to be held either yearly, or once in two or three years, how would this fit them for communicating their affairs with the baptized churches in other nations! Whereas, whilst we live, as it were, unknown to one another in our own country, it is unlikely that we should have acquaintance with the churches in nations remote from us."

" 4. The fourth motive to unite, is the bad precedent which we shall transmit to the next age, if we leave our controversies to them undecided. Yea, the churches which now differ but a little, and do, notwithstanding these differing apprehensions, acknowledge each other as brethren and churches of Christ; yet, if the small core remain untaken away, may in time wholly estrange themselves one from another. Let, then, some pillar or monument of our love and unity in general, be erected in this generation, which may give evidence to posterity that we are one people. And what can be so likely to serve them in this respect, as some wholesome agreements for truth's advantage in general, made by the leading men of all these churches, in one Consistory or General Assembly?"

" 5. We cannot rationally imagine, that God is pleased with the divisions which are in his churches, but rather dishonoured by them. Let us then labour for the removal

of that which so much intrencheth on his honour, by whose sacred name we are all called, and for whose truth we have all suffered. Again; we have all one adversary, even satan, who labours sundry ways to destroy us, and that blessed work of restoring the neglected paths of christianity to their pristine piety; which God hath, in some measure, intrusted in our hands, though we are but a poor and despised people. Yet our low estate shall not make the less, but rather much more, to the glory of God, who useth to choose the poor of this world, rich in faith, and heirs of the kingdom. Only let it be our care, to walk so before God, and before one another, as that we may lift up his name and truth before men. Then will he, in his wisdom and faithfulness, bless us, and cause his face to shine upon us; that his way may still be known upon earth, and his saving health among all nations. At present they are in very great darkness, by reason of the clouds of men's devices; which the appearing of primitive christianity, in the doctrine of Christ, held forth by the faithful ministers of his true churches will, at length, cause to vanish away."

Christianismus Primitivus,
Book iii. Chap. 6.

THE
DISTRESSES OF OUR COUNTRY,

A
Proper Subject for Special Prayer.

"In every thing, by prayer and supplication, let your requests be made known unto God."—*Phil. iv. 6.*

It is generally acknowledged, that the distress which now pre-

vails in our country, is truly appalling, and every way calculated to excite, in the minds of the thoughtful, feelings of peculiar concern. Various have been the causes to which the present almost unparalleled depression has been attributed; but may it not be affirmed, that the *wickedness* of our land has been one very material cause of its distress? The writer of these lines presumes it may; for it is asserted in the records of truth, "Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Isa. xxvi. 21. And again, the Lord of Hosts declares, "I will punish the world for their evil, and the wicked for their iniquity." Isa. xiii. 11. The plans recommended to alleviate the miseries of humanity, have also been various; but may we not suppose, that special prayer to Almighty God, would be an important means for removing the calamities under which we are now suffering? The following considerations may, perhaps, be adduced to prove that it would.

1. God has made it our duty to call upon him, especially in the time of trouble. "Pray without ceasing," says the apostle when writing to the Thessalonians; and our Lord has told us, that "Men ought always to pray, and not to faint." Are we then affected by witnessing the wants of the poor, and by listening to the cries of the destitute? Does the dark cloud which hangs over us, excite alarm? Are we anxious that our drooping trade and commerce may revive? and that the labourer and mechanic may have employment, and receive a proper remuneration for their labours? Are we sighing for the return of prosperity? Let us then make it a matter of fervent prayer,

remembering what God himself has said, "I will for this be inquired of by the house of Israel, to do it for them." Ezek. xxxvi. 37. Sam. xxii. 6, 7.

2. Prayer has been resorted to, in trouble, by the pious of every age. When Abimelech and his family were involved in affliction, Abraham was directed to intercede with God in their behalf. The prayers of the pious saint were heard in heaven, and the object prayed for fully realized: Abimelech and all his family receiving entire deliverance from all the troubles in which they had been involved. Gen. xx. 17, 18. When the inhabitants of Sodom were, for their impiety, threatened with destruction, Abraham prayed to the Lord for them; and such was the effect of his supplications, that if *ten* righteous men had been found in this populous city, it would have been preserved. In all the distresses which the Israelites brought upon themselves, by their obstinacy and rebellion, Moses supplicated the Majesty of Heaven. These supplications were the means, not only of delivering them from their troubles, and restoring them to the divine favour; but also of preserving them from total extinction. While Peter was kept in prison, for his love to his Master, and his zeal for the truth, "prayer was made without ceasing, of the church unto God, for him." Acts xii. 5. When Paul and Silas were persecuted for the same cause; and, being thrust into an inner prison, had their feet made fast in the stocks, "at midnight, they prayed and sang praises unto God." Acts xvi. 25. Here, then, we have scripture precedent, as well as scripture precept, for what we are now recommending. Can we do better than imitate the ex-

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ample of these illustrious worthies, who were an ornament to the church, and a blessing to the world? Let us then be followers of them who, through faith and patience, inherit the promises.

3. Let our ministers remember the distresses of the poor, and the state of our country, in their private and public devotions. Let them thus make it apparent, that they have a heart to feel for the distresses of their fellow-creatures; and that they are deeply interested in the sufferings of their countrymen. It was once remarked, during a late severe drought, that if preachers were farmers, they would pray for rain more frequently than they did. There was, probably, some propriety in this remark; and if the ministers of the gospel never, or but seldom, refer to the troubles which are so alarmingly prevalent; their people, especially the poor, *may* charge them with a want of thought, or a want of feeling.

4. Let our respective churches, if they have not already done it, appoint a time of special prayer for this important purpose. This might be done with great propriety; and would probably lead to very important results. This practice is distinctly recognized in the word of God. At the dedication of that temple which was the wonder of the world, Solomon prayed thus: "If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, or locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore, or whatsoever sickness there be; then, what prayer, or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth

B

his hands in this house: then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according to his ways." 2 Chron. vi. 28, 29, 30. Here it is evidently supposed, that in trouble, the Jews would repair to the temple for humiliation and prayer. When the Ninevites were alarmed by the predictions of Jonah, relative to the destruction of their celebrated city, they appointed a day of fasting and humiliation, and cried mightily to God for deliverance. Their conduct was approved of by the Almighty; he "saw their works, that they turned from their evil way; and God repented of the evil that he said he would do unto them, and he did it not." Jonah iii. 5-10.

5. In the circumstance just referred to, we see the encouragement which we have to engage in this duty. If this were the only instance on record, of the success of prayer, it would be sufficient to encourage our attention to this important duty. It would be easy, however, to multiply instances of a similar character; for the word of God abounds with them. Look at the miraculous deliverances of Paul and Silas, and of Peter; when their adversaries employed every precaution to keep them safely. Look at the effect of prayer, as evinced in the case of Elias, who, we are told, was a man of like passions with ourselves. James v. 17. "The effectual fervent prayer of a righteous man availeth much." "If two of you shall agree on earth, as touching any thing they shall ask, it shall be done for them of my Father, which is in heaven." Matt. xviii. 19. Now, if the prayer of one righteous man was availing, and if the prayers of two are accepted of the Lord; is it not ration-

al to suppose, that the fervent prayers of hundreds, or of thousands, would avail more? Let our friends make the trial, and I feel persuaded they will not regret it; for "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Isa. lix. 1.

The following circumstance is probably known to most of your readers; but, as it seems directly in point, there may be no impropriety in its being mentioned here. In the year 1746, a French armament, of forty ships of war, under the duke D'Anville, was fitted out for the destruction of the colony of New England. The force appeared sufficient to render the meditated destruction inevitable. This fleet sailed from Chebucto, in Nova Scotia, for this purpose. In these alarming circumstances, the descendants of the pious puritans sought help of God; and, on the following night, a general fast was held throughout New England. The result was, that this formidable fleet was entirely destroyed by a terrible tempest; and the pious inhabitants of New England remained unmolested. "Verily, there is a God that heareth prayer!"

"Prayer," says an eminent divine, "hath subdued the strength of fire, it hath bridled the rage of lions, hushed anarchy to rest, extinguished wars, appeased the elements, expelled demons, burst the chains of death, expanded the gates of heaven, assuaged diseases, repelled fraud, rescued cities from destruction; it hath stayed the sun in its course, and arrested the progress of the thunderbolt: in a word, it hath subdued whatever is an enemy to man. Assuredly, there is nothing more potent than prayer; yea, there is nothing comparable to it. A

monarch, vested in gorgeous habiliments, is far less illustrious than a kneeling suppliant, ennobled and adorned by communion with his God. Consider how august a privilege it is, when angels are present, and archangels throng around; when cherubim and seraphim encircle, with their blaze, the throne, that a mortal may approach, with unrestrained confidence, and converse with heaven's dread Sovereign. O, blessed prayer! thou art the unwearied conquerer of human woe, the firm foundation of human happiness, and the source of ever-during joy."

That the most High may have mercy on our guilty land, and speedily disperse the cloud which seems to hang over us; that commerce may revive, and prosperity return, is the ardent prayer of

W. B. L.

AFFECTING INSTANCE OF CRUELTY AND BIGOTRY.

IN the troubles excited by the catholics in 1790, at the commencement of the French revolution, a protestant family, of the name of Maigre, respectable inhabitants of Nismes, in the southern part of that country, became the subject of cruel persecution. Monsieur Maigre, a respectable old gentleman, eighty years of age, fled from his house, in a carriage, with his son, his son's wife, two children, and two female servants. They were arrested on the road by a patrol, to whom M. Maigre showed a regular passport. Two postillions, returning from Beaucaire, cried to the patrol, "Why do you suffer these people to pass? They are protestants;" and to M. Maigre,

"If you have not confessed, you had better do it, for your end is come." The carriage was surrounded by peasants from the villages; "We must kill them," they exclaimed, "they are protestants." At this moment M. Maigre discovered in the crowd an old servant; "André," said he, "do you not know me? are you not interested for me?"—"Ah, that was formerly," said the ingrate; "it is very different now;" and immediately aimed a terrible blow at his old master. A postillion leaped from his horse, and threw a rope round the neck of the youngest daughter, intending to strangle her; but one of the servants flew to her rescue, and drew on herself the fury of the monster; who, throwing the instrument of his cruelty round her, endeavoured to hang her to a tree: fortunately, the cord was too short. The infuriated mob then determined to convey their prisoners to Remoulins. They arrived at the village of La Foux, overwhelmed with menaces and imprecations; and, seeing a capuchin, they solicited his protection. He acknowledged that he knew them, but refused to intercede for them, and shut himself up in the first house. They were forced into the bark in which they were to cross to Remoulins, while the people on the shore cried, "Throw them into the water! drown them!" An eye-witness of this melancholy scene says, the family embraced each other, exclaiming in agony, we are all lost. A man seized the aged father, and threw him into the stream; he tried to swim to the bank, but was struck by a stone, and his strength failing, he was drowned. His son, more vigorous, made more resistance; with one hand he seized a peasant—with the other he grasped

the mast. To secure him, they promised him his life; but at the moment he quitted his hold, they threw him overboard. He swam to the shore; where a gentleman ran to his assistance, and tried to staunch the blood which was flowing fast from his wounds. A man approached, and pointed a fusil. "Spare this good man," said his protector, "he is not guilty of any crime; in saving his life, you will render an important service to your country."—"Yes," said M. Maigre, "we have injured no one: it is true we differ in religious opinions; but should this lead you to take my life? Ask this gentleman, he knows me well." M. Sére then assured the murderers that the family was generally respected. "You are yourself one of the same kind," said a peasant. "No, I am a Roman catholic; and to prove my assertion, here is my prayer book, and a cross which belongs to my daughter."—"You shall, however, both march to prison," said the peasants.—"Alas!" cried M. Maigre, seizing the hand of his friend, to what danger has your generosity exposed you." On the road, a man aimed twice at M. Maigre with a musket, saying, "stand away; let me kill him;" while M. Sére threw himself on the musket, knelt at their feet, and kissed the hands of the murderer, earnestly imploring the life of the unfortunate. "Retire," said the savage, "unless you wish to share the same fate." A woman, alarmed at the danger to which the intrepid courage of Sére had exposed himself, drew him away. M. Maigre was assassinated, and thrown into a stream which flowed by the village. A reaper drew his body from the water with his scythe, took his money, his snuff-box, and his watch, and cast

the corpse again into the river. The wife and daughters had taken refuge in an tavern; the assassins pursued them with the intention to immolate the whole family, and had not the landlord assured them that the ladies had escaped into the country, and the Maréchaussée almost immediately appeared, they would inevitably have been sacrificed by the murderers of their husband and father.

A CONCISE VIEW
OF THE
GOSPEL.

LETTER VI.—OBJECTIONS AGAINST THE
UNIVERSAL EXTENT OF THE GOSPEL
PROVISION, ANSWERED.

Gentlemen,

HAVING already examined the extent of the atonement made by the death of Christ; and endeavoured to shew that it was designed for all men, and is sincerely offered to their acceptance in the gospel; I shall now, in conformity with my former intimations, proceed to glance very rapidly at a few of the objections against this doctrine, which are most usually urged by its opponents. Some of them are drawn from the nature of things, and others are founded on certain passages in the scriptures; but, it will be the less necessary for me to enlarge on these points, as most of them have been recently discussed in your Miscellany.

A number of objections are derived, by many who undertake to oppose the system which I advocate, from the assumption, that it is derogatory to the honour of our blessed Lord and Saviour. They say, that if an atonement be made for all mankind, and freely offered to all, and its acceptance or refusal depends on the volition of men, it may happen, that none will accept of it; and thus the object of all the Redeemer's sufferings will be defeated, his mission to our sinful world rendered unsuccessful, and his pains and death would be in vain, and unproductive of any benefit to those for whose advantage they were undertaken.

And, as all agree that a great number of the sons of men will be finally lost, if Christ died for all, then, in these instances at least, he died in vain. And further, that, as the Redeemer was perfectly acquainted with all things from the beginning, and foresaw the various individuals who would not accept his mercy; if he made an atonement for all, he laid down his life for those whom he knew would reject the offered grace. This they conclude to be unjust; and grossly reflecting on the wisdom and power of the Saviour.

But these objections, and many others of a similar nature, are founded on an imperfect idea of the object of the Saviour's coming into our fallen world. It assumes the fact, that the grand design was to accomplish the salvation of certain individuals; and that the intensity of his sufferings was in proportion to the number of souls included in his mission: so that, if an atonement was made for all mankind, the sufferings of him who made it must be ten times greater than if he designed to save only one-tenth part of the human race. But this is a low and very inadequate conception of the grand subject. The guilt of one creature, who had rebelled against an infinitely great and glorious Creator, required an atonement of infinite value; and the atonement, made by the adorable Saviour, was of such transcendent worth, as to be fully sufficient to atone for the accumulated guilt of the whole world. His offering was precious enough to ransom all; and nothing of inferior price could have been efficacious for the redemption of one sinful soul. If, therefore, only one human being had been rescued from eternal ruin by the death of Christ, though all were included in the price paid, there was no waste of sufferings; as that one could not have been saved at a less expense.

But the scriptures nowhere assert, that the design of the Saviour's death was the certain salvation of those for whom he died. It is represented as part of a glorious scheme, by which provision was made for the recovery and bliss of all those who accept the offered terms. Or, in the words of a sensible writer, the death of Christ appears to be "a grand operation of the divine government - a satisfaction to law and justice as such; laying the foundation for the abolition of sinners on repentance, and thus for an unlimited probationary system." By the atonement made on the cross, a way was opened by which repenting and believing sinners might be delivered from the penal consequences of their transgressions of the law of their Creator, in perfect

consistency with the inflexible justice and perfect holiness of the divine Legislator: by which "God might be just, and yet the Justifier of him that believeth in Jesus."

Nor were the effects of this grand scheme so uncertain as some choose to represent it. A merely human statesman, who is endowed with sagacity, and has studied the characters and dispositions of those for whom he is called to legislate, can foresee, with a degree of certainty, what reception his laws are likely to meet with among his subjects: and a God of infinite wisdom, who is intimately acquainted with the most secret movements of the human heart, cannot be ignorant of the operation of his own plans. He that knows all things, knew, from eternity, the success that would attend the glorious plan of redemption. Though, considering the uncertainty of the volitions of mortals, it might be supposed possible, that none would believe and be saved; yet the omniscient Jehovah knew, that myriads of apostate men would accept the offered terms, and be brought safely to everlasting bliss. This foreknowledge had no influence in producing the effects which resulted from the free agency of the creature; but it completely removed all uncertainty from the result.

The Saviour, therefore, did not die in vain: he fully accomplished the object of his merciful undertaking; and laid a foundation on which the Moral Governor of the universe might, without any injury to his essential attributes, receive the repenting and believing sinner into favour. Nor did he perform this grand work, uncertain of the success of his efforts; as he perfectly foresaw the results from the beginning. And, if any of those for whom he suffered receive no benefit from his death, it is not because the ransom was not paid for them, but because they refuse to comply with the terms on which it is offered to their acceptance.

Again. The opponents of the universal extent of the atonement made by the Redeemer, represent it as unworthy of the perfections of the Deity. It represents, they say, a God of infinite power as baffled in his projects, and unable to carry his own designs into execution. He wills that all men should be saved, and has projected and executed a mighty and astonishing plan to accomplish that object. But, in fact, all men will not be saved; and therefore he is not able to effect his own purpose. Now, this inability, it has been said, must arise either from want of wisdom in laying the plan, or want of power in its execution: neither of which can, for a mo-

ment, be supposed in regard to the Almighty. On this objection, I beg leave to make a few observations.

When we speak of the attributes of God, we ought always to exercise great modesty and humility: the theme is too sublime for the human intellect fully to comprehend. We may, however venture to affirm, that, though He is uncontrouled and uncontroulable by any power without himself, yet he cannot act contrary to those qualities which are essential to his nature. As he is a God of inflexible justice; all his actions must be just. As he is a God of perfect love; all his dealings with his creatures must be supremely benevolent. Being possessed of infinite knowledge, all his conceptions must be free from error, and all his operations wise. To suppose him to act unjustly, cruelly, or unwisely, would be to deny him to possess those qualities which are essential to his Deity. It is, therefore, no reflection on the wisdom or the power of God, to assert that he cannot perform impossibilities, or act in contradiction to his own perfections; since it is, in fact, only to affirm that he cannot cease to be God.

Now, when the Almighty saw fit to call intelligent creatures into existence, and constitute them the subjects of his moral government; it was necessary that they should be free agents, and have the power to choose and refuse, to obey or disobey his commands. Had they been compelled to act in a certain manner, by some superior force, they would have ceased to be proper objects of moral discipline. No responsibility can attach to actions which are not under the controul of the actors: they can merit neither reward nor punishment. God has authority, as the Creator, to give laws to his creatures; and to determine what shall be the result of obedience or disobedience. But the subjects must choose for themselves, whether they will observe his laws or not; and have power to act according to their own choice. The moment that compulsion interposes and obliges them to act in any prescribed manner, from that moment they cease to be free agents and responsible subjects of moral sway. Were the Almighty, then, to compel men to repent and believe the gospel, by an irresistible influence under which they were wholly passive; their repentance and faith, not being the result of their own wills, could not be the object of moral merit or demerit. Intelligent creatures must either be free agents, or all moral government must cease; as there would then be no subjects to govern. What honour could the Governor receive from the obedience of mere machines? or what hap-

plines could such machines enjoy, either in the performance or the contemplation of actions over which they had no controul? That God cannot treat his moral subjects as machines, implies, therefore, no defect in his attributes: it is the necessary result of that state in which his wisdom has placed them. But to treat machines as free agents, and to reward or punish them for actions which result from irresistible influence, under which they are wholly passive, would be repugnant to the noblest perfections of Deity.

That creatures can, and frequently do, act contrary to the will and desire of their Creator, is too evident, both from constant observation, and the testimony of scripture. The former requires no proof; unless we assume the horrid idea that a holy and good God intends and wishes men to be wicked here, and miserable hereafter; for this, alas! is the affecting case of a large proportion of mankind, in every age and nation. That the scriptures confirm the painful fact, will be evident from a slight examination.

When the Lord chose his people Israel, and gave them his laws and statutes, it was certainly his will, that they should observe them, and enjoy all the blessings which he had promised to obedience. He promulgated them in the most solemn and affecting manner; sanctioned them by the most convincing miracles; sent his servants, the prophets, to explain and enforce them, rising up early and sending them; and attested them, in every age, by crowning the observance of them with the favours of his providence; and punishing transgression with temporal calamities. He assured his people, on various occasions, of his earnest desire that they should walk in his ways, and be happy: exclaiming, by his prophets, "O that thou hadst hearkened to my commandments; then had thy peace been as a river, and thy righteousness as the waves of the sea." "O that they were wise; that they understood this; that they would consider their latter end."¹ He not only assured them of his strong desire for their holiness and happiness, but confirmed it with an oath. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that he should turn from his ways and live. Turn ye! turn ye, from your evil ways; for why will ye die, O house of Israel?"² He appeals to themselves, whether he had not employed every means to insure their felicity: and, after enumerat-

¹ Isa. xlvi. 10. Deut. xxxii. 29.

² Ezek. xxxiii. 11.

ing the various methods which he had adopted to render his vineyard fruitful, he pathetically inquires—"And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done in my vineyard that I have not done in it?" And what was the result of all this anxious care and diligent culture? Did the fruitfulness of this favoured vineyard correspond with the gracious attention, and reasonable expectation, of the celestial owner? No. He concludes the affecting appeal in these remarkable words: "Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes."³

Shall we then venture to affirm, that the Almighty effects all his kind designs towards the children of men; or that the failure of them implies any defect of power or wisdom in him? Too often, alas! to adopt the words of Jeremiah, "He has made the law in vain; and the pen of the scribe is in vain." And to what cause does the sacred penman ascribe this lamentable result? Not to any want of will or ability in God; but to the wickedness of man. "Lo, they have rejected the word of the Lord; and what wisdom is in them."⁴

But perhaps the most affecting evidence of the truth which we are attempting to illustrate, is the pathetic lamentation of our blessed Saviour over the obdurate city Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which were sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not?" Here, again, the weeping Redeemer complains that his efforts were successfully resisted, and his kind designs prevented. He *would* have gathered them; but they *would* not be gathered.⁵

Let those who suppose that such an assertion derogates from the honour of God, reconcile, if they can, their supposition with these and numberless similar representations which he has made of himself in his word. To the humble christian, willing to be guided by the revealed will of his Maker, they are full of evidence of the astonishing love of the adorable Jehovah, and the awful depravity and obduracy of the human heart. It would be easy to quote many passages, both under the law and the gospel, which speak the same language; but every reader must recollect

them, who has read his Bible with attention. I shall, therefore, for the present, lay down the pen; and, if encouraged to address you again, I shall consider a few of the principal arguments drawn from certain portions of the sacred volume, in favour of the limited extent of the provision made by the gospel. Yours,

MNASON.

Karel Sarepehash.

RELIGIOUS REVIVALS.

THE following account of a yearly meeting of the American General Baptists, was written by an eye-witness; who afterwards published it, and transmitted a copy of the report to the Editor of this Miscellany. Its length has obliged us to compress it.

June 19, 1797, the Elders assembled at New Durham, a large number from all parts of the Connection. Almost as soon as the people were seated, in number upwards of one thousand, the power of God appeared to come down, in some measure, as it did on the disciples on the day of Pentecost. A young man arose, and confessed his former disobedience to God, to his parents and to his instructors; begging forgiveness of all who knew him. He then declared that God had changed his heart, forgiven his sins, set his foot on the rock Christ, and put a new song into his mouth: exhorting all, both old and young, male and female, to "come, taste and see that the Lord was good." When he began to speak, a large number of youths, in different parts of the assembly, began to weep; and many fell on their knees, crying for mercy. The cries increased so that it was difficult to distinguish one voice from another. The ministers had yet said nothing; but were much affected. After they had stood a few minutes, viewing the situation of the people; several of them left the platform and dispersing through the congregation, conversed with and prayed for those who were in distress, wherever they found them. Thus the exercise continued through the day. A number of souls were hopefully converted, during the exercise; and gave such evidence of their change, as caused the saints of every denomination present, to rejoice and praise God for his wonderful works! This meeting continued four days. In the evenings, the ministers dispersed to different parts of the town, and held meetings in private houses; but there was little room for sermonizing. There were so many

³ Isa. v. 1-7. ⁴ Jer. viii. 8, 9.⁵ Luke xiii. 37.

labouring and heavy-laden sinners, that nothing could be done, except conversing with them, praying for them, and pointing them to Him that was able to bind up their hearts and to pour the oil and wine of his grace into their mourning souls.

On the following day, more than two thousand assembled in the meeting-house; and the exercise began and continued in the same manner as it did on the preceding day. The cries of sinners and the rejoicing of saints were to be heard in every part of the congregation; mingled with regular prayers and exhortations. Numbers of the young preachers were engaged in exhorting and encouraging the distressed sinners to look to Jesus for pardon and salvation. The old brethren and sisters were joining with the new-born souls to praise God for their wonderful deliverance. The old ministers stood in the dock and on the chairs; and each appeared to participate in the joys of the saints and the sorrow of the mourning sinners. Joy sat on every brow, while trickling tears glided down their cheeks. Opposers stood confounded and amazed to see so many of their old comrades, and some who had been ringleaders in the devil's service, now on their knees, and some on their faces, crying to God for mercy. Once in a while, a new one fell, and often the one the least suspected.---Some formal professors called this, all confusion; but to me it was the most excellent melody. It sounded to me like the most harmonious tune, sung in all its parts by the masters of music, where there is no jar nor discord. When a new sinner fell, it made a high note in the bass; when one was converted, it was a high note in the treble. If there were a thousand convinced sinners in one assembly, crying for mercy; and a thousand saints fervently praying to God that they might enjoy it; and a thousand ministers, at the same time, telling them where and how they might obtain it; and when they had obtained it, a thousand more joined with them in praise to God for their deliverance---What confusion is there in all this? None: they are all agreed.

The third day the people assembled in great numbers in a field; and it was distinguished by scenes still more encouraging. Many were deeply affected; and amongst them some of the most bitter opposers of the work. Three young men were observed standing on the outside of the assembly; looking on, and evidently much on their guard. One of the ministers observing them, felt an impression on his mind to speak to them. He began

to make his way through the crowd towards them; but they, perceiving his intention, turned round and ran off towards the woods. They had not run above twenty rods when they fell to the earth and cried aloud for mercy; nor did they rise, till they were able to say that they had obtained it. They then returned to the assembly in triumph: praising God and calling on all their companions to join them.

The fourth day there was a baptism; and the Lord displayed his power among the spectators in a marvellous manner, during the administration of the ordinance. According to the best accounts that could be obtained, there were about one hundred souls who professed religion for the first time, in the course of this yearly meeting. They were mostly strangers in New Durham; and returning to their respective homes, related the wonderful works of God to their astonished neighbours. This circumstance assisted greatly in extending the revival. There was scarcely a town in all the region that did not share in this glorious work. Doors were opened in almost every place for preaching: believers were multiplied, and additions made daily to the churches. Young men were frequently called to public testimony; who went forth preaching the word, and God blessed their labours to the conversion of many souls.

ON A PROVIDENTIAL CALL TO THE WORK OF THE MINISTRY.

In reply to Query 5, page 138, Vol. viii.

A *Call to the Ministry* is a term frequently used; but, perhaps, not easily defined. It certainly has an important meaning, which ought often to be seriously considered by all that assume the sacred office. It is certain that the Sovereign of the universe and Head of the church has a right to call any of his creatures to fill what stations and discharge what duties he sees fit, either in the church or in the world. It is equally true, that he can and does endow them with qualifications and abilities proper for the office for which he designs them. And when we reflect on the momentous nature of the ministerial work, and the intimate connection which it has with the honour of God, the prosperity of religion, and the salvation of never-dying souls, it is natural to

conclude, that the Almighty has a special care in preparing ministers for their great work, in calling them to it, and in directing and succeeding their future labours. The scriptures sanction this doctrine, when they inform us, that Jeremiah was sanctified and ordained, before his birth, to be a prophet to the nations; and that Paul was separated from his mother's womb, to preach the gospel among the gentiles.¹ Now, a call to the ministry is some indication that God designs an individual to labour in the gospel vineyard, and calls him to it. It then becomes highly necessary to one who is desirous of knowing the path of duty on this subject, to be able rightly to distinguish these indications of the divine will. Perhaps the following observations may afford him some aid in the important inquiry.

1. A saving and personal knowledge of the power of religion, is an indispensable prerequisite to a proper entering on the sacred duties of a preacher of the gospel. No man can have a call to these duties, who is not really converted to God. In the apostolic age, some preached Christ through envy and strife; and the apostle rejoiced, because Christ was preached, though by persons so utterly unfit. The hearers might perhaps profit by their labours; but to themselves, the alarming interrogatory of Jehovah would strictly apply:—"What hast thou to do, to declare my statutes, or that thou shouldest take my covenant into thy mouth? seeing thou hatest instruction, and castest my words behind thee."² Unless there be real piety in the heart, a man can never be actuated by right motives in engaging in the ministry. They alone that have known the terrors of the Lord, and tasted that he is gracious, are qualified to awaken sinners, and edify saints. A man may feel himself desirous of being a preacher, from pride, or indolence, or a fondness for power and influence, or avarice, or some other selfish and unworthy motive; but, unless sincere love to God—ardent gratitude to the Redeemer—and deep compassion for perishing souls, warm the breast and excite the desire, it affords decisive proof, that the great Searcher of hearts has not called him to the work of the ministry.

2. But it is not every sincere, or even zealous christian, that is called to this station; he must also possess natural abilities in some degree suited to discharge, with propriety and effect, the duties which it requires. If a man, who is a sincere disci-

ple of Christ, discovers a strength of intellect that enables him clearly to conceive, and justly to understand a subject—an ability to express his conceptions with perspicuity—a disposition and desire to enlarge his knowledge, especially of every thing connected with religion—a patience of labour, and an unyielding perseverance in the pursuit of proper objects, which can resist the fascinations of novelty and of fashion—he may be encouraged to believe that he is qualified for the ministry. But, without a competent portion of these endowments, he would act more prudently in laying aside all thoughts of engaging in it. He has no reasonable prospect of being either respectable or useful.

But here a question arises of no small perplexity. Who is to judge whether or not a person possesses these qualifications? Some of them are of such a nature, as can only be known to God and his own conscience; except so far as others may judge from his conduct and conversation. It would not, however, be prudent for a man to depend on his own judgment too implicitly. It happens, not unfrequently, partly through ignorance and partly through vanity, that those who have the least merit, are the most ready to suppose themselves fit for any employment. Those who have a fair opportunity of observing the conduct and witnessing the efforts of another, are more competent to form a correct estimate of his abilities, both natural and acquired, than the party himself is. And who can have fairer opportunities of making these observations, than the members of his own church? They therefore are certainly the most proper judges in the case; and their decision ought generally to be final. Circumstances must indeed be very extraordinary, that will justify a person in attempting to preach, who is not a regular member of a christian church. It will be highly necessary for such an one to have good evidence of a providential call: for a regular call he cannot have.

It has sometimes been observed, that those who have afterwards become good ministers of Jesus Christ, have discovered a strong disposition and inclination to the sacred employment, from their youth. This is not, however, always the case: for others, who have risen to eminence and usefulness, have shown the greatest reluctance to engage in it. It would perhaps be found, on examination, that this reluctance arose rather from an overbearing sense of the vast importance of the work, and of their own insufficiency for it, than from any natural disinclination to the work itself. It

¹ Jer. i. 5. Gal. i. 15, 16.

² Ps. i. 16, 17.

may, however, be safely affirmed, that few men arrive at eminence in any profession, which is repugnant to their natural taste.

3. Besides these general indications of the will of God, there is sometimes another, which may be considered in an especial manner, as a providential call to the ministry. In some instances, we see the hand of providence so disposing circumstances, that a person, without any previous design or expectation, is almost compelled to engage in ministerial labours. Scenes of usefulness present themselves, spontaneously in appearance, and invite attention. Obstacles, which seemed insurmountable, melt away and disappear; and an open path, unlooked for and unsolicited, lies before him, in which he cannot refuse to walk, without resisting the plainest indications of the divine will. In these cases, it is necessary to examine the circumstances with great care, to determine whether they are of the description which we have supposed. If they will bear examination, the path of duty is plain.

4. When it pleases God to bless the labours of a pious minister with some degree of success, it may be considered an indication of a providential call to the office. The apostle tells the saints at Corinth, whom he had been instrumental in bringing to the knowledge of the truth; "The seals of my apostleship are ye in the Lord." That is, Ye are the attestation, which the Lord himself has given, to my being called to the apostolic office. And every faithful labourer in the gospel may say, to those who have been converted to God by his labours: "The seal of my ministry are ye in the Lord." Yet in applying this observation to particular cases, there ought to be a just discrimination used. Ungodly men have, though, it is believed, very seldom, been the means of converting sinners; yet they can never be the subjects of a real call. But, when a man, conscious of pure motives, sees his labours, either to convert sinners or edify saints, crowned by the divine blessing, he ought to thank God, and go forwards.

From these desultory hints, it is hoped that the conscientious inquirer will be assisted in judging of his own case. He ought to scrutinize, with godly simplicity, his own views and motives; and to consult his most judicious friends: nor ought he ever to omit earnest prayer for heavenly direction. By pursuing this course, with patience and sincerity, it is hoped that he will be led in-

to the path in which he ought to walk; in which his labours will be crowned in the church on earth, with the smiles of the great Head of the church; and abundantly rewarded, in that exalted state where those that turn many to righteousness shall shine as the stars for ever and ever.

MENTOR.

VARIETIES.

THE DESPONDING MINISTER.—A godly minister, who for many years discharged the pastoral office with great credit and considerable usefulness to his people, hearing that a neighbouring brother was rendered unusually instrumental in converting sinners, was so discouraged in consequence of his want of such success, that he declined his public duties, and retired to his chamber: lamenting that he ever entered on the ministry, supposing that God had not called him to the sacred work. Several of his congregation waited on him, and entreated him to resume his official duties; observing, that he had been rendered very useful to them. But all their intreaties were in vain. At length, a plain serious man, a cooper by trade, visited him, and earnestly requested that he would continue those labours which had been so exceedingly beneficial to his soul. The distressed minister wept, and replied, "Why do you press me to persevere in a station to which I was never called? Only think of brother P—: how many souls have been awakened by him; and I have preached for so many years with little or no success in this way." "It may be so," answered the pious man; "but see, sir, I am a cooper: now, any strong man can go into a wood, and cut down a tree; but it is not every one who can make a good tub of that tree when so cut down. So you, though not singularly useful in cutting down trees, or awakening sinners; yet you build us up in our most holy faith, and ought not to decline your important work." This observation operated instantly on the desponding servant of God; he cheerfully resumed his public labours, and greatly edified his affectionate people.

DANGER OF SILENCE.—News came to a certain town, once and again, that the enemy was approaching; but he did not, at that time, advance to the attack. Resenting the needless alarm, the inhabitants en-

acted a law, that no man, on pain of death, should again report the approach of an enemy. Not long after, the enemy came indeed; and finding the people unprepared, besieged, assaulted, and sacked the town; on the ruins of which he inscribed this epitaph—"Here once stood a town that was destroyed by *silence*." There are many towns and villages, where an awful silence reigns, even in England. May the Lord send them watchmen, who shall cry aloud, and shew the inhabitants their danger and their safety!

SUDDEN DEATHS.—In Dec. 1688, Mr. John Oaks, one of the ejected ministers who succeeded Mr. T. Vincent, in London, was suddenly taken ill, immediately after his afternoon prayer before sermon; and was removed from the pulpit to glory. On the next sabbath, Mr. Kentish, when he had roused the attention of his congregation, by mentioning the sudden death of Mr. Oaks in his sermon, was himself struck with instant death.

THE EDIFIED HEARER.—A minister, who was returning from delivering a lecture in a neighbouring village, was asked, by a poor woman who was washing wool in a stream by the side of the road, "Did you not, sir, preach at such a place on such a day?" "Yes, good woman, I did." "I thought it was you, and I bless God that I heard you: I have been the better for it ever since." "Pray what was the text? Do you remember it?" "No, sir, I do not." "What part of the sermon was it that was so useful to you?" "Nor do I remember any part of the sermon, as to the words; but I know that I am the better for it." "Is not this strange, that you should feel so much benefit, and yet forget all you heard?" "I will give you my meaning, sir. When I first put this wool into the water, it was very dirty; but now it is cleansed, though the water is gone from it by which it was washed. So it is by your sermon. The words I have lost; but the savour of the truth I retain: and, therefore, as I said before, I am the better for it."

GOOD SOWING.—There was a husbandman who always sowed good seed, but never reaped a good crop. At last, a neighbour came to him, and said—"I will tell you what may probably be the cause of your failure. It may be, you do not *steep* your seed." "No, truly," replied the other: "nor did I ever know that seed must be steeped." "Yes, surely," said his

neighbour, "and I will tell you how. It must be steeped in prayer." The farmer took the hint—and his crops improved. Let ministers of the gospel reflect on this.

ORDINATION.

FRIDAY, Nov. 13, 1829, *Mr. James Kiddall* was ordained pastor; and *Messrs. Jeremiah Johnson and John Cotton*, deacons, to the G. B. Church at Maltby, Lincolnshire. In the morning, Mr. Harris, Independent minister at Alford, commenced the solemn service by reading the scripture and prayer. Mr. Trolley, pastor of the G. B. church at Asterby, offered the general prayer. Mr. Russ, independent minister at Louth, gave out the hymns; Mr. Bissill, of Satterton, delivered an introductory address; Mr. Cameron, of Louth, proposed the usual questions to the church and the minister; offered the ordination prayer, and gave a faithful and judicious charge to the minister, from 2 Tim. ii. 15. In the evening, Mr. Russ commenced with reading and prayer; Mr. Cameron gave out the hymns; Mr. Bissill proposed the questions to the church and the deacons; offered the ordination prayer for the latter; and then addressed the church, from Deut. i. 38; and the deacons, from 1 Tim. iii. 13.

On the following Lord's day, Mr. Bissill preached three excellent discourses. After the afternoon service, the ordinances of baptism and the Lord's supper were administered. May the sacred transactions of this day be crowned with the divine blessing, to the revival of this long drooping cause.

J. K.

RE-OPENING OF A MEETING HOUSE.

THURSDAY, Dec. 3, 1829, the ancient G. B. Meeting at *Wendover*, Bucks, which had been repaired and considerably enlarged, was re-opened for religious worship. Mr. Wallis, of London, preached, in the morning, from Matt. vi. 20, 21; Mr. Statham, of Amersham, in the afternoon, from Hag. i. 8, 9; and Mr. Brooks, of Fenny Stratford, in the evening, from Heb. i. 29. The services were well attended, and con-

siderable liberality displayed. It is hoped that the presence of the Lord was experienced on this pleasing occasion; and that the encouraging improvement which has for some time rewarded the fidelity of the minister and the zeal and activity of the members, will continue to increase.

On Friday morning, the ministers separated; three in a gig, and the rest on foot. In a minute after the exchange of parting salutations, a cry of alarm was heard from the former. The reins had broken at starting, and the horse taken fright. Two of the ministers, attempting to escape from the carriage, were thrown violently on the ground, and severely bruised. The third, retaining his seat, received no injury. A passenger meeting the horse, succeeded in stopping it, and prevented further mischief. A surgeon providentially passing by at the instant, afforded very useful advice and assistance. Their bruises being dressed, and proper precautions being taken, the two ministers were able to bed; but soon afterwards were able to return to their stations. The worthy clergyman of the parish, on hearing of the accident, immediately waited on his dissenting brethren: expressing the most friendly sympathy with their suffering, and ardent wishes for their recovery.

REVIEW.

FORTY-FIVE LECTURES ON OUR LORD'S
SERMON ON THE MOUNT. By J. E.
GOOD, *Salisbury.*

8vo. pp. 678. Price 14s. boards.
R. Baynes, London.

THE worthy author of the volume before us, had long considered, that a plain and faithful exposition of the Sermon on the Mount was called for, by the circumstances of the church in general; and, under this impression, for the benefit of his own congregation, without any intention of publication, he delivered these lectures. They were "heard with deep and undrooping attention;" and the solicitations of many of the hearers, joined to the advice of several of his ministerial friends, induced him to commit them to the press. We are glad that he has yielded, for we consider them very well adapted for usefulness: being of a very moderate length, they may

be well employed either for the instruction of a family, or for individual edification.

The portion of scripture which it is intended to illustrate and apply, is highly interesting and important. Being the first recorded discourse which the Teacher sent from heaven to instruct and redeem mankind, delivered to his disciples, at the opening of his public ministry, it demands particular attention. "Its leading design," as Mr. G. very properly observes, "doubtless is to dissipate the false notions, and correct the unhappy mistakes which prevailed among all nations, but particularly among the Jews, as to the nature of that religion which the expected Messiah should propagate in the world, and require of his followers." But this discourse, valuable as it has always been justly esteemed, is not without its difficulties; and has occasioned considerable discussion among the learned. The general mode of expression adopted in many of its precepts; the allusions to customs, practices and localities, of which we have a very imperfect knowledge; and the proverbial nature of several of its maxims, conspire to render it needful to exercise great caution and judgment in the exposition and application of its various parts. Mr. G. however, assumes neither the character of the critic nor the commentator. His design is purely practical; and this design he has steadily kept in view throughout the whole series. Yet, let not the reader suppose, that the preacher leaves the meaning of his text undefined or unexplained. In a few judicious and plain words, he frequently removes all obscurity; and presents to the mind, even of the illiterate, a more distinct and lively apprehension of the precise meaning of our Saviour, than pages of elaborate and learned discussion would have effected.

The author's conception is clear and forcible—his style, easy and perspicuous—and his applications appropriate, close and edifying. He seems to have written with singular fidelity, and a laudable independence of spirit. In the preface, he informs us that "he is not aware of explaining the text, in any instance, to make it correspond with any preconceived opinions in theology. It was his endeavour to follow and exhibit the truth, wherever and under what form soever he found it; and he therefore hopes, that however he may have failed in other respects, he may enjoy the credit of an honest and good intention." We give him full credit for the sincerity of these professions. The whole volume bears unequivocal proofs of his inflexible fidelity, and his reverential regard to the au-

thority of the word of God ; as well as of his ardent and pious desire to benefit his hearers and readers. We most cordially recommend the publication ; and trust that it will be well received by the religious public, and be made a blessing to many.

Of a course of lectures, embracing so many subjects, it is difficult, within our limits, to give a satisfactory account. We shall therefore lay before our readers a specimen of the writer's manner of treating his subjects, which will give them more correct ideas than any observations of ours could furnish. We take our extracts from the lecture which he styles "A Dissuasive from Anxiety;" founded on Matt. vi. 25-30. We select this lecture, not because we consider it superior, either in matter or style, to the rest ; but because we hope the sentiments which it contains may be a support and comfort to distressed christians, at this season of unparalleled distress.

After a short, but beautiful introduction, he observes—"The whole of the passage which I have read as my text, is an earnest dissuasive from anxiety, enforced by many powerful considerations. Let us consider it, therefore, in this light."

"I. *The evil which we are directed to avoid.*—Here I need not detain you but for a few moments. When our Lord enjoins us to "take no thought for our life," He simply admonishes against that excessive concern about the world which would lead us to commit the sin of serving mammon. "A *thoughtfulness* for the future is by no means improper: there is a degree of foresight which christian prudence requires ; and they who go forward without due deliberation will involve themselves in difficulties." "A prudent man foreseeth the evil, and hideth himself ; but the simple pass on and are punished." Thus the Saviour accosted and advised his brethren: "When I sent you without purse, and scrip, and shoes, lacked ye any thing ? and they said, Nothing. Then said he unto them, But now he that hath a purse, let him take it, and likewise his scrip ; and he that hath no sword, let him sell his garment, and buy one."¹ Hence it appears, that there are circumstances and occasions when the providence of God should be trusted absolutely ; and if so confided in, it will not fail to supply our necessities. But this is not our duty in ordinary cases, for the disciples were afterwards commanded to adopt proper means for their subsistence. The *exhortations* of Scripture are perfectly decisive on this point. "Let him that stole steal no more ; but rather let him labour, working

with his hands the thing which is good, that he may have to give to him that needeth."² *Example*, likewise, enforces it. Thus testified the apostle Paul, not for the sake of boasting, but for the vindication of the truth, and the purity of motive by which he had been actuated: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive."³ And does not *necessity* teach us the same truth ? Is it not ordained by the Moral Governor of the world, that "in the sweat of his brow man shall eat his bread ?"

"As there is, therefore, no question on this matter, what is the import of the caution ? To determine precisely how far we may go, and where we should stop with reference to the world, is neither necessary nor possible. The Saviour is not speaking of "treasures" in the text, but of the necessities of life—food, raiment and even existence itself. It was the manner in the east to speak in bold and striking language, which, to an English ear, may sometimes convey an improper meaning. The words, however, which we have before us, "take no thought for your life," according to the idiom of our tongue, are the same as to say, "be not distressed about futurity." Do your best in your several occupations, and leave the result. We'll had it been for multitudes if they had listened to this instruction. Excessive anxiety with respect to worldly things, not only springs from the root of covetousness, but promotes that baneful disposition in the heart. Many a niggardly temper has been gradually formed by distrustful apprehensions of future indigence. Besides, it is hurtful to the mind ; it tends to make us discontented and fretful. It leads us to overlook present mercies, and is therefore destructive to the growth of gratitude and the spirit of cheerfulness, which the christian religion calls on us to indulge."

"II. *The powerful considerations by which the Saviour enforces the precept.*"

"First, the *power of God* as displayed in our creation and preservation. "Is not the life more than meat ?" or, as it might be rendered, "Is not the life a greater gift than food, and the body than raiment ?" As much as to say, "Who was it first made you and fashioned you ? Who formed the wonderful and fearful mechanism of your bodies ? Who infused the breath of life into your nostril ;

¹ Luke xxii, 35, 36.

² Ephes. iv. 28. ³ Acts xx. 33—35.

and subjected you to all the wants of bread and clothing which ye feel? Is it supposable that He who framed such a curious structure will suffer it to perish for want of support and covering? Surely, brethren, from this consideration we see the *ability* of our Creator to sustain us.—And does not the representation imply his *willingness* also? The Saviour proceeds from the greater to the less, and bids us to conclude, that forasmuch as life is a gift of higher value than food, we shall have all that is necessary to carry us to the tomb. And is not this true? I appeal to your experience, christian brethren, whether, in some way or other, the hand that formed you has not continued to feed you? What was the wise observation of David in this matter? “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.”⁴ Doubtless they have been often reduced to great straits, but the Lord has seasonably appeared in their behalf. And what is the promise of the Bible? “Verily thou shalt be fed.” “Bread shall be given thee and thy water shall be sure.” “O, thou of little faith, wherefore didst thou doubt?”

Secondly. *The care of divine providence.* “Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them.” It was easy for the Saviour to have adduced more remarkable examples of the special care of providence than that of the birds of heaven. He might have referred to Moses, who was preserved forty days and forty nights in Mount Sinai without food; or to the Israelites, who were sustained by a succession of miracles forty years in the wilderness; or to Elijah, who was fed morning and evening by ravens; or to the seasonable multiplication of the cruse of oil, to enable the widow of Sarepta to discharge her debts. But these instances would not have been so suitable: they were plainly miraculous, and are not, therefore, the divine and ordinary rule of action. They were also extraordinary interpositions in behalf of eminent individuals; and, therefore, the anxious bosom would have suspected the propriety of their application. But, passing these, the Saviour calls on us to observe “the fowls,”—not such as are tamed, and fed by crumbs at your door, or by the refuse of grain from the barn,—but the birds of “the air,”—such as are wild. The Evangelist Luke calls them ravens; and nothing can display, in a more striking manner, the continued operation of the kindness of divine providence than their constant supply of food. Thus enquires Jehovah himself: “Who provideth for the ra-

ven his food? when his young ones cry unto God, they wander for lack of meat.”⁶ Justly may we ascribe their support to that gracious hand, which “satisfieth the desire of every living thing.” “The eyes of all wait upon God, and he giveth them their meat in due season.”

“Thirdly. *The futility of excessive anxiety.* “Which of you by taking thought can add one cubit to his stature?” Here the last word ought to have been translated ‘age,’ and the interrogation may be thus understood: ‘Is there a human being, who, by anxious carefulness, can augment his age in the least degree?’ Ah! my brethren, what a lesson to man! Suppose he had all the means of life and health in the utmost abundance, still his times are in God’s hand.—“All flesh is grass, and the goodliness thereof as the flower of grass.” When the appointed hour arrives, who can prolong his existence, though it be but a single minute! The purpose of the Great Disposer of events cannot be diverted or arrested by any labours of man. Means are to be used both for the preservation of health, and its recovery when lost, for they are commanded of God; but they cannot change the “appointed time.” When once it is his purpose that we should depart, every effort to detain us longer will be unavailing. Hence it appears, that the spirit of solicitude reprovèd in the text is not only unreasonable and sinful, but equally *useless.*”

“Fourthly. *The beauty of nature.* “And why take ye thought for raiment? Consider the lilies of the field: how they grow. They toil not, neither do they spin. And yet I say unto you, that Solomon, in all his glory, was not arrayed like one of these.” In these verses, our Lord speaks of apparel, in which many are so ambitious to exceed their neighbours. He therefore reminds his hearers, that with all their attempts to adorn their persons, the royal robes of Solomon, embroidered with silver and gold, never rivalled the uncultured flower of the desert. The argument is the same as that recorded in the twenty-sixth verse. *There* He speaks of wild fowls, *here* of wild flowers. In the one case we are to distinguish them from those which are planted and reared in the garden. Of these it is said: “they toil not, neither do they spin.” “The word ‘toil’ denotes rural labour, and therefore is beautifully used in a discourse of clothing, the materials of which are produced by agriculture.” These plants, so inferior to man—so comparatively worthless in themselves, and so short-lived as to spring up by the refreshing shower one day, and wither by the burning rays of a vertical

⁴ Psalm xxxvii. 26.

⁶ Job xxxviii. 41.

sun the next, teach us the necessary lesson of dependance on the God of providence, and surpass in their beauteous appearance the Tyrian purple and splendid robes of the most sumptuous prince in the east."

"From this case of divine providence, the Saviour draws this inference: "Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" In the east, where fuel is scarce, it is no uncommon thing to use the stalks of different herbs and plants in preparing the food of the family, and heating their ovens. If these were cut down to-day, the scorching rays of the sun would make them fit for burning to-morrow. The conclusion, therefore, is obvious and unavoidable. If your heavenly Father so beautifully adorns and enamels the fragile flower of the desert, will He not clothe you who are of eternal existence, and appointed to higher ends in the order of creation? And does not your distrust of his goodness and care show that you are of "little faith?" "Therefore be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God."

THE DAILY SCRIPTURE EXPOSITOR ;
Containing a Text for every Day in the Year, with explanatory Notes and brief Reflections.

16mo. p. 304. Price, neatly bound in silk, 2s. 6 l. boards, 1s. 6 l.
 Religious Tract Society.

We cannot better introduce this elegant and instructive little volume to our readers, than in the words of the preface: "This work is intended," it says —

"1. To furnish those who have not the benefit of a large library, with the substance of the researches of eminent biblical students; and to explain many eastern allusions which are frequently misunderstood.

2. To form a portable book of reference, for those who wish to employ their leisure moments in acquiring additional knowledge of the scriptures.

3. To be a companion to the Bible, in the closet, by the perusal of one article each day; so that, by an easy process, the mind may be stored with the illustration of three hundred and sixty-five portions of the word of God, in the course of a year.

4. To lead, by its reflections, to the habit of drawing improvement from every part

of holy writ. Many of the texts explained are of a description not generally chosen for meditation; but all scripture is given by inspiration of God; and is profitable for doctrine, reproof, correction, and instruction in righteousness."

It appears to us well adapted for these valuable purposes; and forms a neat, cheap and useful present for young persons at this season of the year. The explanations are judicious and well selected; and the reflections pious and edifying. Many costly and learned works have been laid under contribution to furnish the materials. We subjoin two articles as a specimen.

"5.—Psalm i. 3. *And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*"

"Travellers inform us, that in the east it is usual, where it can be done, to make the gardens near the sides of rivers; or to carry rivulets from them across the gardens, to make little outlets at every tree for the water to reach its roots as it passes by. So Maundrell says, that at Damascus the gardens are thick set with fruit trees of all kinds; and by various contrivances, there is not a garden but has a fine quick stream running through it.—*Bp. Loeth.*"

"By continual meditation on the sacred writings, a man as naturally improves and advances in holiness, as a 'tree' thrives and nourishes in a kindly and well-watered soil. All the 'fruits' of righteousness shew themselves at their proper 'season,' as opportunity calls for them; and his words, which are to his actions what the 'leaves' are to the fruit, fall not to the ground, but are profitable as well as ornamental.—*Bp. Horne.*"

"21.—Prov. xxvi. 3. *A whip for the horse, a bridle for the ass, and a rod for the fool's back.*"

"According to our notions, we should rather say, a bridle for the horse, and a whip for the ass; but the eastern asses are not only much more beautiful, but better goers than ours; and being active and well broken, they need only a bridle to guide them; whereas, their horses being scarce, and often caught wild, and badly broken, are much less manageable, and need the correction of the whip.—*Comprehensive Bible.*"

"Wicked men are compared to the horse and the ass, so brutish are they, so unreasonable, so unruly, and not to be governed but by force and fear; so low has sin sunk men, so much below themselves.—*M. Henry.*"

THE PROSPERITY OF CHRISTIAN CHURCHES, AND THE REVIVAL OF RELIGION.
Three Sermons preached at Stepney Meeting, by JOSEPH FLETCHER, A. M.

12mo. p. 136. Price, in stiff covers, 1s. 6d.
 Westley and Davis, London.

IT is not surprising, that the accounts of the numerous and striking religious Revivals, which have, for many past years, been received from the United States of America, have arrested the attention of the religious public in Britain; and led those who are seeking, with earnest sincerity, the prosperity of Zion, to inquire, "what can be done by us to enjoy the same blessings?" Right views of the nature and causes of these revivals, are, therefore, of the utmost moment, not only to direct our prayers and our efforts, but also to guard us against indifference on the one hand, and fanaticism on the other: extremes equally injurious to the progress of real christianity. Many pious ministers have thought it their duty to instruct and caution their people on this subject; and several of their discourses have been published. Amongst others, the worthy and pious author of this pamphlet preached three sermons to his congregation; which, at the request of the hearers, he has committed to the press.

Mr. F. thus states his object:—"I am most anxious to impress on the minds of all who may read these discourses, the conviction, that what is called a "Revival of Religion," is not to be considered so much the result of a temporary excitement, and an extraordinary influence, as the operation of great and acknowledged principles, confessedly of divine origin, and efficient only in consequence of supernatural agency; but still inseparable from the personal and social obligations which devolve on all who have received the gospel."—"That, after all, is alone entitled to be considered as the revival of religion, which can be justly traced to the legitimate influence of christian principles." To explain, defend, and improve this view of the subject, the author delivered the three sermons before us. In the first, from Psa. cxxii. 6-9, he proposes to consider the indications of spiritual prosperity, in a christian church: in the second, from Ezek. xxxiv. 26, he examines the influence of such prosperity in promoting the conversion of sinners to God—and, in the third, from Acts xi. 21, he explains and urges the adoption of the scriptural means of effecting such a revival.

These important subjects, the author has

discussed with his wonted discrimination, good sense and piety. He guards, with scrupulous anxiety, against the supposition, that revivals of religion are produced by some extraordinary influence of the Holy Spirit, independent of the ordinary means: nor are, in his opinion, the indications of strong excitement to be confounded with the essential characteristics of a genuine revival. This he considers a dangerous error. On the other hand, he insists, that every christian, both as a believer in Christ, and a member of a christian church, is under the most sacred obligations to pray and labour, to the utmost of his abilities, for the conversion of sinners, the edification of saints, and the promotion of the kingdom of Christ. This position, he has stated, illustrated, and enforced, with great strength of reason and scripture, and with peculiar felicity of expression.

We trust the perusal of these excellent discourses have been made useful to us; and earnestly pray that they may be extensively circulated, and greatly promote the peace and prosperity of Zion.

LITERARY NOTICES.

IN THE PRESS.—The second Edition, enlarged, of "*India's Cries to British Humanity*," by James Peggs, late Missionary to Orissa; relative to the Burning of Widows, Infanticide, British Connection with Idolatry, the Exposure of the Sick on the Banks of the Ganges, and Slavery in India; shewing the nature and prevalence of these evils, and the propriety and practicability of their abolition.—To this uniform and enlarged Edition of various Pamphlets, which have been published separately, the Author has added, "The present state of Infanticide and Slavery in India;" drawn chiefly from recent Parliamentary papers. The whole will form a volume of about four hundred pages; which will be sold for eight shillings on common paper, or ten shillings on fine: and the entire profits will be appropriated to the liquidation of the debt on the G. B. Sunday School Rooms at Coventry. Illustrated by various engravings.

Memorials of Practical Piety, as exemplified in the Lives of Miss Marianne Beuzville and Mrs. Bridget Byles. By their sister, *Esther Copley*, author of "*Cottage Comforts*," &c.

Inductive Grammar: being a simple and easy Introduction to a Grammatical knowledge of the English Language, designed for the use of Beginners. By an experienced Teacher.

Missionary Observer.

JANUARY 1st. 1830.

General Baptist Missionary Society.

CONTINUATION OF MR. LACEY'S JOURNAL.

March 10th.—Preached on the large road this morning to a goodly number, who paid attention. One objector wished to know who it was that animated us all? meaning, as he directly said, that we were all emanations of the Deity, but he became puzzled when his own omniscience was put to proof, and his confusion was of service. The gospel was declared with some clearness, and, I trust, understood and felt. One hearer, when all was over, fell to calling his brahmins terribly, and charged them with hiding the truth and giving them lies to serve their bellies. A good number of books were eagerly received. Gunga Dhor preached in the chowdry, and a circular, soliciting subscriptions for purchasing Brother Peggs' house has been round the station to-day, and there are about 160 rupees added to the 360 of yesterday, but this falls far short, and I fear we shall fail in our attempt.*

11th.—In the bazar this evening with Gunga, and Mr. Santos accompanied us. We made a strong party. A great number of people heard, and many of them with fixed attention and apparent conviction. Gunga made some good

* They have succeeded.

remarks, very good, and the Hindoo brahmins and their whole system flew before his sarcasm like chaff before the wind. Several books were given away.

The government of Lord W. Bentinck commences very hopefully for India. The following notice appears daily in the papers, "The Governor-General invites the communication of all suggestions tending to promote any branch of national industry; to improve the commercial intercourse by land and water; to amend the defects in the existing establishments; to encourage the diffusion of education and useful knowledge; and to advance the general prosperity and happiness of the British empire in India. Communications to be addressed to the private or military Secretary of the Governor-General." I have made out for circulation the Report of the English School, and at the end of 1828, there appears a balance in hand of 250 Sicca rupees. This is considerably less than the balance in hand last year, and by this time, March 18th, the school is in debt, but we have hopes of a few new subscribers. I intend sending a copy home. Hunnee-sou delays his coming long past the time appointed, and we cannot help but fear.

13th.—Not many hearers at Telinga this evening, nevertheless many persons heard with seriousness. One man recollected seeing me with dear Cropper at Pooree, and he asked me where the young man was whom he saw at Pooree. Sixteen or eighteen books were disposed of. Passed by Gunga Dhor in the chowdry, surrounded with forty or fifty people, to whom he was opening the way of life. I am much tormented with the toothache daily as soon as the heat of the day is full, which is a bad preparation for the bazar, particularly among the Hindoos. I do not need aught to enervate or depress my spirits. To-day we obtained another subscriber of 100 rupees per annum to our school, and a promise to employ the children as English writers when they shall be able to write.

A letter from Brother Bampton this morning speaks of his health as but little better, and his return to Orissa appears uncertain. The Lord will direct him right, and will, I trust, send us more help soon. Am sorry we have no tidings of Missionary candidates by Brother Yates. Brother Yates mentions that, a Missionary supporting himself in India, gives greater pleasure to his friends in England, than one pursuing his work by devoting all his time and strength to it, and depending for support on the Society at home. I am sure this is a bad symptom, and no Missionary could labour comfortably if he thought these were the sentiments of his friends, and to please them would lead him into temptation and generally uselessness.

24th.—The people have been greatly possessed with jatras, feasts, and eclipses, and have been little disposed to give serious at-

tention to eternal things. However, had it been otherwise, I have been quite incapacitated for doing them much good. For these last ten days I have been suffering with a severe pain, affecting my right side from my right breast upward, this has principally affected my right breast and teeth on the right side. The pain has commenced daily about three o'clock p.m., and continued till three a.m., and during this period leaves me little ability to attend even to family or private devotion; it is not, however, unproductive of spiritual advantage. I am sure I love the hand that holds the rod; my affections are deadened to this world and quickened to a better. "Our light afflictions which are but for a moment, work out for us a *far more exceeding and eternal weight of glory*, while we look not at the things which are seen but at the things which are not seen." I feel by experience the truth of this passage, and do not complain except that I am prevented from declaring the gospel. I have got through my Sunday's labours with great difficulty. O for a fellow-helper in such times of necessity! Mr. Santos accompanied Gunga Dhor to a mella at Thangee and Chowdwar, where they distributed upwards of 2000 Tracts of different sorts. We commended them to the divine blessing and gave them some general directions as to their work. Hurree-sou has fallen into two sins, for which he, however, appears very sorry now. A brahmin has cured his son of the spleen, and when he married his daughter, he persuaded Hurree to beat a pair of timbrels on the occasion, and he complied. At another time, when his wife displeased him, he hastily smote her over the arm and caused

it to swell. The poor man having always witnessed such practices, appeared scarcely to know that they were sin. He thought the first was an act of gratitude he owed to his benefactor, and as to his beating his wife he said, "she would not regard him, and that was the way stubborn wives were made to regard, and that she had been much better since." However, when he had the evil of such conduct in both instances laid before him, he appeared greatly surprised and very sorry. I could not but feel pleased, notwithstanding, at the tenderness which he manifested. He said, that when he was doing these evils one of his minds said, "This is not proper for you to do." This wakefulness of conscience affords a good hope of the existence of spiritual life in his mind. Visited the bazar this evening, where I found Gunga Dhor and Mr. Santos declaring and maintaining the truth against Mussulmen and Hindoos, before about forty persons, who paid good attention.

28th.—We made a stand in the bazar early this afternoon, and with some difficulty obtained a hearing. It is unpleasant to tell the people we will not hear a word they may wish to say, but unless we were to do so, little hope of spreading information would remain. We pursued this plan this afternoon. A very few books were accepted.

April 2nd.—My pain has held off till eight or nine o'clock, and I have been able to resume my regular labours in the bazar. Have had tolerable hearing, particularly last evening in Telinga-bazar. Gunga Dhor is gone to Shaga to see after Hurree-sou, and is not yet returned. He has been regularly engaged in the bazar during my suspension from labour, which

has been a comfort to our minds, it has kept the people alive to the gospel. Brother Wilson is gone to heaven—he died on this side the Cape, on his homeward passage. We have a prospect of seeing Brother Bampton back again to Orissa.

6th.—Yesterday, preached twice in English, in the morning, in great misery; with somewhat more pleasure in the afternoon. At five o'clock I baptized Gunga Dhor's wife. I think she is a true believer, and had great pleasure in receiving her. Enjoyed some freedom throughout the baptismal service by the riverside, and had a tolerable number of witnesses. Administered the ordinance in Oreah only. Have had some good opportunities in the bazar lately, and some inquirers have been to see us. We are much discouraged about the state of our Church, and the death of Missionaries; but there are some glimmerings of hopeful times, and here we hang. O Lord, make us joyful with the light of thy countenance, and give us, O give us to see the work of the Lord prosper in our hands. We had not the Lord's Supper last evening, on account of the state of some of our members. We shall have a Church meeting this evening. May we be directed and strengthened to go through it with prudence and faithfulness.

17th.—We had a distressing Church meeting last evening, one member, a female, was excluded for drunkenness. (1 Cor. v. 11—13.) and from another we withdrew ourselves for begging, idleness, and neglect of his own family, and so for disorderly walking. (2 Thes. iii. 6—15.) The first case produced a deal of feeling of a right kind. The individual was present, made her own case as good as she could, but was obliged to submit to the evidence of guilt. After exclusion, she was requested to leave

the assembly; this had great effect on her own mind and on the minds of all present. We ourselves were almost overwhelmed to see our labours thus end, and to see a fellow member in such an affecting manner discarded from communion; gave to her some suitable advice as to her sin, and encouraged her to repentance and reformation, with a promise of acceptance into fellowship if this should be her experience. Also spoke to the rest of the members on the conduct necessary to be observed towards the offender, both as a sinner and as a penitent.

We have several more apparently bad cases. On Saturday, Gunga Dhor visits a large mella with one of our members for a companion. I dare not send him alone, lest he should be abused, and probably he would be injured; I cannot go myself, on account of the dreadful heat of the weather. He takes for distribution, of Gospels 20,—Birth of Christ 150,—Death of Christ 150,—Miracles and Parables of Christ 150,—Jewel Mine of Salvation 150,—Serampore Catechism 150,—Nine Evidences of the Bible against Hindu books 150,—The Epistles of John 150,—Tall leaves (Tracts,) 60,—making upwards of 1,100 Tracts. We had a successful opportunity in the town last evening, not a word of objection was made that did hurt, and there appeared in the crowd several hopeful attentive hearers.

REPORT OF THE CUTTACK ENGLISH CHARITY SCHOOL, for 1828.

In connection with Mr. Lacy's Journal we have received the Report of the Cuttack English Charity School.

The supporters and friends of the Cuttack English Charity School are now presented with a Report of the progress of the Institu-

tion, as well as with an abstract account of the receipts and expenses for the year 1828.

The School has continued through another year to bless no inconsiderable number of indigent youths with a good degree of useful learning, and with the most important knowledge man can attain,—a knowledge of the Word of God. Upwards of forty children have continued to be instructed in the plain elements of learning; and in due time, by a diligent perseverance in the same course, they will be enabled with credit to themselves, and satisfaction to their employers, to obtain a respectable livelihood. But this is among the least benefits which the School confers upon the children. They have been taught by its means, the doctrines of the Bible, which are able to enlighten their ignorance, reform their character, and make them "wise unto salvation." Many of these youths, had it not been for this useful institution, would in all probability, still have remained in habits of idleness and ignorance,—to obtain their bread by begging from house to house; a public disgrace to their christian name, and a burden to society: and so far as regards religious characters, involved in a condition of vice and wretchedness if possible more degrading than that of the heathen around them. From these indigent and depraved circumstances, it is the object of your benevolence to rescue them,—nor have your labours been in vain. At a late examination of the School, a good degree of improvement was apparent, and the moral character of the children has been generally benefited, while some have become decidedly reformed. These are present results, but it is impossible to calculate the more distant. "Cast thy bread upon the waters; for thou shalt find it after many days," is a maxim of Solomon; and when the present benefactors of the Cuttack School shall have returned to their native land, the fruits of their benevolent endeavours will continue not only to benefit the immediate possessors, but to extend the light and influence of christian principles among the ignorant and idolatrous inhabitants of this benighted land. These fruits abundantly repay the labour and expense bestowed on the School; and, may well stimulate to perseverance in so good a work.

There are a few particulars connected with the School which it will be necessary to notice.

Mr. John Sunder, the former master, has resigned his situation for another employment, and in October, a new master arrived from Calcutta, and has taken charge of the School. He receives 70 Rupees per month salary, 10 Rupees less than the former master; and as the master's salary was at first proposed to depend on the state of the funds, and as the

funds are now low, this is the sum he will receive, at least for the present. In procuring a new master, regard was had to the future instruction of the female children in needle-work; and we are happy to state that Mrs. D. Monte, the master's wife, is competent to teach them that useful art. Should any lady of the station have coarse needle-work, she would do the School great service by sending it for the employment of the children. An expense of about 100 Rupees was unavoidably incurred in changing the master.

It will be recollected that one of the regulations of the School, proposes to provide for the board of such children whose poverty might render them unable to attend the School. There are a great number of such in this station, and this regulation has been carried into effect. Nine destitute children have been placed with the master as boarders. The terms for boarding are six Rupees per month for each child, a sum which is found sufficient to provide necessary food. The liberality of Mrs. Pigou has hitherto provided them with clothes. To meet the expense incurred by this arrangement, it has been determined to receive boarders at any rate above the stipulated sum allowed to the master for the indigent children. Two or three have already been received. It has been also determined that every native youth shall pay a sum of two Rupees per month for his education in the day School, excepting such as shall be recommended by the supporters of the School, according to the 3rd regulation of the institution. These two sources are not at present very productive, and till they shall improve, a serious expense must be incurred; yet, as the object is so good, it is hoped that individuals will be found to support the boarding School. At present, there are several applications for fatherless and destitute children, which cannot be attended to, through want of funds, notwithstanding that the terms are so low.

An offer of 900 Rupees has been made for the premises on which the Schools are conducted; but as they would be materially injured; or perhaps entirely broken up were the house to be sold; it appears very desirable that the property should be purchased for the use of the School in perpetuity; particularly as no place so large or so conveniently situated, could be procured for much more than the above mentioned sum. A circular letter has consequently been written, soliciting donations for the purchase of the house and premises; and a sum of 600 Rupees has been already procured, and there is a prospect of being able to complete the purchase. If this desirable object can be effected, it will give a permanence and stability

to the School, which will secure its future existence.

From the accompanying abstract account of the receipts and expenses of the past year, it will be seen that the receipts have come short of meeting the expenses by about 400 Rupees; and by the present time it is feared the School is in debt. This falling off is owing to a decrease of supporters: the expenditure not being more or so much as in past years. It is confidently hoped that other friends to the friendless poor will come forward to the support of the School; nor can it be believed that an institution so beneficial in its effects, will be allowed to fail through the want of a few Rupees to support its funds.

C. LACEY.

Total receipts of the year including balance in hand from 1827,	₹ 1,432 19 2
Expenses of the year 1828	1,272 14 3
Balance in hand	159 10 3

List of Subscribers towards the Cuttack English Charity School.

	Amount per quarter. Rupees.
Thomas Pakenham, Esq.	30
William Wilkinson, Esq.	30
H. M. Pigou, Esq.	30
Mrs. Pigou	21
Colonel Waters	30
Dr. Stiven	15
A. Shultz, Esq.	25
George Beecher, Esq.	15
W. Hunter, Esq.	30
Mrs. Minchia	15
Dr. Bremder	15
Mrs. Frances	15
F. Beetson, Esq.	15
H. Beetson, Esq.	9
R. Payne, Esq.	12

List of Donations towards purchasing the School premises.

	Rupees.
H. M. Pigou, Esq.	150
Mrs. Pigou	50
Master H. Pigou	16
Master — Pigou	10
William Wilkinson, Esq.	150
Colonel Waters	50
A. Schultz, Esq.	50
George Beecher, Esq.	32
A Friend	10
Rev. D. Garrow	150
W. H. Peach, Esq.	16
F. Beetson, Esq.	60
Mrs. Deik	35
Mr. Shortland	10
Mrs. Woodrow	10

One remark deserves to be made on the list of subscriptions. Several

subscribers to the school subscribe from 100 to 120 rupees per annum. Reckoning the rupee at par, it is 2s. 6d. consequently these subscriptions are from £12 10s. to £15 each annually. How different from the scale of English subscriptions in support of the Mission! Few of these gentlemen are members of our body, but they give twelve or fifteen times as much, to a single school, as many substantial individuals that are members of it, and profess great attachment to its interests, contribute to the mission and all its institutions.

BALASORE.

The following letter from Mr. Sutton was recently received. It contains the latest information received from him.

April 20, 1829.

My Dear Brother,

I feel that it is time I forwarded some communication to you, though I know not what to say to occupy a letter. Since I last wrote, my journal has been a good deal neglected, and the principal reason is, that I have been a great deal depressed, and have met with nothing which I supposed would be worth sending. The only event which has transpired, of any importance, is the baptism of Mrs. Sunder, Mr. Sunder's wife, she is the last of a family consisting of a mother, two sons, son's wife, and a young girl living with them, who have been all added to the Church. The ceremony took place the first Sabbath in March, in a tank close to the house where my little congregation assembles for Bengalee preaching. We first sung a hymn in Bengalee at the water-side, Mr. Sunder

prayed and gave an address in the same language, to which I added a few words in Orissa, and then went down into the water and administered the ordinance, repeating the words in Orissa, "I baptize thee," &c. Our little Church, consisting of eight members, afterwards assembled round the Lord's table. Our little communion is made up by four of the above-mentioned, two old ladies baptized by Mr. Peters, Mrs. Sutton, and myself. Most of our schoolmasters and a few other natives were present during most of the ceremony. We have been pleased with the visible alteration in the character of our new member, and trust that she may prove faithful unto death, that she may receive a crown of life.—She does not understand English.

In February I received your encouraging letter, and went forth with fresh courage to chop at the old tree; the world smiles at our puny arm raised against this deep-rooted overgrown gotch tree, but it knows nothing of the mighty power which braces our nerves. I might add, that we know by the rustling in the branches that the old stock feels our blows, and that every chip we hack out of it intercepts the sap in that direction; blessed be our God, notwithstanding our discouragements, there have been some effectual blows given of late; O that we may speedily see greater things than these. About the beginning of March we were obliged to give up visiting the markets, on account of the heat, and our exertions were consequently pretty much confined to Balasore, as however I did not feel satisfied with what we were able to do in the town, and feeling also the responsibility of endeavouring

to know the gospel in Midnapoor, I left home with Mr. Sunder, the 25th of last month; the first stage from home, about midnight, passed four poor pilgrims who had been murdered and stript on the road side—we had a few opportunities of making known the gospel by the way, but as we were obliged to travel by night, on horseback, we could only improve any opportunity that offered where we rested for the day. Our best opportunity was at Dantoon, where the people heard well; one man produced a Gospel of Mark, which he had had some years, and another gave us some water and sweetmeats. We reached Midnapoor late on Saturday night, and at first took up our lodging in the Thana, a kind of police prison, we were, however, afterwards invited to a house for the remainder of the day; most part of the Sabbath we spent under a tree, but towards evening were glad to accept of an invitation to dinner, at the house of a Portuguese. I afterwards preached to eight or ten people, from “Behold I bring you good tidings, &c.” We here also were kindly furnished with lodging for the night. Here I also learnt that a person in the neighbourhood would be glad to hear of my arrival, and that not knowing where I was, he had sent an invitation for me both to Calcutta and Chinsurah; this was pleasant news to me, and I lost no time on Monday morning in seeking out my unknown friend, nor was I displeas’d at having to wait some time while he was at prayer. It proved that my good friend with his wife were members with the Independent Brethren at Chinsurah, and that they were at Midnapoor to take charge of an Indigo concern for

a relation, while he was absent in quest of health. Mrs. H., the wife of the gentleman alluded to, kindly offered me a room while I chose to stay, which was gladly accepted on my part, here I spent my time comfortably with three pious, kind friends. May he who acknowledges any kindness shown to his friends reward them abundantly. I will here transcribe two or three memorandums made while at Midnapoor.

Thursday, April 2nd.—Have been out every evening among the people, except Sabbath and Wednesday evenings, when I preached in English. Had thirteen to hear on Wednesday and hope for a few more on Sabbath-day. The native hearers have been numerous. Bengalee is most generally spoken, though this evening I went to a part of the town where I collected a large congregation who heard me well in Orissa. Bengalee however is evidently the best language for a Missionary to use here, and I think if I were called to it I could soon speak it with greater freedom than the Orissa. The place is very large and thickly populated, I apprehend more so than any other place in Orissa, and much requires our attention. I certainly must attempt spending a portion of every year in it, at least till it can be regularly supplied. On this subject I am grieved indeed to be obliged to add that my prospects are much less bright than they were yesterday. The good conduct, and promising talents of Mr. Sunder, had led me to hope, that I could intrust him with the Balasore station for a month or two, while I visited Midnapoor, but reports reached me to-day which obliged me to send him home immediately, and which, if true, will

render him unworthy of his present engagements. What a year of trials and of mercies is this to us. Nothing less than Abraham's faith can bear us above our difficulties.

Our dear Brother Bampton is still in very precarious circumstances, and we have too much reason to fear the result. Our dear Cropper is no more with us. Our hopes of Brother Beddy joining us, are, if not cut off, at least for the present suspended, so that Brother Lacey and myself are now left alone to cultivate this large and important field; what are we among so many! Will not the friends of God and man now awake? or will they slumber on and leave all our goodly prospects to perish? Never was there more encouragement to labour, and never were labourers more needed. The Independents have, according to report just published, baptized sixty adults during the past year, and a very general stir is now making all around Calcutta. O that compassion for the poor perishing Oriyas may warm the hearts of some of our young men, and send them forth to reap a rich harvest in this dark land. Is there not a voice crying through the connexion. Who among you will consecrate himself to the Lord? who among you will engage in this blessed work? Ah! my dear brethren, come and fill the vacant places in our Mission; where can you do so much for God and souls? The time is short, look to yourselves, my dear brethren, consider what I say, and the Lord give you understanding in all things.

Friday.—Mr. Bryan (my host), drove me in his chaise to another part of this large town, where I collected and preached to a good number of people in two places. Oriya is not so well understood

here as Bengalee. In some respects this is an advantage, as a much greater variety of books are published in the Bengalee language, it is probable also it will be increasingly cultivated, while the Oriya will in that proportion decline. After my return expounded the 126th Psalm, and sung and prayed with them as usual.

September 4th.—To-day a Bengalee Christian returned to Midnapoor, in consequence of a note I sent to that end. He had been for about two months on business, and left the day I arrived, but as he was staying within thirty miles of Midnapoor, I thought it best to fetch him back that he might go and preach with me. He was stationed at Midnapoor formerly with De Cruz. We went in the evening to the bazar, where he preached very evangelically to a great crowd of men, women, and children. After our return he addressed the people about the premises, on "Repent, for the kingdom of heaven is at hand." The people do not appear to hear so well as I have often found them do about Balasore. They are now mad on their idols, a set of, in appearance, wild infernals hissed our assembly this evening, dancing and making lewd gestures, some of the people said, "they were full of the devil." And that was most probably the truth.

Sabbath.—Have preached thrice in English to-day to about fifteen adults. In the morning from John ix. 7, and in the evening, from Luke xiii. 8, 9. Most of the poor people seem anxious to have a Missionary amongst them, and often pressed me to take up my abode among them. O that we had more labourers. A Benevolent school, similar to the one at Cuttack, might be established here with ap-

parent advantage, many poor children seem sadly neglected and ignorant; were there any probability of being able to superintend it, so as to keep it in a state of efficiency, I should certainly exert myself to establish one, but, under present circumstances, I see no way in which it can be done. Midnapoor, as a Missionary station, appears to be little inferior to Cuttack.

Monday.—Have been but poorly to-day. Had, however, formed a plan to accompany Mudon, the Bengalee preacher, to a village about thirty miles distant, near Tumlook. In this village there are about a hundred Portuguese Christians, in very singular circumstances. They appear to have found a refuge here at the time of the first conquest of India, by the English, and a native Rajah gave them some land. On this land they have supported themselves, and grown into a little community. Their dress and habits are, I understand, little different from the natives, and of course their ideas of Christianity are very confused and superstitious. The Bengalee preachers have visited them occasionally from Serampore, and when De Cruz was here, one or two were baptized. We started on horseback about eleven o'clock at night, intending to spend some time with these people, and then, as we should be within a tide of Calcutta, go on and see the Bampton. I was, however, still very unwell, and through fear being too long away from Midnapoor, and above all, fearing there was too much of self-gratification in the business, I returned and relinquished the business for the present. Mundo started for home the next day, and I found reason for thankfulness that I had returned, as I felt worse, and exposure in

such circumstances might have been dangerous. We had the Missionary Prayer-meeting in the house of my kind hostess, and Mr. Bryne and myself and four or five others united in our cries to the God of Missions. My health improved in a day or two, and I found other opportunities of preaching to the people. On Sabbath morning, I addressed the servants and others, Hindoos and Mussulmen, on "while we were yet sinners Christ died," and old women wept considerably. Afterwards I went to preach in English, at the house where I had been in the habit of preaching, about sixteen hearers were present, to whom I preached from Rev. xxii. 20. Just as I was about to commence, a letter was brought in from Mrs. Sutton, containing the painful intelligence that she was taken with the cholera. I could get no dak bearers till Monday night, providentially I had a horse twelve koss on the road, I immediately sent on another six koss, and after the evening service started on a third; before sun-rise I was about fifty miles on the road, when a kind European, the only one in this part of the country, sent on his horse twelve miles and lent me a palanquin to follow it, so that by hard riding I reached home about eight o'clock at night, and am thankful to say, found Mrs. S. nearly as well as usual. Her disorder abated the day after the letter was sent off, and the principal effect remaining was, a little debility and soreness from calomel. She is now, through mercy, quite well. Thus finished my trip to Midnapoor. What will be done for this large dark place, must, in some degree, depend on the energies of the friends of souls in the General Baptist Connexion. I

would record the preserving mercies of Him who keeps our souls in life through this arduous journey. A letter, recently received, gives us a little more encouragement respecting dear Bampton's case. I am sorry to add, another letter, spreads a heavy gloom over the church at Cuttack, and darkens the evidences of Sunder's and others guilt. Pray for us that we faint not when we are tried.

The awful crimes of adultery and drunkenness, brought against different members of the Church, are now being investigated, if true you will hear too soon, alas! I fear the distressing result.

Yours affectionately,
A. SUTTON.

CUTTACK.

The following letter is from Mrs. Lacey to a friend in England.

Cuttack, March 15th, 1829.

MY DEAR BROTHER,

IT is now, I think, about four months since we received your last letter, and begin to think it long before another arrives. We have some hopes that there may be letters for us, from several dear friends, on their way from Calcutta, as Mr. Yates arrived there about a week ago, after a perilous voyage; the ship was dismasted and otherwise considerably injured.

In one of your latest letters, you are pleased again to urge me to write to you, observing that a letter might be of use to you in the work of the Lord; I hope I am desirous to do what I can for the cause of God in promoting the conversion of souls in any way, but fear I am capable of doing little with my pen; however you want not exciting except from relations regarding the progress of our work. Perhaps I am too scrupulous about acquainting our friends with what is doing in India, as well as Orissa, lest I should excite their expectations, for though every improvement is important, there have been expectations excited which

circumstances could not justify. I am always afraid our and their hopes, if excited, should never be realized, and hence I have been careful in writing of our prospects in our work. We must not, however, always conceal our hopeful appearances, lest our friends should not be able to sympathize with us under our disappointments. Moderate and cautious accounts should be communicated; accounts not too glaring nor too dark, that the minds of our friends be not over-elated nor over-depressed. We need the money of the friends of Christ to execute their benevolent plans; but this is not all, we want the faithful fervent prayers of the saints, that the work of God may prosper in our hands. We labour but with little success; the people among whom we live are involved in thick darkness that may be felt. Their hearts are harder than the nether millstone, and they are bound in the chain of caste so firmly that this is one of the strongest barriers of Satan, and the strongest means he could devise to prevent the spreading of Christ's kingdom among the Hindoos. They hate holiness in heart or life—they hate the way of salvation through faith in the name of Christ—they have wandered so far from God that he seems to have left them to the hardness of their hearts. They want to be convinced that the many gods they worship are unable to save them—that God is a holy and just being—to feel themselves in danger of eternal punishment; and of the suitability of the Gospel salvation; in short, they want what we call converting—thoroughly changing in heart and life. But who is sufficient for these things? We cannot effect this mighty work. No; we want, and must have, the co-operating influences of the Holy Spirit, and that too, in a large degree. God has promised his holy Spirit to those who ask him, providing we ask in faith. This Spirit is a general good for a general work, and should be sought for by the united prayers of the whole Church. The unconverted world have said of us, "They will never be able to persuade an Oreah to give up his caste and become a Christian," but they knew not that our help was in God. The Lord has shown them that what was impossible with man, was possible with God. The power of his Spirit has been exerted on a few, and is a pledge we can never doubt, and we may expect that he will hear the prayers of his saints, if united and believing, for the further accomplishment of his promises.

You will have been cast down by the loss of our beloved Joshua. Mr. L. sent you an account of his last days, and I sent some other particulars to ———, with whom he continued a friendly correspondence till his death. Should you frame a memoir of the

dear youth, which I think very desirable, you may find a few particulars in my communications to _____ which were omitted by Mr. L. Dear brother Cropper was a lovely Christian when he first came among us, but he grew very rapidly in his Christian experience, and was fully ripe for glory when his Master called him. Our hearts are still bleeding under the painful privation. Do, dear Sir, send us more Croppers! We are much disappointed that brother Yates brought us no intelligence of Missionary candidates for the East; our dear Cropper is gone, and our blessed brother Bampton has been, and still is, laid aside, and one of our most important Stations left vacant. There satan rages with an uninterrupted sway. Surely these considerations will arouse some of our young men to devote themselves to the service of the Mission. What! and is there no one to fill up the places of the fallen warriors? Shall the standard of the Redeemer remain fallen in the dust? I hope you will not allow us to recede from the stand we have taken and breaches we have made. Surely some will come forward to the help of the Lord, to the help of the Lord against the mighty. When the Methodist Mission sustained so severe a loss, I think double the number stepped forward to fill up the breaches, to the great honour of the Methodists; and surely the General Baptists will not be backward to imitate such a noble example: or must we conclude that the principles under which a General Baptist acts are not sufficient to produce like effects? It is true we have engaged two helpers, but painful experience has proved that, in almost every instance, natives and country born labourers are of but little comparative value, particularly without English superintendence. That want of energy of principle is, in them, chiefly to be lamented, and it is but poorly repaid by their knowing the language more readily.

We have something pleasing to relate, to hear which I hope will encourage you. On the 11th of February we had another Baptism at Cuttack, and I believe brother Sutton has had one at Balasore, and I hope we shall have another on or before the first of May. One of the candidates baptized on the 11th of February, is a young man named Baptist, who has been educated in the English School, and is the son of Mr. Baptist of whom you heard a year or two ago; he lives with our new School-master, and as the latter has been ill ever since he came to Cuttack, John has been of great use in carrying on the School. He is, I believe, about eighteen years of age, and we have reason to hope well of him as to his sincerity as a Christian, he long stood a candidate and so

we had time to form our judgment of his conduct. The other candidate was an old Oreah brahmune, who has, I suppose, seen sixty-five years in the world; she is a native of Jagipur, and was on her twelfth journey to Juggernaut. When she heard of the Gospel she was taken with illness at Tangee, the village of our native brother; Gunga Dhor's wife was then in great distress on account of having lost all her relations and acquaintances through her husband embracing Christianity, and Gunga took the poor woman into his house, provided her with a few comforts in her weak deserted state, (for as soon as she was taken ill her companions left her to her fate,) and she soon recovered her strength and became a companion to his wife. He also daily instructed her in his new faith, and in proportion as she became acquainted with the Saviour, her desires to prosecute her idolatrous journey declined; and she at length abandoned her intention altogether and begged to be admitted into the church of Christ. When they came to Cuttack, which was six months after what is here related took place, both she and Gunga's wife appeared well instructed in divine things; could answer any common question with propriety and readiness, and their experience appeared plain and simple. The old woman expected to die at Juggernaut; many poor old people, particularly women, seek refuge in death from the abuse and insults of their ungrateful children, in the vicinity of the ugly block. The enemies of human souls are however disappointed of their prey; she is safe and we hope saved; she is a miracle of grace, so old and so long an idolater; such an instance seldom happens in England, and more seldom here. The greater part of our congregation attended at the water side, and a good number of natives, Hindoos, and Mussulmen; the services were in English and Oreah: In the evening we all partook of the Lord's supper together; notwithstanding that four or five members have been removed to different parts of the province, we had a larger number to partake that evening, than have ever met around the table of the Lord here, since our Mission was established. Gunga Dhor with his wife, and the old brahmune, are removed to Cuttack, and live in a small house which was built for poor Abraham on the Chapel ground. They will be near us for instruction; besides Gunga will be near to his work and have more field for labour. Besides the above we have two native candidates for Baptism, Gunga's wife, and the other a soder from Tangly; they both profess their faith in Christ and desire to do so by public Baptism. We hope to baptize

them as soon as we shall be able to judge of their sincerity. Since last March we have added nine members to our little Church, three of whom are Oreahs. May the Lord carry on his work and increase his flock in the wilderness.

Our English congregation has been large the last two months, the drummers of the 66th regiment attend, being under the influence of a pious drum-major and sergeant-major, who, with their wives, have joined us, being recommended to us by the Serampore Church. These friends give us great joy, and help us in the work of the Lord. The Col. of the regiment attends; we hope he is a good man; he could not continue to attend without some good feeling. He gave us ten rupees the other day towards the repairs of the chapel, and fifty rupees towards purchasing a house for the English School; besides becoming a subscriber of thirty rupees per quarter, towards the funds of the English School. On the second of February we commenced a boarding School, for the indigent Christian children of the station. We have placed twelve boys and girls with the master already, and others are making application for admission. These children's circumstances are very destitute indeed, generally fatherless. Their friends have no care whether they be able or not to obtain their bread respectably, and they are equally careless about their eternal welfare; so that the condition from which they are taken is wretched indeed in all respects. By being placed in this School they will not only be taught the importance of religion, but have the means of obtaining a respectable living put in their power. The board of these children will be of considerable expense monthly; but our excellent Judge and his lady, whom we may truly call fellow-helpers in the Lord, exert themselves to the utmost in behalf of the School. They subscribe largely themselves and obtain subscriptions from others, with whom we could not succeed. Mr. and Mrs. Pigou subscribe £16 yearly to the School, besides finding money for beds and clothing for the children. Mr. L. has been offered 900 rupees for Mr. Peggs's house, which he was disposed to accept only that the School would have suffered. Mr. Pigou therefore proposed that that sum should be raised for the purchase of the house for the use of the School in perpetuity; and he wrote and sent round a circular soliciting donations immediately; he himself placed his name down for 200 rupees, and the eldest two boys twenty-six. We have good reason to hope we shall succeed, though several of our rich neighbours refused to assist the plan. Mr. and Mrs.

Pigou visit the School once a fortnight, and give rewards to the children according to their diligence. We have made it a rule, and our pious Church friends do not object to it, that the children attend our chapel morning and evening on the Lord's Day, and it is very pleasing to see the boys and girls arranged in rows on each side the pulpit, it reminds us of the Sunday-schools in England; surely these children will rise up a better generation than their parents. Some time before the death of our dear Cropper he was very desirous of having an auxiliary subscription set on foot at Cuttack, and at a Church-meeting it was proposed, and we concluded to commence. Two of our female friends were appointed Collectors, but I offered my services to accompany them on their rounds sometimes, and particularly the first. Brother Cropper made us a book and we went round on the first Monday and Tuesday in October. In donations and subscriptions we received fifty rupees, and I believe twenty rupees per month have been received ever since; I furnish the Collectors with quarterly papers when we get them, and when we cannot get them, with tracts for distribution among their subscribers. I expect to make my second round next month, and shall have an opportunity of speaking a word on religious subjects to several who have no experimental knowledge of Christ. I will send you a list of our subscribers when we make up our accounts. I hope you will send us a few reports and some Quarterly Papers for the use of our friends here. I trust we shall realize about £25 per annum. My native Schools go on about as usual; I hope the boys learn much about the Gospel way of salvation, and that the good seed may spring up even in mature age, if not before, at least they will be better qualified for school-masters, and we may hope good will ultimately be done by them. Mrs. Pigou could do but little with her School for want of the Oreah language, and has turned it over to me, but continues to pay the masters. I intended to have given you a relation of a visit to a School, but have no room this time, so hope you will excuse me. I hope dear Mrs. ——— is quite well and in the enjoyment of much communion with God and Christ, beg of her to accept my best love, and say I hope we shall become more intimately acquainted above than circumstances will admit of here. We are glad to hear your dear children are giving themselves up to the Lord in early life; please to remember us kindly to them. The other day I sent in one of "Persuasive to Early Piety" to an Officer's lady, and am going to send another to the Col.'s lady,

with many prayers that they may produce the desirable end of their author; indeed we let but few leave Cuttack without this book. Our little girls are well; Mr. L. is so, except a troublesome tooth-ache teases him very much in the after part of the day, which is very painful, and frequently keeps him from the Bazar. Hope the cause of religion is fast advancing among you, but we hear but little about these things. I must now conclude, begging you to accept our best love, and to kindly overlook all the errors with which you will meet in my epistle.

Believe me, dear Sir,

Yours in the bonds of Christ,

A. LACEY.

JAMAICA.

DEATH OF MR. ALLSOP.

We have again this month to record one of those trying and painful dispensations in reference to which clouds and darkness surround the throne of the Most High. This distressing event is the death of Mr. Allsop. From a kind letter of Mr. Burchell's, the following extract is taken.

"It is now a long time since I addressed a few lines to you; oftentimes I have proposed to write, but have as frequently been disappointed. However, it now becomes a painful duty for me to address you,—painful inasmuch as the information I have to communicate is of the most distressing kind. Your excellent friend and Missionary, Mr. Allsop, after the short illness of four days, has been summoned to his eternal home,—to enter upon that rest which remains for the people of God,—where the wicked cease from troubling and the weary are at rest.

"On Wednesday 9th September he left Lucea for Black River, and proceeded to the Cruse, about sixteen miles. Thursday he proceeded on his journey, a distance of about thirty-five miles, with Mrs. A. and their se-

cond son John; and from some disappointment in his arrangements, had to proceed the whole distance without partaking of any substantial refreshment: this, I fear, has been the cause of his death,—travelling so many hours under a burning sun, without any thing on his stomach to support him. He left the Cruse about four o'clock, A. M., and reached Lucea about three o'clock, P. M.

"On his arrival at Lucea, he did not appear unwell, and only complained of fatigue; but about midnight he awoke with a dreadful head-ache, which was succeeded by fever early in the morning: this continued Friday and Saturday, but abated on Sunday morning, leaving him in a state of great debility; however, Mrs. A. considered him better that day and Monday, till three o'clock P. M. when a change for the worse took place, and he rapidly wasted away, and expired about ten the same evening. Every possible attention was paid by Dr. Towton, the Medical attendant, from the commencement of the disease;—his calls were frequent, and his efforts unwearied though unsuccessful: extreme debility seemed to baffle every effort, and under it he expired. Rev. Mr. Watson, Presbyterian Missionary, called upon him about an hour before his death; our departed friend engaged with him most fervently in prayer, but he was too far gone for conversation. I did not know of Mr. A.'s illness until midnight, Monday, when an express arrived communicating the melancholy tidings; I started early in the morning, but he had breathed his last long before the messenger arrived at the Bay. The presence of Mr. W. though just recovering from a severe illness, was very acceptable; and his, as also Mrs. W.'s attentions to Mrs. A., were of the kindest description;—their kindness I shall long remember with gratitude; they proved a friend in need.

“This distressing and mysterious providence casts a melancholy gloom over your Mission. Two stations destitute of their Missionaries at a time when their presence and exertions are peculiarly needed. At Lucca, whilst there has been a great accession of inquirers to the Church since brother Hudson left, still there is much bad feeling among a few of the members.

“At Black River, the Mission assumed a more interesting appearance than at any former period; a spirit of hearing and inquiry just seemed to be excited, so that a greater number of inquirers was added to the list the last month of brother A.’s labours, than had been during any two months before; his unexpected removal, therefore, is exceedingly afflictive.

“The state of brother Allsop’s mind during his sickness and last hours, I believe was very tranquil and resigned; and though he said but little, yet there cannot be a doubt but he enjoyed a good hope of a blissful immortality, long before his happy spirit took its flight to the celestial realms. He lived to God while he lived—he loved the Lord Jesus Christ most ardently—he delighted to make known Christ and him crucified, preaching peace through his blood;—he was anxious for the extension of the Redeemer’s kingdom, and he lived and died in the promotion of that object. In his death your Society has lost a valuable Missionary, the Church at Black River a faithful and affectionate Minister, poor Mrs. Allsop an affectionate husband and friend, the dear children a tender and a loving father. O that he who has called his servant home may prove the widow’s and the orphans’ friend.

“The remains of our dear Brother were committed to the silent grave in the Churchyard, Lucca, by the Rev. Mr. Heath, the Rector, on Tuesday Evening 15th. The conduct of Mr. H. on the occasion was very obliging

and attentive, and at the close of the funeral he kindly refused receiving the customary fee.

“On the Thursday following, I brought Mrs. A. and her little boy to the Bay, where she continues at present. She purposes going to Black River in three or four weeks. She feels her affliction very much, but bears it with great christian fortitude. Her situation is very trying, and she needs the sympathy and prayer of the friends of Christ. Her present intention is to continue at B. R., and do what she can to promote the Cause, till she hears from you; she will be anxious to hear from you, and you will not fail to write her per return of packet.

“After the funeral, the congregation met in the chapel, when I endeavoured to improve the solemn event by preaching from Rev. xiv. 13. “I heard a voice,” &c. And the following Sabbath Evening, at Montego Bay, from 2 Tim. iv. 7, 8, “I have fought a good fight,” &c.

Under this heavy trial Mrs. Allsop writes:—

“Your very kind letter, of the 27th of July, came duly to hand, but very little did any of us think, before it reached this island, my dear Mr. Allsop would have found that rest that remains for the people of God. Yes, my dear brother, he is safe in the presence of his Lord and Saviour, and now he adores before the throne the love of that dear Saviour who died upon the cross, to raise him to such exalted heights of bliss. Happy saint, my selfish heart is almost ready to envy thee thy early exit from this vale of tears. May thy mourning widow and fatherless children so live on earth, that, when the messenger shall call them, they may be as ready to obey the summons as thou wast. But, my dear brother, I know not in what way to tell you the bitterness of my grief, tears are now my daily

food, yet I pray that God who doeth all things well, and who no doubt has some gracious design in this afflictive providence, would give me grace to trust him where I cannot trace him, and to commit the keeping of myself and children into his hands. Many are the promises left in the word of God, to cheer those under such circumstances, and I have found great support from that in Jeremiah, "Leave thy fatherless children I will preserve them alive, and let thy widows trust in me." Pray for me, my dear Sir, that I may be enabled to bear up under my afflictions, and that with one of old I may say, "it is the Lord, let him do what seemeth him good." I am sorry, on account of my friends, that my dear Mr. Allsop and I had no particular conversation respecting his feelings in the near view of eternity. Dr. Towton charged me not to say any thing to him, or even to look unhappy before him, for to keep up the spirits of the patient was as much in this country as medicine. Once he said to me, "I am a poor sinner, but the Lord will have mercy upon me, and I find Jesus a present help to me in this my time of need." But you know, my dear brother, the life is what in many, nay most cases, we must draw our conclusions from; for my own part, I could say much respecting him, but modesty and my peculiar connection forbid; however, thus much I can say, he loved the Saviour of poor sinners, and it was his delight, in all his preachings, to hold up Christ as the only hope set forth in the gospel. As a private Christian, those (in my own dear native land) who knew him most will agree with me in saying, he was an humble, modest, consistent follower of the Lamb. Mr. Burchell has mentioned how very providentially Mr. Watson came in, had it not been for his coming in just as he did I should have had none but

atives about me, and their manner of crying out at death would have been very distressing to me, but Mr. W.'s presence gave a check to any thing of the kind; he was with my dear husband while he was passing the dark valley, and I believe was praying with him at the very moment. As soon as all was over he came, and in as tender a manner as he could told me. I was prepared for the unwelcome intelligence. I had seen for some hours he must go, and had prayed that God would support me under my approaching trials. As every thing in this country connected with death and burial must be attended to immediately, and as Mr. Burchell, for whom I had sent, was not yet come, at my request, Mr. Watson began to make the necessary preparations for the funeral (but first taking me to his own house, who with his wife did all in their power to comfort and support me; may the Lord reward them for their kindness) I charged Mr. W. that nothing of the extravagant customs of Jamaica might be allowed, but that every thing be done in as plain and prudent a manner as possible; this I believe was the case."

Bible Society.

FEMALE ZEAL IN PROMOTING RELIGION.

AN interesting and instructive account has been recently published respecting a pious English female at Petersburg. The narrative states:—

"It was the peculiar privilege of this devoted Christian, to be brought up by a lady distinguished for benevolence; who sometimes took her as her companion when she visited the abodes of misery and woe; and at other times sent her as the almoner of her bounty to relieve their distresses. By this means she acquired a talent for conversing with the poor in various languages, in a familiar, affectionate, and instructive

manner—a talent, which has since proved invaluable, and which God has blessed to the good of many. Those persons, who have never made the attempt, can form no conception of the difficulty of conversing in this way: yet those, who are beginning to engage in the delightful work, should be greatly encouraged by the assurance that this, like every other talent, becomes brighter by being used."

Notwithstanding her benevolent disposition, there is reason to doubt her possession of the true happiness of Christianity till a pious Russian lady, of high rank, was rendered a blessing to her.

"After conversing with her a short time, the Princess said, 'Are you not an English woman?' 'Yes.'—'Do you ever go to Chapel?' 'No.'—'Then come along with me,' said the Princess: 'step into my carriage: I am going and will take you thither.' She consented; and it may be truly said, that now commenced her happiness. Before this period, she was an intelligent, industrious, and kind-hearted woman: now, she became a religious one. Her labours were transformed into Christian Labours; and were followed up with an ardour and perseverance which I have never seen exceeded. In her visits to the poor, she now carried Books and Tracts, as well as food and raiment; and when she found persons unable to read, which was frequently the case, she made it a point to read to them, and to explain what they could not understand.

"I consider her prompt assistance as, in a great measure, instrumental to my becoming extensively engaged in the circulation of the Holy Scriptures. She gave me two of the first Finnish Bibles that ever passed through my hands: and when there was a great demand for the Sacred Volume in that language, she actually sold her watch, in order to furnish One Hundred Bibles to the poor, at reduced prices! This was a noble effort in the cause of God: it argued well as to future usefulness; and the expectations which were excited by it, have been more than realized. We hear of ladies in England taking a part of a district, and using every effort to put the inhabitants of it in possession of the Word of God: I rejoice at it: we bless God for it—but this zealous woman has taken a whole city for her sphere, and perambulated it alone; and has succeeded beyond all expectations: in the course of a few months, she has sold more than One Thousand Five Hundred Bibles, and Testaments, and Psalters; and in this blessed work she is still actively engaged.

"In labours so abundant, a variety of interesting particulars have come to our knowledge. One of the most striking and important is as follows. She furnished a certain poor family with a Psalter—the first Sacred Book which they ever possessed. In the course of a week, she called to see what had become of the newly-purchased volume: as she entered the room, she found a young person reading it: after a few observations on the excellency of the Scriptures, she took the Psalter, and read the Psalm which begins with "*Blessed is the man whose transgression is forgiven, and whose sin is covered, unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.*" A thin partition separated this family from several others; some of whom, hearing an unusual conversation, came in: another and another followed, until seventeen persons were sitting or standing round her, listening to the words of Eternal Life. This was a fine opportunity, and it was not permitted to pass unimproved: she explained to them the nature of Divine Forgiveness, and the only way in which it can be obtained—showed them how desirable it is to possess this blessedness—and then pressed home the important question to their consciences, 'Do you possess this blessedness? Do you see your need of it? Do you earnestly desire it?' At these solemn appeals, one woman began to weep, and walked away. 'Stop!' said my warm-hearted friend, 'stop! remember that the Lord Jesus Christ shed tears over the sins of others, and it is no disgrace for you to weep over your own sins. Come back and hear more about it.' The woman returned; and the subject was continued, until the place became a Bochim, 'a place of weepers: every one was in tears; and when she rose to come away, they asked her, with much solicitude, 'When will you come to see us again?' She has been to see them again, and has provided them with fifty copies of the First Book for Children; and hundreds of persons in that neighbourhood are now deriving advantages from her visit: some are learning the alphabet—others are reading the Scriptures, with which she has furnished them—and others are listening, perhaps for the first time in their existence, to the joyful sound, *Believe on the Lord Jesus Christ, and thou shalt be saved.*

"Is not this cheering? Is not this the way to promote a revival? If only one in twenty of the disciples of Christ were to evince an equal solicitude for the salvation of sinners, it would soon turn the wilderness into a fruitful field."

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THE
LOVE OF THE ALMIGHTY
TO THE
POOR OF HIS PEOPLE.

God is love. This heart-cheering truth is amply confirmed by every page in the volumes of nature and of revelation. "He is good to all, and his tender mercies are over all his works:"¹ while his people, who keep his commandments and believe his word, are distinguished by his peculiar approbation. But a still more striking evidence of his astonishing love, is the condescending and affectionate regard which he cherishes towards his *poor* children. Those of his people who, from their station in society, are too often exposed to injury and oppression from their fellow-creatures, are the objects of the special favour and protection of their Creator. It is impossible that the attentive reader of the sacred scripture should overlook the proofs of this encouraging fact, which present themselves to the most careless reader of

that blessed book: yet it can never be improper to contemplate such a theme. At the present moment, however, when so many thousands of sincere christians, the genuine disciples of the adorable Redeemer, are involved in the darkest gloom, and suffering the most distressing privations, it must be highly seasonable; and, under the divine blessing, may have a happy tendency to cheer their drooping spirits, strengthen their sinking faith, and inspire them with holy courage to encounter the difficulties and trials under which they have, for a long period, been called to struggle. Let us then meditate a little on the indications of the peculiar favour of the Almighty towards his poor servants; and endeavour to draw lessons of comfort and instruction from the survey.

All the general promises, which are made by the gracious God to support, supply and protect his people, include the poor as well as the rich: and many of them are peculiarly suited for their comfort and edification. To them that love him, whether indigent or wealthy, he has engaged that, however discouraging present circumstances may appear, yet all things shall work

¹ Psalm cxlv. 9.

together for their good." ² To the needy as well as the affluent, the condescending Saviour has promised that if they seek first the kingdom of God and his righteousness, temporal mercies shall be added to them; because their "heavenly Father knows that they have need of these things." ³ The poorest christian may expect, with humble confidence, that if "he acknowledge the Lord in all his ways, he will direct his paths." ⁴ And with such a Director he may rest assured, whether he at present can perceive it or not, that all the events of his life will be over-ruled to his real benefit, either in time or eternity. Let him therefore, however painful and dark the path which he is compelled to tread may be, say, like his blessed Saviour, "Not my will, but thine be done." ⁵

But God has not only given these precious promises to all his children, which the poorest christian may claim for himself and apply to his own support, with as much confidence as the most opulent; but he has, in wonderful condescension, expressed, in various modes, his peculiar care and attention to the poor and the needy who make him their refuge in distress.— "The Lord," says the psalmist, "shall stand at the right hand of the poor, to save him from those that condemn him." "I know that the Lord will maintain the cause of the afflicted and the right of the poor." ⁶ "Thou, O God," exclaims the same divine poet, "hast prepared thy goodness for the poor." "The poor committeth himself to thee; thou art the helper of the fatherless." ⁷ And, when the same

inspired writer predicts the glory of the kingdom of Christ, as typified by the prosperity of Solomon, his son, he introduces this beautiful description: "He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and the needy, and deliver the soul of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight." ⁸ "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor." ⁹— "Isaiah, looking forwards also to the reign of the Messiah, says— "With righteousness shall he judge the poor; and reprove with equity for the meek of the earth." ¹

And how exactly were these predictions fulfilled, when the adorable Redeemer made his appearance among men, and set his disciples an example that they should follow his steps! His principal apostles were persons in low circumstances; and the bulk of his attendants appear to have been of the same class. To satisfy the wants of the poor and to relieve their distresses, many of his most striking miracles were performed. To the poor, in an especial manner, was the gospel preached, by him and his disciples, during his personal ministry. He frequently enforced the duty of assisting the needy in his instructions both to his own adherents and the multitudes that followed him. And, in a modest and apparently undesignated manner, the sacred historian has informed us that, out of the scanty stores which were contributed for the support of himself and his attendants, he was in the regu-

² Rom. viii. 28.

³ Matt. vi. 31.

⁴ Prov. iii. 6.

⁶ Luke xxii. 42.

⁶ Psa. cix. 31. cxl. 12.

Psa. lxxviii. 10. x. 14.

⁸ Psa. lxxii. 12—14. ⁹ Ver. 4.

¹ Isa. xi. 4.

lar habit of "giving something to the poor."² His apostles, after his ascension, acted on the same principles and taught the same doctrines. They considered their indigent and necessitous fellow-christian as entitled to their affectionate attention. Every slight or neglect offered to him was severely censured; and to oppress or defraud him was accounted a sufficient evidence of the want of christianity. "Whoso hath this world's goods," says the beloved disciple, "and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "If any man say I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"³

Again. The Almighty has manifested his love to the poor by the care which he has exercised to provide for their sustenance and protection. In the laws which he gave to the Israelites, when they took possession of the promised land, this is remarkably exemplified. The land was to remain uncultivated every seventh year, that "the poor of the land might eat it." The reapers were directed to leave plentiful gleanings in the harvest fields and the vineyards for "the poor and the stranger" to gather. Stated seasons were appointed when all their debts were cancelled, their pledges restored, and their bonds broken, even though the pressure of distress had compelled them to sell themselves and their families for slaves. "For the poor," saith the divine Legislator, "shall never cease out of thy land: therefore I command thee, saying, "Thou

shalt open thine hand wide unto thy brother, to the poor and the needy in the land." "Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works and in all that thou puttest thy hand unto."⁴

The subsequent history of this perverse people affords ample proof that the Almighty fulfilled this promise; which he has repeated, in various forms, and accompanied with awful threatenings of his displeasure and vengeance against those who treat the poor with unkindness or injustice. "He that giveth to the poor," says the wise man under divine inspiration, "shall not lack; but he that hideth his eyes shall have many a curse."⁵ "He that hath oppressed the poor and needy," says the prophet Ezekiel, "shall surely die: his blood shall be upon him."⁶

Indeed, the common Father of the universe, with the most gracious condescension, in many parts of his word, identifies his indigent children with himself; and declares that he esteems any favour shewn to them, or any injury or affront inflicted on them, as done to himself; and will reward or punish accordingly. "He that hath pity on the poor, lendeth to the Lord; and that which he has given will he pay him again." "He that oppresseth the poor reproacheth his Maker; but he that honoureth him hath mercy on the poor." "Rob not the poor because he is poor; neither oppress the afflicted in the gate: for the Lord will plead their

⁴ Exod. xxiii. 11. Lev. xix. 10. xxv. Deut. xv.

⁵ Prov. xxviii. 27.

⁶ Ezek. xviii. 12, 13.

² John xiii. 29. ³ 1 John iii. 17. iv. 20.

cause, and spoil the soul of them that spoiled them." ⁷ And, the blessed Saviour, when describing the solemn proceedings of the day of judgment, teaches us, that the final decision of that dread tribunal will be made on the same principle. After detailing the conduct of those who succoured and of those who neglected his poor, persecuted and afflicted disciples, he tells them: "Verily I say unto you, inasmuch as ye have done it, or not done it, to one of the least of these my brethren, ye have done it, or not done it, to me." ⁸

It would be easy to enlarge. The sacred volume abounds with passages equally expressive of the tender regard of the Almighty for his poor and distressed children. But, it is hoped, that the specimen which has already been given, brief and imperfect as it is, will encourage the indigent and suffering christian to study his Bible with more attention and self-application. Then, ye afflicted and needy followers of the Lamb, you will perceive how happy your situation is compared with the state of the ungodly poor. They share with you in all the temporal troubles and privations which you are called to experience; but they have none of those present supports and future prospects with which you are so signally favoured. Amidst all the sorrows of this life, they have nothing to contemplate in futurity, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries of God." ⁹ Pity them, pray for them, and use every means in your power to pluck them as brands from the burning. But, rejoice

with humble gratitude for the inestimable privileges which you enjoy. Recollect that "God has chosen the poor of this world, rich in faith and heirs of the kingdom which he has promised to them that love him." ¹ Let it be your chief object and principal concern to have scripture evidence that you are "rich in faith;" that you "love him;" and then you may safely take to yourself all the consolation which this grand passage is designed to impart. Reflect also that the afflictions and sorrows under which you are now mourning, are not the capricious strokes of a cruel tyrant, nor the malicious wounds of an enemy. They are the friendly chastenings of a kind and wise Father, who has given innumerable proofs that he "does not afflict willingly, nor grieve the children of men." ² They are intended, by infinite goodness and adapted by unerring wisdom, to promote your real welfare both present and future—by teaching you to cease from man, and to place your dependance on God alone—by weaning your affections from this world and all its unsatisfactory enjoyments, that you may be more sincerely and more ardently devoted to eternal and heavenly pursuits—by humbling your proud hearts and softening your refractory dispositions, that, feeling your inability of yourselves to secure the comforts or avoid the evils of this life, you may be led to depend, with greater simplicity, on divine aid, both for temporal and spiritual blessings. Thus they will fit you for more exalted happiness through the countless ages of eternity. Instead, therefore, of lamenting over them as misfortunes and injuries, you should

⁷ Prov. xix. 27. xiv. 31. xxii. 22, 23.

⁸ Matt. xxv. 31—46.

⁹ Heb. x. 27.

¹ James ii. 5.

² Lam. iii. 33.

endeavour to regard them as mercies, as 'blessings in disguise;' and pray earnestly and daily for grace to improve them to the benevolent purposes designed by your indulgent Parent. Thus, indeed, "will your light affliction, which is but for a moment, work for you a far more exceeding and eternal weight of glory: while ye look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal."³ The Psalmist acknowledged, that it was good for him that he had been afflicted, that he might learn the statutes of his God. He knew that the judgments of the Lord were right; and that in faithfulness he had afflicted him.⁴ The apostle assured the Hebrew christians, that the chastisements of the Father of spirits were meant for their profit, that they might be partakers of his holiness.⁵

Labour to cultivate the sentiments of these exemplary saints; and you will soon be brought in safety to the close of all your trials, and join that happy company who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.—Then, delivered from sorrow, sin and death, you shall serve God day and night in his temple; and he that sitteth on the throne shall dwell among you. You shall then hunger no more, nor thirst any more; neither shall the sun light on you, nor any heat. For the Lamb which is in the midst of the throne shall feed you, and shall lead you unto living waters; and God shall wipe away all tears from your eyes.⁶

³ 2 Cor. iv. 17, 18.

⁴ Psa. cxix. 71, 75.

⁵ Heb. xii. 1—11.

⁶ Rev. ii. 13—17.

But while you are travelling through the wilderness of this world to that blessed and glorious state, remember your high calling of God in Christ Jesus; and exercise constant care lest you dishonour the holy religion which you profess.—The afflictions which you have to endure, and the embarrassments through which you have to struggle, expose you to great temptations. Watch, therefore, and pray, lest you enter into temptation; and labour to adorn the doctrines of God your Saviour in all things—Study well the *snares* into which your peculiar circumstances may lead you, and the *duties* which they require you to perform. Pray that your feet may be preserved from failing, and your God will establish your goings. But this is a very important subject; and merits a distinct consideration, on some future occasion.

BARNABAS.

THE PRESENT STATE OF THE JEWS AT JERUSALEM.

A Traveller, who visited this celebrated city a few years ago, gives us the following account of the situation and circumstances of those of the descendants of its former masters, who now dwell there under the Turkish yoke.

"The Jews reside chiefly on the edge of Mount Zion, and in the lower part of the city, near the shambles, which, in summer, are dreadfully offensive. Their number is ten thousand; an amazing increase within the past thirty years."

"Many of the Jews are rich and

in comfortable circumstances, and possess a good deal of property in Jerusalem; but they are careful to conceal their wealth, and even their comfort, from the jealous eye of their rulers; lest by awakening their cupidity, some vile, indefensible plot should be devised to their prejudice. In going to visit a respectable Jew in the holy city, it is a common thing to pass to his house over a ruined fore-ground, and up an awkward outside stair, constructed of rough unpolished stones that totter under the foot; but it improves as you ascend, and at the top has a respectable appearance, as it ends in an agreeable platform in front of the house. On entering the house itself, it is found to be clean and well furnished; the sofas are covered with Persian carpets, and the people seem happy to receive you. The visitor is entertained with coffee and tobacco, as is the custom in the houses of the Turks and Christians. The ladies presented themselves with an ease and address that surprised me, and recalled to my memory the pleasing society of Europe. This difference of manner arises from many of the Jewish families in Jerusalem having resided in Spain and Portugal; where the females had rid themselves of the cruel domestic fetters of the East, and, on returning to their beloved land, had very properly maintained their justly acquired freedom and rank in society. They almost all speak a broken Italian; so that conversation goes on without the clumsy aid of an interpreter."

"It was the feast of the Passover, and they were all eating unleavened bread; some of which was presented to me as a curiosity, and I partook of it, merely that I might have the gratification of eat-

ing unleavened bread with the sons and daughters of Jacob in Jerusalem; it is very insipid fare, and no one would eat it from choice. For the same reason I went to the synagogue, of which there are two in Jerusalem, although I visited only one. The form of worship is the same as in your country, and I believe in every country which the Jews inhabit. The females have a separate part of the synagogues in Europe, and in the christian churches all over the Levant. They are not, however, expected to be frequent or regular in their attendance on public worship. The ladies generally make a point of going on the sabbath, the friday night or saturday morning, after they are married; and being thus introduced in their new capacity, once a year is considered as a sufficient compliance, on their part, with the ancient injunction to assemble themselves together in the house of prayer. Like the votaries of some christian establishments, the Jewesses trust more to the prayers of their priests than to their own."

"The synagogues in Jerusalem are both poor and small, not owing to the poverty of their possessors, but to the prudential motives above mentioned."

"The Jewesses in Jerusalem speak in a decided and firm tone, unlike the hesitating and timid voice of the Arab and Turkish females; and claim the European privilege of differing from their husbands, and maintaining their own opinions. They are fair and good-looking: red and auburn hair are by no means uncommon in either of the sexes. I never saw any of them with veils; and was informed that it is the general practice of the Jewesses in Jerusalem to go with their faces uncovered; they are the only fe-

males there who do so. Generally speaking, I think they are disposed to be rather of a plethoric habit, and seem particularly liable to eruptive diseases; and the want of children is as great a heart-break to them now, as it was in the days of Sarah."

"In passing up to the synagogue, I was particularly struck with the mean and wretched appearance of the houses on both sides of the streets, as well as with the poverty of their inhabitants. Some of the old men and old women had more withered and hungry aspects than any of our race I ever saw. The sight of a poor Jew in Jerusalem has in it something peculiarly affecting. The heart of this wonderful people, in whatever clime they roam, still turns to it as the city of their promised rest. They take pleasure in her ruins, and would lick the very dust for her sake. Jerusalem is the centre around which the exiled sons of Judah build, in airy dreams, the mansions of their future greatness. In whatever part of the world he may live, the heart's desire of a Jew, when gathered to his fathers, is to be buried in Jerusalem. Thither they return from Spain and Portugal, from Egypt and Barbary, and other countries among which they have been scattered; and when, after all their longings, and all their struggles up the steps of life, we see them poor, and blind, and naked in the streets of their once happy Zion; he must have a cold heart that can remain untouched by their sufferings, without uttering a prayer that the light of a reconciled countenance would shine on the darkness of Judah, and the day-star of Bethlehem arise in their hearts."

"The Jews are the best guides in Jerusalem, because they gener-

ally give the ancient names of places, which the interpreters belonging to the different convents do not. They are not foward in presenting themselves, and must generally be sought for."

A SURVEY OF THE EARTH.

ANIMALS.

WE have, in former papers, considered the Earth as a planet, and contemplated its immense magnitude, its various motions, its principal divisions, and the most prominent features of its surface. But God "created not the earth in vain; he formed it to be inhabited:" and we have glanced at the number and religious state of its rational inhabitants. Man is doubtless the lord of this sublunary globe; and all the other tribes of living creatures are subjected to his dominion. His reasoning faculties, his moral powers, and his immortality, place him far, very far, above the noblest of the brute creation. Yet these inferior creatures are the work of the same almighty hand; and exhibit very distinct and interesting proofs of the same power, wisdom and goodness which characterize its other productions.

Every part of this terrestrial universe teems with animation. The earth, the air and the sea are each filled with numerous tribes of living creatures, suited with consummate skill for the elements which they are intended to inhabit, and the purposes for which they are designed. In every one of the countless multitudes which swarm around us, the curious observer discovers the effect of the highest

intelligence. If the enormous magnitudes, the correct and inconceivably swift motions, and the nice disposition of the planetary orbs demonstrate the adorable perfections of the Creator, the same divine attributes are displayed; with equal clearness, in the admirable organization of the bodies of animals: while the unexplored and probably inexplicable principle of life, with which they are all endowed, elevates its possessor in the scale of existence far beyond the noblest and grandest mass of mere lifeless matter. And the astonishing instincts with which some of these inferior creatures regulate their actions; joined to the symptoms of gratitude and docility, which they sometimes exhibit, often justly reproach the folly, the perverseness and the obstinacy of those who boast themselves of their rationality. "The ox," complains the Almighty by his prophet, "knoweth his owner, and the ass its master's crib; but Israel doth not know, my people doth not consider."—"The stork in the heaven knoweth her appointed times, and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." "Go to the ant, thou sluggard," says Solomon, "consider her ways and be wise." Hence the various tribes of animals have engaged the attention and admiration of the intelligent and the pious in all ages; who have joined in the holy song of the royal psalmist, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is this great and wide sea; wherein are things creeping innumerable, both small and great beasts."

Moses divided the brute creation

into three classes—the fish of the sea, the fowl of the air, and every living thing that moveth on the earth. Solomon added a fourth, and arranged the whole under the names of Beasts, Fowls, Creeping Things and Fishes. These four grand divisions comprehend all the living creatures, the human race excepted, that exist on the earth; but the different kinds of animals are very numerous. Above fifty thousands of distinct species, each differing essentially from all the rest, have been discovered, and in some measure described, by naturalists: and it is probable, that many thousand species remain unnoticed, in the depths of the ocean and the vast unexplored regions of the land. Besides these there are millions of millions of perfectly organized animals, too small to be observed by the unassisted eye, which have been detected and classed by the aid of the microscope.

Through all these innumerable tribes, a just and beautiful gradation is preserved. The various species succeed each other at proper intervals; and one sinks into the next almost imperceptibly. The monkey, though essentially differing from the human form, unites the quadruped with man. The bat partakes of the nature both of the fowl and the beast; while the flying fish forms a link between the inhabitants of the air and the ocean; and the various kinds of amphibious animals connect the latter with the beasts of the field. The same regular gradation is observed in their bulk. They are of all sizes from the unwieldy whale, which, measuring eighty feet in length, appears an animated island; and the stately elephant, which reigns, unrivalled in magnitude, through the forest, down to the almost im-

perceptible mite; and further still to the most minute animalcule, brought to our notice by the strongest glasses; ten thousand of which are contained in a single drop of water. Nor are the degrees of intellect with which their Creator has endowed this part of his works, less wonderful and interesting; when we trace its regular advance from the stupid oyster up to the half-reasoning elephant.

The number of living creatures that exist on the earth is almost inconceivable; even if we confine our attention to those which are visible to the human eye.—It has been already stated, that fifty thousand species or kinds are known; and the individuals of some of these kinds are incalculable. We are assured that, in one small bay, in the Isle of Man, more than seven hundred and eighty millions of herrings have been caught in one season. What then must be the number of that kind of fish in all the seas where they are found! Numerous indeed it must be, when it is computed that one female herring produces at least ten thousand eggs. Yet this is trifling when compared with the increase of some other animals. In a cod of a moderate size, upwards of nine millions of eggs have been counted. Some of the quadrupeds also multiply so rapidly, that a single pair would, in a few years, produce tens of thousands. But, in this, as in all his works, the wisdom and goodness of the great Creator are eminently displayed, in the great disproportion in which the various kinds propagate their species.—Those tribes which are noxious and live by the destruction of others, are of slow growth, and increase their numbers very slowly; while those which contribute to the support of

their fellow-creatures, and especially to the accommodation of man, propagate far more rapidly. A lioness has been supposed to bring forth but once in her life, and seldom more than one at a birth; while many of the domestic and useful animals are almost constantly producing numerous litters of their offspring.

The structure of the bodies of animals are admirably adapted for the purposes designed by their wise Creator. Fishes, which are intended to live and move in the seas, have their bodies so shaped as to offer the least resistance in passing through the fluid. They are furnished with fins to serve as oars and rudders; and supplied with a peculiar system of organs for breathing, which enables them to exist under the water. Birds, the inhabitants of the air, a still more rare and light fluid than water, are prepared, with astonishing skill, for their destination. Their bodies are properly formed; their bones peculiarly strong; but, at the same time, extremely light. Their wings, tails and feet are admirably fitted to support their weight when flying, to accelerate their motions, and to regulate their course. Quadrupeds which move on the earth, are furnished with legs and feet adapted for that purpose, placed in the most convenient parts of the body, so as to sustain their weight and carry them forwards from place to place. And, the learned have abundantly shewn, that the almost universal variety of formation which distinguishes the various kinds of quadrupeds, is exactly suited to the particular circumstances of the animal in which it occurs. Beasts, which live on vegetables, are furnished with mouths and teeth proper to collect their food, and stomachs prepared to digest it. The

length of their necks is proportioned to the length of their legs; so that they can reach the ground with their mouths without difficulty. And, as the constant hanging down of the head would soon weary the ordinary muscles of the neck, animals of this kind, and of this kind only, are provided with two large strong muscles, which connect the head with the body; and enable them to graze all the day long, without feeling any inconvenience. In beasts of prey, the structure is different; and their mouths, teeth, limbs and formation are adapted, with equal skill, for the supply of their peculiar wants.

It would be both instructive and interesting to notice the traces of the same wisdom and design in the various positions and structure of the organs for seeing, hearing and smelling in the different species of animals; but our limits forbid enlargement. Similar observations apply to reptiles, insects and all other branches of the diversified family of living creatures; but, perhaps, are no where so clearly applicable as in the formation of the body of man. The examination of a human skull is said to have convinced the heathen sage of the folly of atheism; and the contemplation of the formation and growth of his own frame caused an inspired poet to exclaim: "I will praise thee, O Lord; for I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well."

The kind Creator has displayed equal wisdom, power and goodness in the provision which he has made for the *clothing* of the animal creation. Man alone is left naked, because he is able to supply himself from the spoils of the inferior creatures.—Fishes, which inhabit the

sea, are covered with scales or shells; which are impenetrable by water, and by the lubricity of their surfaces greatly facilitate the motion of their owners through the ocean. The beauty and utility of this clothing are beautifully noticed, by the Maker himself, in the sublime description of the Leviathan. "His scales are his pride; shut up together as with a close seal. One is so near to another that no air can come between them. They are joined one to another; they stick together, that they cannot be sundered."—Birds also are furnished with a most curious raiment of feathers; which, while it gives greater beauty and elegance to the animal, is peculiarly adapted to accelerate its flight. A feather is a most curious piece of mechanism; totally distinct, both in its materials and construction, from every other production of nature. When a number of them are connected together into the wing or tail of a bird, or spread over its body in due order, they are most admirably fitted, by their strength, lightness and elasticity, to protect it from the weather and augment its enjoyments. None but a divine Artist could have designed or executed them. Well therefore might the Almighty, to convince the impatient Job of his weakness and imperfection, inquire, "Givest thou the goodly wings unto the peacock? or, wings and feathers unto the ostrich?"—Quadrupeds are clothed in a manner very different from either fishes or birds. Their bodies are covered with hair or wool; which not only protects them from external injury, preserves them from the inclemency of the weather, and furnishes them a warm and comfortable bed for repose; but in many cases, affords very useful and valu-

able accommodations to mankind. The hair of beasts, in warm or temperate regions, is generally short and thinly spread over the body; but as we approach the colder climates, the animals are covered with a greater quantity of hair or fur; which is much longer and of a softer texture; and thus are prepared to sustain the rigours of a polar winter. Indeed it is a well-known fact, that the coats of almost every description of animals become more thick and woolly as the coldness of the weather increases.

When we reflect on the immense numbers of animals that exist in every part of the world, the various kinds of *food* they require, and the vast quantities which they consume, we are led to wonder whence it can be supplied. But the same almighty Being who called the consumers into existence, has bountifully provided for their sustenance; and scattered it liberally around them. He has done more: he has furnished them with proper instruments for collecting it; and given them instincts which enable them to select what is most suitable to their several natures. Not only are the lively and the strong able to procure a sufficient supply of their own food; the weakest and most helpless are also the especial care of the universal Parent. He has displayed equal wisdom and power and goodness in making due provision for the wants of his numerous family, as he has exhibited in their structure. "The Lord giveth food to all flesh." "These" (animals of every kind) "wait all upon thee; that thou mayest give them their meat in due season. That thou givest them, they gather: thou openest thine hand, they are filled with good." "God giveth to the beast his food, and to the

young ravens which cry."—Ought not this goodness of the Almighty towards the brutes, who know not their Benefactor, to encourage his children to put their trust in him? "Behold the fowls of the air," says the Teacher sent from heaven; "they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?"

Having made these general observations, we shall endeavour, in subsequent numbers, to exemplify and illustrate them, by a more detailed enumeration of particulars.

A GOOD NAME.

A SKETCH.

A good name is rather to be chosen than great riches.—Prov. xxii. 1.

SEEST thou a man devoted to his conscience, commanding his appetite, ruling his house, promoting charity and peace—without envy, pride or backbiting; without habits of intemperance, cruelty or injustice—deliberate in choosing, resolute in performing, watchful in private, and candid to the feelings of others—Seest thou a man regular and attentive in worship, a lover of good people, afflicted for the prevalence of impiety, trembling for the ark of the Lord—seest thou a Nathaniel, in whom there is no guile—a Simeon waiting for the consolation of Israel—*that* person, whether blooming with the smile of youth, or decrepid with the wrinkles of age, whether seated on a throne or concealed in a cottage, is entitled to a *good name*. He possesses what the odours of Arabia

cannot rival, and the wealth of India could not purchase.

A *great* name is very different from a *good* name. The former may attract the crowd, and strike the beholders with wonder; but the latter only can stamp the impression of dignity. One resembles the crackling of thorns—hollow, noisy and transient; the other the lamp of truth—tranquil, solid and lasting.

“A good name is rather to be chosen than great riches;” because its *origin* is intrinsic and personal, while wealth is external and foreign. Fortune may come by chance; a good name is the result of application. Riches may descend by another’s generosity; they may fall to a man undesignedly and contrary to expectation. But a good name is incommunicable; the fruit of our own conduct, a harvest of our own culture, both sowing and reaping. A stranger intermeddles not with it. He may enjoy the benefit of our good name; but he cannot partake of the honour. He may taste the fruit or sit under the branches; but the root of the matter is within ourselves.

“A good name is rather to be chosen than great riches,” because it contributes more to its owner’s *usefulness*. Wealth is pregnant with poison. It is like a snake in the grass: you never suspect its poison till you feel it. It contains a variety of temptations; and it is wonderful if none of them captivate. It leads to bribery and corruption, to debauchery and sloth; to the dissipation of a prodigal, or the sourness and extortion of a miser. The delusions of infidelity fly from the cottage, and hover about the palaces of the great. “How hardly, then, shall they that have riches enter into the kingdom of

God?”—But a good name has no inconveniences. It makes a man lovely, and renders him useful. It gives him weight in civil and domestic life. You can easily trust him, and safely follow him. You love his company, seek his direction, and are daily improved by his example. “The righteous is more excellent than his neighbour;” considered as a husband, a parent, a master, a brother, or a friend. In every capacity he is respected and respectable. Governors, lawgivers, heroes, patriarchs, prophets and apostles, have been of low extraction and narrow circumstances; yet they were the oracles of wisdom, the ornaments of a state, the guardians of public liberty, and the fountains of human felicity.

“A good name is rather to be chosen than great riches;” because it affords more *comfort* to the possessor. A man’s life consisteth not in the gold and silver, the pearls and diamonds, which he may inclose in his bag, or hide in his cabinet. If a good name be not their companion, they are miserable guests to the owner. Great affluence, without benevolence and piety, is the parent of contempt; and none that are despised can be happy. But those who truly deserve a good name, the real children of God, though torn with affliction, though broken on the wheel of adversity, are not comfortless nor forsaken. Friends will pity and sustain them; a good conscience will afford them light in darkness and serenity in death. Providence is their guardian. God will defend them from the storm and the tempest. Grace will support them in the day of trial. “A good man is satisfied from himself.” Who then is to be envied? He that has grandeur without enjoyment; or, he

that smiles under the frown of calamity?

"A good name is rather to be chosen than great riches," because it *endures longer*. Riches make to themselves wings: the gifts of fortune are deceitful. We have seen men grasping almost at every thing, and apparently with great success, who by some sudden shock have been shattered into ruin: and numbers, who thought themselves rich in thousands, have been plunged into insolvency and wanted bread for their children. But, should every wish be gratified, and wealth continue faithful to its votary: yet there lies, in the hand of Providence, an immovable limit to human splendour. We come into the world naked, and must leave it as destitute. "It is appointed unto men once to die, but after this the judgment:" and how will those who have trusted to their riches meet the king of terrors? I hear a voice, dreadful as a peal of thunder, address each of them: "Thou fool, this night shall thy soul be required of thee: then whose shall those things be which thou hast provided?"—But the memory of the just is blessed, when the name of the wicked shall rot. A good character is immortal. The scythe of death cannot destroy it. It shall live when the body is devoured by worms. It shall be vigorous when nature sleeps. It shall be glorious when the universe decays. If we deserve this title, posterity will forget our failings, bury our faults, and love us for our work's sake; when our bones are mouldering in silence, and our spirits, having been welcomed by applauding angels to the port of bliss, have taken possession of mansions of radiant beauty, decked by a Saviour's hand.

How ridiculous then is *envy*!

We cannot all be clothed in purple and fare sumptuously every day; but we may all be rich in faith, and heirs of the promises. A moral character is open to every one: suited to every capacity. It is a diamond which a pauper in rags may gather for his own; and the crown of a monarch is despicable without it. Let the poor be contented; for genuine happiness may grow in the coarsest soil. There is often the bitterness of wormwood under the blaze of embroidery.

How great is the folly of *ambition*! It is pursuing a bubble to the neglect of a pearl. By giving the reins to appetite, we defeat our own intentions; and are carried further and further from the stream of happiness. "Labour not to be rich." "Set your affections on things above, not on things on the earth." We should be diligent in business, without being engrossed by the world. We should provide for our children, without forgetting their souls: endeavour to raise them above dependance and anxiety; but be more concerned for their character and improvement. Infidels may laugh at Agur's wish; but it discovers a deep knowledge of the instability of our frame and the allurements of the world. "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me. Lest I be full and deny thee and say, who is the Lord: or lest I be poor and steal and take the name of my God in vain."

Let the *rich* be on their guard. God appoints them the stewards of his own household and gives them a direction for their conduct: "Occupy till I come." It is not a hermit, a priest or a dotard which assumes you, that reputation is superior to wealth; the declaration

proceeds from the mouth of understanding, experience and inspiration. It descends from a throne: allow it a place in your hearts.— Religion becomes the gentleman, adorns the lustre of a court, and embellishes the air of politeness. Instead of contracting, it enlarges a fortune by the stores of eternity.

A wise man will be diligent to *acquire* a good name, and to *preserve* it when acquired. Half the labour, too frequently spent upon folly, would gain the palm of virtue and the diadem of peace. Remember that a bad name travels farthest: it spreads with velocity, and is magnified by distance. One unguarded, thoughtless hour may be productive of eternal censure. "Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for great wisdom." Human nature is subject to weakness, liable to error, exposed to danger; "let him that standeth, take heed lest he fall." If at any time we infringe on the border of innocence, we have but little courage to call back our steps. You may as safely open the bank of a river, as remove the barriers of vice: it rushes upon you like a flood, and carries you away to destruction. Besides, to live down a bad character is like beating against the current: the wind and the tide oppose you. It is an unfortunate peculiarity of the human mind, that it retains the longest what should soonest be forgotten. The blemishes of a character are recollected when its excellencies have wholly vanished from the memory. The credit of mankind is slow; and to cure a disorder is more difficult than to prevent one.

And, ye *young readers*; be persuaded to cultivate a worthy cha-

acter. Adorn yourselves in good works. Youth is the time for starting well. The poisoned arrow of calumny has not hitherto pierced your garment. Now appetite may be governed, memory is tenacious, engagements are few, habits have not attained strength, and conscience is tender. Your mind is like a garden where no weeds have taken deep root: suffer none to grow: fill it with beautiful, aromatic flowers. "A good name is better than precious ointment." In humble dependance on the aid of the Spirit of God, resolve to be the ornaments of your family, the joy of your parents, and examples to each other. Sooner or later you will reap the benefit. Your virtues will descend to posterity: your graces will charm the living; and your dying pillow will be softer than down.

Finally. Be tender of *another's* good name. A spirit of censoriousness is contrary to the golden rule of our Saviour. If our fellow-creatures have acted wrong, it is our business to pity, convince and restore them; not to persecute, or inflame them. To injure a man's reputation is to take the bread out of his mouth. It may ruin his business, and starve his family: it may reduce him to beggary or throw him into a jail. And when none of these evils follow, we may murder his enjoyments. Our neighbours have their sensibilities, their passions, their interests, as tender as our own; and must all be sacrificed to gratify humour, or to fill the vacant hours of conversation? Must they all bleed on the cruel altar of malice or envy? No. Charity never faileth; it believeth all things; it hopeth all things; it endureth all things. Put on charity, then, which is the bond of

perfectness. It covers a multitude of sins, spares with maternal affection, is the cement of human souls, and the glory of human nature.

PASTORAL VISITS.

Gentlemen,

As *Revivals of Religion* are now a common topic of discourse among professors, it has struck me, on reading a sermon, published about the middle of the last century, entitled, "The Methods to be taken by Ministers for the Revival of Religion; founded on Rev. iii. 2." that the sentiments contained in it might, if attended to, tend to accelerate the object of our prayers. Perhaps the following advice, on a very important branch of pastoral duty, might benefit several young ministers in our churches. I have therefore sent it to you, and shall be pleased should it be thought worthy a place in your Miscellany.

Yours, truly,
SELECTOR.

After recommending to his brethren in the ministry a constant regard—I. to the frame and temper of their own spirits—II. to the doctrines they teach—and III. to the catechising of children; the preacher proceeds thus—"IV. We should frequently visit our people, and manage our visits in such a manner, as will most effectually promote spiritual improvement."

"By personal conference, we shall have opportunity of informing ourselves particularly in the circumstances of their case, and shall know how to address our discourse to them, in the manner most immediately adapted to their genius and their temper, their exercises and their temptations. Besides, on such occasions our counsels may be more direct, and our reproof more determinate; we have then an opportunity of saying, "Thou art the man." Whereas in our addresses to a multitude, people are prone to apply to others, what was designed for themselves, whereby our intentions are frequently defeated.—On both these accounts, more good may be done to the person we are speaking to, by one hour's free conversation, than by many sermons."

"But if we desire to attain these valuable ends, we must conduct ourselves in a manner becoming our character. I fear there

is a foundation for many uneasy reflections on this head, and that the hours we spend in visiting our people, must be often placed to the account of our lost time. It is well if we do not sometimes fall into those strains of conversation which we should always discourage, and turn them out of the way of duty, instead of leading of them in it.—And where there is a greater care to "keep our tongue from evil, and our lips from speaking guile," though the discourse be not criminal, it is, perhaps, empty and unprofitable. A gay turn and a diverting story are oftentimes the most innocent, and the most important parts of it. Not that I would be so severe as to censure every thing that hath the air of cheerfulness, even in a minister. A sedentary life, or a thoughtful or perhaps a melancholy temper, may render such relaxations not only pardonable, but necessary. But surely men in the sacred office should rise higher, and aim at something more noble and substantial in their visits, than to raise a laugh and divert the company; "they should talk of God's righteousness all the day long, and make known the glorious majesty of his kingdom;" that they might be "examples to the believers in word," and in the gravity of their conversation."

"Some ministers have a very happy talent of connecting serious and useful reflections with the subject of discourse, be it what it will. They know how to give it a surprising but natural turn; and can introduce something which shall be entertaining and instructing without the least appearance of indecency and affectation.—The company they keep are often "caught with guile," and contrary to their intentions are insensibly led to that which is profitable and edifying. This is an art which we should study and cultivate, that we might not only "teach our people publicly, but from house to house," by the prudent management of our ministerial visits. And indeed this is necessary as well as expedient; for if we never mention religion but in public, and take no notice of it but on the Lord's day, the life of it will not be long preserved, and many will suspect that we are not heartily engaged in the support of it."

"And our visits ought to be seasonable as well as useful. Times of affliction will require a constant attendance; but when it is otherwise, we should "withdraw our foot from our neighbour's house, lest he be weary of us and hate us." If we intrude ourselves upon our people when they are engaged in business, we shall either make them uneasy, or lead them into a neglect

of it; and we shall do them a greater injury, if by our late hours, we interrupt the religious exercises of their families."

"I will only add, that we ought to have a great regard to children and young persons, and endeavour to manage our visits so as to preserve an interest in their esteem and affection. It is very unhappy when our company is burdensome and uneasy to them, and they cannot see us enter the houses of their parents, without disgust and resentment. In some sons of Belial and children of the wicked one, this may arise from a fixed and settled enmity against godliness. But it is not always so. The negligent and perhaps forbidding airs which some put on, have made them indifferent to persons of our profession, or even incensed them against us. I hope many are not criminal in this respect; but those whose natural temper inclines them to distance and severity should particularly dwell upon the reflection. And we should all be on our guard against every thing of this nature, lest we put ourselves out of a capacity of doing good, where we might otherwise most reasonably hope it. This will certainly be much to the detriment of religion in the general, and a peculiar grief to pious parents."

REPORT OF THE
COMMITTEE OF DEPUTIES
OF THE
PROTESTANT DISSENTERS

*To the General Meeting, December 18th,
1829.*

In their two Reports of May and December 1828, your Committee had especial reason to congratulate you on the state of our affairs, the detail of which was so satisfactory, as to call for the liveliest emotions of gratitude towards that benignant Providence to whom we owe the attainment of those objects, for which we had so long unsuccessfully laboured. It was also adverted to, as an additional source of pleasure, that the accomplishment of our wishes had not produced any appearance of dissatisfaction among our fellow-subjects of any description; and we are happy to be able to refer to all the statements we have made, with additional proofs of their accuracy.

It can scarcely be expected, but that either from incorrect notions of the law,

from prejudices not yet subdued, or from a desire to increase their emoluments, some clergymen will be found attempting to encroach on the rights to which Dissenters, in common with their fellow-subjects, are legally entitled. In the present year, however, we have had only one case of this nature to report; namely, a refusal, by a clergyman in Warwickshire, to perform the rights of burial over a person who had been baptized by a dissenting minister, on the ground of his not having had reasonable proof of the deceased having been baptized; when, after a reference to the Bishop, the clergyman acquiesced in the propriety of our application, and made an unequivocal acknowledgment of its being his duty to perform the funeral service over every person baptized by a dissenting minister. Your Committee, therefore, in the spirit of forbearance and moderation, pressed the matter no further.

Your Committee have also the satisfaction to report, that in the cause before the Court of King's Bench, (referred to in the last Report,) relative to a Church-rate, levied, though nominally for repairs, yet really for other purposes, the Rate has been declared invalid; but as that decision took place in consequence of an informality in the mode of making the Rate, and not on the main point at issue, it has lately been brought before the Court of King's Bench in a new form, and is at present under consideration there. No attempt was made, during the last session of parliament, to introduce any Bill upon this subject.

Your Committee have appointed a Subcommittee, to act in union with a Subcommittee of the Protestant Society, with respect to a general plan of Registration of Births, Marriages, and Deaths; and Members of those Sub-committees have, for some time past, been in communication with the Commissioners appointed to inquire into the laws of real property, through whose recommendation there can be no doubt that some important alterations will ere long be proposed relative to this subject.

A difficulty having arisen respecting the registration of our places of worship, a case was submitted for the opinions of Sir N. C. Tindal, and three other eminent counsel; which, being materially at variance, no satisfactory result has yet been obtained.

In our last year's Report it was mentioned, that an Address was intended to the Dissenters at large, on the state of the funds of this Society. Such address has been generally circulated; but your Committee are concerned at not being able to state the returns as satisfactory.

It will be in the recollection of the General Meeting, that a proposition was some time since made and adopted, for vesting a portion of the funds of this Society in the establishment of the London University, on which, at the time, much difference of opinion existed. Your Committee cannot but feel highly gratified that the actual progress of that Institution has been such, and the prospects it affords of general advantage are so favourable, as to give the highest satisfaction to those gentlemen who took upon themselves the responsibility of suggesting and supporting a measure, which they now think themselves warranted in pronouncing highly beneficial.

Your Committee have now referred to the chief points which have occupied their attention during the past year; but they cannot allow themselves to conclude this Report without adverting to another event of paramount importance which has recently taken place,—The granting to the Roman Catholics that measure of religious liberty which had been previously restored to Protestant Dissenters.

It is well known, that very great pains were taken to excite public alarm on this most interesting question, and endeavours were used to represent the Dissenters as joining in a clamour so inconsiderate, as that, without attributing unworthy motives, it is scarcely too much to say, that it was pushed on to an extreme which seemed but too likely to endanger the tranquillity and even the safety of the Realm.

Your Committee have observed with much pleasure, that since the measure was sanctioned by the Legislature, the agitation of the country has subsided, and the dreadful denunciations of injury to the Constitution, and ruin to the Church, have ceased to terrify; and they profess to think themselves highly favoured in having been permitted to witness an event so honourable to the present age, so auspicious of future peace and improvement, and in such perfect unison with those liberal and Christian principles to which they have ever appealed as the basis and justification of their dissent; and which increases tenfold their confidence in the complete and final separation of Religion and Politics: leaving to each its own province, and consigning each to its own judge.

QUERIES ANSWERED.

GENTLEMEN,
 In looking over your last volume, I find
 VOL. IX.

several questions which have not arrested the attention of your correspondents. As I can sympathize with the disappointed querists, who probably had special reasons for proposing them, I send you a few observations in reply to two of them; which, if you think proper, I shall be glad to see in your next number.

An *Enquirer*, page 138, informs us, that “some persons conceive, that when a minister has been ordained over a church, he ought not to leave it, as long as he retains sentiments of religious truth to the satisfaction of the people—is useful in his ministrations—has a competent provision for his temporal wants—and maintains a character worthy of his office:” esteeming ordination to be a “solemn contract which can not be dissolved without very sufficient cause.” On this, I beg leave to remark:

Ordination is certainly a very solemn and important contract between a pastor and his flock; and, if right views of its nature and importance be maintained, neither party will feel any disposition wantonly to dissolve it. Few occurrences in the history of a church of Christ, or of a faithful minister, are more interesting, or pregnant with consequences of equal moment. The engagements then entered into are peculiarly binding; and will be sacredly fulfilled by every one who has a proper sense of their nature, and a due regard for the Redeemer and his cause. Nor is it very easy, in the circumstances stated by your correspondent, to imagine any sufficient reason to exist, why a pastor should leave his church. Yet it would be rash to condemn a man for taking such a step, without knowing and weighing carefully the reasons he might have to assign for his conduct.

For there is no stipulation made at, or previous to, ordination, by the pastor, that he will not leave them, even if all the circumstances should continue as *Enquirer* supposes. For, even in that case, personal or domestic considerations might render it his duty, as a man, and a member of civil society, to relinquish the scene of his labours, and change the place of his residence. Or, a laudable desire to be more extensively useful as a minister of the gospel, might, in his opinion, and probably in the opinion of his most judicious friends, justify, if not require, a removal. The disadvantage to the people whom he left, might be so easily obviated, and the benefit which would arise to religion by his removal, so great, that the path of duty might seem plainly indicated by the finger of providence. In these, and many similar

cases, a minister must be allowed to form his own judgment; and, as no previous engagement to the contrary exists, no guilt can be incurred, for which his fellow-creatures have a right to blame him. "To his own Master, he standeth or falleth."

But though it may be possible that a pastor may leave his people, even in the circumstances stated by your correspondent, without any breach of duty, yet I apprehend that such a case very seldom occurs. It becomes a man to think well, be fully satisfied in his own mind, and pray earnestly for divine direction, before he ventures to adopt such a measure. Much mischief has been done to religion, to churches, and to pastors themselves, by precipitate and imprudent removals; and it is presumed, that in general they are injurious to all parties.

I am not aware that the New Testament affords either precept or example that applies precisely to this subject. Perhaps your better informed readers may be able to refer to some passage which has escaped my notice. If so, I shall be happy to receive information. The apostles and evangelists were not pastors of individual churches, and cannot be brought forward on either side of the question.

At page 302, another querist, W. S. G. requests a scriptural account of the death of Moses, as represented in Deut. xxxiv. 6, and Jude 9. These are two confessedly obscure passages; and perhaps, in our present state of knowledge, it is not easy to give a perfectly satisfactory explanation of them. But, as they form a part of the word of God, there can be no impropriety in a modest endeavour to understand their meaning.

The text in Deuteronomy appears to contain a plain narration of the death and burial of Moses: a fact very interesting to the Jews, who professed the highest respect for the memory of their great legislator. There is no difficulty in the words, unless it be doubted to whom the relative "He" refers, when it is said, "He buried him." There is, however, no other antecedent except "the Lord," to which it can be referred. The Almighty is frequently said to do that which he effects through the instrumentality of his creatures. Most likely that was the case in this instance; but what agents the Lord employed, on this occasion, we are not informed, nor is it needful that we should know. All that the sacred historian probably meant to assert was, that, under the special guidance of God, Moses retired from the camp into the ad-

joining country, and there expired, no one being witness of his death: and that, in the same providential manner, his corpse was interred in a place unknown to his people; which had never been discovered when that portion of scripture was written. The reason why the Almighty interposed in so singular a mode, is not stated. It has been generally thought, that it was to prevent his countrymen from being tempted to the crime of idolatry, by worshipping the relics of a leader whom they so highly honoured. This may be correct: but when God does not reveal the reasons of his actions, we should be cautious how we ascribe motives to him. "He giveth not an account of any of his matters."

The passage in Jude, which alludes to a dispute between "Michael the archangel and the devil, about the body of Moses," probably refers to some tradition which was well known among the Jews, though it has not reached us. If it have any relation to the mortal remains of that illustrious saint, it might relate to some impious attempt made by the infernal spirit, to discover his grave, and to produce his body as a snare to draw the people into sin, which was opposed and defeated by the archangel. This has usually been the interpretation given to the apostle's words; but it has been strongly doubted by several learned commentators, whether the sacred writer had any reference whatever to the natural body of the Hebrew leader, in this singular passage. There is a contest, recorded Zech. iii. 1, 2, between satan and the Lord, or, as the preceding verse explains it, "the angel of the Lord," in which the very words mentioned by Jude, were applied by the latter to the former. The only difficulty in referring the assertion of the apostle to the account of the prophet, is the object of the dispute. This, Jude says, was "the body of Moses," which is never mentioned by Zechariah. But to remove this objection, it has been supposed, that the apostle, by this phrase, intended the Jewish church or Mosaic dispensation; the restoration of which, satan is represented by the prophet as endeavouring to prevent. In confirmation of this interpretation, it has been observed, that the phrase "the body of Christ," was often used by the apostles to express the church of Christ, or the members of that church. (See Eph. iv. 12, and many others.) If this be admitted, the apostolic allusion is clear, and the sense apparent. Whether it be the true exposition, the querist will judge for himself: or, if he prefer it, leave the investigation of these hard texts, till he arrives in that state

where he "will know even as he is known." As no point either of faith or practice is involved in them, they may, without injury, be referred to that happy period.

Your correspondent asks further, Why dost not the angel bring forth a railing accusation against satan? The solution of this question has a more practical tendency; and the proper reply is clearly intimated by the context. The sacred writer, in the text under consideration, is evidently exposing the wickedness and arrogance of those false teachers who, at that early period, infested the church, and insolently opposed the apostles, whom the Saviour had appointed to establish and govern it. These turbulent and wicked men, "despised dominion, and spake evil of dignities." To shew the indecency and depravity of these vain and haughty boasters, in their gross attacks on the most sacred truths, and the most excellent of ministers, Jude compares their conduct with that of the modest and pious behaviour of the great archangel, when disputing with satan; who, instead of returning railing for railing, to the revilings of the prince of darkness, replied with dignified meekness, "The Lord rebuke thee, satan." If, therefore, so exalted a being as Michael the archangel, treated so vile and depraved an adversary as the devil, with this mildness and decency; surely it does not become us mortals to indulge in rancorous and abusive language, against the meanest or the bitterest of our fellow-men, with whom we have the unhappiness to disagree. (Read also 2 Pet. ii. 9, &c.)

If the reader learn to avoid the arrogance of these false teachers, and to imitate the candour and gentleness of the holy archangel, these cursory hints will not be wholly lost; although the passages which have called them forth should still remain among the things hard to be understood.

Yours,

RESPONSOR.

CONFERENCES.

THE MIDLAND CONFERENCE was held at *Quorn*, Dec. 29, 1829.—Mr. Scott in the chair. This meeting was not so numerously attended, in consequence, it is supposed, of the inclemency of the weather. There were not representatives from half of the churches. The state of religion in those which did report, was gratifying; about one hundred having been baptized

since the last conference, and many more than that number being candidates for baptism and fellowship. The report of the Committee was read and approved.

1. The advice of the committee, regarding the Manchester Meeting-House having been read, and Mr. Richard Ingham having presented a statement from the trustees in Yorkshire; the subject was fully discussed, and such arrangements made as will, it is hoped, satisfy all parties, and contribute to the promotion of the cause of the Redeemer in that important station.

2. Mr. Peggs having stated his design of devoting the profits of his new volume on Human Sacrifices in India, to the reduction of the debt on the Coventry School-rooms; and the committee having recommended the case, we earnestly request our friends to purchase the work; and, in the absence of Mr. P. on an intended journey to promote its sale, we engage to provide supplies for Coventry.

3. No reply having been received from the Macclesfield Church respecting the mortgage on the Meeting-house and School-rooms. Mr. Pike was requested to endeavour to obtain a mortgage at Derby.

4. On the recommendation of the Committee, and having also heard a most encouraging report of the introduction of our cause into Market-Harborough, we agree to adopt this as one of our stations, and allow five pounds towards the supply of the place until Whitsuntide Conference.

5. Mr. Pike having given a verbal report of the opening of a meeting-house, which had been engaged by his relatives at Edmonton: It was agreed that we are favourable to this undertaking, and that we resume the consideration of the case at the next conference.

6. An affecting communication having been made from the Foreign Mission Committee, of the death of our beloved brother Alsop, and the present circumstances of our West India Mission, with a request that this Conference would give its opinion respecting the propriety of giving up the Western Mission; after much conversation, it was agreed to advise the Foreign Mission Committee to retain it; and also to recommend the secretary to address a circular letter to each of our churches, requesting pecuniary assistance towards the outfit of another missionary; for which purpose, the following sums were offered by friends present. Mr. Peggs, £10; Mr. John Miller, £10; Mr. James Smith, £5. 5s.; Mr. J. G. Pike, £2. 2s.; and the following friends £1. 1s. each—Messrs. Orton, Winks, Der-

ry, John Wallis, Tyers, Copeland, Shilton, Dean and Slec.—It now being six o'clock, and there being several other cases to dispose of, it was agreed to adjourn the Conference until the close of the Home Missionary Meeting in the evening.

At a little after eight, the Conference resumed, when it was resolved—

7. That we allow the church at Syston and Queniborough the same sum as last year, until the Whitsuntide Conference; and that we recommend the case of the Syston Meeting House to the early attention and support of our churches.

8 A communication having been made from Mr. Skidmore of Retford, soliciting ministerial assistance for Misterton: the Conference were willing to entertain this case; but directed the secretary first to enquire what sum would be forthcoming to the minister at Misterton, from the endowment; and also, if his labours were extended to Epworth and Crowle, what assistance would be rendered by those places towards his support.

9. Mr. Jones of Fleckncy made personal application respecting the Fleckney and Smeeton cases. Messrs. Goadby, Stevenson, Holmes, Hull, and Grocock of Leicester, were requested to meet Mr. Jones on the business, and report to the next committee meeting.

10. A proposal from Mr. Pickering, that a Supplement to our Hymn Book should be recommended to the general adoption of our churches, was referred to the next Conference.

11. Mr. Peggs proposed that Memoirs of our departed Missionary friends, Mrs. Sutton, Mr. Cropper, and Mr. Alsop, should be published. It was agreed to recommend this subject to the attention of the Foreign Mission Committee.

12. Mr. Winks proposed, that at the next Conference, a lecture be delivered on the impropriety of human establishments of religion. It was agreed, that instead of a lecture, Mr. Jones be requested to draw up a pamphlet in the shape of a Catechism on the subject of Dissent generally, for the use of young people in our families, congregations and churches.

A few small sums were received at this Conference from some of the churches, being their proportion of the debt owing by the late Home Mission Society. A number of churches have not yet done any thing in this matter. A balance is now owing to the Foreign Mission for interest; and as the affairs of that institution are such as to compel them to borrow money to carry on their proceedings, though at the same

time they have considerable sums owing to them, it is very desirable that those churches which have done nothing, should furnish their quotas as early as possible, that this interest may be paid, and the accounts of the late Society be balanced and finally closed.

At this Conference, Mr. Thomas Stevenson, jun. of Leicester, commenced the morning service; and Mr. Orton, of Hugglescote, preached a very useful and animated sermon, from 2 Chron. xxvi. 5; "And as long as he sought the Lord, God made him to prosper." In the evening, a Home Missionary Meeting was held, which Mr. Ingham, of Slack, opened with prayer. Mr. Scott presided; and Messrs. J. G. Pike, Stevenson, jun. Goadby, jun. Butler, Peggs, Stevenson, sen. and Winks, addressed the meeting. The collection with the profits of the refreshments, made a sum of nearly eight pounds for the use of the society.

The next Conference to be held at Beeston, on Easter Tuesday, April 13, 1839.

THE WARWICKSHIRE CONFERENCE met at Birmingham, January 5th, 1830. In the morning, Mr. Beardsall prayed, and Mr. Butler preached, on "the propriety and utility of meetings for religious inquirers," from Jer. i. 5. In the evening, an interesting Home Missionary meeting was held. The Conference met for business in the afternoon; and, after receiving reports of the state of religion in the churches, agreed to take a larger place for preaching at Nuneaton; on the ground that the friends at Binckley assist to bear the additional expence. Also that Mr. Small be requested to arrange the ministerial supply till next Conference; and, as the supplies should receive some remuneration, the churches at Hinkley, Longford and Wolvey were recommended to make an extra effort for the purpose of meeting the expence.—The introduction of the G. B. cause into Warwick was deferred for future consideration. The circulation of Mr. Peggs's new volume now in the press, was cordially recommended; and as the profits are to be devoted to the liquidation of the debt on Coventry chapel, the ministers present were recommended to arrange a supply for Mr. P.'s pulpit, while he attends to the sale of the work. The ordained ministers in the neighbourhood of the Home Mission stations, were requested to visit them as often as convenient.—Advice was given in the Tipton chapel case. And as the money on Warton meeting-house is called in, the friends at Austrey were ad-

vised to take up a mortgage of one hundred pounds; and Mr. Barnes was recommended to endeavour to collect the remaining fifty among the churches.

An affecting letter from the secretary of the Foreign Missionary Society in reference to the West India Mission was read; and after serious consideration it was resolved, that we regard it a duty to make vigorous efforts to continue our Mission in Jamaica. Agreed likewise to recommend the Foreign Missionary Committee to publish a Memoir of our departed friends, Mrs. Sutton, and Messrs. Cropper and Allsop: the profit to be applied to the funds of the society.

Mr. Butler received the thanks of the meeting for his Sermon, accompanied with a request that he would publish a pretty full outline of it in the Home Missionary Register.—The next Conference to be held at Lougford Old Chapel, on the first Tuesday in May, 1830. Mr. Cheatle to preach on “the propriety and utility of preaching in the open air.”

THE INTRODUCTION OF THE

G. B. CAUSE INTO THRUSSINGTON.

A short account was given in our Miscellany, for September last, of the opening of a new place of worship at *Thrussington*, a branch of the church at Syston and Queniborough; in which the writer, J. F. W. makes a statement, respecting the introduction of the G. B. cause into that village, which is thought, by many of our readers, to be inaccurate. We have been frequently requested to correct this inaccuracy; but have waited for more authentic information. This month, a letter has come to hand from an esteemed correspondent, which seems to be drawn from satisfactory sources; and we give it, in his own words, lest we should inadvertently lead our friends into further errors:—

“As it respects the origin of the G. B. cause at Thrussington. It appears from a document in my possession, to be as follows. It states, that the G. B. cause was introduced into Thrussington about eleven years ago, through the influence of Mr. J. Boulter, of Rothley, who is a native of that place. About which time a committee was formed of several friends from Rothley, Quorndon and Woodhouse; who met quarterly at Mountsorrell: and each engaged regularly to supply the place in his turn. Since that time, the gospel has been regu-

larly preached in the village. Mr. Scott, now of Quorndon, being the first G. B. minister who preached in Thrussington.—The above committee was afterwards joined by the friends at Loughborough; when preaching was introduced into Queniborough, and lastly into Syston. Mr. C. Lacey, now in India, was the first who preached at this latter place; he taking his standing at the time under the wide-spreading branches of a beautiful tree, nearly in the centre of the village. Thrussington therefore must be considered as the mother cause: the ordinance of baptism being first administered there, near the bridge, by Mr. Hoe.’ We cannot but commend the zeal of those young men referred to by J. F. W. who now, in their turn, supply Thrussington, nor are we jealous of the honour arising from so good a work; but feel it our duty to correct the error into which he has inadvertently been led.”

S. W.

NEW HOME MISSIONARY SOCIETY.

WE are happy to state, that the Committee of the G. B. Home Mission for the Midland District have introduced our cause into *Market-Harborough*, a respectable town in Leicestershire. A large house was taken, in the beginning of last November, and fitted up for a place of public worship, and school rooms. On Lord’s Day, Nov. 22, 1829, Mr. T. Stevenson, sen. preached in it, for the first time, in the afternoon and evening; when the congregations were encouraging, though the weather was very unfavourable. The inhabitants are very friendly, and the prospect cheering. It has since been supplied by ministers from neighbouring churches; and the hearers continue to be numerous. We trust that this attempt will be crowned, through the divine blessing, with great success.

SUTTEES.

It was stated in several London papers, for Jan. 22, 1830, on the authority of letters, said to have been received at Liverpool, from the Serampore Missionaries, that Lord William Bentinck, Governor General of India, had issued a proclamation, by which *the burning of widows with the bodies of their deceased husbands was strictly prohibited, and suttees wholly abolished*, through all the territories under the influence of the East India Company. This

proclamation, it is asserted, was published at Benares, the holy city of the Hindoos; and received with marked approbation by many of the leading Bramins. We hope this good news from a far country will be confirmed, and more particulars of the pleasing fact be known, before our next publication.

REVIEW.

LIBRARY OF ECCLESIASTICAL KNOWLEDGE.—No. 1. *On Free Inquiry in Religion.*

12mo. pp. 48. Price 6d.

Westley & Davis, London.

OF the various plans, adopted in the present day, to diffuse information among the general mass of the people, one of the most effective is the circulation of familiar and connected treatises on important branches of science, by writers of competent ability, in cheap periodical numbers. We have already, "The Library of Useful Knowledge," "The Library of Entertaining Knowledge," and several other Libraries. The neat and well-written pamphlet before us is the first number of a "*Library of Ecclesiastical Knowledge*," which commenced with the present year. It is undertaken by a Society of evangelical Dissenters of different denominations; and will be devoted to the discussion of subjects connected with the principles, the practice and the history of Dissent. The plan contained in the Prospectus being concise, we shall copy it; as furnishing the best statement of the object and designs of the proposers.

"PLAN I. The Publications of the Society for Promoting Ecclesiastical Knowledge will consist of a twofold series, comprising *Original Compositions*, illustrative of the history and principles of the Christian Church, and *Reprints*, entire and abridged, of such treatises from the works of eminent divines, as have an important bearing upon the objects of the Society, preceded occasionally by brief notices of their lives and times.

2. The series of original Compositions, (price sixpence) will be published on the first day of each month, and a succession of original or selected tracts as often as may be deemed expedient.

3. Every subscriber of half a guinea per annum and upwards, or donor of five guineas, shall be a member of the society.

4. Every subscriber shall be entitled to claim one half the amount of his annual subscription in the publications of the Society, and to purchase any additional numbers at a reduction of twenty-five per cent.

5. From the body of the subscribers in the United Empire, corresponding Committees shall be chosen, to further the objects of the Society in their respective localities."

We hail the undertaking as extremely reasonable and important. The friendly disposition of government, and the candour and liberality of our brethren of the Establishment towards Dissenters, demand our warmest gratitude, both to the parties themselves, and to that God in whose hands are the hearts of the children of men. Yet we cannot dissemble our fears, that this very gratifying state of things will have a tendency to render the true principles of Dissent less studied and less valued, than when we had to encounter reproach and persecution in their defence. That they are too little known and regarded, by ourselves and our opponents, at present is too evident to admit of dispute. The projectors of this Society feel and lament the painful fact; and desire, by their efforts, to remedy it.

"To the present hour," they justly observe, "many of the most popular and accomplished of our adversaries would seem to be insensible to any cause, as serving to perpetuate dissent, which may not be resolved into ignorance, faction or fraud.—Whilst this spirit shall continue to send its pestilence abroad, is it not a duty owing to ourselves, our country, our principles—and owing above all to the Divine Author of those principles—that our opinions should be placed more completely in the view of the public; and along with them, those reasonings, which render their truth obvious, and their immortality certain."

"With the enlightened Dissenter, it must be matter of devout regret, that these principles should be so imperfectly felt and understood, by the majority of his fellow worshippers. The effect often is, that such persons desert our ranks, as soon as an improvement in circumstances, or altered connection render their doing so convenient. What should be purely a question of conscience thus degenerate into one of mere loss and gain."

To check, and, if possible, to remove this distressing and disgraceful indifference to principle, is the leading object of this respectable society; and we most cordially pray that the blessing of God may crown their endeavours with great success. The

leading subjects announced for *original composition*, by authors of known piety and talents, are well-chosen and interesting:—comprising—Right Sentiments of Church Government—the State of the World at the Birth of our Saviour—the Constitution of the Primitive Church—the Spirit of Primitive Times—Histories of the Church in various Periods and Countries—Lives of important Individuals—Establishments, &c.—The *reprints* first brought forwards will be selections from Owen, Henry, Pierce, Delauny, Graham and various of the Reformers. The Secretaries are, Drs. Cox and Bennett and Messrs. Vaughan and Price. — We heartily recommend the Society and its publications to the patronage of our readers of every class.

This first number is an encouraging specimen of the proposed compositions; and forms a very appropriate introduction to the intended discussions. Freedom of inquiry in religion lies at the foundation of ecclesiastical knowledge. Without it, such knowledge could not be obtained; or, if attained, could not be of any practical advantage. The author has treated the subject with clearness, animation, ability and piety. He considers—the province of reason in reference to religion—some of the injurious consequences which have resulted from attempts to substitute the authority of man for the authority of God—the practical tendency of the spirit of inquiry—and the extensive benefits which have been conferred upon the human race, and the numerous evils which have been checked or prevented, by the spirit of holy freedom in religious inquiry.

We could, with pleasure, copy freely from the masterly discussions on these important topics; but we have already exceeded our limits. Perhaps, on some future occasion, we may indulge our readers with a few extracts. The subject of the second number will be, “Christ the only King of his Church.”

INTERPOSITIONS OF DIVINE PROVIDENCE, selected exclusively from the HOLY SCRIPTURES. By JOSEPH FINCHER, Esq.

12mo. pp. 430. Price 6s.
Hatchard & Son.

WE took occasion, in a former volume, to speak in terms of commendation of a valuable work, compiled from the Sacred Scriptures by this Author, called “Achievements of Prayer;” * and have now the pleasure of introducing to the notice of our

readers, as a very suitable companion to that work, a collection, from the same pure source, of the most interesting instances in which the Divine Being has interposed, by his providence, for the promotion of his own glory, or the advancement of his people’s welfare; and which the Author supposes to be in most, if not all, cases answers to prayer unrecorded.—The compiler has been at considerable pains to classify his subjects; and has very judiciously arranged them under twenty different heads.

We hail with delight the appearance of works of this description, as deriving all their materials from an uncontaminated source; exhibiting truth in all its native purity, free from human sophistry, and unfettered by the prejudices of system. We hope that the volume, now before us, may have the effect of inclining some who are indifferent to religion to view the sacred volume with holy reverence; and to exclaim, “Verily there is a God that ruleth in the Earth:” while we feel confident it is eminently calculated to induce those who have believed through grace, to place a more implicit reliance on the God of their salvation.

To this work is prefixed rather a lengthened Introduction; breathing piety and religious principle, which cannot be read without pleasure as well as profit, by all those who are not opposed to the belief in the existence of a particular providence: in which doctrine the author gratefully rejoices.—We extract the following paragraph from his introduction; as containing a truth over which we have often lamented, and which it would be well for all constantly to hear in mind:—

“The mistrust of the providential care of our heavenly Father is a sin, which too easily besets the real christian. It is not only offensive and dishonouring to God because it “limiteth the Holy One of Israel;” but it deprives us of much peace, destroys our comfort, diminishes our hopes, and disqualifies us for useful and valuable services for ourselves or for those who, through providential arrangements, are looking up to us for consolation and instruction. Would it were that we possessed an abiding confidence in the wisdom, love and power of that gracious Saviour, who hath thus far safely brought us on, and who has always been to us better than our fears. Why is this boon so often rejected? Why is the providential care of God so little acknowledged?”

The work is elegantly printed in a large type and on excellent paper.

THE BULL-RUNNING AT STAMFORD, *a Transgression of the Divine Law, and a Subject of Christian Grief; being the substance of a Sermon delivered in the G. B. Meeting House, Stamford, on Lord's Day Evening, Nov. 15, 1829, by J. F. WINKS. With an Appendix.*

Svo. pp. 30. Price 6d.
Wightman, London.

THE preacher being engaged to supply at Stamford on the day following the annual exhibition of this feudal custom, arrived in time to witness the scenes of savage riot and cruel barbarity which were then displayed. Like Paul at Athens, his spirit was stirred within him, when he saw the whole town given up to this inhuman sport; and he determined to bear his public testimony against it. He caused notice to be given that he would deliver a discourse on the subject, on the evening of the ensuing Lord's day. At the time appointed, he preached, from Psa. cxix. 158. "I beheld the transgressors, and was grieved;" and very plainly and zealously exposed the folly, the wickedness and the cruelty of the practice. The hearers unanimously requested him to print the sermon; and several ministers and friends advised him to comply with their wishes. Thus urged, who could refuse?

The custom on which Mr. W. animadverted certainly deserves the severest censure. If it exhibit only half the cruelty and impiety which he describes; and we have no reason to suspect that he has overcharged the picture, every humane man and every true christian must join in execrating it; and wish success to every effort to suppress it. The preacher evidently felt his indignation roused at the scenes which he witnessed; and his feelings did him honour. We shall rejoice if this address produce the effects which he desires, and probably in some measure anticipates. "May this rough stone from the brook," he prays, "slung from the hand of a stripping, bring down this hoary giant of cruel-

ty." To this prayer, we add our hearty 'Amen;' though the Appendix shews that the cause of mercy and piety has heretofore been pleaded with energy, yet the giant still lives.

Mr. W. proposes to notice—the laws transgressed—the scenes of transgression—and the grief excited. Under the last division, he observes—"The grief excited is caused by concern for the honour of God. If the honour of an earthly sovereign must be supported, how much more that of the Great Ruler of the universe? By every transgression of his laws, God is insulted and dishonoured. Man was created in the likeness of God, and designed to reflect his glory. By transgression he fell. The gold has become dim; the most fine gold is changed! The crown is fallen from our head! There is not now a just man on earth, who doeth good and sinneth not; all have sinned and come short of the glory of God. The blood-stained pages of this world's history record, on almost every column, the crimes and miseries of our species. This earth, which God created for his glory, has become an acedema,—a field of blood. How has God been dishonoured by the disobedience, and pride, and blasphemy of men! After all, God has not, in justice and judgment, left our guilty world. Although we are fallen and in ruins, there may be yet traced some faint outlines of our pristine dignity. To restore man to his image and favour, God sent his Son into the world. To reject the benevolent designs of God in the gospel, is to offer the highest insult of which we are capable to the Divine Majesty. When the speaker beheld the violent conduct of the mad rabble pursuing the animal yesterday; when he heard their shouts, and oaths, and blasphemies, he could not but exclaim, "And are these immortal men made in the image of God? What a desecration of their powers! what a prostitution of their faculties! O my God! how art thou dishonoured by these thy rational yet rebellious creatures! How terribly wilt thou one day vindicate the honour of thy insulted Majesty, in their just punishment, if they repent not!" "I BEHELD THE TRANSGRESSORS AND WAS GRIEVED."

Missionary Observer.

FEBRUARY 1st. 1830.

General Baptist Missionary Society.

INDIA.

Two letters have been recently received from India, the former of them from Mr. Lacey, under date of June 5th, 1829, was calculated to excite the most painful apprehensions respecting Mr. Bampton; the second letter is, however, from Mr. Bampton, of considerably later date than Mr. Lacey's, and contains intelligence respecting himself and the cause of the Redeemer, which should excite lively gratitude to God.

*Indrea-dummon School house,
Pooree, June 5th, 1829.*

I am afraid my last letter should produce a discouraging effect; yet, though we are cast down we are not destroyed; no, bless God we remain body and soul, and we are I trust on the whole somewhat recovered from that hopeless and discouraging state we were in a few weeks past. In the times when we approach to God to sing his praises and read his Word, we always feel our spirits refreshed and encouraged, so that though every outward source and means of comfort fail God is still faithful to his promises, unchangeably faithful. In six troubles I will be with you, and in the seventh I will not forsake you. The improvement of our feelings, however, arises merely from this cause, i. e. the faithfulness of God, for our circumstances

are still gloomy and very afflictive. We are made to drink deep of the bitter cup of affliction, both in our persons, family, and in our mission. Our dear children have been hovering on the brink of the grave for three weeks, and still they are greatly afflicted and so reduced in strength that they can be scarcely said to live. Attention night and day to them, for we have no friendly hand to assist us here, has worn us out, and has no small tendency to drag down our spirits. The last hope of seeing dear brother Bampton again below is just expiring. He seems to be near his reward, and well prepared for it. Thus is our mission reduced to two labourers, and what has tended to add to our distress is, that on account of discouragements, brother Sutton appears to be abandoning his station. I trust brother Sutton will occupy Pooree, but do not yet know his thoughts on the business. Should he not, I intend to come over several times through the year, and as it were, keep our ground in it, and keep the people alive to the Gospel till you can send us help. I hope you will not delay doing this, or our missions may not long exist. We came to Pooree about a week ago, and as the houses are all occupied, we are living in a mud place erected for

one of our schools. It is truly a wretched place, but a place in which we enjoy much comfort, and in which we could joyfully spend our days, had we success, or could we thereby obtain it. The Rat Jatra will commence in about a month from this, and as the city will be more and more crowded till that time, I shall have abundance of opportunity for useful labours. I have, since I came here, preached daily in the streets, and I trust to continue to do so while I remain. I sometimes by our trials and loss of rest feel almost incapacitated, yet, hitherto, the Lord has helped me, so that I have felt as able and as much at liberty in my work as when these trials were not. "As thy day is so shall thy strength be." I frequently feel affected at the recollection of him who once laboured here, but now labours no more. O that I may feel as well as he has done, as to the salvation of this people. Perhaps no Missionary in the world ever bore more unpleasant reproach and slander than dear Bampton has here. It is quite impossible to describe how keen the reproach of this people is sometimes, a hundred times more keen than the beating and bruising of the body. For several nights the people heard tolerably, but as soon as it was known in the temple that we were come to preach Christ to the people, our encouraging hearers became our bitterest enemies. The Pundas, however, frequently contrive to head the mob themselves, and under their directions, nothing but hisses and cries of Hurree bol, &c. with clapping of hands is heard, and I can do nothing but stand silent in the midst of the infuriated throng, till their folly has abated, and I find a proper opportunity to come

away. Such are the circumstances under which we have very frequently to preach Christ; however, I often tell the people that, should they regard the Gospel, it will be no advantage to me, nor will their rejection of it be any loss to me; but that having declared it to them I leave it with God and themselves, assuring them that I and they must appear before the judgment seat of Christ, I, to answer for how I spoke, and they, to answer for how they heard. Sometimes this remark produces a serious impression for a moment, but alas! it soon passeth away like the morning cloud or the evening dew. But I am putting off the principal subject of my letter, the School-master, nothing can be better than the resolution of the Committee. I hope you will carry it into effect as soon as possible. Mr. and Mrs. Pigou are delighted with the circumstance, and so will the other subscribers be, and should you send a master out, the School will greatly advance, and its supporters increase considerably, so that I trust we shall not want for funds. He will have a good large house provided, i. e. brother Peggs's, which is purchased for 900 rupees, for the Cuttack School. You will have learned that we have a boarding School of indigent children attached who are principally girls, and are under the conduct of the mistress, so that the master must be a married man, and his wife must be able to teach reading, writing, sewing, marking, &c. He will be allowed so much per head for these boarders, which will increase his allowances a good deal. De Monte saves about three rupees out of the six per head which are allowed for each child.

I am tolerably well except that

anxiety and loss of rest at night increase my pain in the lungs, and sometimes affect my liver seriously. Mrs. L. is tolerably well except fatigue with the children and occasional dejection of spirits.

Will you kindly send me Mr. Jarrom's Work on Predestination; and I should be much gratified with a good Work on Primitive Gifts and Powers, as this subject occupies much of my thoughts, and I should like to set my own mind at rest. With love to self and all, I am with Mrs. L. affectionately yours,
C. LACEY.

Calcutta, July 7, 1829.

MY DEAR BROTHER,

I suppose you know before this time that I have been obliged to go to sea, on account of my health, and I believe I wrote to you the last time, on the Sea Horse Pilot Schooner. I confess that you ought to have heard from me again before now, but during part of the time, I believe I may safely say, I was unable to write, and for the rest you must put ill health and climate together, and excuse me as well as you can.

During my cruise I did what I could among my countrymen in the Honourable Company's Pilot service. These amount to about 150, and duty brought many of them, at different times, on board the Sea Horse. I conversed seriously with a great part of these, and gave away among them, I believe four or five hundred Tracts, and three dozen of Doddridge's Rise and Progress. One young man on board our own vessel, drew upon himself attention and persecution, by paying great attention to his Bible before I left the ves-

sel, and what maybe the result among others, a future day must determine.

During the cruise, which lasted ten or eleven weeks, my health was sometimes worse than it had generally been on shore, and I coughed more, especially when the weather was the coldest. I reached Calcutta again about the 2nd of March, and after a few days, applied to a medical gentleman recommended by Dr. Carey, from whom I had a note of introduction. The Doctor thought the principal complaint was an affection of the liver, and that the lungs were only sympathetically affected. He consequently treated me accordingly, and thinks my liver much better, but the cough, which was always the most prominent and most troublesome symptom, is very much the same. Since I came from sea we have spent our time partly here and partly at Serampore, and at the latter place I had a fever, (apparently the result of bathing in water that was too cold,) which I believe, led several of my friends to think that my case was almost hopeless, but from the effects of that fever I am nearly, if not quite recovered. The Doctor now advises my returning, for a while, to England: but to me, and to my friends, he has expressed himself so variously on this head, that if I could set aside my own judgment, and submit to be guided entirely by his, I should nearly feel at a loss what to do. One Saturday he said to me emphatically, "*This* is the country for you, if you were to go home you would be consumptive;" and then on the following Monday morning he said, "I think you had better go home." But at present I think it probable that I am better here. Besides this gentleman, I went, not long

since to another, who was recommended, by my friends, both here and at Serampore, but as I was Dr. ———'s patient, etiquette prevented his paying any attention to my case, unless introduced to a formal consultation with Dr. ———. Hence you see one cannot get two independent opinions, without leaving the man already employed, and running the hazard of paying two fees, and perhaps with no advantage. I however proposed a consultation to Dr. ———, and he very readily consented to it; this consultation was to take place the same day, but I called more than a week after and the gentlemen had had no communication, besides which Dr. ——— told me that he did not want the other gentleman's opinion. Dr. Carey, who is acquainted with Dr. ———, sometimes calls, and hears what he can, and I suspect he may have hinted at the Doctor's apparent want of consistency.

The gentleman that I consulted last, hinted that he thought my cough depended much on the state of my skin, and recommended as much exercise as would produce perspiration, when the cough was troublesome. I am now trying that, and have hopes from it, but more time is necessary to decide upon its usefulness.

Thus you see, my dear brother, I am laid aside from active labour, and much unfitted for reading and study; I endeavour, however, to keep up and increase my acquaintance with the language, that I may be fit for work if the Lord should see fit again to employ me, and let the affliction terminate how it may, I trust it will prove to have been useful to my soul.

Driven as I was to sea, and having a cabin to myself, I was, in

some measure, driven into retirement, and in an Indian house, retirement can scarcely be said to be attainable. My mind too was variously, and sometimes painfully, exercised, the result of the whole was, that I was more frequent and more earnest at the throne of grace, and besides the acquisition of blessings suitable to my circumstances, a habit of increased communion with God was formed, which I hope will last to the end of life; and, on the whole, the advantages of the affliction, have been so much greater than the disadvantages, that I cannot do otherwise than acknowledge that the Lord hath dealt bountifully with me, and I feel encouraged to expect, that however the trial may terminate, I shall eventually confess that he hath done all things well. Yes, I expect to praise him in heaven, for this affliction, and from this expectation, an easy inference is, I ought to praise him here. This, my dear brother, I see, and, in a measure, feel. I should indeed be glad to spend thirty more years in earnest Missionary labours, but if it be the will of God now to call me home, I cordially acquiesce.

My dear brethren, Lacey and Sutton, are not without their trials. Sutton's mind has been most severely exercised, because there is a letter of frequent occurrence in the Oreeah language, which he cannot pronounce; and Lacey, besides bodily affliction, has felt much, not only on account of poor Cropper's death, but also on account of several members of the church having been found to live in sin, and again he has lost his younger child. You, my brother, I know will pray that these afflictions may work in us the peaceable

fruits of righteousness, and for us a far more exceeding and eternal weight of glory. But this must be finished another day.

July 13th.—My cough is still troublesome, but I believe I am getting flesh, and I have great hopes of being fit for labour again, without coming to England. My father has a very old Bible, which I should like to have, and I have requested that he would send it to you for transmission to India, if you do not soon see it, do have the goodness to drop him a line, and I shall be obliged if you will pay him two pounds on my account, that he may be enabled to buy himself another good one. I am likely to be confined here all the rains, because I cannot get a passage home by sea, and am afraid of going by land. Lacey tells me that he and Sutton are busy among the pilgrims, he says the cholera is among them, and they lie about dead and dying like rotten sheep. Have you heard what a glorious movement there is among the natives in the villages near Calcutta? It is really astonishing. Our Circular Road friends have lately baptized three, and have several more candidates. Robinson has baptized ten or eleven, and has, I hear, fifteen candidates, and the Independents have received many, how many I do not know; and if marks of conversion were not carefully inquired after, there would be no difficulty in baptizing great numbers. Many Englishmen here think preaching to the natives a mark of great folly, and I confess they have some reason on their side, but they have no Scripture; and I “expect great things.” They are going on well in Burmah, and I lately saw a letter from Judson, which shows that he

“expects great things,” and so, I believe do several others. I saw Robinson baptize three or four lately, and he addressed the people from, “Who hath despised the day of small things?” And in the course of his address, he said the Gospel was first introduced into Europe, by Paul, at Philippi, and if his success were spoken of in the language of modern writers they would say, “What has Paul done? he has baptized an old woman and a hard hearted jailor, and perhaps two or three more, but it is very trifling.” And then he went on to show that the succeeding state of things in Europe plainly showed that the day of small things is not to be despised. Robinson is a very superior preacher. I dined one day, lately, in the company of Bowley,* of Chunar, and hoped to see more of him but was disappointed. I think Bowley a Missionary of the first order, but his health is impaired. Mr. Friend, of Chunar, is gone to his reward, and so is Chater, of Ceylon. I hope SERAMPORE will still live, and be made a means of great usefulness. I have seen much of the brethren there, and I believe they are eminently devoted to God, and his glory is their grand object.

I think with Dr. Carey, that Dr. Marshman is far above the common run of Christians, and some things I hear confirm me in this opinion. One Lady now much opposed to him, intimates that when she was at School, he carefully sought and made opportunities of conversing with his pupils about their eternal interests, and his addresses to her were so regular that she knew when to expect them. I have not room to say half what I

* A Church Missionary. Ed.

could say with pleasure, respecting my beloved friends at Serampore. I much lament the unhappy feeling that subsists between Serampore and Calcutta, our brethren here are excellent men, but I think there are prejudices on both sides. The piety of brother Pearce I perhaps never saw exceeded. Mrs. B., I am happy to say, is pretty well. Brother Yates has been very ill, but I am glad to say he is recovering.

Yours affectionately,
W. BAMPTON.

AMERICAN BAPTIST MISSIONS.

Birmah.

Account of some of the Native Converts.

Moung Dwah—the husband of Mah Doke, is a faithful and devoted disciple of Jesus. For years she wept, and mourned, and prayed, over her unbelieving husband: but her prayer of faith is answered, and she is filled with gratitude and joy: tears flow down her cheeks while she speaks of the glorious change in her husband: she says the most ardent desire of her heart is gratified, and she can never again distrust the mercy and faithfulness of God. We have, in Moung Dwah, a striking example of the blessed influence of our holy Religion: he was formerly unyielding, obstinate, and even unkind to such a degree, as to cause his wife and the native Christians much anxiety and grief: now, he is submissive and humble; like Him who was meek and lowly in heart. He is a man of respectability and good sense; and is unwearied in his efforts to do good among his countrymen.

Mah Lah—is a Widow, and lives in the family of Moung Dwah and Mah Doke, at a short distance from our dwelling: she possesses good abilities, and is well able to exert a considerable influence. It is but recently that her mind has become fully decided in favour of Christianity; but her views of doctrine are remarkably correct. She is apparently sincere and hearty in her attachment to the blessed cause which she has espoused. Her whole soul seems intent upon doing good. "O," she says, "I want

not earthly property; I wish not for silver or gold, or any worldly goods; but I long to be freed from sin, and to see these poor deluded votaries of Gaudama worshipping the Eternal God."

Ko-Myat-Ryan—is a brother of the first Native chief in the place; he is possessed of a clear mind, considerable native eloquence, and an uncommon degree of mental and bodily activity. He has been an inquirer after truth many years, and has diligently investigated the systems of Buddha, Brahma, and Mahomet: at length he embraced the Religion of Jesus Christ with all his heart and soul; manifesting more zeal and ardour than commonly characterize his cool, considerate countrymen. He has suffered as much persecution as can be openly inflicted under British Government; but bore it with the meekness of a lamb, and conducted himself with such forbearance and christian love, that the tide has begun to turn in his favour. He has given up all worldly business, and devoted himself to assisting us in our Missionary work. It gives us great pleasure to see him sometimes sitting on a level with some poor beggar woman; endeavouring, in language intelligible to her dark mind, to communicate some idea of the mysteries of Redeeming Love.

M' Donald—is a native Hindoo, twenty-eight years of age. He renounced heathenism a few years ago; but afterward became perplexed, and was thrown into darkness by unitarian sentiments, in which state he remained, till he heard and embraced the truth at Maullaming. He understands several languages; as, the Tamul, Telinga, Hindoostanee, English, and Burman. On his being baptized, he instantly gave up a situation producing fifty or sixty rupees a month, because it required his attendance on Lord's days; but chiefly because he was desirous, above all things, of devoting himself entirely to Missionary work.

GREECE.

From the communications of the agents of different American Societies, we furnish the following information respecting this interesting but long benighted land.

State of Education in Greece.

"From a French Paper, called 'L'Abille Grecque,' published at Egina, it appears that

an examination has been made of the state of Schools in many of the Islands; and that, on the first of May last, there were ninety-two Schools, containing, in all, 2333 Scholars, from five to thirty years of age. Of these Schools, 23 were Lancasterian, having 969 Scholars. Of the 92, only 13 were established under the Turkish Domination—57 from the time of Proclamation of Independence, March 1821 till the arrival of the President, Jan. 12, 1828—and 22 after his arrival and before the 1st of May 1828.

“In the opinion of Constantas, who was for a while, after the commencement of the Revolution, Superintendent of Education in Greece, about one-third of the Inhabitants of the Morea and the Islands know how to read.

“At Demitzana, I received the following intelligence from one of the Demogerontes, a Teacher of Ancient Greek. The Hellenic School was established about 70 years ago: at that time, there was no other school for Ancient Greek in the whole of the Peloponnesus. To the first Teacher, Agapios succeeded another of the same name, who continued as Teacher about 60 years. From this school went out many Teachers; and it may be considered as the principal source of light in the Peloponnesus. From Demitzana, and from this school, went out many distinguished men in the Church: Belonging to this school, before the Revolution, there was a Library of 2000 volumes in Classical and Ecclesiastical Greek, with a few in Latin: there now remain only about 400: the rest were torn up in 1821, the first year of the Revolution, to make cartridges for the Greek Soldiers: those that remain were secreted in caves; but a feeble little enemy, whose progress a cat might have arrested, found its way into these secreted caverns, and, with unsparing tooth, for six or seven years devoured much of the remnant.

State and Want of the Press in Greece.

“I went, at Napoli, to see a Greek who is occupied in founding types: his name is Constantinos Demides: he has a small printing press, and a fount of types, which he made himself. Another Greek, whom I found with him, is printing, at his press, a small arithmetic, in Modern Greek: the press is rather rough, and the printing not very good; but these are, I trust, the beginning of better things in Greece.

“There are now in Greece five printing-presses; three of which are at Egina, one at Napoli, and one at Patras. Two of the presses at Egina and the press at Napoli are used for printing Greek: the other two are from France, and are employed upon French Newspapers. One of the Greek presses at

Egina was given to the Government by Mr. Didot of Paris in 1824.

“I hope that some American Printer will show the same liberality as Monsieur Didot; and send out a press to Greece, which shall be wholly devoted to the printing of the Classics; and it is very desirable that there should be another, devoted to the printing of Theological Works. A third I should be glad to have under my own direction; devoted to the printing of Extracts from the Fathers, Portions of Ecclesiastical History, and information with regard to the present state of Religion in different parts of the world.

“A fourth press I should wish to have wholly devoted to printing Books of Law. The utility of such a press, at the present moment, in Greece would, it appears to me, be incalculable. Mr. Shoufas, who is a lawyer, informed me, that the first National Assembly of the Greeks adopted as their Civil Code, the Code Justinian; for their Maritime Code the Code Napoleon; and, for their Criminal Code, a few articles were drawn up and printed by the Greeks themselves; but that, at present, it may be said, that they have no fixed Code of Laws. I am sometimes asked by a person in office, how I would judge in such and such a case. I, of course, tell them what appears to me to be according to both Law and Gospel: but I should be happy if I could furnish them with the means of learning the laws and decisions of an enlightened and civilized Nation.

Desolation caused by war.

“Tripolitza, at the commencement of the Revolution, was a large fortified city, containing about 25,000 inhabitants; 15,000 of whom were Turks, and 10,000 Christians. The number of houses was estimated at about 5000; in the midst of which rose, here and there, beautiful Mosques and Churches.

“On entering the city, I felt, for the first time since my arrival in Greece, that I was in a country which had been visited by a barbarous enemy. At Poros and Egina, Trezene and Epidaurus, the enemy had not been; and Napoli had only been shattered by the cannon of Grivas, in a civil feud: at Argos, I could fancy that some terrible conflagration had caused the ruin which I saw: and as to the small villages which I had seen, in ruins, I could easily suppose that they had been destroyed by a few men, and might by a few men be rebuilt. But Tripolitza presented such an extended heap of ruins, as it appeared to me I had never before seen. I had seen the far-famed Ruins of Thebes and Tyre, and Balbeck and Sardis: but, there, the busy hand of man has removed much of the rubbish, and over much more earth has

spread her green mantle; so that all that meets the eye of the traveller is here and there the wreck of some mighty monument, which shows how great must have been the ruin which time now conceals, and the extent of which is left to history and imagination to determine. But at Tripolitza the ruin is new and complete: nothing is covered, and nothing is left to the imagination: it presents to the eye, one mingled mass of ruins of walls and towers blown up, houses burned, and mosques, churches, and baths rased to the ground. It was destroyed by Ibrahim in his anger, last February, after the battle of Navarino.

“And even the sight of the former inhabitants, who are now returning and clearing away the ruins and erecting habitations, tends to make a deeper impression on the mind with regard to what they have suffered. If all were silent, and nothing to be seen but the lizard running over the prostrate marble columns, one might feel a kind of relief in fancying that the former tenants of these habitations were now reposing in a better world, or had passed beyond the reach of human aid and sympathy: but he sees lank and meagre human beings, buddled together in a little cabin, or roaming the field in quest of something to satisfy hunger. I could scarcely believe, when I was told, by the Officers of the Police, that there are now assembled here 5000 or 6000 persons. Many of them are engaged in some mercantile business, and have the means of procuring a comfortable subsistence as it respects food and clothing; but very few have, as yet, what may be called a comfortable dwelling.

Manners and Sentiments of the Maniotes, or Modern Spartans.

Nov. 11.—My journey this day lay through a beautiful level country, with here and there a gentle elevation. Passed many shepherds feeding their flocks; and as the day was fine and the scenery beautiful, I began to feel as if I had entered Arcadia, the ancient country of the shepherds. I had seen little before, since entering the province, which seemed calculated to lead one to sing the charms of a pastoral life.

Nov. 13.—Toward noon, I went to visit the site of the ancient Sparta, which is one hour's ride from Mistra. To the south of the hill on which the citadel stood, I saw two or three tents pitched, resembling those of the Bedouins: these were all the inhabitants of whom the ancient, the mighty Sparta can now boast! Her ruins are now no longer interesting, except from association. The greater part of them, as I was told, were removed by the Venetians, to build Mistra; and for the purpose of taking away from the

view of the Greeks those noble monuments of their ancient grandeur, which were continually exciting them to rebellion.

Nov. 14.—From Mistra to Marathonisi, I was full ten hours on the way. Marathonisi contains, according to a recent census, 618 souls. When I arrived, it was dark: all the shops were shut; and, at first, I could not find any one who took interest enough in me, as a stranger, to conduct me to the Demogerontes. The streets were full of people; and I spoke to one after another, to assist me in finding a place where I might lodge, or to conduct me to the Officers of the Police: but some were strangers—some were occupied in their own business—and others, perhaps, being accustomed to sleep on the ground, in the open air, thought I might do the same. At length, I found a man who went with me, to what he said was the house of one of the Demogerontes, where I knocked and a voice from within inquired what I wished, and, without opening the door, informed me that no Demogerontes lived there. So I went back; and, after a while, learned that the Governor of Sparta (or Agent Extraordinary, as he is called) was in the place, and I immediately requested to be conducted to his house: on learning my name, from the President's Letter, he asked if I were the same who had been mentioned in the Public Papers; and on my replying in the affirmative, he immediately laid aside all business—entered into conversation—spoke with great interest of the Americans, and the letters from the American Ladies—ordered a house for me—and treated me with the greatest kindness. I now found that I was no longer the uninteresting stranger; but every man, with whom I came in contact, seemed ready and eager to serve me.

Nov. 15.—In the morning, one of the Maniot Captains, who was formerly Governor of Eastern Sparta, called to see me, accompanied with several of his men, armed with swords and pistols. The moment they entered the room, I was struck with their appearance; and felt, for the first time, that I had seen something which answered to my ideas of the ancient Spartans: their countenances indicated a mind bold and daring—a soul ready to kiddle at the slightest offence—men, who would pounce upon their adversary with the swiftness of the eagle and the ferocity of the tiger: in short, they looked like men who had lived in freedom, and who would rather die than bear the yoke of oppression: and such indeed is their character.

I immediately entered into conversation with the Captain, and gave him some school-books and tracts for his son. He seemed interested; and proposed accompanying me

to see the ruins of the Old City, which is fifteen or twenty minutes walk distant from Marathonisi: I accepted his invitation, and went out, accompanied by himself and six or eight of his armed men: while walking about among the ruins, I could not help thinking occasionally of my situation as a stranger, surrounded by those bold fellows, all armed, and in the midst of a country celebrated for theft and robbery; and, in conversation, they acknowledged that fame had not belied them.

On returning to the city, the Captain invited me to go into a coffee-house and take some refreshment. The coffee-house was full of people, and all eyes were fixed upon the Captain and myself. "Here," thought I, "is an opportunity of speaking on the subject of Religion. But how will it be received? Shall I not give offence? Does not prudence demand that I should, for the present, hold my peace?"

While these reflections were passing in my mind, the Captain began to tell me of the Delegation assembled at Marathonisi, from all parts of Mani, to decide upon the question whether they would submit to pay tithes to the Government, and that they had decided in the negative—that they had not retired to the mountains, and lived in hunger, and submitted to every hardship for the sake of freedom, now to be brought into bondage to a Greek Government.

I replied, "In America, where we are all free, we do not consider it bondage to pay taxes for the support of a Government which we choose, and which cannot be administered without expense."

On my happening to mention the name of Mavromichaelis, the Captain observed to me, "I am his enemy;" and related an unhappy affair which had just taken place between a friend of his and a member of the family of Mavromichaelis, in which one of them had been wounded, and, as it was supposed, mortally. He then went on to make some remarks with respect to the character of his countrymen, the inhabitants of Mani. "We have ever," said he, "from time immemorial, been quarrelling and fighting with one another. When the common enemy approached us, we united to oppose him; but, as soon as he was gone, we commenced fighting among ourselves. One village often wages war upon another village; and the inhabitants thus rob and kill one another, and do one another all the mischief in their power. And this we do," added he with a seeming pride, and in way of boasting of their high spirit, "and this we do for a WORD ONLY!" I replied, "Jesus Christ teaches us to love our enemies!" On my

uttering this, there seemed to be a little movement among several present; and some of them said, in a low voice, "Surely he cannot mean to say that we should love the Turks!" and some thought that I had not expressed what I intended to say.

As soon as the hum of this conversation had ceased, I proceeded to show them, that I had made no mistake in what I had uttered—that to be a Christian was to follow Christ—and to follow Christ, was to do as He did, and to possess his spirit—that He did good to His enemies, and prayed for those who crucified Him—that he had taught us to be perfect as our Father in heaven is perfect—that he causes the sun to rise on the evil and on the good; on Turks, Jews, and Christians; and sends rain upon the fields of the just and the unjust—that if they loved those only who loved them, and did good only to them, they would do no more than the most abandoned robber on the desert would do—that although they possessed the boldness and courage of the ancient Spartans, and feared not, and ought not to fear man, yet they should remember that God is the King of the universe, and has a right to be King, and must be feared, and His laws obeyed—that love to Christ should lead us to refrain from many things which we might naturally wish to do—that if I had a dear friend, to whom I was indebted for all that I enjoyed, I would refrain from what I knew would displease that friend—that Christ is the Sinner's Friend; and all we have, or hope for, is of Him and through Him; and His love, manifested in Gethsemane and on Calvary, in His bloody sweat and His death, should constrain us to forgive one another; and not make war upon one another, and kill one another, and that for a single word.

In this manner I addressed the Captain and his companions and soldiers and all present; who listened with the most profound attention. But of the whole company, none listened with more apparently intense interest than the Captain, whose warlike countenance seemed to soften—and, when speaking of the love of Christ, he seemed a little affected. All looked at him for an answer. He replied, "Formerly I thought differently; but you turn my head. What you say is true. That is the true Religion; and this is what we need to hear, and what I never heard before."

After this conversation, he went with me to call on the Bishop of Sparta; and remained while I remained, and took part in the conversation. The Bishop spoke of the letters from the ladies in America, with a great deal of interest: and also of the Societies, which had been formed in England and

America, to send out books; and observed, what I was surprised to hear him say—"We have been living in darkness; but, by means of those books which have been sent to us, and the coming of more, and then one to preach the truth, a little light is beginning to shine upon us." He also expressed a desire to have schools established, both for Males and Females. The Captain thought that the prejudice against females being taught to read would not, at present, permit of schools being established for them; but that it might, perhaps, be accomplished three or four years hence. With regard to the letters from the Ladies in America, the Captain remarked to me, when at the coffee-house, "When I read them, I wept;" and, in the true oriental style, said, "rivers of tears ran down my cheeks—many wept—and the man who could read them without weeping, must have been harder than adamant."

From the Bishop's I went to call on the Governor, who invited me to remain and dine with him, in company with some of the Maniote Captains and a Bishop.

On returning to Marathonisi, just as I was entering the place, I observed, near a Church, a great quantity of human bones piled up; and on inquiring whose bones they were, I was told that they were the bones of Greeks, who had been buried near the Church, and dug up to be examined by the priests, in order to learn if all were well with their souls in the other world—that it is the custom, at the expiration of one year after a person is buried, to open his grave, and for the priests to examine his bones—that if they find BLACK FLESH upon them, they conclude that he is in misery; and lay him back in his grave, and the friends of the deceased then give alms, and give money to the priests to say prayers for the departed soul! and, at the expiration of the second year, the body is again inspected, and if all is well his bones are left above ground: but if, after two or three inspections, there be still black flesh or other bad things, they conclude that the man during his life-time committed some mortal sin, and can never be pardoned. If a man died instantaneously, as when shot in battle, and at the moment of his death had evil thoughts in his mind, they suppose his brains remain; if hair is found on the skull of a female, it is a proof of her having combed her head on the Sabbath, and paid much attention to her dress and appearance.

The man, who explained this to me, seemed most fully to believe it; and replied with much warmth to another, who said that he believed it was only a figment of the priests in order to get money.

In the evening, the Captain called and informed me that he was about to go to Crete, with 2000 Spartans, of whom he was to have the command. Conversing with him again on the importance of following Christ in the regeneration, and being prepared for another world. Many others also called. The interest which the Captain manifested in me, seemed to give me a good deal of celebrity.

This was to me a most interesting day. The reception which I met with among this rude and fierce people, and the apparent interest with which they listened to the truths of the Gospel, left upon my mind a strong impression, that they perish principally for lack of knowledge.

Among those who called in the evening, one observed, in speaking of the Spartans, that before the President Capo d'Istria came, they were continually quarrelling among themselves—committed thefts and robberies—and sometimes murdered those whom they robbed, in order to avoid being known and falling under the displeasure of some Captain who might feel an interest in the one despoiled. "We Spartans," said he, "are of a peculiar character: we are ashamed to ask alms, but not ashamed to commit robbery: we will not eat meat, but rob."

Nov. 16, 1828: *Sunday*—One of the Demogerontes from Skoutari called, and expressed a wish that I should preach in the Church: he said that the Captain had sent him to tell me, that he wished me to speak freely to the people the Gospel, and without fear; and observed that my appearance in the place and my conversation had excited a good deal of wonder—that some thought it was "the second coming of Elias!"

During the day, multitudes called, both young and old, to solicit New Testaments, School books, and Tracts; and, among those who called, were many of the Demogerontes from different parts of Laconia.

In the evening, one of the Demogerontes from Skoutari called, and begged me to go to his village to preach to the people, saying—"We live in ignorance. This day, for the first time, have I known my faith: before, I made the sign of the Cross, but knew not what it meant." This I could easily believe; but there was something in his appearance, which made me suspect that he was not altogether sincere. I, however, took the opportunity of endeavouring to impress on his mind the truth of the Gospel. The Lord only knows the heart.

This portion of country, Mani, was divided into several little districts; the inhabitants of which were subject to their different Captains, to whom they looked for protection, and each of whom, in his district, was a

kind of feudal lord. The population was estimated at about 8500 families and 50,000 souls: the number of men capable of bearing arms was estimated at 10,000 or 12,000. Their Captains were continually making war upon one another; and sometimes a single saucy word, from an individual of one district, involved thousands in dire consequences. Two villages were actually at war with each other when I was at Tchimova.

With regard to their character, I have said, perhaps, sufficient, in treating of Marathonsi. I will, however, add, that the only means of bringing this people into good order, is the establishment of Schools to enlighten them, and the distribution of the Gospel, of which, at present, they know but little. In speaking of the people of the country and their robberies and thefts, a Monk observed to me, "They are holy men. Go and see what a hard life they live, and you will pardon them!" What can be expected from a people who hear such language from one to whom they look for spiritual guidance!

Interview with the Son of Petro-Bey.

Nov. 19, 1828—I procured a mule, to go up to Tchimova, about one hour's distance from Tchimova Limeni; but found the road so steep and rough, and the mule proceeded with so much difficulty, that I sent it back, and went on foot. The greater part of the way was like going up stairs; and when I arrived at the top of the mountain, the road and the fields seemed completely covered with stone. On entering the village—a stranger, unaccompanied by any person, in a Frank dress, and unarmed—the people stared at me, and seemed not to wish to enter into conversation with me: they were all armed; and their appearance struck me as quite savage.

On my inquiring for the house of Byzande (as he is called), the son of Petro-Bey, a soldier beckoned to me to follow him, which I did; but, after following him for awhile, I began to think that he might be leading me astray, and demanded of him if he were conducting me to the house of Byzande. Instead of answering, he made signs, that I should follow him; and I began to talk to him in rather an angry tone of voice, and asked him if he could not answer me. He then said that he was going to the place which I wished; and pushed on, and I followed.

At length he brought me to a place where I mounted by a narrow stair-case on the outside of a building; and at the top of which a door opened, and I entered into a room where were several armed men. The door was closed; and, following my guide, I proceeded through one room to another,

then went out upon the roof of another house which I passed close to the eaves, and entered another building. After being led through two or three small rooms, I was conducted to a flight of steps, narrow and steep, and at the top of which was a trap-door. Here I was bid to ascend. I began to doubt my guide's fidelity; for I said, "It cannot be that the son of Petro-Bey lives up in such a place." I hesitated; and demanded again, in order to be assured. My guide said, "Yes," cried out to the people above, and the trap-door opened; and I mounted, half expecting to find myself deceived. As soon as I had fairly set foot on the floor above, down went the trap-door again; and I found myself in a very decent room, hung round with swords and pistols: on a sofa sat several men, with arms; and on a couch, in one corner of the room, reclined the man whom I wished to see. He was ill; but, making a little effort, he half raised himself, and gave me his hand in a most friendly manner, introduced me to those present, and said, "You see to what a situation we are reduced, and how we live." This was Georgius, the second son of Mavromichaelis. I had seen him before at Egina.

Here I spent some time in interesting conversation—gave some little School-books and Tracts to all present—and then went out to see two small Schools, where the children have the means of learning almost nothing. Among them also, I distributed Tracts and School-books.

On returning to the house of Georgius, he proposed and urged that I should visit a place in the vicinity, called Charia. I, at length, consented; and, a mule being provided, I mounted and set out for Charia, accompanied by two men, one to lead the mule, and the other to flog him and protect me. The latter was armed with gun and pistols. I know not that I ever rode in more fear, not of robbers, but of falling on sharp-pointed stones and craggy rocks, which shot up out of the ground in every direction. In the midst of these, I saw, here and there, men and women labouring to sow a little barley, with almost the sure expectation of a scanty harvest. In fact I could hardly conceive how it is possible for the people to live in such a stony region, even in time of peace. At Charia are 80 houses and 500 souls. At Pyrgon, about half-an-hour from Charia, are about 300 houses and 1200 souls. At Charia, I went into almost every house, to see how the people appeared, and how they lived; and I must confess, I thought of what the Monk had said to me, "Holy men—go and see how they live, and you will forgive them." The bread which they had to eat was made of oatmeal

and beans; and of this, they had but a scanty portion. They have little else but rocks and liberty.

My guide, who was a native of this place, said to me, "We live in a state of ignorance, almost like the brutes. At the age of 10 or 12, instead of going to school, we gird on our arms, which we never put off; and how should we know any thing? We need Schools to enlighten us, as other people have."

To the preceding painful statements respecting the deplorable darkness of Greece, may be added some by Mr. Goodell, an American Missionary, respecting the meaning of the words Religion or Religious.

Let it be told to all those who pray for the redemption of the whole world from the bondage of corruption, that it is not WICKEDNESS, but IRRELIGION, which is considered so heinous in all these Churches; and that this Irreligion, so much dreaded, is nothing more than NOT BELIEVING AS THE CHURCH BELIEVES, and NOT DOING AS THE CHURCH DOES.

An instance of recent occurrence will set this in a striking point of view. Two Greeks, notorious for their piracies and other crimes, were about three weeks since tried and condemned, and three days after executed at this place. In the course of the trial, it appeared that the beef and anchovies, on board one of the English Vessels which they pirated, were left untouched; and the circumstances, under which they were left, appeared to the Court so peculiar, that the culprits were asked the cause of it: they promptly answered, that it was at the time of the Greek Fast, when their Church eat neither meat nor fish! They appeared to be the most hardened and abandoned wretches—enemies alike to their own and every other nation, and yet rigidly maintaining their "religious" character: and, while they were robbing, plundering, and murdering, and stealing the women and children of their countrymen and selling them to the Turks, and committing other atrocious deeds, they would have us understand that they were not so wicked as to taste of meat or fish, when prohibited by the Canons of their Church!

When they were apprehended, one of them had what he called "a small piece of the very cross of our Blessed Saviour," which he wore in his bosom: when this was taken from him, he was greatly troubled; as he was now, he thought, in danger of being killed; whereas, before, not even a ball, he supposed, could touch him.

After their condemnation, the Greek

Priest in Malta confessed them; and the account which he gave of them was this, that they were both "very religious:" and yet one of them was employing the last precious hours, in which he enjoyed the light of this world and the privileges of probation, in writing a song; in which, among other things indicative of an impenitent and exceedingly depraved heart, he bequeathed (and directed his friends to carry) to his Wife three portions of poison, to be taken one in the morning, one at noon, and the other at night—

Take to my wife, three cups of poison take,
That wife will drink them for her husband's sake:
At dawn—at noon—at rest,
Drink, wife, the hemlock test,
Nor hope again to slumber on my breast!

He, also, jocosely tells her, that he is about to be married at Malta; and represents his tragical end as his nuptials: his bride is the gallows, his mother-in-law the tomb, &c. Indeed, he appeared to feel that he had been a very "religious" man—that he had now confessed and obtained absolution for all that wherein he had failed of being religious—and that therefore he had nothing more to do, than to indulge in wit and sarcasm.

Charity would fain believe that this was rather an extreme, than a common case; and yet I fear that it is by no means a solitary one. Men in this part of the world have universally imbibed such erroneous opinions respecting sin, that correct notions of it can scarcely be said to have existence. They put light for darkness, and darkness for light. When I have reproved persons at Beyrout for the most barefaced falsehood, dishonesty, or other immorality of which they were guilty, they have not unfrequently answered, "This has nothing to do with religion: it is a worldly concern." They know, indeed, that these things are not altogether right; but they are not the GREAT CRYING SINS, which their religion and their priests condemn, nor are they inconsistent with their religion. While we were in Syria, no man, to my knowledge, ever forfeited, by committing them, his "religious" character or his title to the name of Christian. The priests have little or nothing to do with the moral character of the people. Their business is understood to be with "religion" and not with "morality." I do not think that they would be allowed to interfere much with their morals: with all the reverence which the people entertain for their priests, I do not think that they would allow them to interfere with their immoral practices, except so far as to give them indulgences for a pecuniary consideration or for penance; and thus, virtually, to sell them a license to sin;

or, at best, to increase their "religious," at the expense of their MORAL character.

On these debasing statements, the American board remark:—

The reason why appalling wickedness exists in connexion with a Nominal Christianity, is here exhibited. Christianity, as presenting to the mind precepts, penalties, and holy objects, all adapted to restrain from sin and purify the heart, is not known in these Countries; while, in its place, there is a System of Forms, not designed to have any influence on the character, and which is quite consistent with most crimes, and makes pardon for others easily attainable.

The reader can hardly fail of reflecting how mournfully the depraved heart of man misapprehends and misapplies the Revelation of God, until it becomes destitute of power to produce those effects, as to the reformation and ultimate salvation of man, which it was designed and is adapted to produce. The Churches about the Levant, and the Members who compose them, are not what the Gospel was designed to make them. Its peculiar energy does not seem to have been felt by them at all. There seems to have been among the professed adherents of the Gospel, a systematic and laborious effort to erase its peculiar features, and prevent its having a troublesome influence. So the richest gift of Divine Mercy is undervalued and perverted by those for whose salvation it was designed.

To these remarks it may be added; Do not these evils naturally flow from depriving the religion of the Gospel of its personal character? A Christian, as exhibited in the Scriptures, is one that has personally embraced Christianity; but when personal acquaintance with divine truth ceases to be regarded as an essential requisite to constitute a Christian—when untaught babes are admitted into the Christian Church, a door is opened for crowds of persons who live and die in ignorance, to enter in; these as time rolls on are succeeded by crowds more and more ignorant; and the debasing process proceeds till, like as in Greece, a man may be a monster of wickedness, and yet a Christian and a religious man. When infant baptism began to

amalgamate the church and the world, the door was opened for all these evils.

General Baptist Missionary Society.

JAMAICA.

WE have this month to communicate the painful intelligence that the Jamaica Mission of this Society no longer exists. The unexpected and trying providence which deprived the Society of Mr. Allsop, at a time when the continuance of the Jamaica Mission depended, in a great degree, upon his life, has led to this result. As soon as his death was known a Committee Meeting was immediately called. The Committee felt much perplexity in reference to future proceedings, and directed a letter to be written to different Conferences soliciting advice. As the insertion of part of this letter may give a clearer idea of the Society's circumstances, part of that addressed to the Midland Conference follows:—

Derby, Dec. 16, 1829.

To the Midland General Baptist Conference.

DEAR BRETHREN,

"By direction of the Committee of the Foreign Mission, I write to lay before you a statement respecting the peculiarly trying circumstances, in which our West Indian Mission is now placed, and to request your advice as to future proceedings.

"Some time back, Mr. Bromley made an unauthorized and precipitate purchase of his premises, involving an expected expenditure of about £1400 for purchase and alterations, which the Society had no funds to meet. The Committee therefore declined ratifying the purchase. In consequence of this step it was apprehended the Society would lose the station at St. Anne's Bay. This has subsequently proved to be the case. The Particular Baptists having taken to Mr. Bromley's purchase have consequently obtained the station. The Society has thus lost one of its stations in Jamaica.

"In consequence of the imprudent proceedings of Mr. Bromley, it was judged advisable to terminate his connection with the Society. This Resolution was adopted after mature deliberation, on a motion made by Brother Jarrom, and seconded by Brother Stevenson, and passed without one dissent-

ing voice. The spirit breathed in Mr. Bromley's reply to the communication announcing this determination, is such as fully proves the propriety of this painful measure.

"Mr. Hudson, in consequence of ill health, found it necessary to visit England, at the same time desiring to raise funds to effect such an enlargement of his Chapel as, at the lowest reckoning would cost £1000. To defray this from the current income of the Society was literally impossible; and depression in trade and agriculture being so great and so universal, Mr. H. met with comparatively little success in his attempts to collect money for this object. At a Committee Meeting, held at Nottingham, in October, he attended, and resigned his situation as one of the Society's Missionaries. The following extract from the Minutes of the Committee, furnishes his reasons and the Committee's reply.—

"Mr. Hudson stated, that he declines returning to Luca, on the following grounds. He fears his health would soon sink again. He cannot raise sufficient funds for the enlargement of the Chapel. And he apprehends that some of the Committee are not satisfied with him.

"As Mr. Hudson declines returning to Jamaica, the Committee necessarily accept his resignation, at the same time, they express their satisfaction in his past labours and success; and their full confidence in his integrity during the time he was engaged in the service of the Society, though some of the Committee may, at times, have formed different views from himself, respecting the prudence of some of his measures."

"The Society now had two stations remaining in Jamaica, and but one Missionary, our late lamented Brother Allsop. As Luca appeared far the more important of the two, it was determined that Mr. Allsop should remove thither. It was thought he might possibly give a little help to Black River, at any rate the hope was indulged, that as Luca strengthened and became less expensive, another Missionary might be sent out, and thus the interests of the cause of Christ, in connection with the Society, might advance by degrees. Before this information could reach Mr. Allsop, he visited Luca, was taken ill the day he arrived there, and died in a few days.

"Under this mysterious dispensation of Divine Providence our minds have been filled with perplexity, and we know not whether the Western Mission should be continued, or whether we should direct all our attention to the East."—To this,

From the Lincolnshire Conference no answer was received, and it was understood

that Conference had met before the letter could reach its Secretary; the London Conference not meeting till March, no letter was addressed to it; the Yorkshire Conference declined giving advice as to the scene of the Society's labours; the Midland and Warwickshire recommended the continuance of the Jamaica Mission.

The Committee again assembled on Jan. 8th, at Nottingham, and were assisted in their deliberations by several brethren, resident in that town, and members of the Society; after much deliberation and ample discussion of the business, a Resolution was adopted, of which, as it stands in the Minute-Book of the Committee, the following is a copy:—

"That the peculiarly trying circumstances of the Eastern Mission requiring all our exertions; and the diminution of the funds of the Society having lessened its ability to make exertions; the Committee are *reluctantly compelled* to decline *recommencing* the Western Mission; and they are also influenced to adopt this conclusion from a hope, that in Jamaica, other denominations of Christians will preach the Gospel where the Society's Missionaries have laboured."

The principal considerations in this Resolution may be observed to be four.—

1. The wants of the Eastern Mission. These are great—the return (compelled by illness) of Mr. Peggs, the death of Mr. Cropper, and the long illness of Mr. Bampton, have so weakened that Mission that, without more help, there would be danger of its ceasing to exist. It now languishes for want of help—yet, had the Jamaica Mission been recommenced, material help could not have been imparted to it. And though in India there is not that early encouragement which Jamaica affords, yet the field is so immensely wide, several cities of Hindostan containing, singly, a greater population than the whole island of Jamaica, and the labourers are so few, that Missions there are preeminently important.

2. The diminution of the funds of the Society. This is a painful fact; but it is a fact; a number of churches have recently contributed nothing, and others much less than they used to contribute. Had all done what they used to do, *which some still do*, there would probably have been funds to recommence the Jamaica Mission.

3. That the state of the Jamaica Mission was such, that if carried on, it would be nearly the same as if commencing anew. A little attention to the subject may convince the friends of the Society, that this would have been the case; but with the East urgently demanding help, the Society's

funds reduced to great depression, and its income diminished, the Committee did not think it practicable to take a step which would much resemble commencing a new Mission.

4. The belief that others will preach the Gospel where the Society's Missionaries have laboured. The station at St. Anne's is already engaged by our Baptist brethren; and it is a subject of sincere satisfaction that it is so. At Lucea, where no Missionary had laboured when Mr. Hudson commenced exertions, the Scottish Missionary Society has since placed a Missionary, and the Methodists have also commenced; at Black River, which was equally destitute of Missionaries when Mr. Allsop began to preach, the Methodists, it is understood, were about to commence exertions. This state of things is extremely different from that of India, where Missionaries may toil hundreds of miles apart, and where, in many instances, hundreds of miles must be traversed to pass from one station to another.

The Committee, after adopting the Resolution of not recommencing the Western Mission, attended to a variety of business, respecting the stations, necessarily occasioned by the decision to which they had been led.

INDIA.

AFTER determining not to recommence the Jamaica Mission, the Committee considered some steps necessary to strengthen the Mission to India. This subject was deferred to another Meeting, appointed to be held towards the end of February. Two applications, from persons willing to devote themselves to Missionary labours, were brought forward, but the consideration of them was deferred to that time. Notices to the following effect, were directed to be published in the Missionary Observer;—

A School-master wanted for the English School at Cuttack.

As this Institution, though supported by funds raised in India, has considerable connection with the Mission, it is necessary that the individual who may be employed,

as its Master, should possess the following qualifications;—

That he be *decidedly* pious—an *approved member* of our body—well qualified to conduct an English school—possessed of some preaching talents, that he may take part in the work of the Mission; and united to a wife pious, a Baptist, and qualified to conduct a girls' school. Application to be made, in writing, to Mr. J. G. Pike, Derby.

Opening for friends desirous to devote their lives to Missionary labours to apply.

Any individual being an *approved member of our body*, desirous to devote his life to Missionary labours in India, may forward his application to the Secretary of the Society, Mr. J. G. Pike, Derby, when proper attention will be paid to it.

ACCOUNT OF MISSIONS RELINQUISHED.

To the Editors of the General Baptist Repository and Missionary Observer.

Jan. 18, 1830.

CHRISTIAN FRIENDS,

Permit me, through the medium of your publication, to lay before our brethren some things that have engaged a little of my attention.

I understand that our Foreign Mission Committee, have declined beginning again our Mission to Jamaica, and, much as I loved that Mission, I cannot blame them; but, from what I have heard, it would seem supposed by some, that the *discontinuance* of a Mission, is an event almost unparalleled; and thus it seems supposed that our Society is more tried and less favoured than any other. Now as this is

a very great mistake, perhaps a little information on the subject of Missions, that have been discontinued, will not, for some of your readers, be untimely. There have been numerous instances of this kind, and some in which great exertions have been made, but yet failed; among the many cases that occur in the history of Missions, I select the following.

In 1738, three Moravian Missionaries were appointed to Lapland, but their effort failed.

In 1742, three, of the same body, set off for China, but never reached it, and after many sufferings returned unsuccessful in 1747.

In 1747, the same denomination projected a Mission to Persia. Two Missionaries were sent out; after many sufferings one of them died and the other returned home.

Through the space of *thirty* years, previous to 1782, various efforts were made by the Moravians to introduce the Gospel into Egypt and Abyssinia. All, however, failed, and the Mission appears to have been given up soon after that year.

In 1759, the same denomination commenced a Mission to the Nicobar Islands. Fourteen brethren, at one time, left Europe for that purpose. New recruits went out several times, and the Mission was persevered in till 1787. Not one convert, however, appears to have been made, and in that year it appears to have been given up. *TWENTY-FOUR Missionaries laid down their lives in this unsuccessful Mission*; eleven of them in the Islands, and thirteen more at different times, after leaving, in consequence of diseases contracted there.

In 1797, the London Missionary Society placed ten Missionaries in Tongataboo, one of the Friendly Islands. Three of them were mur-

dered by the natives, and in 1800 the Mission was abandoned.

In several other instances that Society has had to abandon Missions once commenced.

Soon after the formation of the Baptist Missionary Society, two Missionaries were sent to Western Africa; one behaved imprudently, embroiled himself with the government and left; the other was driven away by illness; the Mission was abandoned, and for many following years all the Society's efforts were in India.

In 1797, six Missionaries from the London, the Edinburgh, and the Glasgow Societies, proceeded to the Susoo country, in Africa; one of them was murdered just when appearances became promising; three or four of them died, and one returned to Scotland. In 1800 the Mission was abandoned.

In 1802, the Edinburgh, or, as it is now, the Scottish Missionary Society, sent two Missionaries to Tartary; in 1803 a reinforcement of five Missionaries and several other persons, in all fifteen, proceeded to strengthen this Mission. In 1805 the Society sent four more Missionaries to Tartary. After persevering upwards of twenty years, hardly any converts appear to have been made, and the Mission was, in a great degree abandoned, only one Station and two Missionaries being continued. The discontinuance of this Society's Mission in Tartary, has, if I am not much mistaken, led it to send several Missionaries to Jamaica, to which the Society appears now to pay particular attention.

Various reflections might be suggested from these statements, those I will leave, however, to your Readers,

And am, &c.,

A FRIEND TO MISSIONS.

THE
GENERAL BAPTIST REPOSITORY,
AND
Missionary Observer.

No. 99.

MARCH 1, 1830.

VOL. IX.

CAUTIONS AND ADVICE
TO
POOR CHRISTIANS
IN TIMES OF TEMPORAL DISTRESS.

Esteemed and much-pitied Friends,

It is with sentiments of real sympathy that you are now addressed. We commiserate your sufferings, aggravated as they are at present, by the uncommon rigour of the season and the long continued depression of trade; and should rejoice to alleviate them. We shall deeply lament, should one word escape us that has a tendency to wound your tenderest feelings, or irritate your troubled minds. In humble imitation of the disposition of our adorable Saviour, we wish not to break the bruised reed. Rather, much rather, would we "lift up the hands that hang down, strengthen the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way." But we can neither mitigate the severity of the frost, nor remove the stagnation of commerce. It is only He "who giveth his snow like wool; scattereth the hoar frost like ashes; and casteth forth his ice like morsels, that can send forth his word and melt them, and cause his wind to blow, and the waters flow." It is only He who raiseth and depresseth na-

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tions as he sees fit, who can revive trade and restore prosperity. We trust and earnestly pray that, before this address reaches you, both these sources of your sorrow will, in some degree, have given place to a more encouraging state of things. But we have felt the evils of poverty; and know, by painful experience, that it is always attended with danger as well as with distress: and we are sensible that both are awfully increased by the present state of the country. Suffer then the word of exhortation; and permit your sincere friends to warn you against the snares and temptations to which existing circumstances peculiarly expose you; and to recommend those duties to which they call your particular attention.

Guard against *despondency*.— Sometimes an indigent christian, in times of gloom and privation, when he finds that his utmost exertions are insufficient to procure him and his dependents the supplies which are necessary for their comfort, is tempted to relax his efforts in despair; and to cultivate with hopeless languor the means of support which he actually does possess. This conduct increases his sorrows; and deprives him of that portion of enjoyment which he might obtain. It precludes all possibility of improvement in his circumstances; and

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sinks him gradually lower and lower in the scale of society. It closes the hand of charity; for it is vain to attempt to relieve a man who abandons his own cause, and makes no attempt to relieve himself.

On the contrary. When a person is diligent in improving every advantage that offers itself to provide for his own wants; accepts, with grateful alacrity, any honourable means, however humble, of adding to his comforts; and, with laudable industry and perseverance, labours to struggle through his difficulties; his activity and exertion keep up his spirits, and contribute greatly to his support. And, when these endeavours are seconded by rigid frugality and strict economy, the results are frequently not only highly beneficial, but very surprising.—Cheerful industry and good management always disarm, in a good degree, the severity of the most distressing times; and cast a gleam of comfort over the darkest seasons. The liberal and the affluent also feel peculiar interest in a poor man who, with a cheerful and independent spirit, aspires to the honour of providing for his own house; and yet accepts their aid with respectful gratitude. Distinguishing benefactors will notice such a character more frequently and more bountifully than they would, were their liberality received with fretful complaints or sullen discontent. Pray then for grace, amidst all your sufferings, to cultivate the virtues of diligence, frugality and gratitude; and God, even your God, will approve your conduct, supply your needs, and in his own good time remove your distress.

For you should always bear it in mind, that however secondary causes may contribute to your sufferings, it is the Lord of all who

permits those causes to exist, and controuls their effects. "Shall there be evil in a city, and the Lord hath not done it?" God, as the supreme Governor of the universe, has a right to punish national sins by national afflictions; and in the infliction of this punishment, one event happeneth to all; to the righteous and to the wicked. The children of God too often are partakers of public guilt, and therefore justly share in public calamities. But, were they innocent, it would require a constant succession of miracles to exempt them from the punishment. They have no warrant from scripture to expect such an exemption. Even under the Mosaic dispensation, when temporal prosperity was the avowed reward of obedience, though many thousands of individuals, in times of general declension, preserved their loyalty to Jehovah unshaken, yet they partook deeply in the corrections of their wicked countrymen. Under the gospel, the rewards promised to the real christian are of a very different and inconceivably superior nature. Instead of worldly riches and prosperity, they are directed to look forwards to "an inheritance incorruptible, undefiled; and that fadeth not away; reserved in heaven for those who are kept by the power of God through faith unto salvation." Their Almighty Father hath promised them his protection, blessing and special care in this life; but the end of their faith is the salvation of their souls. Let our poor christian friends keep their eye steadily fixed on this all-important object; and they may safely leave all the circumstances of their way to be regulated by his wise and gracious Providence. They may be assured that he will not afflict willingly: and when, for wise

purposes, he calls them to suffer affliction, he will impart strength equal to their day. "God is faithful, who will not suffer them to be tried above that which they are able; but will, with the trial, make a way to escape, that they may be able to bear it."

Ye suffering christians, reflect on these precious promises, and let not your present afflictions which are but for a moment, lead you to *murmur* against your best friend, or to charge God foolishly. View all events as under his controul, and leave him to fulfil his kind assurance, and make them work together for your good. In the midst of the darkest gloom, maintain the holy confidence of the inspired prophet, who, while contemplating calamities still more heavy than yours, could exclaim with holy rapture, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields yield no increase; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation."

If you cherish these sentiments of faith and love towards your heavenly Father, you will feel the advantage and importance of a *diligent attention to the means of grace*. Let not any temporary embarrassment, nor even any permanent distress, induce you to neglect the public or private duties of religion. Some professors, when they feel themselves reduced below their former rank, unable to appear as respectable in their dress, or in other circumstances, or to aid the cause of their Redeemer and of benevolence or liberality, as they have formerly been accustomed to do, are disheartened, and their spirits

sink. Either through a false shame or a sullen pride, they gradually avoid the company of their religious friends, and neglect the social means of grace. Such conduct is equally imprudent and unchristian. It deprives the distressed believer of the powerful support and strong consolations of the gospel, precisely at the moment when he has the greatest need of them. It robs him of the sympathy, advice and assistance of his brethren in the Lord, just when they might be most essentially useful to him. This neglect therefore injures his temporal concerns, and tends to add to the burdens which he already has to bear. But its effects on his spiritual prosperity are still more lamentable. It destroys his christian feelings, robs him of those religious instructions and motives which might enable him to struggle with his trials; estranges his affections from the ways of truth; and compels his brethren, instead of soothing his sorrows and strengthening his hands, to treat him with coldness, and consider him as a disorderly character; to reprove, admonish and too often exclude him from their fellowship. The mischief that such conduct does to the party himself, to his family, and to the precious cause of the Redeemer, is incalculable.

Let these reflections, ye depressed followers of the Lamb, raise you above the fear of contempt from your fellow worshippers; should any of them debase themselves by indulging in that unworthy feeling. You do not attend in the courts of the Lord to display yourselves to those around you, and obtain their admiration. Your object, if your hearts be rightly affected, is to enjoy communion with your God, to receive his instructions,

share his blessings, and offer to him the worship due to his name. He has declared that though he is high yet hath he respect unto the lowly. With him the magnificent offerings of the rich are no more acceptable, than the mite of the widow. In respect both to appearance and contributions to his cause, his children are accepted of him "according to that they have, not according to that they have not." Nor will any of his people, under the proper influence of his Holy Spirit, despise a real disciple of their common Lord; although he may be in narrow circumstances and clothed in homely attire. They well know that "God hath chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to those who love him." And will they dare to despise those whom God hath chosen? or to look down with contempt on the heirs of such a kingdom?

But take heed, ye tried Christians, that you maintain the dignity of your character; that your conduct be consistent with your high vocation of God in Christ Jesus. We are well aware that the distressing scenes through which many of you are called to pass have a powerful tendency to lead you into temptation. Pray earnestly, therefore, pray incessantly for grace to avoid the snares which are spread for your feet, and to resist the temptations to which you are so particularly exposed. Beware of indulging the first emotions of that base and tormenting passion of *envy*; and repress, with the utmost solicitude, the slightest symptoms of unlawful *covetousness*. You cannot look round you without observing persons, who neglect God and bid defiance to his laws, and yet prosper in the world, and have more

than heart can wish: while you, who are conscientiously endeavouring to obey his word and perform his will, are involved in deep affliction and subjected to severe privations. Unless you exercise great vigilance, this painful comparison will excite your depraved hearts, both to envy their prosperity, and to murmur against that Providence which seems to sanction this unequal and, as the enemy of all good will be ready to suggest, this unrighteous distribution. But, before you yield to this awful suggestion, recollect the account of his own experience, which an ancient saint of the Most High has left us on record for your instruction. Asaph "was envious at the foolish, when he saw the prosperity of the wicked," and compared it with his own perplexities and distress. He was ready to conclude, "Verily I have cleansed my heart in vain; and washed my hands in innocency." His faith was shaken; his views of the Divine Character were darkened; and his peace of mind destroyed. "His feet were almost gone; his steps had well nigh slipped." But, on repairing to the sanctuary of God, he recovered his former tranquillity, by contemplating the awful end of these prosperous sinners. Then he perceived that, instead of being proper objects of his envy, they were the most deplorable subjects of commiseration. Do you, our tempted friends, pursue the same course, and you will enjoy a similar blessing. You will like him be able to say from happy experience: "They that are far from the Lord shall perish; but it is good for me to draw near to God. I have put my trust in the Lord God; that I may declare all his works."

Nearly allied to envy is *covetousness*: for when a man is displeased

and vexed at the prosperity of another, he is ready to indulge an unholy desire to possess a portion of his enjoyments. A poor man, though he may be a sincere christian, when, groaning under the iron grasp of poverty, he perceives his comforts taken away in quick succession, and his fondest expectations blasted, while his neighbour riots in plenty and rolls in riches, finds it difficult to repress the wish to obtain possession of some of his property. This may at first appear natural and excusable, if not wholly innocent. But it is a most alarming symptom; and may sink you, our unsuspecting friends, into misery and guilt, unless it be vigorously opposed. It may plunge you into the sin of coveting your neighbour's property, and lower still, into acts of *dishonesty*. Be not offended at this hint. Far be it from us to insinuate that poverty has, in itself, the least alliance with dishonesty. The poor man may be, and frequently is, more scrupulously just than many persons of rank and opulence. Many an upright peasant is more honourable and more happy than his titled neighbours. But, when the extreme of penury presses down the spirit and want is importunate for relief, there is a danger, and a danger that ought earnestly to be prayed against and vigilantly opposed, by every one who properly values his present character or his future bliss. This fact has been acknowledged by the children of God in all ages, and under every dispensation. Agur was evidently a good man, and one that sincerely feared God; yet he was conscious that he was exposed to the danger to which we have alluded. He prayed to be preserved from poverty; "lest," says the conscientious saint, "I be poor and

steal; and take the name of my God in vain."—Do you, who are now struggling under the calamity from which good Agur so earnestly sought to be preserved, notice the first approach of danger; and whatever specious disguise the temptation may assume, or how great soever the advantages which an indirect or dishonest course may seem to promise, resist it with stern indignation; and resolutely adhere to the path of rectitude. Honesty will always be found at last to be the best policy. It will be approved by all good men; and, what is of infinitely more importance, it will enjoy the blessing of God, both in this world and for ever. "The righteous Lord loveth righteousness; and his countenance doth behold the upright."

Thus we have recommended to you, our suffering fellow-christians, a few plain but, in your present circumstances, very important hints of caution and advice. We hope that the distress under which this country and almost all the countries of the globe have, for many past years, groaned has past its height; and that prosperity and comfort will gradually return. This, however, lies hid in the clouds of futurity; and what are the designs of Providence is not for short-sighted mortals to predict. But always recollect, that however rough and painful your journey through life may be, yet it is but a journey. This world is not your home; you are only travelling through it to your Father's house. A few years, possibly a few days, may deliver you from all your earthly sorrows, and transport you to that happy state where misery and sin shall have no existence; to that God in whose presence is fulness of joy, and at whose right hand are pleasures for

evermore." Recollect too that your reward in that state of bliss will be increased in proportion to the faith, patience, fortitude, love and resignation which you have displayed during the toils of your pilgrimage on earth. Think often on these animating objects. A lively and self appropriating perception of the invisible realities of eternity will have a happy effect in lessening the weight of your worldly troubles, or in strengthening you in the support of them.

And, while you are pursuing your journey to this heaven of rest, maintain a firm persuasion in your own minds, that all the events which befall you on the road are under the management of a God of unbounded goodness and infinite wisdom: a God to whom you have devoted yourselves, body, soul and spirit; and to whose care you have committed yourselves, your families and all that appertain to you. He knows perfectly what will be most to your real benefit in life, and what will best prepare you for heaven. He has solemnly engaged that he will over-rule all events to the promotion of your present and eternal welfare. And he has given indubitable evidence, in numberless instances, of his veracity and his love. "Commit therefore your ways unto the Lord; trust also in him, and he shall bring it to pass." "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known to God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through faith in Christ Jesus."

BARNABAS.

Feb. 1, 1830.

THOUGHTS

ON THE

Necessity of Preparatory Studies

FOR THE

CHRISTIAN MINISTRY.

Founded on 1 Pet. iv. 11.

FREQUENTLY, when the Apostles have had occasion to mention the name of the Lord Jesus Christ, in connection with the great work he came to accomplish, they turn aside for a moment, from the subject of their epistle; and, by a pleasing figure of speech, offer a short ascription of praise to the blessed Redeemer. So the apostle Paul, in his charge to Timothy, 1 Tim. vi. 15, 16. having mentioned the name of Christ, "The blessed and only Potentate, the King of kings, and Lord of lords, who only hath immortality dwelling in the light which no man can approach unto, which no man hath seen nor can see," he adds, "to whom be honour and power everlasting. Amen."—See also Gal. i. 5. Rev. i. 6. Jude, 24, 25. &c. &c. This is the language the apostle uses in the passage referred to at the head of this article. Having delivered sundry exhortations to the people, he concludes that part of his subject, by an address to the ministers and deacons. "*If any man speak let him speak as the oracles of God; if any man minister, let him do it as of the ability that God giveth, that God in all things may be glorified, through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.*"

The great end proposed in the gospel of Christ, is the glory of God.—The blessed God is infinitely glorious in himself. He is possessed of all dignity and perfection:

exalted above all blessing and praise. Nothing that we can do, can possibly add to his essential glory. No: he is great, infinitely great: high above all nations, and his glory above the heavens. "He humbleth himself to behold the things that are done in heaven." Ps. cxiii. 4—6. How then can we add to his essential glory? But, weak and worthless as we are, still there is a revenue of glory that he is pleased to receive from his creature man; and the apostle shews us the medium through which he is pleased to receive it: *through Jesus Christ*. The glory of God is intimately connected with the person and work of the blessed Redeemer. The grand scheme of redemption unfolds a wonderful plan, a plan which the angels in glory desire to look into. 1 Pet. i. 12. God is glorified in the development of this plan; he is peculiarly glorified in the sufferings and death of the Lord Jesus, as our Lord himself said, when he was about to be offered up; "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him." John xiii. 31, 32. The sufferings and death of our Lord reflect the highest glory on the wisdom and power, the goodness and mercy of God. Mercy and truth are met together, righteousness and peace have embraced each other. Ps. lxxxv. 10. More brilliant than the glory that surrounds the meridian sun in the firmament of heaven, is the glory emanating from the grand scheme of redemption, that irradiates the throne of the Eternal.

God is glorified in the proclamation of mercy made known to the world. What a display of mercy,

that man, covered with apostacy and rebellion, should have a way opened through which he may return unto God! But, however congenial with the mind of the writer this subject may be, he must not now enlarge on the pleasing theme. Suffice it to say, in a few words, God is glorified when the sinner is humbled before him—when he is brought to acknowledge his guilt—when he is led to the cross of Christ and taught to rest on him. God is glorified when he follows the Lamb in the regeneration—when he yields up himself to God as one alive from the dead—when he no longer lives to himself, but to him that died for him and rose again: then it is that he "glorifies God in his body and spirit which are God's." 1 Cor. vi. 20. God is glorified when the christian depends upon his word—relies on his promise—lives above the world, and with a grateful heart blesses and praises his holy name. "Whoso offereth praise glorifieth me." Ps. l. 23.—God is glorified when we possess a bountiful disposition—when we are willing to do what we can for his cause and people—when we diligently employ our abilities in his service—and when we use our influence and affluence to promote his kingdom in the world. God is glorified when those who occupy the sacred desk, adorn the ministerial character—when they are pious, diligent, laborious, instant in season and out of season—when they study to shew themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. In a word, God is glorified in every department of life, whether public or private, whether we be ministers, or deacons, or private christians, when our life and conduct,

our temper and disposition, our words and actions, are consistent with the gospel of Christ: then it is "that God in all things is glorified, through Jesus Christ,"

In order that this great end may be promoted, the gospel ministry must be maintained in the world. It is admirably adapted to the accomplishment of this object. There are no means, without the intervention of miracles, by which this great end can be effected, besides the holy scriptures and the preaching of the word. This word is the only medium of divine instruction. We know nothing of the blessed God, or of Christ, of the glories of heaven, or the torments of hell, but as they are revealed in his sacred word, and made known to us in the gospel ministry. How can sinners learn their awful state?—How can they be made acquainted with the Lord Jesus and the efficacy of his dying love, but by the publication of his word? How shall they hear without a preacher? and how shall they preach except they be sent? Rom. x. 14, 15. How can the christian be instructed in his duty—be taught to adorn the doctrine of God his Saviour—to live to his glory—to enjoy the privileges and blessings of his house—the promises, prospects, &c. but as he is instructed under the gospel ministry? We would not limit the Holy One of Israel, He can and he does impart to mankind the gracious influences of his Holy Spirit: blessed be his holy name! He can also, if he pleases, call the sinner by name, as he called Abram from Ur of the Chaldees, and Zaccheus from the sycamore tree. Gen. xii. 1. Luke xix. 5. He can strike the haughty sinner to the earth, as he smote Saul of Tarsus. Act ix. 3, 4. But these are not his common deal-

ings with sinners. "He has commanded the gospel to be preached to them." Mark xvi. 15. "And it pleaseth God by the foolishness of preaching to save them that believe." 1 Cor. i. 21.

What is so likely to affect the mind of the sinner as the warm, animated address of a pious and faithful minister? "We also are men of like passions with you," says the apostle; "and we preach unto you, that you should turn from these vanities unto the living God." Acts xiv. 15. When a minister, who knows from experience the guilty state of man, the sorrows of his own heart, his need of mercy, and the efficacy of a Saviour's love, addresses a number of his fellow sinners, his words, accompanied by divine influence, have an enlightening and burning efficacy. He discovers to them the workings of their depraved heart, the guilt of their past life, and the awfulness of their situation in the sight of a holy God. He opens to their astonished view the treasures of divine mercy in a crucified Saviour; and points them to the Lamb of God who taketh away the sin of the world. The sinner is humbled—brought to the foot of the cross and there he finds rest to his soul. Preaching therefore, the preaching of the everlasting gospel, is the appointed means of communicating divine instruction. Where these means are not used, we do not hear of sinners being converted to Christ. Look into heathen lands, where the gospel is not. What darkness, and idolatry, and superstition abound! Look into those neighbourhoods, at home, where the gospel is not preached: what do we see, but profaneness and practical infidelity! Look into those places of worship where only moral duties are set forth: what a

spiritual death reigns! what a total absence of genuine christian experience! of fervent piety and holy devotedness to God! But, where a crucified Saviour is set forth in all his greatness and glory, sinners are turned from darkness to light and from the power of satan to God. Hence arises the necessity of the gospel ministry being maintained in the world, that "God in all things may be glorified through Jesus Christ."

The individuals set apart for the discharge of this office must be persons suited to the work. They must not be taken indiscriminately from the people; nor selected from the rich and great, as is generally the case in human establishments. They must possess a *fitness for the work.* Those persons whom God has designed for ministerial duties, are possessed of suitable gifts and qualifications. It is not the *will* of a fond parent, nor the *advantages* of a classical education that can impart the primary qualifications of a christian minister. No; there must be an *experimental acquaintance with the truth as it is in Jesus*; a sound conversion to Christ, founded in a knowledge of his own wretchedness and guilt, and a reliance on that sovereign mercy that is revealed in the gospel. If he be not acquainted with these truths, how can he teach them to others? And if the blind lead the blind, both will fall into the ditch. Mat. xv. 14. The candidate for the christian ministry must possess also, *fervent piety and holy devotedness unto God*; else he will be a dishonour and disgrace to the great work in which he is engaged, and will finally fall into the condemnation of the devil. 1 Tim. iii. 6. Those whom Christ has set apart

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for this work, possess good natural parts—a discerning mind—a love of reading—a thirst after knowledge—a facility of communicating their ideas to others—an ardent desire to be useful to their fellow-men—and a willingness to give themselves wholly to the work. These qualifications are indispensable. No man ought to be engaged in the work of the ministry who does not possess them in a good degree. One of the great advantages we possess as dissenters, is intimately connected with this subject. We are not compelled to abide by the choice of a lordly patron; nor to sit under the cold, moral teachings of a carnal and careless instructor. We have the privilege of choosing our own ministers, and of selecting those who study to shew themselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth.

These gifts and endowments require cultivation. Let no one insinuate because the writer thus speaks, that it is his design to *make* preachers. No, brethren; it is the prerogative of God to make men able ministers of the New Testament; and to impart suitable gifts and qualifications for the work. But, when the Lord has graciously imparted to certain individuals suitable qualifications, and their abilities have been called into exercise by the churches to which they belong; and their first attempts have been well received by those who heard them; then it is that the writer would have them taken to an institution where they may enjoy the advantages of an education suited to the christian ministry; that they may be brought under proper discipline, and their minds suitably furnished for the

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great work ; that they may become wise scribes, well instructed in the kingdom of God.

Some pious christians have very mistaken views concerning the education of young men for the christian ministry. They think the Lord does every thing for them ; that they are sufficiently qualified ; that they need no further instruction ; or if they do, the Lord himself will give it. No such thing, brethren. The Lord has done great things for them, and we desire to be unfeignedly thankful for the gifts and graces that he has imparted. But the Lord does not prepare young men by giving them instruction of a literary kind. This is not according to his plan, either of providence or grace, and it is unreasonable and enthusiastic to expect it. Observe the conduct of his Providence. He gives the seasons ; but we avail ourselves of them, and improve the opportunities they afford to the various purposes of life. He gives the fields, and the sun, and the showers in their season ; but man must cultivate the soil, and sow the seed, or he will never reap in the time of harvest. He gives the trees of the garden ; but we must plant, and graft and prune, or there will be but little fruit. Gold and silver are extracted from the bowels of the earth ; but in their natural state they are sadly mixed with alloy, and require the skill of the refiner. The brilliant diamond also, when first obtained is, by an unexperienced observer, hardly distinguishable from the common pebble ; but by the skill and labour of the artist it is brought to the highest perfection. Again : look into the conduct of mankind. The Lord gives us our children ; and he gives them good natural parts ; but we do not depend upon their parts

without cultivation ; and we do not expect that the Lord should cultivate them for us. What pains we bestow ; what expenses we incur ; and how many years we set apart for their education ! How many years also are devoted, and what sums of money we expend, that they may acquire a competent knowledge of business ! And, if any of them be intended for a higher grade in society—to superintend the exercise—to plead at the bar, or to be skilful in the profession of medicine, we conceive additional instruction to be necessary. A youth may possess good natural abilities, and a predilection in favour of his intended profession ; he may be acquainted with the mensuration of superficies and solids ; he may have acquired some skill in the technicalities of the law ; or he may know something of the *materia medica* ; but all this will not suffice. If he is to engage in any of these departments, he must go through the routine of study and preparation, or he will never shine in his profession ; nor will he be allowed even to exercise his ability. So our young ministers also should receive suitable instruction, prior to the commencement of their official duties. Although the Lord gives them grace to know him and to love him ; and good natural parts, to think with accuracy and speak with fluency ; yet he does not teach them to read and write ; to understand the grammatical propriety of language, nor the arts of logic and rhetoric, &c. These acquirements are to be obtained by favourable opportunities given on the part of the people ; and by diligent application and study on their own. Let us be consistent, brethren ; and not deny to young ministers, in their important work,

those advantages which we deem necessary for our children in the common walks of life.

Reflect on the greatness of their work! What undertaking is so important as to be a minister of the word of God! to address sinners on the all-important concerns of eternity; that they may be turned from darkness to light, and from the power of satan to God! And shall we plead that this great work ought to be discharged by raw and inexperienced youths, taken directly from the shop to the pulpit? Are we, in the nineteenth century, to say, that illiterate and uneducated young men may take the oversight of our churches? Surely not, brethren.

Preparatory instruction then is necessary. It is necessary on many accounts. Some young men have had no previous advantages. They have not had a common education. They have been brought up in obscurity; and their manners are uncouth and vulgar. They have contracted habits highly improper and injurious to the ministerial character. Their pronunciation is defective. Their language ungrammatical and incorrect. Some have a natural aversion to study; and know not how to command their thoughts, or arrange their ideas. What an advantage then must it be to a young minister, to retire from his worldly engagements, and set apart a portion of time for study and improvement! And how much more advantageous, if he be placed under a judicious and experienced christian minister; who can point out his errors, direct his studies, and assist him in the acquisition of biblical knowledge! For want of such an opportunity, some young men have spent much precious time to little purpose. They have la-

boured at their books for ten or fifteen years, and have not acquired half as much information as a youth under a proper instructor has in two or three; because they knew not how to prosecute their studies. And others, not so persevering, having despaired of obtaining the improvement they needed, have given up the attempt, and sat down in ignorance and sloth.

Besides there are many difficulties connected with the study of the sacred writings. The Bible is a large volume—the most ancient book in the world. It was written at different and distant periods of time—and in different and distant nations. Many of the modes of expression adopted by the sacred writers are obscure; and much of the language is highly figurative. There are many allusions to the customs and manners of the Jewish people—the ceremonies and sacrifices of the Mosaic ritual—the tabernacle, the temple, the most holy place, &c. &c. With these a minister *must* be acquainted. There are many allusions to the customs and manners of other nations; the Egyptians, the Assyrians, the Chaldeans; and particularly the Greeks and Romans. A minister must be made acquainted with these things, or he cannot explain many parts of the sacred word. And it requires much time, and labour, and application, to obtain this varied information. If he do not obtain these helps at first, probably he never will. Hence we see the value of an institution where these helps may be obtained.—There are many passages that require a knowledge of geography and chronology. It has been truly said, that geography and chronology are “the eyes of history.” They cast considerable light upon almost numberless pas-

sages of the sacred writings. A minister must have some acquaintance with these subjects, or his ministrations, at times, will be sadly defective.—Again, there are many proper names of places and persons, that are very significant and important; a knowledge of which casts much light on the context: almost all the Hebrew proper names are of this description. How desirable then, that a minister, should not only have a good acquaintance with the English language; but that he have some knowledge of the languages in which the holy scriptures were written; the Hebrew and the Greek. Many valuable ideas are communicated by the original, that cannot be gathered from a translation. It is granted that a knowledge of the original language is not *necessary* to enable a minister to preach the gospel; but, other things being equal, the minister who has an acquaintance with them, will have great pre-eminence over him who has not.

Again. Ministers ought not only to be able to preach the gospel, but to *defend* it against gainsayers. There are many infidels and profane persons, unruly and vain talkers, who “subvert whole houses, teaching things that they ought not,” whose mouths must be stopped. There are many different denominations of professing christians also in our day. How can a minister successfully vindicate the truth against a host of opposers; or how can he defend his own views amidst other denominations, if he has not enjoyed the advantages of an academical education? In a word, as it is the minister’s duty, to preach the gospel, to set forth the doctrines and duties of the New Testament, to go in and out before

the people continually, as a minister of a christian church; how needful that every assistance be afforded him, that may help him in the discharge of the arduous work.

It may be further observed, that the improved state of society imperatively requires that we have seminaries of instruction for young ministers. We have often heard, lately, that “*the schoolmaster is abroad;*” and the assertion contains an important truth. Society is not now, as it was formerly. Fifty years ago, or upwards, we might find thousands who could not read; but since the introduction of sunday schools, almost every child in the kingdom, upwards of ten years old, is able to read the sacred scriptures. Formerly there were but few schools in which the English language was grammatically taught; now they abound in almost every neighbourhood. Public and private seminaries also are more numerous; and the art of elocution and a knowledge of the learned languages are acquired more generally than they were in former times. Is it not needful then that our ministers be raised to a par with the times in which we live? Surely it is.

Look at other denominations of dissenters: they have long had the institutions for which we plead. Their ministers are, generally, possessed of more learning than ours. And this very probably is the reason why their numbers also are greater.—Look back to the period when our blessed Lord was a minister. Did he not, himself, instruct the Apostles? Were they not under his personal tuition for years before they were sent into the world? Was not the apostle Paul brought up at the feet of Gamaliel, the great Jewish doctor? And were not Timothy and Titus in-

structed by the apostle?—Go back to more distant periods. Do we not read of the schools of the prophets, or their societies at Naioth, at Bethel and Jericho, in the days of Elijah and Samuel. 1 Sam. xix. 20. 2 Kings ii. 3—7? Let these things convince us, brethren, that our prejudices against ministerial seminaries are ill-founded.

An attentive reader will feel the force of these observations. He will see also in the conduct of our churches, even those which have been most reluctant to assist our societies for education, a predilection in favour of an educated ministry. Do they not choose for public occasions those ministers who are studious, who speak with propriety, and who are best qualified for the work? And are not the ignorant and uneducated generally kept in the back ground? And if solicited, do not they shrink from the engagement, conscious of their inability and incapacity? These things demonstrate the fact for which the writer pleads, viz.—that God is most glorified by the gospel ministry, when the ministers are wise scribes, well instructed in the kingdom of God, bringing forth out of their treasures things new and old. Matt. xiii. 52.

It is our duty then to foster and support these institutions; that our young ministers may come forth into the field of labour, well prepared for their great work. The importance of this duty appears more and more evident every day. And the writer rejoices to add, that the prejudices of many, who were opposers, begin to decline. Many of you, brethren, are well convinced of the necessity of these institutions. Cherish this conviction. Let your mind be governed by enlightened and liberal principles.

Look at other denominations. See the zeal and ardour with which these institutions are supported amongst them. Copy their example. Use your influence and affluence in behalf of these laudable seminaries: “he that ministers, let him do it as of the ability that God giveth, that God in all things may be glorified through Jesus Christ.”

To stimulate you, remember, we have many promising young men rising up amongst us; of approved piety and promising abilities. We have others, who are now leaving our institutions, to be stationed in different churches, who will extend the boundaries of our Connection on the right hand and on the left. Let us render them effectual aid. Remember that, where much is given, much is required. “He that soweth sparingly, shall reap also sparingly; and he that soweth bountifully, shall reap also bountifully.” Now “he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;” “that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.”

Nov. 30, 1829. J. G. A. Z,

A CONCISE VIEW OF THE GOSPEL.

LETTER VII.—SCRIPTURE OBJECTIONS
CONSIDERED.

Gentlemen,

ONE principal argument, drawn from the sacred volume, in favour of the limited extent of the provision made by the gospel for the recovery of fallen man, is founded on a passage in our Saviour's discourse

with the Jews, recorded in John vi. 36—40. Having censured their unbelief, he observes. "All that the Father giveth me shall come to me; and him that cometh to me, I will in no wise cast out." "This is the Father's will that hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Much stress has been laid on this text, by learned and pious divines; and it has been considered by some decisive in favour of the doctrine I have ventured to oppose. It has been argued that, if all that come to Christ are given him by the Father, in some covenant transactions, to be redeemed and saved by him; and that this giving secures their final salvation; then all the rest of mankind, who were not given to Christ in this specific manner are passed over and left to perish in their sins, without any possibility of their escape from eternal misery. But, before we subscribe to such an alarming conclusion, which contradicts many express declarations of the word of truth and is repugnant to the whole tenor of scripture, it will be proper to pause, and seriously to examine whether this be the genuine and necessary sense of this celebrated text.

The design of Christ in coming into this world is regularly declared, by the inspired writers, to have been to save the world, and to die for all. Salvation is, in every part of scripture, freely offered to all without any exception, who will accept the gracious terms. The final condemnation of sinners is invariably ascribed to their own refusal and neglect of the gospel; and never to any want of provision being made for them in the glorious plan of redemption. These assertions have already been considered: and their agreement with the dictates of revelation attempted to be established. If that attempt has been successful, the sense of the passage before us, must, when properly understood, be consistent with them; and every person, anxious to preserve the harmony of the divine word and the honour of its adorable Author, will be desirous of discovering some other mode of exposition, which will harmonize with the general contents of the sacred volume. And, it has long been evident to me, that this text, when fairly investigated, not only admits but requires a different interpretation. That which, after some consideration, appears to be the real meaning of our Redeemer, in the passage under examination, may be thus stated.

When the Almighty, in his eternal councils, contemplated the fall of man and beheld the whole human race exposed to

endless misery, he graciously projected and executed a plan of astonishing mercy by which they might be restored to his favour, and obtain eternal happiness. He sent his Son to die for their sins; to make satisfaction to his broken law, and offer salvation to all who should repent and believe the gospel. Those who complied with these offers of mercy; and, under the influence of that grace of God which bringeth salvation and hath appeared to all men, embraced the Saviour, were given by the Father to the Redeemer, as his purchased possession, as the members of his church and the subjects of his spiritual kingdom. "Ask of me," said Jehovah to his anointed, to the King whom he had set on his holy hill of Zion; "ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The gifts of the Father did not consist of individuals as individuals, but of certain characters. All who bore the character of believers were given by him. Their persons might be foreknown; but that foreknowledge of persons had no influence in the selection. It was their being of a certain character which determined their being given to Christ; and their obtaining of that character depended on their acceptance of the gospel message. On these principles, the texts may be thus paraphrased: "All who are of the character and disposition which the Father hath appointed those to bear who shall be my real disciples will, through the gracious aid of his Holy Spirit, come to me, by repentance and faith;* and all who thus come, I will graciously receive, and conduct them safely through the dangers and snares of life to eternal and perfect bliss. Not one individual of this description shall be finally lost; but all stand on my right hand at the last day."

That this "giving of the Father" cannot intend the selection of certain individuals to the exclusion of the rest, is evident from the whole purport of our Saviour's discourse with the Jews, on this memorable occasion. He informed them that he was the bread of life, which came down from heaven, to give life unto the world; assured them that whoever partook of that bread should never hunger nor thirst; and told them that the Father had given them this true bread of life. This he said to the

* "The original does not imply any thing more than the certainty of the event; and I would not lead any, merely in dependance on a translation, to build a weak argument on the word shall." *Doddridge*, on John vi. 37.

people who had followed him across the lake; not because they had seen his miracles, but because they had eaten of the loaves and were filled; to those who had seen him and believed not; to those who were labouring for the bread that perisheth. To these sordid characters did Jesus offer the blessings of the gospel; and assured them that by yielding to the influence of the Spirit of his Father and receiving the instructions which he gave them, he would give them that meat which endureth unto everlasting life: that is, they should be invested with the character and ranked in the number of those whom the Father had given to his Son.

Indeed, our blessed Lord himself has condescendingly explained his own meaning in the terms under consideration. He tells his hearers: "This is the Father's will which hath sent me, that of all which he has given me, I should lose nothing, but should raise it up again at the last day."—But, as if to prevent any misunderstanding, he immediately adds, "And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life: and I will raise him up at the last day." Now here it is obvious that the latter verse explains the former. In both of them the Saviour declares the purpose of his Father in sending him into this world. It was to secure the everlasting happiness of a certain description of persons. In the former verse, they are distinguished as "all which the Father had given the Son: "in the latter they are described as those "who had seen the Son and believed on him." Nothing then can be more clear than that those who are given to Christ by his Father are those that see the Son and believe on him; and that all true believers, and no others, are included in that happy class.

In the seventeenth chapter of the same gospel, our Lord uses the phrase, "given of the Father" in a similar sense. It is there applied to those who had embraced the gospel and given themselves up to the Saviour previously to the offering of the interesting prayer, recorded in that chapter. Here the same description is given of the parties intended. They had kept his word—they had received the words of Christ—had known surely that God had sent him—they were not of the world, even as Christ was not of the world. In short, they were such as had given themselves up to their divine Master, to be instructed, governed and finally saved by him alone. Such is uniformly the idea conveyed by the Teacher sent from God, when he in-

cludes to those "who were given him by the Father."

Again. When we recollect the occasion on which these words were spoken, we shall perceive the propriety and importance of them. The Jews, though they followed Christ with eagerness, yet they did it from improper and unworthy motives; they followed him because they had eaten of the loaves and were filled; and hoped to be again fed in the same manner. The Saviour had reproved them for this meanness in the preceding verse: "I said unto you, that ye have seen me, and believe not: though you behold my miracles, you do not receive me as the promised Messiah." To this reproof he immediately adds: "All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out:" as if he had said, "Though you reject me, yet others will not: the benevolent object of my coming into the world will be ultimately accomplished; for all that bear the character appointed by my Father will assuredly embrace the gospel and obtain salvation." All parties agree, that this is the connection of the two verses; and it sufficiently vindicates the weight and seasonableness of the Saviour's observation.

Perhaps the precise idea which is meant to be conveyed may be rendered more distinct by a familiar illustration: though, like all other illustrations of the unparalleled scheme of human redemption, it must be very inadequate and imperfect. Let us, however, suppose that the inhabitants of a large province of the empire of some mighty monarch had rebelled against his authority and renounced their allegiance to him. The monarch, willing to recover them from their error and restore them to his favour, sends his son into the province to effect this gracious purpose. The enterprise is difficult and hazardous; and the father, with a view to animate and reward the prince, assigns to him, in proper form, as his immediate subjects, all those of the rebels who shall accept the terms of mercy and return to their duty. Now, though neither the persons nor the number of those who would embrace the conditions could be ascertained, yet they would be justly stiled, the reward bestowed by the monarch on his son; and that prince might, with great propriety, when expostulating with the refractory rebels, tell them that, though they refused to yield, yet others would; for all those who possessed the character required by the sovereign would embrace the offered pardon and enjoy the happy effects of their submission.

This text being often urged with great confidence by those who maintain the limited extent of the provision made by the death of Christ, I have probably exceeded your narrow limits in my remarks. I therefore lay down my pen for the present: only observing, in conclusion, that if, for the sake of argument, we admit the views of this passage, adopted by our opponents, which is merely a hypothetical concession; and allow that a certain number of specified individuals are given to Christ, and their final salvation thereby secured; yet there is nothing either in the text or context, which asserts that no others can come to the Saviour; but the contrary is strongly intimated. For, besides the general assertions that all who believe shall have life, Jesus expressly tells the unbelieving Jews, that the Son of man would give unto *them*, if they properly applied for it, the meat that endureth to everlasting life; assured them that the Father had given *them* the bread of life; &c.

Your's,

MNASON.

ON CONTRACTING DEBTS.

In reply to a Query.

Gentlemen,

SOME years ago, a correspondent requested a plain and practical illustration of the apostolic precept, "Owe no man any thing, but to love one another." Rom. xiii. 8.—The request has been too long neglected; but, alas! the subject is always seasonable. At this time of general distress, when every one is plunged in embarrassment, a few remarks on contracting debts may perhaps be peculiarly useful. If, therefore, you should think the following desultory observations worthy a place in your columns, they are at your service.

The Bible is acknowledgedly the best system of morals that was ever offered to the world. Christianity is designed and adapted to promote our civil as well as our spiritual welfare. Did its motives generally influence the conduct of men, and were its precepts universally observed, society would be all harmony and bliss. All moral evil would be banished from the earth; and natural evils would be greatly diminished, both in number and malignity. The truth of this assertion might be easily shewn, from an examination of the morality of scripture in its various branches; but it

will be sufficiently apparent from a hasty consideration of the single precept referred to by your correspondent.

It is obvious, from the context, that the apostle did not intend to confine this precept to concerns of trade or pecuniary transactions. It extends to all the duties which one individual in society has a right to expect from another. Gratitude, obedience, respect, fidelity and justice are due from inferiors to their superiors: from subjects to their governors, servants to their masters, and children to their parents. While superiors owe to their inferiors and dependents, strict justice in all their dealings, protection in all their rights and privileges, and a fair remuneration for all the labours which they perform for them.—These mutual claims are founded on the grand principle of Love. That reasonable but extensive command, "Thou shalt love thy neighbour as thyself," lies at the foundation of all morals; and applies, with equal force, to every branch of them. The man who omits to discharge any of these duties to his fellow-creatures is as dishonest as he that breaks his engagements in trade. The servant who trifles away his master's time or wastes his property, or the workman who neglects his employer's orders or executes them carelessly, acts as unjustly as he who refuses to discharge his lawful debts. The master who wrongs or oppresses his servant, or the employer who withholds the due remuneration of his industry from the labourer, is no less guilty than he who obtains inequitable possession of his neighbour's goods. In every case, justice requires and God commands a contrary conduct. It would be easy to confirm these remarks by examples and precepts from the sacred volume; but I shall, on this occasion, confine myself to a few observations on the text as applied to pecuniary claims.

There is, perhaps, no state of society in which it is possible for an individual, at all times, to preserve himself absolutely free from debt. In a trading community like ours, business would be greatly circumscribed and retarded were it attempted. It is evidently no part of the intention of the sacred penman to forbid those methods of transacting commercial affairs, which contribute much, when fairly and honourably employed, to the mutual convenience and advantage of all parties. But it does require that all who profess the religion of Jesus should exercise justice, prudence, moderation and punctuality in all their secular concerns; and exemplify in their conduct that godly sincerity and equity

which ought, on all occasions, to distinguish the followers of him, "who did not sin, neither was guile found in his mouth." When these are not regarded, religion is disgraced, the creditors are injured, and the debtor loses his rank among honest men.

No honest man, then, will involve himself in debts, which he has not, at the time of contracting them, a reasonable prospect of discharging in their proper season. This expectation must not be a sanguine, and probably a random, hope of receiving some future supply; which it is very doubtful may never be realized or may be delayed long beyond the time when the debt will become due. Nor is it the fond anticipation of the success of some bold and untried speculation which every sober person will think is as likely to fail as to succeed. Many persons, and some professors of religion, act as if they expected future days would be of a different character from those that are either present or past. They know, by daily experience, that disappointment and delay frequently suspend, if not wholly, intercept resources that have been confidently anticipated. Yet, notwithstanding these repeated warnings, they proceed as if they were insured against all such disasters in their future operations. They give orders and take credit with cheerful promptitude, and to an extent that would probably far exceed the profits of their speculations, did they succeed to their utmost estimate. When these schemes fail, the projector of course cannot meet his engagements. His character is lost; his happiness destroyed; and, if he has made any profession, religion is disgraced. This is no fancy sketch; every man conversant in the world must have seen many of the originals. And those who, for only a moderate period, have been called to assist in conducting the affairs of churches, must have had too many painful occasions to observe such characters even in them.

This heedless and culpable conduct frequently arises from an impatient desire to be rich, which will not wait the ordinary process of prudence, industry and economy. But "he that maketh haste to be rich shall not be innocent." And this precipitate pursuit of wealth, like all other vices, is often its own punishment. For, while the unprincipled speculator thus plunges himself into infamy and ruin, and robs his connections; the upright man, who conscientiously confines his dealings within his means, and would tremble at the thought of hazarding the property of others, is frequently blessed, by divine providence,

with great and permanent success. In trade, as well as in every transaction of life, honesty will always be found the most successful policy.

Every honest man will labour to keep his debts as low as circumstances will permit. And, when he receives money will feel it to be his imperative duty to discharge all debts that are due, before he presumes to increase his stock, or engage in any new project. The money which I owe to another, and which, according to understood regulations, ought now to be paid to him, though it may be in my possession, is no more mine, nor at my disposal, than any other money which my creditor may have in his own purse. And I act as unfairly in appropriating it to any other purpose than discharging his debt, as I should do in disposing, without his consent, of any other part of his property. Here again, let the golden rule be applied, and the truth of this assertion will strike the most inattentive mind.

A truly honest man will also frequently look at his concerns and examine how his accounts stand; and whether he is prepared to satisfy all just demands upon him. If he finds that he is, he will thank God, and go forwards. But, if his debts are increasing and his credits diminishing, he will feel himself called upon, by a sense of rectitude and honesty, to institute a strict investigation into his circumstances. He will immediately endeavour to arrest the declension by retrenchment, industry and economy; and not attempt to bolster up a false appearance by additional encroachments on the credulity or the misplaced confidence of his connections. He who continues to increase his debts, when he knows that he cannot pay those he already owes, cannot, by any stretch of charity, be esteemed an honest man.

But there is another class of debtors, whose characters are very different from those we have already described; and whose cases demand a very different mode of treatment. An honest man may sometimes contract debts, in circumstances in which he had every reason to believe that he should be ready to pay them when due: but personal or domestic affliction, or unforeseen and unavoidable losses and misfortunes intervene and render him unable, notwithstanding the greatest prudence and economy, to meet them at the appointed time. Such debtors are the objects of pity, not of reproach; and every humane creditor will use them with the utmost indulgence. But such debtors will feel it their duty to use every exertion and submit to great

privations, that they may be able to render to every man his due. These characters will secure the esteem even of their suffering creditors; and deserve the approbation and help of every honest man.

EQUITAS.

QUERY.

Gentlemen,

HAVING heard the obscure passage, 1 Cor. vii. 36 - 40, quoted by professing christians, to justify practices contrary to godliness, I should be pleased to see a few observations on it, in your excellent Miscellany, that its true meaning and application may be understood. Who can tell but it might, under the divine blessing, be a means of preserving some youthful reader from injury, and religion from dishonour?

Yours,

LOVE-SOUL.

VARIETIES.

HAPPY DEBATE.—Some years before the death of that eminent divine, the late Rev. J. Fletcher of Madeley, as he was travelling on the continent, he met with a gentleman who had adopted the sentiments of Voltaire with respect to the religion of Jesus; a man of much information and refinement, and a strenuous opposer of the christian faith. This gentleman no sooner understood that he was sitting in company with a zealous defender of scriptural truth, but, confiding in his own superiority, he carelessly threw down the gauntlet, by ridiculing the sentiments which Mr. Fletcher maintained. Our pious traveller immediately accepted the challenge with a modest assurance, and the conversation between these two able disputants soon became serious. Every argument, on either side, was proposed with the greatest caution, and every proposition examined with the nicest accuracy. After the contest had continued for several hours together, the gentleman grew impatient at his want of success; while his calmer opponent confuted and exposed the tenets he had vainly endeavoured to maintain.

This debate was continued, by adjournments, for the space of a week; and, during this season, whatever had been said upon the subject by the most celebrated writers, was regularly brought forward, and thoroughly canvassed. Mr. Fletcher repeat-

edly overcame his antagonist; whose arguments became more languid and ineffectual towards the close of the debate, and who regularly lost his temper and his cause together. In the course of the controversy, Mr. Fletcher took a view of the christian's enviable life, his consolation in trouble, and his tranquility in danger; together with his absolute superiority to all the evils of life, and the horrors of death; interspersing his remarks with many affectionate admonitions, and powerful persuasives to a rational dependence upon the truths of the gospel.

Such was the conclusion of this memorable debate; in the course of which the unsuccessful disputant conceived so exalted an idea of his opponent's character, that he never afterwards mentioned his name but with peculiar veneration and regard. And as a proof that this regard was unfeigned, meeting with Mr. Fletcher about eight years afterwards in Provence, where he lived in affluence and ease, he showed him every possible civility: entertaining him at his own house, in the most hospitable manner, and listening to his conversation on spiritual subjects with all imaginable attention and respect.

A JUST REBUKE.—The late Rev. Thomas Troller, resided many years in the Lower-street, Islington. One day, when he got into the stage to come to London, he met with two ladies of his acquaintance, and a loquacious young Irishman, who was very obtrusive with his would-be wit to the females. The coachman soon stopped to take up another passenger; when a young dog, being confined in the neighbourhood, bewailed its loss of liberty, by making an hideous noise; which all the party agreed was very disagreeable. The Hibernian, desirous to display his wit, and to ridicule the parson, said, "The animal was so unpleasantly noisy, it must be a presbyterian dog." Mr. Troller calmly, but with much apparent confidence, said, "I am sure it is an Irish dog."—"How do you know that?" exclaimed the astonished young man with eagerness.—"I know it, sir," (replied the divine,) "by its impudence and its howl." This seasonable retort cured the garrulity of the prater, who sat silent till the stage arrived at the Royal Exchange.

BRITISH LIBERALITY.—During the late inclement weather, the applications for relief, from the indigent and destitute, to the London Mendicity Society were so numerous, that it was impossible to keep an accurate account of what was given away.

But the following articles, it has been ascertained, were with many others, actually bestowed on the poor, in the course of a few weeks: viz. 325 pairs of blankets and rugs—6160 yards of flannel—70 gowns shifts and petticoats—806 pairs of shoes and boots—3038 pairs of stockings—180 shirts—288 coats, waistcoats, jackets and trousers—451 smock-frocks, Guernsey frocks, &c.—15 hats—22 cwts. of Rice—6734 four-pound loaves—51 lbs. of cheese—18452 pints of soup—4256 lbs. of potatoes—and 385 bushels of coals.

OBITUARY.

JANUARY 5, 1830, GRACE SHACKLETON departed this life. She had been a member of the G. B. church at *Birchcliff, Yorkshire*, about forty years; and had proved herself, through the whole of her course, a steady, pious, diligent and upright christian, in all her ways and dealings: being highly respected by all with whom she had to do. She was much attached to the cause of the Lord; and such was her thirst to hear his word, though the distance was considerable, that, when she had an increasing family, she took the youngest child in her arms, or sometimes on her back, with one or two next in age following, that she might go to the house of God on a Lord's day, and meet with her christian friends, to enjoy the ordinances of her Saviour. Seldom was she seen at any place of worship but that to which she belonged: and she might truly have said, with the good Shunamite of old, "I dwell among mine own people."

Her diligence in the means of grace was exemplary both in church meetings, experience meetings and prayer meetings. Yet she did not neglect her family; her industry in her house was as remarkable as her piety and diligence in religion. She used to rise up in the morning, by four, or five o'clock, in order that she might forward her work, and be at liberty to go to some of the meetings once a week. Frequently on her return home, though tired with labour and having to go through a long dark wood, her mind was so absorbed in meditation on what she had heard, that she sometimes said, "I was afraid of going home too soon, lest the chain of my meditation should be broken." And yet she would often repeat with humility,

"I need the influence of thy grace,
To speed me in the way;
Lest I should loiter in my race,
Or turn my feet astray."

It may be truly said, she was ready for every good work. When any of her poor neighbours were afflicted, or when death had deprived a family of their mother, she was ready to go and assist them; or otherwise take their linen and wash it for them at home. Indeed, some thought she did too much; more than her body and circumstances were able to bear. And it is certain that, on some occasions, her good disposition was imposed upon to her temporal loss.

She was confined in her last sickness about two months. At first, she had some hopes that she should be restored again; and felt a slight inclination to recover, for the sake of her family. But towards the end, she saw her time here was short. She said that she was a poor sinner, but she believed Christ would never leave nor forsake her; and felt his promises support her, so that she had no doubt of her acceptance with God through the merits of Jesus Christ. She talked with her minister about her funeral sermon, mentioned the text and talked about death, with her mind as much composed as if she was merely going to a neighbour's house. Her body was interred in the chapel yard at *Birchcliff*, January 10; and her minister preached her funeral sermon, from *Psa. xxvii. 1*, January 17, to a very large congregation.

May this stroke be sanctified for the good of the mourning widower and all her children. May those who have already engaged in religion hold on their way, and the rest say like *Ruth*: "Thy people shall be my people, and thy God my God." H. H.

CONFERENCE.

THE SOUTH LINCOLNSHIRE CONFERENCE was held at *Wisbeach*, Dec. 10, 1829. The forenoon was chiefly occupied in a prayer meeting, in which several brethren engaged. The afternoon was devoted to the business of Conference; when a supply was arranged for *Stamford* during the ensuing quarter;—a case respecting the building of a meeting-house at *Whittlesea*, was referred to a committee; who were requested to present their Report to the next meeting:—and the church at *Boston* expressed their gratitude for the supplies afforded them in the past year.

Mr. Rogers preached, in the evening, on *Christian Eminence*, from *Col. iv. 12*; and Mr. Wigg opened the service.

The next Conference to be at *Long-*

Sutton, on Thursday, March 11, 1830.—The morning and afternoon to be occupied by the business of Conference; and the evening, in a Missionary Meeting in aid of our Foreign operations.

INFORMATION.

BEESTON CONFERENCE.—We are requested to state, that Mr. J. Goadby will preach at the ensuing Conference at Beeston; or, in case of failure, Mr. Orton.

THRUSSINGTON.—We cheerfully comply with the request of our correspondent, J. F. W. and acknowledge that he had requested us, previously to the appearance of S. W.'s letter, to correct the mis-statement respecting the introduction of the G. B. cause into Thrussington, into which he had been inadvertently led by those who gave him the information. No one charges either party with a design to mislead. We are all liable to mistakes; and we trust this acknowledgement will set the matter at rest.

REVIEW.

POPULAR LECTURES ON BIBLICAL CRITICISM AND INTERPRETATION. By WILLIAM CARPENTER, *Author of "A Popular Introduction to the Study of the Holy Scriptures,"* &c. &c.

8vo. pp. 462. Price, bds. 12s.
Tegg, London.

WE are happy to meet again this industrious and respectable writer. We have had repeated occasion to notice, in terms of commendation, several of his former publications on the subject of Biblical Science; and we esteem the work now before us to be a valuable addition to them; which we heartily recommend to the attention of those for whose benefit it is peculiarly designed. We cannot better explain the object and nature of this volume than in the words of the Preface. "These Lectures," observes the unassuming Author, "are not intended for the biblical scholar, or the advanced student: for such persons the author has never had the presumption to write—but for the unlearned Christian, whose wish it is to study the Bible to advantage, and to derive imme-

diately from the fount of inspiration those rich and copious streams of the Divine beneficence and mercy which gladden the creation of God. To such persons the author ventures to hope that the result of his labours may not be altogether useless. Should this work but create in their minds a relish for those studies which are indispensable to an accurate acquaintance with Scripture—the import of its language—the beauty of its imagery—the felicity of its illustrations—the nature of its allusions—the propriety and fidelity of its narratives—the plenitude of its discoveries—the wisdom and grace of its Divine Author—and a thousand other circumstances which will suggest themselves to the mind of careful and devout readers of the Bible—and thence lead them to seek for information at sources which they cannot now be induced to approach, from an impression that they are too difficult of access, the author will not have laboured in vain, or spent his strength for nought."

The Author arranges his subject in two principal divisions, Criticism and Interpretation. After an able Introductory Address, he devotes the five succeeding Lectures to *Biblical Criticism*; in which he treats of the Languages in which the Scriptures were originally written; their importance, and the means of studying them—the purity of the Text; the history, character, editions and editors of the Hebrew Bible,—the Samaritan Pentateuch and Greek Septuagint; their relation and value—the editions and editors of the Greek Testament—and the sources, number and value of Various Readings. This part of the volume, though it contains a vast fund of curious and valuable information, concisely but perspicuously stated, and evidently has cost the compiler much labour and research, we fear will be found the least instructive and interesting to those for whom he writes; the nature of its materials placing it beyond the full comprehension of the mere English reader. But, it will be a treasure to those who, having attained some acquaintance with the original languages, are labouring, with narrow resources and small leisure, to increase their knowledge of these interesting subjects.

Mr. C. then presents to his readers twelve Lectures on *Biblical Interpretation*; and discusses—its difficulties, advantages and principles, with the use and abuse of Commentaries—the moral qualifications of an Interpreter—the art of Scripture Interpretation—Verbal Language—General Rules for interpreting the Bible—the pe-

collar Style of the New Testament—the grammatical or literal, and the tropical or figurative senses of scripture—the sources of Poetic Imagery in the Bible—the meaning of words as illustrated by historical circumstances—by Parallel Passages—by Scripture Parallelisms and Common References—by the Scope, the Context, Parentheses, and the Analogy of Scripture—the Symbolic Language of Scripture—Picture Writing, Symbols and Signs, and Rules for interpreting them.—Types and their interpretation, Spiritual Sense of Scripture, Analogical and Moral Application—the necessity of method in reading the Bible, and suggestions for its practical reading. A very useful Vocabulary of the Symbolical Language of Scripture closes the work; and a variety of interesting Notes, from eminent authors, are subjoined to most of the Lectures.

This is a very rapid sketch of the principal subjects, brought under review in this useful volume. They are highly important to every christian; but should engage the special attention of all those who undertake to instruct others in divine things.—The writer has discussed them with his wonted candour, ability and piety; and evidently at a great expense of time and study. In the investigation of so many weighty, and several of them abstruse and delicate topics, he has doubtless treated some with less care and success than others; yet, considered as a whole, we can most cordially recommend it as well adapted for the valuable purposes designed by its benevolent Author, and highly deserving of that general encouragement which, we trust, it will receive. It is well printed on good paper.

Our limits forbid us, at present, to enter into an extended examination of the merits of this publication; but we may probably, on some future occasion, refer to it again. We cannot however dismiss it, without indulging our readers with a short specimen, which will, we hope, excite a desire to peruse the work itself. Mr. C. is decidedly averse to the habitual use of Commentaries, in the earlier parts of biblical study, as tending to mislead the student, render him a sectarian, cramp his own energies, and teach him to trust the words of fallible and often partial and ignorant men, instead of labouring to understand, believe and practise the words of God himself. On this subject he descants at considerable length, and concludes the discussion with this excellent advice:

“But it may be enquired, what are we to do when we meet with difficulties, such

as you have supposed, in our reading of the Scriptures? How are we to proceed, when we find ourselves almost constantly impeded, in consequence of our ignorance of sacred history and biblical science? Are we not, under such circumstances, it will probably be said, to use a commentator, and avail ourselves of the aid with which he may furnish us, in the prosecution of our object? To such a question I would give a decided negative, for the reasons already assigned. To such an inquirer, I would say, Let the difficulties which obtrude themselves upon you, urge you to prosecute with renewed ardour those studies which will enable you to solve them for yourselves, rather than resort to a method which, at the best, will only qualify you to repeat by rote the judgments which have been pronounced by others. In the mean time, let patience be exercised; let some difficulties remain unsolved, rather than that your memories should be exercised at the ultimate expence of your judgments, if not of your principles. These difficulties will gradually be diminished, and what is better, they will have been overcome by yourselves, and therefore will not present themselves at any subsequent part of your studies, which would inevitably be the case had you relied upon a commentator, instead of judging for yourselves. I am decidedly of opinion, that in every point of view, the early use of these works is prejudicial to the mind: independent of the influence which they exert in forming the theological sentiments of the student, they have a necessary tendency to prevent the exercise of the judgment, and the discursive faculty; the person who takes them as his guides is ever learning, and never comes to a knowledge of the truth; he is confined within the limits which his teacher prescribes, and, in most cases, is unacquainted with the grounds on which his opinions are formed. To the advanced student, such works have their use, and by him they may be consulted with advantage. Having made some progress in scriptural science, he is provided with the principles by which their pretensions are to be tried; having acquired some insight into the spirit and sentiments of holy writ, he is capable of forming a judgment of the conformity or contrariety of these authors to that infallible standard, and therefore their authority or value is not likely to be over-estimated, while all the advantages they furnish will be effectually secured. I repeat, therefore, that with such human compositions the studies of the theologian ought not to be commenced; his object, on the contra-

ry, should be an acquaintance with the principles of interpretation for himself, that the decisions of inspiration alone may controul his judgment."

AN ADDRESS TO THE YOUNGER MEMBERS of Religious Families, upon subjects connected with the Revival of Religion. By S. R. ALLOM.

24mo. pp. 48. Price, bd. in cloth, 1s. Wightman, London.

THIS is a warm, sensible and evangelical Address to the Young; in which the pious Author urges upon their serious and instant consideration, with affectionate importunity—the nature and necessity of personal religion—a decided conduct as to christian profession—eminence in piety—and a zealous co-operation in the benevolent exertions of the day. His observations are weighty and appropriate; and his exhortations scriptural. We trust they will have their proper effect on that interesting class for which the writer seems to be so laudably interested. He justly considers that the younger members of religious families are especially exposed to the danger of formality, and of being satisfied with the sere "form of godliness." Constant and regular in their attendance on divine worship, invited to aid in religious undertakings, esteemed by leading professors as dutiful and affectionate children, and guarded by the pious care of their parents from gross immoralities, they are ready to indulge self-congratulation, and to silence the remonstrances of conscience by an appeal to their general character. To rouse them from this dangerous security is the benevolent design of this Address; and we most sincerely pray that, through the blessing of God, it may be fully accomplished.

Mr. A. seems to be looking forwards, with great confidence, to seasons of revivals in religion; and is very anxious that the young may accelerate their approach and share in their blessings. "The churches," he says, "are looking for revival. They are anticipating a season of refreshing from the presence of the Lord. They hope soon to arise and shine in the light and glory of Jehovah. They look that prophecies should be fulfilled, and promises accomplished. They expect that a powerful impression of the value and requirements of the Gospel shall be awakened in the bosoms of the disciples themselves; and they believe that the impetus which shall be given to affectionate and zealous exertions shall be ultimately followed by a most

happy extension of the Gospel. But you are the individuals, who seem to move in the places more immediately 'round about the hill,' and is it not reasonable to hope that you will be the first to receive the 'showers of blessing?'"

AN ADDRESS to such as inquire "What shall we do to be saved?" By the Rev. J. W. FLETCHER, late Vicar of Madingley.

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THIS is a plain, serious and scriptural Answer to one of the most important questions which can be proposed by a guilty mortal. On the proper solution of it depend consequences the most awfully momentous. The talents and piety of the Author have been too long known and acknowledged to require any panegyric from us; and he has displayed them both to considerable advantage in this excellent Tract. It is well adapted to instruct sinners in the way of salvation; and to influence them to flee from the wrath to come. We thank this respectable Society for republishing it; and pray that the blessing of God may attend its circulation.

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THOMAS SPENCER, of Liverpool. From his own Manuscripts.

12mo. pp. 224. neatly bound in cloth. Religious Tract Society, London.

MR. THOMAS SPENCER was a young minister of singular talents and popularity. He was born Jan. 21. 1791; and from a child preachers and preaching seem to have chiefly occupied his mind. The notes of a sermon written by him at only twelve years of age, are still preserved by his friends. When about fifteen, he attracted the notice of Thomas Wilson, Esq.; who, with his wonted liberality, placed him under the tuition of a worthy minister. When he had completed his sixteenth year, he was admitted into the Academy for young ministers at Hoxton; since removed to Highbury. His rapid improvement both in religion and science astonished and charmed his tutors and companions; while his gentle manners and friendly disposition endeared him to all his acquaintance.

At the Midsummer vacation of his first year, he commenced his labours as preacher at a small village near his native town. Though so young, he soon became very popular; and was often employed, with

great satisfaction, both in London and the country, during his residence at college. At midsummer, 1810, he was appointed to supply a destitute congregation at Liverpool; where his labours excited great attention, and he was invited to accept the pastoral office. With this request he complied; and Feb. 3. 1811, he began his stated labours at Liverpool. His ministry was almost universally approved, and crowds flocked to hear him. A new place of worship, on a much larger scale, became necessary to accommodate them; and he laid the first stone of the intended edifice, April 15, 1811. But, while his popularity was rising daily, and his ministrations became gradually more and more acceptable and useful; it pleased Him, whose ways are not our ways, to close the scene; and in a moment to prove the vanity of all human expectations.

Monday morning, Aug. 5, 1811, he resolved to bathe in the river Mersey. Before he set out, he folded his paper and prepared a pen, to compose a discourse, which he designed to deliver the ensuing week, in behalf of the Religious Tract Society. Leaving these on the table, he proceeded to the river; and, while undressing himself, was heard humming a hymn-tune. He entered the water; was carried by the current out of his depth; sunk, and was drowned. This affecting and mysterious event spread consternation and sorrow through the churches; and many of his brethren in the ministry testified their respect to his memory by public discourses.

The neat volume, which has recalled this painful event to our recollection, is a collection of Sermons by this amiable and pious youth. The first in the series is the discourse with which he opened his public labours in his seventeenth year; and the last was delivered to his own congregation, July 21, 1811, only fifteen days before his death. They have been presented to the Religious Tract Society, by an intimate friend of the deceased, and are published by the committee of that excellent Institution. The subjects are various; and afford a pleasing and instructive view of the progress of this extraordinary youth, which will be equally interesting to the literary man and the christian. The former will admire the learning, eloquence and discrimination of the youthful orator; while the latter will be edified and pleased by the growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, exhibited in these essays by the juvenile christian. Considering the age of the writer, they are very creditable to his abilities and application; display most unequivocal

proofs of his acquaintance with the great truths of christianity, his own experience of their inestimable value, and his intense desire that others should become partakers in the heavenly blessing.

THE NONNACH PROFESSOR, in his meridian splendour; or the singular Actions of sanctified Christians, laid open in seven Sermons, at All-Hallow's Church, London-wall. By WILLIAM SECKER. To which is added, THE WEDDING RING; a Sermon by the same Author.

16 mo, pp. 286, price bds. 3s. R. Baynes, London.

THESE Discourses were delivered about two centuries ago; by an eminent puritanical divine. They are founded on our Saviour's question, Matt. v. 47. "What do ye more than others?" From this text the preacher raises this doctrine, "that singular christians will perform singular actions;" which leads him to inquire, 1. "Why a christian should do more than others?" 2. What the christian does more than others?" Having answered these questions, he applies the whole to the erection of singular principles and the direction of those who wish to do more than others. Under some of these heads, the subdivisions reach as high as twentiethly, and in other respects these compositions bear the marks of the age in which they were written. They abound with anecdotes, quotations, antitheses, and quaint expressions: more resembling independent observations than connected discourses. But they abound also in sterling piety, warm devotion and sound doctrine. They discover a heart inflamed with heavenly love; deeply sensible of the depravity of human nature; but at the same time, fully alive to all the purity and excellence of the christian character. These qualities amply compensate for the singularity of the style; and will recommend themselves to the best feelings of the sincere christian. Even the quaintness of the expression often adds weight to the sentiment, and renders it both more clearly felt and more easily retained.

We are glad to see this work revived; as it appears to us very well adapted to raise the standard of christian excellence among modern professors; and to afford them useful directions and assistance in their efforts to attain it.

The "Wedding Ring" is a curiosity in its kind; and furnishes an amusing specimen of marriage sermons in the days of our forefathers, when we believe they were frequent.

LITERARY NOTICES.

JUST PUBLISHED.

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POETRY.

ON A TEAR.

THERE is a gem of purest ray,
A crystal treasure rare;
In vain the diamond's lustre may
With that sweet gem compare.

Not sweeter is the pearly dew
That weeps upon the thorn,
As when, soft glist'ning to the view,
The trembling tear is born.

It is, in fond affection's eye,
That gem's bright rays appear;
It is, the sweetness of a sigh,
When moisten'd by a tear. J. S. H.

HEAVENLY-MINDEDNESS.

TRUE heavenly religion is this,
To have our affections above:
No evidence dearer exists,
To prove that divine is our love.
The christian's delight is supreme;
Beyond what this world can afford:
His song is an angelic theme;
His union is sweet with the Lord.

The love of the world he disclaims,
To Jesus his heart he has giv'n;
His spirit regenerate aims
At happiness, glory and heav'n.
The favour of God he desires,
With him holds communion sweet;
To meekness celestial aspires;
The world he keeps under his feet.

How delightful and blessed to be
A favourite of the Most High;
Live under his government free,
Watch'd o'er by his all-seeing eye.
Let those blessed regions above,
Be the height of my soul's aspiration;
The God whom, I worship and love,
Be still my delight and salvation.

O labour, dear saints, that you may
This amiable temper acquire:
For heav'nly-mindedness pray
With fervent and holy desire.
Your religion then all men will read;
Their affection your piety gain;
May the blessing of God thus succeed
Your efforts, this grace to attain. T. J.

LINES

Written by the late Mrs. Eliz. Boyce, late of Coningsby, on viewing the corpse of her infant Daughter, the day after its death, July 4. 1779.

AN, Mother dear, behold thy child;
Think with what pleasure once it smil'd
When it beheld thy face.
But now, alas! it cannot stay;
Its soul is call'd far hence away,
To a more glorious place.

Why do I weep? why do I mourn?
I do not wish it to return
Though still I dearly love;
But rather that my God may say,
When he shall call my soul away,
"Come, to thy child above."

A blessed mother I shall be
When I behold the Great One-Three,
And with my child shall sit:
There to survey my Maker's face;
And there to sing redeeming grace,
At my dear Jesus' feet.

While heav'nly raptures fill my heart,
I am not loth with it to part,
Since blessed angels wait.

Oh! that I could but clearly see,
That angels thus would convey me
Safe to that happy state.

Oh! what a heart I then should have!
What can I more, through Jesus crave,
While in this world I stay,
Than such a gift of faith and grace
As to behold my Saviour's face,
Whilst dwelling in this clay? E. B.

Missionary Observer.

MARCH 1st. 1830.

General Baptist Missionary Society.

INDIA.

ON the 7th ult, the following Letter from Mr. Sutton came to hand. As it refers to the illness of Mr. Bampton, it should be observed that the date of this letter is about six weeks *earlier* than that of *his* letter, inserted in our last number. The Letter contains many remarks deserving of attention; we insert it, however, without passing any opinion on some of the observations of the esteemed writer.

Cuttack, June 5, 1829.

DEAR BROTHER,

I have received two letters from you since my last communication was sent off, for which I beg to return you my best thanks. It is always encouraging to us to know that your faith faileth not, and this we pray, that it may abound more and more. The circumstances of our Mission are calculated to try the faith of all of us, and to teach us sobriety in all things. I need not enter into any account of the distressing state of the Church in this place, the worst fears expressed in my last have been realized, and several unhappy individuals have been put away; this affair, joined to the illness of brother B., and affliction in brother Lacey's family, have greatly depressed us, though I trust we are now rising again. In hope of doing and getting some good, Mrs. S. and myself left Balasore for Cuttack on Monday last, and reached here on Wednesday: on our arrival, we found an empty house, brother Lacey having been obliged to fly to Pooree with his children; it is probable that one of them, ere this, has been removed. Our last accounts from brother Bampton are very discouraging as to his body, but highly pleasing as to his soul. I think the Lord has been doing great things for him in this

respect the past twelve months; we are in the Lord's hand, and to be wholly resigned to his will, is a never failing source of blessedness. It is a delightful antidote against a thousand anxious fears. We earnestly hope that the present state of the Mission may have a tendency to excite the zeal of the connexion, and induce you to send us out more Missionaries—indeed, if you would preserve the Mission in Orissa, some immediate attention must be paid to it; a determination to maintain it with spirit must be drawn forth, a supply of labourers sent out. Brother Lacey and myself are the only labourers you now have, and we may either, or both of us, be taken away, and then the field we have been cultivating, will be again trodden down of wild beasts and destroyed. The word must be preached with greater power, or oftener preached; if in other cases, where there is line upon line, and precept upon precept, &c., divine influences are essential to the converting and sanctifying of souls, is not something more necessary among ignorant, prejudiced, desperately wicked idolaters? The people hear very little, and retain less of what they hear; their hearts are so hard, and their minds so wavering. Perhaps these remarks may appear opposed to the opinion of brother B., as to the labours of a travelling Missionary, if they are, perhaps they are not so much opposed to his present sentiments; however that may be, I am obliged to feel that no permanent general good is likely to arise from preaching the Gospel once or twice in a place, and then passing on to another, and so on. My disposition would lead me to preach the Gospel to every creature, if possible, from Cape Comorin to Thibet, but experience has greatly chastised that feeling, and nearly convinced me that a different course is necessary. As far as I have been able to watch the influence of truth in the mind of a native, it has shown the necessity of *great vigilance, frequent instruction and encouragement*, and considerable skill in drawing out his latent difficulties

and objections, at the same time great care is necessary in treating his prejudices, and leading him on in knowledge. Now how can this be done without a constant residence within reach of him? A Missionary goes into the Bazar, or a village, and preaches about the Gospel; perhaps some one feels impressed, he is conscious that he has been told things which come home to his heart in a way he never felt before; his views are necessarily very indistinct; he mixes up what he has all his life regarded as truth with what he has heard, and thinks he is getting into the way of salvation: as soon, however, as he expresses any conviction that the Gospel is true, and manifests a desire to inquire further, all his house, then his caste, then his village, set upon him like bull-dogs, to drive him from his purpose; his gooroo and brahmins will menace him with their displeasure, they will also probably tell him from those books which he has ever considered as sacred, that "it has been foretold, these Mlechhas would have the country and destroy the people with their false doctrines, but that they will soon pass away like the rest." They will also remind him of living on animal flesh, and many other things opposed to their prejudices; they will moreover point out the adulterous and wicked habits of mis-called Christians, and these things they will contrast with the antiquity of their own system, and the self-denying habits of their saints and jogees. Now all these things becloud the understanding and damp the desires of a young inquirer, and unless he is taken by the hand, and his difficulties met, it is not likely for him to make progress. I have found that inquirers have often come to me full of difficulties, and gone away in an encouraging state; but when I see them again fresh mountains have been thrown in their way, which want of language and a greater freedom of intercourse make it difficult to remove.

I am convinced that a solitary Missionary at a station will not be able to do any thing effectual, and that the desire for occupying many stations, at a distance from each other, with a small number of Missionaries, is founded on mistaken views. Perhaps I am opposing a favourite notion of both yourself and the Committee; but I think experience, among all bodies of Missionaries, has abundantly proved its impracticability. Look, for instance, at the deserted stations of the _____ in India; once they were the most encouraging, but the Missionary died or was obliged to go to another place, and all his labour has been lost. Besides this great loss, such things produce, as may be supposed, the worst effects on the minds of the people. A poor woman said, not long since, at

Balasure, "Ah, you are come to preach to us, but you won't stay long, you will soon go away like the rest!" How discouraging must this be to an inquirer, who knows he shall be despised by all, and his teacher leave him to struggle with his difficulties alone. Now perhaps the poor woman above prophesied rightly. I have been labouring for two years in the heat of the fire at Balasure, some impression has been made, and I am obliged to leave my station, for a time at least, and probably entirely, to assist my invalid brother at Cuttack or Pooree. Brother Bampton has been longer in his station, and has a convert at Berhampore; perhaps he will return to his labours no more; and who is then to carry on his labours, and watch the growing seed he has so extensively sown, without neglecting his own field? These are painful truths, yet still they are truths; let the connexion awake and meet them. Perhaps the best mode of Missionary operation is practised by the Missionaries in Ceylon; there a body of Missionaries occupy a range of stations eight to ten miles apart; this, in a thickly populated country, will furnish each Missionary with work enough, and, in case of illness, &c., the Missionaries are within reach of each other. I am certain that ten miles round Balasure would furnish more work than an active Missionary could do. Suppose, however, we had ten Missionary stations in Orissa, as follow, from Midnapoor in the north to Berhampore in the south, is about 300 miles, hence they would average thirty miles apart.

1. Kedgerree.—2. Agrachor, or Jellasure.
- 3. Balasure.—4. Jajepoor.—5. Cuttack.
- 6. Tanghey, Harrioor, Piple, or Rhobonawer.—7. Pooree.—8. Kontilou.
- 9. Ganjam.—10. Berhampore.

Perhaps you will say, I should like to see all these stations occupied, but where are men and money to come from? As it respects funds I do not despair about that; the silver and gold are the Lord's, and he will open men's hearts to furnish a supply. India is not a place to starve in very easily; let us only get men here and I do not doubt that providence will furnish a supply. Let the men bend to the funds, which may be done easily in many parts of the country if we had more help. Respecting men it appears to me that we have two especial classes from which we might obtain a supply; Class Leaders and Sunday-school Teachers. It is to be understood that preachers are not needed in most stations in India, one or two English preachers are enough. I believe that pious intelligent Class Leaders would make good Missionaries. A man of sterling piety who is able to conduct a class, is competent to teach the Hindoos. I expect that many

such are to be found in our Churches. Perhaps some of the most intelligent and pious Sunday-school Teachers, might also be found. English preaching talents should not be the standard of inquiry, though they are of course valuable. Perhaps also three or four junior Teachers could be sent out and placed with Missionaries in India, for a year or two, and prepare, in this way, for Missionary labour. I am anxious to see more European strength. Europeans have a conscience and habits which will not let them remain idle and unfaithful, but country borns have not; I have met with none who can be depended upon when alone. We have plenty of books for several Missionaries. Perhaps something may be saved by taking passage in Liverpool ships. More real operative faith and prayer would do wonders for us; what do Mark xi. 24, and John xvi. 23, mean? I wish the whole Connexion would ask themselves this question.

A. SUTTON.

P. S. Allow me to press it upon you to send out a School-master directly, if possible. I think you should not wait on account of the printing business. He will find enough to do in his School, and in talking to the people, if he can save time—pray attend to this.

Brother Lacey has returned to Cuttack; his youngest child died by the way: I am now at Pooree waiting to receive brother Bampton; he is a little better, and the Doctor has sent him back by water. Gunga Dhor is with me, he is well both in body and soul.

JOURNAL AND LETTER FROM MR. LACEY.

A few days before Mr. Sutton's Letter was received, a Journal arrived from Mr. Lacey.

May 11th.—Yesterday I preached only once publicly. I hope, however, that I feel better, though far from well. On Tuesday my suspension ceases, and I hope to resume my wonted labours. Lately I have done little beside visiting schools, and sometimes attending the bazar with Gunga Dhor, without saying any thing myself. Have received European letters, which have revived our spirits a good deal. One from brother P——, and another from brother and sister Dean, likewise one for brother Cropper from brother P——, dated two days after his death!

19th.—Last week I enjoyed several opportunities of recommending the Gospel;

they generally were not long, but pleasing. The heat of the season, though not more than usual, has contributed much towards our indisposition of body. This is plain, because one hour of cold change relieves us, and our spirits improve. We have enjoyed several north-westerns, accompanied with rain, which have cooled the earth and the atmosphere. We have usually found an asylum at Pooree till this year, but this season we are prevented going there by the Commander-in-chief, and his staff, who are spending the hot season at Pooree, and have filled the houses. On Lord's-day I preached twice with much more liberty and ease. Brother Sutton is paying us a visit, and Gunga Dhor is gone to Balasore to accompany him on his journey to Cuttack. He contemplates coming on horseback and preaching his way up; however, he will most likely be obliged to abandon both these plans in consequence of the rains setting in, however Gunga Dhor's visit will do good at Balasore. Have received a supply of Tracts from Serampore, for distribution at the approaching Rut-jatra. Hannah is much indisposed, and we are otherwise exercised with afflictions and trials. These things depress and discourage us, but sometimes we enjoy an interval of hope and peace. O that faith could always keep her hold on the promises and the faithfulness of God; but we often forget the faithfulness of God, and doubt our interest in the promises; and when this is the case in our own experience, we are little able to receive the promises which hold out encouragement in Missionary labours.

24th.—Hannah has been three times restored to us as from the dead. During her most dangerous moments my faith, that she would nevertheless be restored to us, never failed. I remembered the Saviour's words,—“If ye shall ask any thing in my name it shall be given you.” I asked the life of our dear girl under circumstances which to any thing but faith, were I think quite hopeless, otherwise we had no hope, nor had the doctor. It is also promised that “the prayer of faith shall save the sick.” I have frequently asked the Lord by any means to work in me such a disposition as he could bless and honour with success in my work, consistently with his own glory, and now I thought that the removal of Hannah might be that means. But oh what hard work I found it to submit,—to say, “Thy will be done!” and I began to say, “Thou art a God of infinite means, work this disposition by other means less severe.” It is much more easy to resolve and promise to give up our joys than to renounce them when the time arrives.

We are ordered to Pooree for the restoration of the children's health, and are preparing to depart. We have no house there, but shall occupy a school-house. May the Lord bless the change to the good of his cause. The Lord only knows how many of us four may return to Cuttack, but we are in his hand.

Pooree.—28th.—After an uncomfortable journey we arrived at Pooree about eleven o'clock this forenoon, and took up our residence in the Indrea-dumnon school-room. It is indeed a mean place, but we are comfortable, and fully secure the benefit of the sea air, which was our principal object in coming. The house stands on a sand-bill, which makes the place favourable for us. I opened my commission for the season among a large number of people in the large road, Rajadand, this afternoon. My feelings assumed a serious tone as I rode down by contemplating on brother Bampton's ministry among the people. O that I may have an equal desire for the eternal good of these poor idolaters. Proved to the people that in reality they had forsaken Juggernaut,* and had substituted a wooden block in his stead, which could never be of benefit to them; quoted largely from their own Shastras, and then opened the Gospel to them, and concluded by pressing them to believe on Jesus Christ, repeating some promises and threatenings. One of the hearers asked, "Where is your brother gone who used to reside at Pooree? I suppose he is gone crying Jesus Christ, Jesus Christ, to somebody else." This question put life into me, and did me good. O to live saying, or rather crying, "Behold the Lamb of God, which taketh away the sins of the world."

"Be all my business here below,
To cry, 'Behold the Lamb!'"

During the opportunity some showed their teeth in all the bitterness of hatred and malice, but the common people did not much regard them. I retired with hope and encouragement. Distributed twelve or fourteen books to such as could read them.

29th.—The following verses benefited my mind at our morning worship in our mud house. Felt them particularly suitable to my case:—

"Lord, I believe thy every word,
Thy every promise true;
And, lo! I wait on thee my Lord,
Till I my strength renew.

* It should be recollected that Juggernaut, signifies the "Lord of the world."—Ed.

"If in this feeble flesh I may,
Awhile show forth thy praise;
Jesus support my tottering clay,
And lengthen out my days.

"If such a worm as I can spread,
The common Saviour's name;
Let him who raised me from the dead,
Quicken my mortal frame.

"Spare me till I my strength of soul,
Till I thy love retrieve;
Till faith shall make my spirit whole,
And perfect soundness give.

"Still let me live thy blood to show,
Which purges every stain;
And gladly linger out below,
A few more years in pain."

I trust the change to Pooree will benefit my health. During the hot season at Cuttack, or elsewhere, the system suffers a constant fever; the skin becomes dry and burning, while the cool moist sea air of Pooree opens the pores, moistens the skin, and prickly heat with boils &c, &c, relieves the system from feverish heat, and although disagreeable and painful to bear, the general health is much promoted. I have experienced these effects these last two years. Mr. and Mrs. Pigou are very kind to us here, providing us with bread and other necessaries, as well as with some of the comforts of life. We bless God for such friends, where, otherwise, we are friendless. O that India abounded with such. They know not when they have done enough for God's people and cause. Their maxim is, "If pecuniary circumstances decline, give up every indulgence before you give up supporting the cause of Christ;" and "Do much for the Lord that he may do much for you." If these good maxims were any thing like generally adopted, what might not the Church of Christ effect with the divine blessing attending! Dear little Mary is worse. Hannah is, on the whole, better. Our nights are spent in attending on them, as they need our assistance and care every minute, so that we have little strength in the day time, either for ourselves or others. I went down nearer to the Sing-dwara (royal entrance) this afternoon, and preached Christ. Had some liberty, and the people wondered at the gracious things out of God's Law. Made some plain remarks on their popular idol and his worship: and then recommended them to the true Lord and Saviour of the world. A number of books were gladly received.

30th.—The last was a restless night. Wrote to brother Bampton, entreating him

to come down to us, if possible, by water; he is not able to come over land. Out on the Rajadand early this afternoon. Commenced by asking If those who committed sin would not suffer its consequences? This is a universally received doctrine, and all answered "Yes." I then recited the sins committed by their celebrated Kristnoo, as he committed folly in his youth by spoiling his neighbours' cream, butter, milk, &c, &c; ruining sixteen thousand females, wives and daughters of the inhabitants of Gopepoor; detaining the garments of these females when bathing, and so exposing them to shame, till they became so impudent as not to regard their nakedness. Stealing the Konce's garments, and killing his washerman, &c, &c, &c. And then asked how he could save, who was suffering the punishment of his own sins? Compared the Hindoo worship with the worship of Christ, and the people stood without saying a word in reply, till an interested bullying pundah came up, and interrupted our silence and harmony. Called on them to look to Jesus Christ, whose superiority they saw, and gave away twelve books, and then retired peaceably. The workmen are busy preparing the cars for the idol. Coming away the people cried, "If Juggernaut be not true why do the Sahibs regard him?" The children are much the same as they were yesterday.

31st.—Attended our good Judge's worship this afternoon, but in the prayers, though good in themselves, I found but little that descended to suit my own particular experience. These prayers are national, and generally the Christian wants to express the desires of his own soul to God, and this alone is prayer. The Scriptures and some part of the sermon were good and profitable, and I trust I did not go in vain. The sand was so burning hot, that the poor bearers were obliged to carry their wet gamchas, in readiness to spread on the sand while they stood to change shoulders. Nothing particular occurred in my evening labours, except that the people took away with them some knowledge of the atonement; this was particularly my subject. Was obliged, for the sake of peace, to put one man out of the crowd, he so much disaffected the people; after this, they heard better. Twelve or fourteen Tracts were taken. This has been a barren Sabbath-day. Our dear children are so ill that they interfere with all our devotional exercises.

June 1st.—A talkative conceited brahmin prevented me speaking for some time this afternoon. Juggernaut fed and clothed him, and gave him whatever he desired, and he

should not leave Juggernaut. Asked him, if among his many desires, he desired a new heart, for that which he now had, would prevent his salvation, unless changed. Jesus Christ gives new hearts, which Juggernaut has not given you. He has given me one, and he will give you one if you will serve him. Then endeavoured to convince him that instead of Juggernaut he had been serving a log of wood. The proofs of this proved too strong for him, and he left me in possession of the multitude and went his way. Another man said what had been proved could not be resisted; but that they could never receive the truth from me, a person of no caste—a barbarian. Had God sent them the true knowledge by one of their own nation, however poor or low, they would have received it. The man appeared seriously to lament this circumstance. After this talk and objecting were over, I compared the two systems of worship, and noticed their different effects; and then improved on the whole, which gave room and occasion for some plain remarks. Some were silenced, some were undoubtedly instructed, while others retired in a rage. O that some may be converted! and O that I could believe that God would convert some, but I cannot. Gave away five books. Hannah is better to day, Mary is worse and worse, much afraid she cannot master her complaint. Read yesterday of a pious father who lost three beloved children within a very little time of each other, and these repeated strokes made him complain and despair. In this state of mind he wandered to the meeting of the Friends, where, after sitting a good while in silence, a sister abruptly rose and said, "Friends, children are snares!" and immediately sat down again. As this female had not the slightest knowledge of the stranger's mournful circumstances, he justly considered the remark an intimation of the particular providence of God, and went away to his house resigned and happy. I have sometimes feared our children are snares, but hope God will prevent it.

2nd.—Met with more slander and persecution than usual this afternoon. Some wretched people made it their business to excite the people to opposition and to call them away. Succeeded in keeping a large congregation, and they understood the Gospel, whether they will receive it or not receive it. O may it be to them a savour of life unto life, making them wise unto salvation. The people have not lost their ancient spirit of opposition, which I had almost hoped. It is nearly a year now since they had the Gospel preached to them. Sixteen Tracts were given away, accompanied with a warning not to misuse them; as they certainly would

have to answer for the use or abuse of them another day. Some looked serious at this intimation.

3rd.—The last was a troubled and painful night; Mary was very ill indeed. This afternoon I collected a large congregation, and conversed with them upwards of half an hour. There was no bitterness manifested, but most of my hearers were distressingly light and trifling; some few paid attention, which was encouraging, spoke to them from the sub-division of a sermon composed for the bazar. It principally sets forth the impossibility of salvation from worshipping images, and contains proofs, both from the Bible and their own shastras. Concluded by directing them to Jesus Christ, mentioning his commission, with its promise and awful threatening, and so left them. Gave away five or six Tracts, which were tolerably well received. Coming away I was several times saluted with "Juggernaut swanee ke joy," but I held my peace and they ceased.

4th.—My subject this evening was. No salvation from what is called Juggernaut.

I. Because he is not Juggernaut, (or the true Lord of the world.)

1. This is evident from the description of the words, true Lord, which is quite different from the description of your Juggernaut, (repeated some verses here from their books.)

2. From the horrid practices perpetrated in your temple, and in your idol's presence, as theft, robbery, murder, the destruction of births, of new born children, fornication and adultery, all which you all acknowledge are committed in the temple by the pundas.

II. Because the shastras plainly declare that those ignorant persons who leave the all-present Spirit and worship images, offer sacrifices on ashes, which you know is great folly and quite useless.

III. Because God has expressly forbidden image worship, and therefore cannot approve of the practice. It is hence clear, that by idol worship you will never obtain salvation. But though you cannot have it here, I can inform you how you may obtain it. Spoke here of the Saviour of sinners, and what he has done for their eternal salvation; however I got forward through much wrangling and disputation, particularly was one black pundah abusive and quarrelsome. I remembered his face of old time, it is quite black, and his conduct savours much of Newton's black inspiration. He made the following speech, standing in the midst of the people, "Oh, oh, Sahib! what will you teach these people? To cut up pigs and eat them; to cut up fowls and eat them; to cut up cows and eat them? Yes, yes, ye people, this is the knowledge, this is the religion, this gen-

tleman will teach you. What, can you do these things?" Just now an avidar, a native officer, and a mussulman, who had stood and heard this abuse, came up, and made the chap sadly ashamed of himself. He said in a loud voice to him, "You know, pundah, that if you did not get your belly well filled you would not regard Juggernaut another moment!" The man too well knew this was the fact, and was ashamed and passed away. In half an hour, however, he returned, and excited the people to cry "Hurree bol! hurree bol!" I stood silent in the midst till they had tired themselves with shouting. Gave away three books. I had the old objection made this evening, and have often heard it before to day; "If Juggernaut is not true, why do the Company spend so much money to his credit and respectability?"

5th.—The large tank, called Indrea-dummon, near which we dwell, is filled with tortoises. They are become so tame as to come to the side and eat from the punda's hand. The tortoise is an incarnation of Vishnoo, and hence the people have been taught to worship these in this tank. They have regular priests who worship them and propagate their worship. These priests daily receive considerable advantage from gifts of money and fruit from the deluded people. The priest daily calls the creatures to their meals. Had a tolerable uninterrupted season among the people this afternoon. Subject,—the certainty, unbearable severity, and eternal duration of hell torments, and then the way God has provided for man to escape them. Some of the figures used in describing hell appeared to have effect. When I mentioned faith in Jesus Christ, some were offended and went away, others however obtained knowledge and were apparently convinced of the truth of what they heard. May God graciously make these convictions effectual. Our only hope is in him. Human power, however exerted, is hopeless; but God can change their hearts, and in his Word we have reason to hope, and believe, that he will. O that our faith failed not. Ten or twelve books were distributed, and I was allowed to retire in peace. They wanted to know again how it was that the Company supported Juggernaut's credit if he were not true. I said the Company's object was to procure wealth, and that by expending a little on Juggernaut's establishment they could take the land and the tax, which yielded a good surplus, but, that they must not conclude, that because the Company made cars, roads, repairs, and paid servants, provided food, &c, for Juggernaut, that they did it out of regard, or devotedness, to the idol. They know better than regard a block. They

appeared to see reason enough in this reply to satisfy them.

6th.—Have not been well to day. Read in Baxter's Saint's Rest. He almost makes one in love with death that the rest may be enjoyed. O how sweet will that rest be! and the sweeter after a laborious, and afflictive, and wearisome life. The greatest difficulty with me is to feel assured that that rest is mine. O for that faith which brings full assurance, and enables its subjects to triumph over sin, and hell, and all their fears. In the bazar the people behaved as well as I could desire them, except, that after hearing they did not embrace the Gospel. One single sentence contributed much towards this feeling, which was, that I desired them first to know, and to worship Juggernaut, but that it was sad blasphemy to call a piece of wood Juggernaut. My subject after this was the sign of God's wrath against sin as manifested among men, but principally as revealed in his sacred Word. Then noticed the way to escape it, namely, by Jesus Christ, as an atoning Mediator. Remained talking and disputing with them till late. Twenty-four or twenty-six books of different sorts were satisfactorily distributed among them. And I could have disposed of more had I had them. Brother Sutton has arrived at Cuttack.

7th.—A dull Sabbath. Little pleasure during seasons of worship. Received a letter from brother Dean of Istock, for which we are much obliged to him and his dear wife. It arrived seasonably, and did us good. Brother R. Smith has entered his rest. A letter from dear Bampton informs us that they are determined to see us again in Orissa; and that they intend coming down by the Ganges Steamer, which will be here about the twelfth. Had a desultory kind of opportunity this afternoon, and felt little encouragement, or hope, in reflecting on it. But sometimes when we have least hope, God exerts the most power, that it may appear that the excellence of the power is of God, and not of man.

8th.—The first part of my time in the bazar was spent in disputation, which I did not seem able to avoid. It was on the old subject, that a block could not possibly be Juggernaut, and consequently to worship it could be of no benefit to them either in procuring their salvation, or increasing their merit. Afterwards found opportunity of saying something more satisfactorily, and that gained the attention of the multitude. This was the fruits of faith in Jesus Christ, and of this principally eternal life in opposition to what the Shastras hold out for worshipping Juggernaut, i. e. punerupe

jouomung punerupe mormoung punerupe gburled ne basung," "Again to be born; again to die; again to reside in the womb." This is the utmost of this poor people's hope, after all their pains and labours here, to pass through an endless variety of births, and the best of these not free from sin, disappointment, and pain. It is in fact no salvation, and when compared with a life of eternal rest and pleasure of the most pure and spiritual nature, promised in the Gospel, is a pitiable hope. They appeared to see this superiority. They were also apparently delighted that the Gospel promised deliverance from the punishment of evil works to them who believe, for of this they have no promise or expectation, in their own books or system of worship. Their belief is, and out of Christ it is a correct one, i. e. "Jalent a knut cing tabut a bhogeung," a man shall suffer according to his works, pleasure or pain. All they generally expect from seeing Juggernaut is an increase of merit to assist in overbalancing their sins. I believe a visit to Juggernaut will weigh down many common sins, but do not just now recollect how many. Before I came away, some of them applied a few rough appellations to me, as, Sir, you are of the giant or demon race. In a little time, Juggernaut will serve you as Nursing did Erunakya, i. e. tear me down the middle. Distributed ten or twelve books.

9th.—Was deceived in the time this afternoon, having no clock or watch, and when I had arrived at the bazar, I had a head-ache from the heat of the sun. My text this evening was, "God is without revenge, he that has revenge is not God." By this standard I tried their incarnations and debas, and dibas, which the people could not deny had revenge. I applied the doctrine to them, and left them to make their own conclusions. I then noticed the character of Jesus Christ, how pitiful, mild, and forgiving; that instead of coming to destroy men's lives as their incarnations did, he came to save them. They all were silent, and appeared convinced. I exhorted them to leave these false deities, and turn to the Saviour, for that he would have compassion on them and save them. Several Tracts were well received, and for once I came away with the approbation of the people. Dear Mary is very bad this evening, and while I am making up this journal about eleven o'clock at night, she appears to be drawing near her end. The doctor gave her up this afternoon, saying that he could do no more for her than he now had done. He does not expect to find her alive in the morning. She is not able to relieve herself by

expectoration when she coughs, and therefore she suffocates. It is very painful to see the dear lamb, but her sufferings will soon cease. As it appears the Lord's will to take her after all our expostulations and prayers, I have not one desire to keep her. We have begged Hannah as it were from the jaws of death, and he has granted our wish, surely we should submit in the other case, particularly as she is only lent. Have had some resignation in prayer on this subject.

10th.—Two o'clock a. m. Gave Mary nine grains of Ipecacuanha about twelve o'clock, which caused her to throw off some phlegm, and so gave her relief. She now coughs more powerfully, and may keep on a little while longer; and should this be the height of her complaint she may yet recover.

Eleven o'clock p. m. One text or subject, however good, does not always answer alike. Yesterday I had a comfortable time in the town, to-night a most miserable one. Though I endeavoured to take the same course, and used nearly the same words. A disputing brahmun broke my harmony, and others followed his evil example, so that I could say little that I wished. I came away without satisfaction. Some tracts were taken. Mary still continues; and to make another effort to save her, our medical adviser, Dr. S——, has ordered us to go to Cuttack, and to set off to-morrow evening. Thus my hopeful labours for the present cease at the Rut-jatra. I shall endeavour to return after a few days, as soon as I shall see how it goes with me, and labour the Rut over. This remove appears to be our duty.

11th.—This evening we departed from Pooree for our own place at Cuttack. Our beloved child was very ill when we started. We got to Lutya-bay about eight o'clock, when I went to see her, she lay on her mother's lap, breathing out her precious soul to the God who gave it. I kissed her dear lips, but we dared not express our grief or emotions for fear of her death being discovered to the bearers, in which case they would have refused to carry us farther; I parted therefore to see her no more, and we passed along as though nothing was amiss. In about half-an-hour afterwards I called to know how she was, and was answered "All is peace." Blessed be God we were enabled to bear the bereavement almost without a tear, and entirely without a murmuring thought. The Lord has only taken away what was indeed his own, and we bless his name. I thought on David's words and found comfort, "I shall go to him, but he shall no more return to me." We arrived safe at home without the bearers knowing what had taken place.

12th.—We found brother and sister Sutton at Cuttack, who assisted us in our mournful preparations. In the evening we laid Mary alongside her brother John and dear Cropper. She makes the sixth little body which lies here belonging to our Mission. Hannah's health is very precarious.

13th.—This evening I visited the bazar with Gunga Dhor and brother Sutton. Raised a good number of hearers to whom some good things were said, and some impressions made. I believe we all did something. May God succeed it with his Spirit, and then it will not be spoken in vain.

14th.—*Lord's day.*—Preached in the evening from 2 Sam. xii. 23. Had but few hearers in consequence of there being an organ in the church Bungalow, and this the first day it is used.

15th.—Rode to Boro bazar with brother Sutton, and we collected a large number of persons. Found opportunity to say something which under the divine blessing, would do the people good. O for that blessing! We both addressed the crowd. Some disputed and cavilled at what was said. In conclusion several books were received.

20th.—Have been greatly indisposed since I last wrote here, and at this moment my side is very painful, and right breast is inflamed, which also affects my head and face. Sometimes I am ready to believe I have gone on as long as I can, then I obtain relief and go on again. The distracting pain and soreness on the lungs, have kept me at home together with heavy rains. We have been greatly depressed in our minds on account of personal and family afflictions. These things hinder us in our labours, and when we do labour it appears in vain. O where is that blessing which accompanied the first proclamation of the Saviour's grace? It is promised, but we cannot, or are not fit, to receive it.

Cuttack, August 1st, 1829.

Dear Brother,

This piece of journal ought to have been sent off before this, but owing to some other writing, my journey to Pooree and some business of the School-house having occupied my attention very much, it has been laid aside. I shall I hope soon be able to send a piece of journal of the late Rath festival. A dreadful season of sin, sickness, and death. The poor wretches remain are now nearly consumed away, and their poor unsanctified souls are lost, for ever lost. The contagion spread around where the pilgrims resorted and slept, and several of the inhabitants have been taken off with it; but I hope it is now decreasing. With

the poor pilgrims it will continue till they reach their houses, and probably it will spread in their villages. God is angry with the people on account of their idols. We are not without some comfort and encouragement, comfort arising from our own experience, encouragement from success. Kneepa Sindoo, who heard me speaking of the Saviour's love in dying for sinners before the Singdwar, at the Ruth festival of 1828, has been received; and I baptized him on the last Sabbath but one, about ten days ago. He has been an inquirer for more than a year. He owed some money, borrowed to perform his father's shrada three years ago, and wished to pay this before he became a Christian, by a public profession, lest his creditors should say he did it to avoid his debts. He however still owes money, though he paid a good sum the last year; but he very emphatically said, "Perhaps I shall die before I have paid. Let me profess Jesus Christ." Besides former visits, he has lately spent several days with us at Pooree, where we were altogether, and he afterwards came to Cuttack. From all we can ascertain, he is a sincere convert, and therefore with great pleasure I baptized him. While he stood in the water, just before the sacred name was pronounced, he nobly broke off his beads from his neck, and threw them down the stream. He has a wife, mother, wife's mother, and three children at present hostile to his profession. He went to his house on the Wednesday following, and I have not heard from him since.

Gunga Dhor continues to give us increasing pleasure as a Christian and a Preacher. I have established experience meetings in the Church, which promise good to our poor people. Our congregations are flattering, great and small attend. One or two appear to be under convictions. We want the schoolmaster *very, very*, bad. And shall perhaps have to take the school ourselves till he comes. Do send him away as soon as possible. We are well.

Affectionately yours, C. LACEY.

SOCIETIES FOR THE ABOLITION OF HUMAN SACRIFICES IN INDIA.

First Report of the Coventry Society for the Abolition of Human Sacrifices in India. February 1, 1830.

We have been requested to insert the First Report of the

Coventry Society, with which we cheerfully comply.

"The object contemplated by this Society is one of the greatest importance. The Roman who uttered the well-known words,—'I am a man, and feel a concern in every thing that relates to mankind,' has been commended by all succeeding generations who have heard the sentiment expressed. Some may have considered our efforts for the Abolition of Human Sacrifices in India ineffectual; but we have attempted to ascertain the nature and extent of these evils, and have called public attention to them, under the full impression that,—

'Words are but things—and a small drop of ink
Falling like dew, upon a thought, produces
That which makes *thousands*, perhaps *millions*, think.'

"Since the formation of this Society in Nov. 1828, the Committee have laboured to promote its object by correspondence, petitions to Parliament for the abolition of Suttees and other Human Sacrifices in India, and the publication and circulation of Pamphlets. In Dec. 1828, the Address of the Society and its Regulations were printed, and extensively circulated by copies of the Coventry Herald purchased for the purpose; and especially by the insertion of the Address in five periodicals. Of this address 100 copies were purchased by a gentleman at Liverpool.

"In Feb. 1829, a Public Meeting was held in the County Hall, in this city, to petition Parliament for the abolition of the Suttee, at which the Worshipful the Mayor presided. The petitions which were very numerous signed, were presented by one of the Members for the City, and the highly respected

Bishop of this Diocese. The Society has published an abridgment of '*The Suttee's Cry to Britain*,' 2000 copies, pp. 16.; and also an '*Appeal to British Humanity and Justice*,' 2000 copies, pp. 20. There have also been published by the Secretary, a second edition enlarged, of '*Pilgrim Tax in India*,' and an edition of a pamphlet on '*Infanticide in India*.' Of the Society's first publication, '*The Suttee's Cry*' abridged, 1040 copies have been sent to Members of both houses of Parliament; and the other pamphlets adopted at the formation of this Institution have been extensively circulated. The issue to Feb. 1, 1830, is as follows:—78 volumes of '*India's Cries to British Humanity*,' 40 sold and 38 presented to Editors of Periodicals and public characters; 3,188 pamphlets, 1,023 sold, 2,165 circulated gratuitously; publications not yet paid for, 26 volumes and 1,474 pamphlets. Total issue 104 volumes, 5,264 pamphlets. It may be interesting to state, that the Secretary has in the press, an edition of 1000 copies of '*India's Cries to British Humanity*' enlarged, with an account of the present state of Infanticide, and of Slavery, in British India, to be published in the present month, the profits to be devoted to a benevolent object in this city. By correspondence with influential persons and public bodies in the United Kingdom, and particularly with some of the East India Proprietors and Members of Parliament, the cause of this Society has been considerably promoted.

"The success which has crowned these efforts is highly encouraging, both at home and abroad. In this country, increased attention is directed to the appalling fact, of the

existence of Human Sacrifices in a part of the British Empire, and in the nineteenth century of the Christian era. The public and periodical press has greatly aided this work of benevolence. The *Missionary Sketch* of the London Missionary Society for Jan. 1829, was devoted to the subject of the Suttee. The existence of this Society was announced to the Court of East India Proprietors, a few days after its formation, by J. Hume, Esq., M.P., who then ably pleaded its interests.—(Asiatic Jour. Jan. 1829.) In France, its humane object has been eulogised, and its publications have found their way to the East and West Indies and to the continent of America. Interesting communications have been received from various places, particularly from London, Manchester, Birmingham, Derby, Edinburgh, &c., to which latter city, £5 worth of the Society's publications have been sent. Various petitions to Parliament were presented during the last Session, and among them three were from *females*, which were favourably received. A similar Society has been formed in London and Birmingham.* It would be gratifying to state, that every county in the United Kingdom, possessed, at least, one such Institution.

"From India, daily defiled with innocent blood, shed like water, intelligence of an interesting description is communicated. The following letter has been received by the Secretary, from the private Secretary of Lord W. Bentinck, dated Govt. House, Calcutta, Dec. 22, 1828:—"I am directed to ac-

* In July last, a proposal was inserted in a Calcutta Newspaper, for the establishment of a Society, in that City, to promote the Abolition of Suttees.

knowledge the receipt of your letter to the Governor-General, dated the 7th of April last. His Lordship desires me at the same time to present to you his best thanks for the copies of your Pamphlets which accompanied it, and to assure you, that the one on the Suttee question relates to a subject which has engaged his particular attention.' The Missionaries in Calcutta and its vicinity have petitioned the Governor-General on the subject of the Suttee. It appears by a communication from Bengal, bearing date Feb. 17, 1829, that some prohibitory regulations have been actually issued. Letters from Serampore and Calcutta, in May and July last, do not mention this prohibition of Suttees; it appears, therefore, probable that it is on a limited scale, *as an experiment*. This however is a fact of great importance. The following notice, says a Missionary in India, in March, 1829, appears daily in the papers:—'The Governor-General invites the communication of all suggestions tending to promote any branch of national industry; to improve the commercial intercourse by land or water; *to amend the defects in the existing establishments*; to encourage the diffusion of education and useful knowledge, and to advance the general prosperity and happiness of the British empire in India.' Surely a brighter day has dawned in the East! let the friends of humanity and Religion improve it.

"The funds of the Society are in an encouraging state. The total expenditure has been £87. 7s. 10d., and the receipts from the sale of publications, donations and subscriptions, £70. 6s. 3½d., leaving a balance against the Society of £17.

1s. 1½d.; to which may be added the expense of the editions of the last two pamphlets published by the Society, and of those sent to different places, for which no returns have yet been made. Among the donations to the Society may be mentioned £2 from T. F. Buxton, Esq. M. P., for the Infanticide pamphlet; £5 from J. J. Gurney, Esq. and Dr. Ash, of Norwich, for 300 copies of '*The Claims of British India*,' with permission to use them for the Society's object; £5 from Miss Witchurch, of Salisbury, for the expense of publications before the Society was formed; and from friends at Birmingham £6, by Mr. Joseph Sturge, towards the expense of printing the Society's Appeal.

"Let the friends of humanity be deeply impressed with the nature and extent of Human Sacrifices in the East, and they will not relax in their efforts till these abominations are 'buried midst the wreck of things that were.' Still *six or seven hundred females* are annually burnt or buried alive in British India, besides what fall a sacrifice to this horrid practice in the allied and independent States; according to the philanthropic Col. Walker, 3,000 infants are annually murdered in Western India; thousands still perish in pilgrimages, allured to shrines of idolatry, (rendered more celebrated by British connection and support,) or are hurried down in a state of sickness and debility to the Ganges and there cruelly murdered,—and yet no 'inquisition is made for their blood.' Why does Britain permit these atrocities? Is she not thus partaker of other men's sins? 'Blood has a voice to reach the skies.' It cries

to the Senate of our land, 'relieve the oppressed, judge the fatherless, plead for the widow.' The cry of mercy for India 'has reached the British Isles, and reverberated from her shores;—it has sounded in the ears of her Legislature; it is heard in the midst of our city; it is a loud and bitter cry.' Let cities, towns, and villages, petition for the exertion of British humanity and justice, to abolish every species of human sacrifice in India. In this and 'every work of faith and labour of love,' let the friends of God and man be diligent, remembering 'There are superior pleasures in a busy life which Cesar never knew,—even those which arise from a faithful discharge of our duty to the commonwealth. Neither Montaigne in writing his Essays, nor Des Cartes in building new worlds, nor Burnet in fancying an antediluvian earth, no nor Newton in discovering the true laws of nature and a sublime geometry, felt more intellectual joys than he feels,—who bends all the force of his understanding, and directs all his thoughts and actions to the good of mankind.'

"P. S. As it is desirable to diffuse information respecting the nature and extent of human sacrifices in British India, and the propriety and facility of their abolition as extensively as possible, both in the united Kingdom and in India, subscriptions and donations are earnestly solicited from the friends of humanity. The Society's publications may be obtained at *prime cost*, by Subscribers of at least 5s. annually, of the Secretary, the Rev. J. Peggs, Charter's-Leys, and at the Warehouse of Messrs. J. and J. Cash, Hertford-street, Coventry; and at the Anti-Slavery Society Rooms, 18, Aldermanbury London."

Interference of the Board of Control to maintain the murderous and atrocious Sutte System in India.

FROM the Circular of the London Society for abolishing human sacrifices we extract the following paragraphs, one of which states, the horrible fact announced at the head of this article, a fact which ought to rouse the indignation and to stimulate the zeal of every British Christian:—

"The public attention has, of late, been directed, in an unusual degree, to the long-neglected fact, of our Administration in the East having permitted—most unnecessarily, as many of the best-informed contend—the continuance of Human Sacrifices, as a means of placating them that are no Gods—*which have eyes, and see not; which have ears and hear not; neither have they any breath in their nostrils.* When it is considered that this is the Administration of a professedly Christian country, whose Ecclesiastical Establishment in India has not merely been recognised by the British Parliament, but has been of late years supported by British Munificence in the provision of certain Dignitaries of the National Church, it might have been hoped, that one of her own Bishops would not in vain have detailed, from personal inspection, the misery and degradation of our own fellow-Christians and fellow-subjects in the East, among whom he soon afterwards breathed his last; but that the English Nation would, ere this, have responded as one man to his scriptural and benevolent appeal; and that, after having effected the extinction of Political Slavery in Africa, she would, with equal readi-

ness, have decreed the suppression of Religious Murder in Asia. That time, however, has not at present fully arrived; but we trust, for the Interests of Piety and Humanity, that it is not now far distant.

“A late attempt was made at the East India House, to interest that Corporation and the country at large in the interdiction of these abominations; which attempt had been preceded by some less ostensible, but not less important Motions of Mr. Buxton, in the House of Commons, for the production and printing of a voluminous mass of official information, received from India in the shape of regular Returns of the sacrifice of human life. It is probable, that, had not the illness of that gentleman shortly followed those Motions, we might before this have witnessed some legislative enactment as to the result. At all events, the documentary evidence thus collected has been of the highest importance; and it is certain, that without it, the Motion made in the Court of Proprietors at the East India House could either never have been brought forward, or would have been attended with no success. As it was, the Motion in question was carried by the Proprietors, in exclusion of an amendment proposed upon it by the Directors, and the following is a copy of such Motion—

“Resolved, That this Court, taking into consideration the continuance of Human Sacrifices in India, is of opinion, that, in the case of rites or ceremonies involving the destruction of life, it is the duty of a Paternal Government to interpose for their prevention; and therefore recommends to the Honourable Court of Directors to transmit such instructions to India,

as that Court may deem most expedient for accomplishing this object consistently with all practicable attention to the feelings of the Natives.

“It may not be generally known, that, in consequence of this Resolution of the General Proprietors, the Court of Directors, however, defeated in their opposition to it, were honestly desirous, as it became them, of transmitting such Resolution to India; but, on submitting, as was necessary, their Letter of instructions containing it to the late Board of Control, that Board determined that this Resolution, adopted as it had been, after two days’ solemn discussion, and guarded as it was from every imputation of precipitance and intemperance, should not be sent to India; in consequence of which, the solemn expression of opinion, thus recorded at the India House, has not to this hour officially found its way to our Indian Empire; and half-a-dozen individuals have thus thought it their duty to array themselves against the recorded vote of the great body of East India Proprietors, and to contract the deep and dangerous responsibility of withholding from an entire Empire one of the greatest boons which could have been conferred upon it, in answer to the wishes and prayers of every friend of religion and humanity abroad and at home.

“Since the above motion was carried by the Court of East India Proprietors (now nearly three years past) nothing has transpired at the India House beyond an occasional inquiry by different Proprietors, at the General Court, whether any further information had been received, and whether any hope might be entertained that either the Indian Government

abroad or at home were any nearer to the suppression of the many atrocious, and now recorded cruelties of the Hindoo Idolatry. To these inquiries, only the most general, and of course unsatisfactory answers have been obtained from the Directors; and thus the matter at present stands.

“Under these circumstances, we witness with no little joy the increased attention which the deeply interesting subject of Human Sacrifices in India appears to be receiving from our own enlightened population: apprehending, that, in the moment that so flagrant an evil as that of WIDOW BURNING shall fall before the Ark of the Living God, the other Dagon—of Infanticide, Burying Alive, exposure of the Sick and destruction of the Dying, &c.,—will equally fall, in their turn, before the earnest prayers and well-directed efforts of our Christian population.”

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Recent instances in which the power of the Gospel has been manifested in cheering the dying hours of converted heathens.

ABRAHAM:

Catechist in the employ of the Church Missionary Society.

Intelligence arrived, from Titus of Tiroopoolangoody, that his brother Abraham, the Catechist and Schoolmaster of Kongalarayakooritchy, had yesterday been called to his eternal rest.

Abraham was one of the first-fruits of this Mission. He was baptized with the late Stephen and with Titus, in August 1823; having, in common with the rest, endured affliction for Christ's sake.

The grace of God was very apparent in him; he had much Christian experience, and greatly loved the divine Word.

In the beginning of 1828, the people were much harassed by their enemies; who, at last, burned down their School and Prayer-house; which occasioned proceedings in Court; where the enemies, both Heathens and Moormans, managed it so, that they escaped punishment; and, on their return, accused our people of various crimes, involving Abraham also in them. All at last came to nothing; but the Tasildar siding with the heathen, had means enough in hand to distress our people previous to the decision. Abraham and the rest were most unjustly kept confined by the Tasildar for about thirty days, without any examination at all; after which a kind of mock trial was held, and they were liberated. But the cruel treatment they received destroyed Abraham's health: he was taken ill in the prison, and came home ill; from which he never recovered. He was remarkably meek, trusting in the Lord; and always encouraged the people to be patient in suffering, and not to render evil for evil.

When he grew worse, he sent this message to Titus, on the 29th of November—“Read often our religious books: pray without ceasing; and be more and more diligent in exhorting the people.” To the heathen in Tiroopoolangoody he sent the following message—“Forsake your idols, and your vain ceremonies; and believe in the Lord Jesus Christ. Repent, and receive the forgiveness of your sins: thus strive to escape from the wrath to come.”

On the 30th of November, he

sent a man to Titus, to call him speedily to Kongalarayakooritchy. After Titus had arrived, Abraham made the congregation come together, and spoke to them to the following effect—"As I am now at the point of death, what do you think about me? Oh, my dear friends, I greatly desire to leave this world and this body. Were I still to stay awhile, it would be well for you; but let this be, not according to our wish, but according to the will of the Lord. Now, by whom do you think I am at present so joyful and comfortable?" To which Nallatambi answered, "It is by the grace of the Lord Jesus Christ." Abraham then continued—"Those, who have not received the grace and mercy of our Saviour Jesus Christ, cannot be so joyful and comfortable at the hour of death. They are not all desirous to leave this world. They are full of fear and trembling. They receive no comfort from the god they worship; and they die worthy of the punishment of hell. On account of such persons it is right that others weep. Wherefore do not think that I am afraid to die, or that I am perplexed." The people answered to these particulars. He then further addressed them thus—"Be diligent in going to church, and in prayer. Walk in the fear of the Lord until you leave this world. Pray also in private. Do not forget, Oh do not forget the things which I have now spoken to you. Do not forget them."

They then took him up, and carried him to Tiroopoolangoody, accompanied by many of his people. On the road, when he saw them come along so far, he requested the cot to be put down, and call-

ed those people together, saying,—
 "Why do you come along so far? I can be of no use to you. But the Lord liveth for ever: believe in him: he will do what is necessary. Take care, that when you come to die, you may be as glad as I am." He then bade them farewell.

The next morning many heathens came to see him, and lamented; them he addressed thus—"You need not weep concerning me; but weep concerning yourselves. I rejoice to leave this world. That you also may have such comfort and joy, forsake the idols which you have so long worshipped, and turn to the living Lord Jesus Christ."

He then called Titus, and spoke thus to him—"Serve the Lord with fear, as long as you shall be in this world. Be very diligent in teaching the people. Call, yourself, the people together to prayer; and exhort them for their edification. Tell boldly the heathen to repent, because the kingdom of God is come nigh. In all your conduct fear God." He then informed him of the persons to whom he owed any thing, and the amount of his debts; and then called his wife, whom he addressed thus—"Weep not about me. Believe in the Lord: he will give you the needful comfort. Do not trust me, who am shortly to leave you. The Lord is immortal; he will be your helper for ever. Trust in the Lord Jesus Christ."

Not long before his death he said also to Titus—"You need not make vain expense in buying new cloth for my corpse. Both the body and the cloth will turn to earth. All the ornaments of the body are vain; therefore don't do so. Ornament your immortal souls."

DYING CONVERTS CONNECTED WITH THE LONDON MISSIONARY SOCIETY.

WILLEM PLATJES, Theopolis, South Africa. Mr. Barker writes:—

I rode this morning to Long Fountain to see Willem Platjes, who was ill, but had been laid aside only for two days. He had just recovered from a fainting fit, as I entered the hut: he could speak, but his breath was short. I asked him how he felt with regard to his eternal interests: he said, "Christ is all-sufficient, and He is all my hope." I observed to him, that he had served the Church of Christ faithfully for many years, and that his Saviour would not leave him in death: he looked at me very earnestly, and said, with great emphasis, "My services have been very imperfect, and on them I cannot depend: God is all-sufficient, and on Him I rest." After a little more conversation, and commending him to God in prayer, I saw his head reclining on the bosom of his wife, and as we supposed fainting; but he instantly breathed out his soul without a struggle. I could not help saying, *Mark the perfect man, and behold the upright, for the end of that man is peace!*

He was a man of stirring piety, of gentle and inoffensive manners, and of unblemished conduct: he was a father in our Church. He was truly a peacemaker among us: his language always was, "Brethren and Sisters! be the least in the kingdom of God; for *hoogheid* (greatness) does not become the people who profess to be followers of the Saviour."

Mr. Reeve states respecting a native Christian at Bangalore:—

A few weeks since, a Member of our Native Church was called to

enter, we humbly hope, into that *rest which remaineth to the people of God.*

Having asked him, on one occasion, on what his hopes were founded for eternity, he replied in the answer of Peter to the Saviour, *Lord, to whom shall we go? Thou hast the words of eternal life:* and added, in the words of Paul, *For me to live is Christ, and to die is gain.* In a season of great exhaustion of nature, and when suffering acute pain induced by a diseased liver, he dilated, with apparent delight, on the cheering invitation, *Come unto me, all ye that labour, and are heavy laden, and I will give you rest.* Referring to his distressing affliction, he said, "The Lord Jesus Christ endured scorn and reproach, and, at last, the shameful death of the Cross, for the salvation of sinners; and surely it becomes me to be patient under suffering!" When about to depart, he observed, that all fear and dread had been removed from his mind, and that he was willing to receive the message, *The Master is come, and calleth for thee!* His last moments were employed in praying for the grace to be brought at the revelation of Jesus Christ. He has left a widow, who is likewise a member, and very consistent in her conduct.

MISSIONARY MEETINGS, &c, FOR MARCH.

- 1st.—Leicester Meeting.
- 7th.—Castle Donington and Sawley Sermons.
- 8th.—Ditto Meeting.
- 9th.—Sawley Meeting.
- 14th.—Birmingham Sermons.
- 14th.—Basford Ditto.
- 15th.—Basford Meeting.
- 16th.—Birmingham Ditto.
- 21st.—Loughborough Sermons.
- 22nd.—Ditto Meetings.
- 28th.—Sutton Bonington Sermons.
- 29th.—Ditto Meeting.

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VOL. IX.

THE PARABLE
OF THE
WHEAT AND THE TARES.

ONE principal object of the discourse of our blessed Saviour to the multitude, as he sat in a ship near the coast of the lake of Tiberias, which is recorded, Matt. xiii. appears to have been to describe the origin, the progress and the final results of the dispensation of the gospel, which he had come into this world to propagate and establish. Under the appropriate designation of "the kingdom of heaven," it is the subject of most of the beautiful parables contained in that instructive chapter. The parable of the Sower and his Seed represents the various effects that it would produce in different minds; the Wheat and the Tares, and the Fishing Net, the different characters that would profess it, and their final states; the Grain of Mustard Seed and the Leaven, its rapid increase; and the Treasure hid in a field with the Merchant seeking goodly pearls, its great value.—Two of these instructive allegories the Divine Teacher himself condescended to explain for the edification of his disciples: the Sower and

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his Seed, and the Wheat and the Tares. On the first of these we have made a few remarks on a former occasion;* and shall now attempt a brief improvement of the latter.

The parable was to this purpose. The kingdom of heaven may be compared to a farmer who, wishing to cultivate a certain field, gave particular directions that it should be sown with good seed. His labourers carefully obeyed his commands; and the land was sown with wheat of known good quality. But an envious neighbour, who had long been the enemy of the proprietor, took an opportunity to enter the enclosure during the night, while those who were appointed to guard it were asleep, and to sow the seed of tares, or a kind of degenerate wheat, among the good corn. In due time, the young shoots began to appear above the ground; but the servants were surprised to observe that, though many of the blades were evidently the produce of the good seed which they had committed to the earth; yet others were too plainly the produce of a spurious and degenerate grain, totally useless and of no value. They hastened to their mas-

* G. B. R. Vol. VIII. p. 401.

ter with the disagreeable intelligence; and eagerly inquired how these weeds had been mingled with the good corn. The farmer, knowing the base and revengeful disposition of his neighbour, told them that they had been introduced by an enemy. The servants, indignant at the malicious spirit of the intruder, anxiously requested their master's permission to go and pull up the weeds, and thus, as they thought, preserve the wheat from injury. "No;" said the farmer, "by no means; lest in pulling up the tares you incautiously root up the wheat also; or so disturb the young plants that their future growth may be checked. Let them both grow together till the harvest, when the maturity of their fruit will more plainly distinguish their kinds; and the force necessary to eradicate them will be less likely to injure the wheat. At that season, I will direct the reapers to collect, in the first place, all the weeds; and binding them in bundles for fuel, to remove them from the field and consume them. And, when this is done, to deposit the good corn safely in my barns."

Such was the parable which our Lord addressed to the multitude in the presence of his disciples. The latter, not fully comprehending his meaning, requested him, after he had dismissed the people, to explain it to them: a request with which he immediately complied: and that explanation now demands our reverential attention.

When all mankind lay involved in ignorance and sin, exposed to eternal ruin and unacquainted with any means of escaping the wrath of God, the adorable Saviour came into the world to work out salvation for them, and to introduce a glorious plan by which they might

be restored to the divine favour and obtain eternal felicity. For this benevolent purpose, he went about preaching the great truths of the religion which he was preparing to establish; and by incontestible evidence proved that he was sent from God to declare his will. After many labours of love, and acts of power, he at length gave his life an offering for sin; that he might satisfy the claims of inflexible justice, and open a way by which guilty man might be reconciled to his offended Creator. Having finished his stupendous work, he rose from the dead; and conversed forty days with his apostles, whom he had chosen to be the instruments of establishing his religion in the world. These he instructed in the sublime truths which he sent them to propagate; enabled them, by a most astonishing exertion of his power, to teach them to every nation in its own language; and endowed them with the power of working miracles, to prove that they were commissioned by God himself. Thus provided for their great enterprise, they set out, after the ascension of their heavenly Master to glory. The power of the Lord accompanied them; and, in the course of a comparatively short period, the religion of Jesus was preached, and had gained numerous converts in almost every part of the vast Roman empire: becoming, in a few centuries, the prevalent religion in the principal states of the known world.

But the profession of christianity was soon corrupted. In its earliest stages, there is evidence that some assumed it, who had never experienced the genuine effects of its holy doctrines on their hearts. Judas among the apostles, and Ananias and Sapphira, with many others, among their immediate disciples,

proved too plainly that, though they had a form of godliness, they were destitute of its power. This baneful mixture increased with the spread of the gospel; and when it became the established religion, and received the protection of the state, false professors were awfully multiplied. The omniscient Founder of this glorious plan foresaw this state of things; and, in the parable before us, clearly predicted it, and gave useful directions respecting it. He has here described, with exquisite skill—the origin of this mixture of character among those who are called by his name—the manner in which they should be treated—and the final issue of the profession both of the bad and of the good. But, in order fully to discern the import of this instructive parable, we must keep in mind the key to its several parts, furnished by the infallible Propounder himself to his favoured disciples: “He that soweth the good seed,” says the Redeemer, “is,” or is intended to represent, “the Son of man; the field, the world; the good seed, the children of the kingdom; the tares, the children of the wicked one; the enemy that sowed them, the devil; the harvest, the end of the world; and the reapers, the angels.” Keeping this interpretation in view, let us proceed to a few explanatory remarks.

The true disciples of Christ are described as the children of the kingdom. They have God for their Father; have submitted themselves with sincerity to the doctrines and precepts of the gospel; and embraced Jesus Christ as their Saviour and their King. His grace has purified their hearts and sanctified their natures; by his aid, they persevere to the end, and grow in every christian excellence, till they

are prepared for a state of perfect and unchangeable felicity. They are the good seed which shall be gathered into the barn of the great Proprietor; the wheat that shall be securely laid up in the garner of God. They were planted in his church, either by the personal labours of the Saviour, or through the instrumentality of his servants. They have, by his assistance, lived to his glory on earth; and shall reign with him to all eternity.

But there are others who profess to be the followers of Christ, whose characters are very different. Their conduct is unworthy of the profession which they make, and injurious to the cause which they pretend to promote. Whatever disguise they assume, their minds are still influenced by carnal motives; they are the slaves of sin, and children of their father the devil, whose works they still continue to do. These false professors are strikingly displayed under the figure of the bad seed of degenerate grain, sown privily in the field by an enemy of the proprietor. They not only choke and hinder the growth of the good corn, but are useless and noxious in themselves. It was satan who introduced sin into this world, when he tempted the first parents of the human race to break the law of their Creator: and ever since that fatal period, he has been sedulously and successfully employed in promoting the progress of wickedness and misery, and opposing the holy and gracious designs of the Father of all good.—And, in no method, has he accomplished his own black purposes more effectually, than when he or his agents have assumed the character of angels of light, and intruded themselves into the assemblies of the saints.

Hurtful and disgraceful to the cause of the Redeemer as these false professors are, it is not surprising that his friends should wish to free themselves from their influence. Our heavenly Teacher therefore very naturally represents the faithful servants of the proprietor, as inquiring of their master, "Wilt thou that we go and gather them up?" In their anxiety for their employer's interests, they judged that the most effectual mode of preventing injury to the wheat would be to pluck up the tares from among it, and cast them out of the field. And many real christians, who have been more guided by zeal than knowledge, have weakly endeavoured to preserve the purity of the church by extirpating heretics, or such as they chose to designate by that title. Hence they have inflicted fines, banishments, imprisonments and death on those whom they have stigmatized as the promulgators of false doctrines and rebels against the authority of the church. But our blessed Saviour bore a constant and decided testimony against this spirit. On many occasions, he has pointedly condemned it, in the plainest and most direct terms; and, in the parable under consideration, has protested against it, in the reply of the employer to his officious servants. Aware that the young blades of the corn and tares might be easily confounded; and that the distinction in the first stages of their growth might be overlooked by hasty or ignorant observers; he declined their services, and directed them to "let them both grow together till the harvest; lest, while ye gather up the tares, ye root up also the wheat with them." How happy would it have been for the best interests of the gospel in following ages

had this admirable principle always been acted upon! Thousands and tens of thousands of the real disciples of Christ would not then have been cruelly destroyed under the ridiculous pretext of securing the purity of the faith.

The religion of Jesus knows nothing of the plucking up of heretics out of the field of the world. Its divine Legislator says to the members of its churches, "Come out from among them and be ye separate." "Withdraw from every brother that walketh disorderly." "Put away from among yourselves that wicked person." "A man that is an heretic, after the first and second admonition, reject." They are thus fully authorized to provide for the purity of their respective societies; but they have no right to pursue the objects of their censures into the world. In civil society, religious distinctions ought to cease. No man should be treated either better or worse, in any of his merely secular relations, because he believes or disbelieves any doctrine purely religious; or observes or disregards any precept that does not interfere with the just claims of his fellow-citizens. "Let them both grow together till the harvest," is the command of the grand Proprietor of the estate. No one has any power, on the pretence of religion, to pluck up even the children of the wicked one, out of the field till the harvest. Offences against the laws of society are cognizable only by the civil magistrate; the church can proceed no further than to exclude offenders from its fellowship.

But a complete separation will take place. At the time of the harvest, when both the wheat and the tares will have arrived at maturity, and the character of both be

fully developed; and when their fruits will have removed all doubts of the species to which they severally belong, the proprietor will send forth his reapers into the field, with directions to collect first all the tares from among the wheat, and burn them; and the ground being cleared of these useless and worthless weeds, he will then cause his wheat to be carefully gathered into his barns, to be secured from further harm, and preserved from all danger of being debased by any noxious admixture. This impressive allegory is full of instruction and admonition. "So shall it be," says our heavenly Teacher, "in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth." Here the true character of those who are represented by the tares and have been already described as "the children of the wicked one," is more distinctly stated; they are such as "offend and do iniquity." They are those who, by their irregular and wicked conversation, give pain and grief to all the sincere followers of the Lamb; and bring scandal and reproach upon the holy religion they profess. These shall suffer deserved punishment, from their insulted Creator: a punishment more dreadful than words can describe; which is awfully pictured by "being cast into a furnace of fire, where there shall be weeping and gnashing of teeth." How alarming the idea! How well adapted to rouse the attention of the most careless!

But those happy souls, "the children of the kingdom," who are

intended in the parable by the good seed, and are here styled "the righteous," will, at this momentous period, receive the end of their faith, the complete salvation of their souls. The sincerity and ardour of their attachment to the Saviour, and the honour which the consistency and integrity of their conversation have reflected on the principles and purity of the religion which they have thus adorned, though all the fruits of divine grace, will then be most liberally rewarded. They will be admitted with glory and joy into the kingdom of their heavenly Father, who will own them as his children, and crown them with perfect happiness and immortal splendour. Glorious result of their faith and obedience! Who would not aspire to share their felicity!

How tremendously great is the gulph that will for ever exist between the sincere and the hypocritical professor. The one will be consigned to a furnace of fire, to wailing and gnashing of teeth; the other will shine "as the sun in the kingdom of their Father." How necessary then is it that every reader of this interesting parable should immediately examine his real character, and ascertain to which class he belongs! It is not a mere profession of religion that will determine this important point. The tares were sown among the wheat, and grew up together with it. Nor is the length of a profession sufficient for this purpose; as many of these might die in the communion of the church. It is the personal character of each individual that will decide his final state. Whoever offends and does iniquity will then be consigned to the furnace of fire; whoever is righteous, in the gospel sense of the term, will be

received into the mansions of glory. Let each of us therefore compare himself with the law of God ; and the requirements of the gospel. If, on an honest investigation, he sees reason, from scripture evidence, to hope that he has cordially embraced the terms of mercy proposed by the Redeemer ; and, by his aid, is bringing forth the fruits of righteousness, let him take courage, and pray for grace that he may persevere unto the end, and in due season be gathered into the garner of God. But, if he finds, on an impartial scrutiny, grounds to fear that he is yet in the gall of bitterness and the bond of iniquity ; and though making a profession of christianity, is destitute of the vital experience of it ; let him humble himself before that God who searches the hearts and tries the reins of the children of men ; and implore the assistance of his Holy Spirit to enable him to flee to the hope set before him in the gospel, and to surrender himself unreservedly to the service of that gracious Redeemer, who has promised that he will cast out none that come to him.

How great is the value of moderation and just discrimination in our judgment and treatment of others ; especially in the concerns of religion ! The servants of the proprietor in the parable appear to have been honestly and zealously concerned for the promotion of his interests ; yet had they been permitted to follow their own feelings, they would probably have really injured his property. In their eagerness to pluck up the tares, they might, either through ignorance or carelessness, have destroyed a valuable portion of his future crop, at its first springing into life. And there is reason to fear that, in some religious communities, young con-

verts suffer real injury from the want of proper indulgence and instruction from their more established brethren. When an undue degree of harshness is exercised towards the errors of young inquirers and an unreasonable expectation of proficiency is manifested, it has an unhappy tendency to break the bruised reed and quench the smoking flax.

But it is, on the contrary, highly important that the pastors and influential members of every church should be very vigilant, lest improper characters should, through their inattention, intrude themselves into their communion. It was, " while men slept " that the enemy came and sowed tares among the wheat in the parable. There is probably an allusion, in that passage, to the usual eastern practice of placing watchmen to protect the fields of corn. These watchmen may be intended to represent the ministers of christian societies ; whose duty it certainly is to instruct and direct those who wish to unite with the church. They should labour to furnish the minds of young inquirers with correct views of scripture truth ; to excite and nourish proper feelings in their hearts ; and to instil and enforce gospel motives. Nor should they propose the converts as candidates for fellowship till these objects have been, in some good measure, accomplished. Then will they be prepared to be useful and intelligent members of the church on earth ; and fitted by divine grace to " shine forth as the sun in the kingdom of their Father."

When our blessed Saviour had concluded his divine exposition of this parable, he added, " Who hath ears to hear, let him hear." May all who profess to be his disciples

listen to his heavenly instructions, and endeavour to profit by them !

S. O.

DIRECTIONS

FOR READING THE SCRIPTURES WITH UNDERSTANDING :

ADDRESSED TO YOUNG MINISTERS.

By the late Mr. DAN TAYLOR.

“Understandest thou what thou readest ?”
Acts viii. 30.

THE Scriptures are an invaluable treasure of knowledge, even if we do not consider them as a divine book ; and would, in this view, undoubtedly be preferred to most, if not all, other books, were it not that they are the book of God and teach us the way to heaven. For, examine them only as an history ; and none can vie with them, in their authenticity, their antiquity, and the importance of their contents. They are more curious and interesting, more concise yet more copious and extensive, more clear and easy, than any other history.—View them as a treasure of learning ; and they contain valuable information on almost every branch of human science. Especially, they comprise the best morals and maxims of prudence that ever appeared in the world ; which, if observed, would lead us safely and honourably through life ; and are adapted to every scene, and to every stage of mortality, as well as to every class of men.

But considered as a divine book, as the book of God, of which we have the fullest evidence, the Bible demands the closest and most serious attention of every immortal being ; of every man, but especially of every minister. For, in this view,

it is a repository of all the instructions that mortals can have, or can want, in order to their comfort here and happiness for ever. It points out the only certain and safe way to eternal felicity, and gives the only sure rules and directions for attaining it. Therefore, no one can be happy, where the scriptures are read and known, but in a practical regard to them. Nor can any minister reasonably expect to be happy himself, or successful in his labours for the salvation of others, without paying a constant, close, and laborious regard to them.—Here are found all the spiritual weapons by which you must do execution for Christ in the world. If you intend to do any thing to purpose for Jesus Christ and for souls, make the scriptures your guide, your companion, and your familiar friend.

It is too common and too easy to read the scriptures, as the Eunuch did, without understanding what is read. Yet reading without endeavouring to understand is a foolish and pernicious thing. It is a loss of precious time—a great affront to the Author of scripture—and a great injury to our own souls. But it is peculiarly foolish in a minister ; because he hereby not only robs his own soul of spiritual food, but deprives himself of his best furniture for ministerial success. He is in danger of becoming a blind guide.

It is, therefore, your duty and will greatly contribute to your honour and your happiness, whatever you remember or forget, whatever you pursue or neglect besides, that you earnestly endeavour to understand what you read in the scriptures : and that you read them, with care and diligence, that you may understand them ; and use every

method of obtaining this knowledge of scripture which providence shall put in your power.

1. If you would be ministers indeed, workmen that need not be ashamed, I recommend to you, often to read the scriptures entirely through; that you may be acquainted with their general contents and be hereby able, with more ease and safety, to refer, compare, prove, reconcile, &c. the different parts of them.

2. Be very attentive to the occasion, scope, design, &c. of every part of scripture. Mind well the occasion of what you read—the design with which it was written—the character and circumstances of the persons spoken or written to—the character of the writer, speaker, &c.

3. Get a good knowledge of words and phrases, especially those used in scripture. Endeavour to know their simple and full meaning; that is, what ideas are, and are not, included in their signification; and make particular remarks on synonymous words and phrases.—It may also contribute greatly to your advantage, to make a table of synonymous scripture words; that you may not be imposed upon by sounds, as though two different words always expressed different senses.—Though the native signification of words is generally certain and fixed, yet most words are, in different places, applied to different subjects; and so in those places are to be explained according to the different application of them.—A table of these words, and an index to the places where they are differently applied, may also be very useful.

4. If any difficulty arise in your mind, in reading or meditating which you cannot solve, note it

down, and reserve it for conversation with some friend, who may be likely to give you some assistance respecting it. I advise you to keep a little book for such memorandums as these.

5. Take what notice you can of such ancient customs and usages as are alluded to in scripture: chiefly Jewish, Grecian and Roman. This will enable you to illustrate many passages which would otherwise be obscure to you. Many of these may be gathered from the scriptures themselves; and much assistance may be derived from authors who have either directly or indirectly treated such subjects.

6. Especially labour to be well acquainted with the letter and meaning of the New Testament. This is the last and clearest dispensation of God; and it greatly contributes to the understanding of the Old Testament.

7. Settle some plain truths in your mind, that are fully and repeatedly declared; and these will greatly assist you in examining and explaining those passages which are more dark and obscure; and prevent you from running into some errors, into which a wrong explication of dark and dubious passages would be likely to lead you,

8. Always preserve a humble and tractable disposition, and beware of a dogmatical temper. Be ever suspicious of your own weakness, and always willing to be set right if wrong; yet steadily and resolutely adhere to plain scripture, and let nothing divert you from that. Preserve also a mind free from prejudice or bias of any kind. Indulge not a fondness for following the multitude, or a fondness for singularity. Reject not a doctrine, because it is embraced by bad men; nor embrace it because

it is embraced by good men. In any of these cases, you may be led far out of the way of truth.

9. Go not to your Bible with a scheme of doctrines already formed, to which you are determined to adhere, and to make the scriptures countenance it. This often ensnares the mind; and leads to wrest the scriptures to our own injury. On the contrary, listen to the dictates of scripture with the utmost reverence and impartiality: and often examine yourself, when inquiring the sense of a difficult or doubtful passage, thus:—"Does the sense in which I am disposed to understand it, suit the tenor of scripture? Does it agree with the context, the scope and the design? Should I think it right, if I were of another party? or if I were of no party? Is it easy, and confirmed by other scriptures? Could I fairly and satisfactorily defend the sense I give it, and the inferences I deduce from it? Can I answer the objections that may be made to it?" &c. Such questions as these, conscientiously put, would often preserve us from self-delusion.

10. Beware of building any doctrine on figurative expressions or parables; but rather explain these by plain texts. Much error has been encouraged by neglecting this plain rule.

AMERICAN EPISCOPALIANS

As the adherents to the doctrines and discipline of the Church of England in the United States of America, have generally been represented as low in their sentiments and unevangelical in their preaching, I send you a few Extracts from a small pamphlet published, a few years ago, by a clergyman of that denomination in Connecticut; which clearly shew that, in their

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sentiments respecting some of the great truths of the gospel, they approximate to those who have sometimes been designated "Orthodox General Baptists." If you judge them deserving of a place in your Miscellany, I shall be glad to see them in your next Number.

Your's,
SELECTOR.

"Episcopalians fully believe in the influences and operations of the Holy Spirit, and that these are absolutely necessary to salvation.—Hence, they are directed constantly to pray for them, and to entreat that God would not take his Holy Spirit from them. They believe that regeneration, illumination, conversion and renovation, are necessary, and that these are effected by the operations of the Spirit. But they are not taught to believe that the extraordinary and irresistible influences of the Spirit are given to a certain number, namely, the elect; and that only the ordinary influences are given to others, which are not sufficient, nor intended, to bring them to repentance and salvation; but that still they are sufficient to leave them without excuse. They are instructed to regard the Almighty as always sincere in his calls and admonitions, and always ready effectually to aid their sincere endeavours."

"It will be admitted on all hands, that the work of divine grace, in the hearts of men, is begun and carried on by the blessed influences of the Holy Spirit, who worketh in them both to will and to do, of his good pleasure. Whilst the Gospel Church was still in its infancy, and before Christianity was established in the world, the operations of the Holy Ghost were frequently extraordinary and miraculous. As the necessities of the Church became less urgent, these extraordinary operations were gra-

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dually withdrawn, until they finally ceased. The age of miracles is long since passed. But the Holy Spirit, in his ordinary influences, is still graciously given, to improve the world of sin, of righteousness, and of judgment—to enlighten, renew and sanctify the souls of believers; and to strengthen, support and comfort them, as their circumstances may require. That the Holy Spirit operates upon all men, with sufficient energy to bring them to repentance and salvation, if they are not wanting in their own endeavours, we must admit, if we believe his calls and admonitions are given in sincerity. But that his gracious influences are, in many instances, irresistible, or that it is necessary they should be so that they may be savingly effectual, requires proof and evidence which I have never yet met with.”

“On the doctrine of the Atonement, we frequently dwell with peculiar satisfaction; believing it to be extended to all mankind, and that Jesus Christ is the propitiation for the sins of the whole world.—The necessity of Divine grace, and the influences of the Holy Spirit, we constantly inculcate; believing that without them, we can neither will nor do any thing good and well pleasing to God. Yet, this grace, and these influences, we do not believe, are sufficiently given to some, and insufficiently to others, by the determinate counsel of the Almighty. But, that they are given to all in sufficient measures, and with the merciful intention to bring them to repentance and salvation, if they are not wanting in the concurrence of their own endeavours.”

“We insist upon the necessity of repentance and conversion. But we do not believe that a certain

time is appointed, called the day of God’s power, when particular persons shall be irresistibly brought to repentance and conversion. But rather, that all are called to repent and be converted; and that with his calls, God, who has no pleasure in the death of the wicked, always gives power to comply with them; though too many resist those calls, to their own destruction; and receive that grace in vain, which was given to effect their salvation.”

“We preach the doctrines of regeneration and renovation; but we think they imply different things, and that they ought not to be confounded together. We constantly inculcate the necessity of perseverance in the faith, and obedience of the Gospel; and admonish those who think they stand most firmly, to take heed lest they fall. We press upon our hearers the solemn consideration of a future day of judgment and final retribution; when every man will be rewarded according to his works. But the proceedings of that awful day, as represented to us in scripture, we view as utterly inconsistent with the doctrines of unconditional election and reprobation, a partial atonement, and the distinctions of common and special grace, or the ordinary and irresistible influences of the Spirit. We cannot believe that any one will hereafter be condemned and punished for not believing in a Saviour, whose merits were never intended to procure salvation for him; or, that he must suffer eternal punishment for rejecting the offers of divine grace, which, upon the above principles, could never have been made in sincerity, nor with the intention to qualify him for future happiness; he having been previously “fore-ordained to dishonour and wrath.”

It is said, that since it is a secret, not known to us, who are the elect, and who are not; therefore, it is the duty of every one to seek salvation, in the hope that he is included in the happy number. This, I apprehend, does not remove the difficulty. Our ignorance cannot, in reality, alter the case at all. Either we are elected, or we are not. If we are not, all our endeavours will be in vain, and as much so as if we knew it beforehand. Now all this is known to the Almighty; and yet he is represented as calling upon all men to repent and turn from their evil ways, and to seek his face, that they may live; and that those who do not, are to be condemned for not being prepared for a heaven of happiness, which certainly, according to this plan, was never destined for them; nay, from which, by an irreversible decree, they were from eternity precluded."

BRIEF ACCOUNT OF THE
PLAGUE IN LONDON,
IN 1665.

THE deep gloom which has overspread this country for a long period, and the almost total stagnation of trade, by which all classes of the community have been involved in distress and embarrassment, naturally lead the mind to the recollection of former instances of national calamities, out of which it has graciously pleased the God of Providence to raise us again to a state of prosperity. Such a retrospect, while it enables us to form a more just estimate of the evil of sin, for which alone a good and wise God sees it necessary to inflict such heavy punishments, will also induce us, in seasons of the greatest suffering, to trust in his mercy for a deliverance from our trials, when they shall have accomplished his benevolent purpose, and turned us from our iniquities. With these views, we lay before our readers a brief account of the *Great Plague*, which nearly depopulated London, in 1665. Most of the particulars

are drawn from a discourse, published soon afterwards, by a worthy minister, who had nobly remained at his post of duty and danger, in the midst of the contagion, during the whole time of its continuance; and therefore was an eye-witness to what he relates. This publication was very much approved, when the events were fresh in the memory of the people; as "the fifth edition corrected," which now lies before us, is dated in 1667, not two years after the Plague, and scarcely one after the great Fire, of which it also contains an interesting account.

Perhaps it would be difficult to fix on any period in the history of Britain, in which the nation was sunk lower in vice and immorality, than in the reign of the profligate Charles II. The monarch himself was a professed libertine; the higher orders imitated his example; and the people seemed given up to sensuality. Religion was generally ridiculed and neglected; and those who seriously cultivated it, were the objects of contempt and oppression.—All the ministers of the establishment, who dared to preach the gospel in its purity, or refused to conform to the injunctions of their high-church rulers, who were labouring to restore the absurdities of popery, were expelled from their livings; and more than two thousand of them nobly sacrificed all their earthly prospects, Aug. 21, 1662, for the sake of preserving a good conscience. Many of these good men preached in private houses and in other places as Providence opened a door. They laboured with diligence and fidelity, and God crowned their pious efforts with success. Congregations were collected, and sinners converted; and the foundation was laid of many of the dissenting churches which have existed to the present day. Their persecutors were highly incensed when they found that the measures, by which they had designed to suppress the influence of these sectaries, had produced the contrary effect; and, in 1665, a law was passed, forbidding any nonconformist minister to approach within five miles of any town corporate. This act either drove the preachers into country places, and left the cities and towns destitute of an evangelical ministry; or obliged them to suspend their public labours, and conceal themselves from observation. London suffered greatly from this iniquitous measure, and was deeply involved in its consequences. Able and faithful ministers were silenced; their followers were insulted and persecuted; and there was a famine of the bread of life.

It was only a few weeks after the Five Mile Act had become a law, that the symptoms of the *Plague* appeared in London. Holland had been severely visited by that dreadful scourge, in the preceding year; and three persons were said to have died of it in London. But in the first week of May, 1665, it was reported that nine persons had been carried off by it in the British metropolis. The alarm caused by this report considerably subsided the following week, when the deaths decreased to three. In the third week, however, the number advanced to fourteen; in the fourth, to seventeen; and in the last, forty-three, fell victims to the dreadful disorder.

This increase excited great alarm. Many of the nobility and gentry removed with their families to their country seats. The king retired to Hampton Court, and from thence to Salisbury; and finally settled at Oxford. The departure of the higher orders excited the fears of the other classes; and the consternation became general.—The profane and sensual were checked in their enormities; and an air of seriousness prevailed.—The victims of the plague became daily more numerous during the month of June, in which it swept off the stage of life, more than one thousand individuals; of whom four hundred and seventy expired in the last week. At this time, the disorder was confined chiefly to the suburbs; and attacked the most profligate and disorderly persons: not many within the walls, and few of good characters being affected. But the alarm still greatly increased; and trade was nearly at a stand. Various methods were adopted to prevent the spread of the contagion; and few persons ventured to walk the streets without myrrh or wormwood in their hands or mouths. The houses in which the plague had made its appearance were shut up by order of the magistrates; red crosses were painted on the walls, and the inscription "Lord have mercy upon us," on the doors; at which guards were placed to prevent any communication with those who were uninfected. Passengers avoided these houses as much as possible, or walked by them with hasty steps and anxious looks. To prevent the danger of public funerals, the dead were buried privately during the night; when proper persons were sent round the streets with covered carts, ringing a bell and calling aloud, "Bring out your dead." The rich tradesmen now imitated the nobility, and withdrew to their country houses, or to accommodations hired for their families at a distance from the

city. Many of the established ministers of religion also left the town, under various pretences; though the danger that threatened their flocks seemed to render their presence and assistance more than usually desirable. "Fear put thousands on the wing," says our author, "and those thought themselves the most safe who could fly farthest from London." Yet all these precautions and all this flight did not check the progress of the pestilence; as nearly five thousand fell by it in July.

But these were only the beginning of sorrows. In the three following months, this awful visitation raged with still increasing fury. In August it swept away more than fifteen thousand victims; six thousand of whom died in the last week of the month. When we consider the vast multitudes who had fled from the danger, and the numbers that were already dead, the ravages of the disease are truly appalling; yet even then its victims continued to augment. In September, they reached twenty-six thousand two hundred; which were entered in the bills of mortality; besides many whose names never gained insertion in those records of death. This was the highest amount to which the mournful list attained; for, in October, it sunk to little more than twenty thousand; and the weekly bills, which, for the third week in September, contained seven thousand one hundred and sixty-five, had decreased in November to three hundred.

During the gloomy months of August, September and October, the scene was truly heart-rending. The plague had now spread into every part of the city and its suburbs. Guards were placed at all the avenues; to prevent any person from leaving the town and conveying the contagion into the country. Few indeed remained in London, at this dreadful period, but such as poverty confined there. Every face was pale, and every countenance displayed the most painful agitation of mind. The most hardened sinners became alarmed, when they saw the arrows of the Almighty's wrath fly so thick around them; and perceived their companions in vice dropping into eternity on every side: hourly expecting that some of the fatal shafts would strike themselves. Many instances occurred in which these lively apprehensions alone appear to have brought on the disorder, which issued in speedy death. Some persons, on meeting a coffin in the street, were seized with a shivering; and immediately all the symptoms of the plague became visible. The disorder began with a pain and dizziness in the

head; trembling in the limbs succeeded; boils arose in the joints and various parts of the body: and soon the skin was thickly enamelled with livid spots, which, as they were esteemed the certain prognostics of dissolution, were called "the tokens." Very few instances occurred in which any one recovered, after these spots appeared. The usual progress was this: on the first day, the patient was very ill, appeared better on the second, and died on the third.

It is more easy to conceive than to describe the awful state of those who, being seized with the fatal disease, beheld the doors of their habitations closed upon them and fastened on the outside, lest they should escape; and none suffered to enter except a nurse, whose rapacity and cruelty often added to their sufferings. The dying groans and frantic shrieks of the afflicted were constant warnings to those who had not yet felt the infection to prepare for its attack. Relatives and friends, even the most intimate, kept at a distance through fear; while one and another of the inmates were successively carried to the grave. Thus families which had been numerous and flourishing a few weeks previously, were either entirely swept away, or reduced to one or two sickly individuals. Happy were they that, in such awful circumstances, had the God of Jacob for their refuge; but dreadful beyond conception must the anguish of mind have been of those who, in this deep affliction, experienced also the stings of a guilty and awakened conscience; and had a certain looking for of judgment and fiery indignation which should destroy the adversaries. But in August, when the contagion had spread so universally that there remained not one house in a hundred uninfected, it became impracticable to shut them up. The guards were accordingly withdrawn; and the healthy permitted without restriction to mingle with the sick. This was some relief to the latter as they obtained better attendance. Yet still a dismal silence reigned in the city; and every day appeared with greater solemnity than had usually been seen on the sabbath.—Shops were shut up; few persons were seen in the streets; and, in many places, the grass began to spring up: nor was any noise to be heard but the groans of the dying or the funeral knells for the deceased. In the beginning of this awakening visitation, the nights only were employed in the interment of the dead; but now the number rendered it impossible to limit it, and the whole day was occupied in the distressing task. The church-yards were so filled

that in various instances they had risen two or three feet higher than their former level; besides much new ground which was converted to the same purpose.

In the beginning of September, when immortal souls were falling into eternity in such appalling numbers; when many of the authorized preachers had deserted their stations, and pamphlets were thrown about the streets, entitled "Pulpits to be let," some of the worthy ministers who had been deprived of their livings by the Act of Uniformity, or silenced by the Five Mile Act, felt it to be their duty to stand up between the living and the dead. Regardless, therefore, of the penalties and imprisonments to which their conduct exposed them, they boldly entered the abandoned churches, and proclaimed the gospel to the perishing people. The multitudes that crowded to hear the joyful sound were so great, that the preacher was frequently obliged to climb over the pews to reach the pulpit. The mortality that prevailed on every side rendered these exercises peculiarly solemn and affecting: they appeared to be performed on the edge of the grave, into which both the speakers and the hearers were ready to fall. "Old Time," said one of the former, "seems now to stand at the head of the pulpit, with his great scythe, saying with a hoarse voice, 'Work while it is called, day; at night I will cut thee down.' Grim Death seems to stand at the side of the pulpit with his sharp arrow, saying, 'Shoot thou God's arrow, and I will shoot mine.'" The preacher delivered every discourse with a full persuasion that it might be his last; and the hearers listened with the conviction that they might be called to their final account before another day. The effects corresponded with these extraordinary circumstances. "Now the net is cast," says the same pious writer, "and many fishes are taken; the pool is moved by the angel and many leprous spirits and sin-sick souls are cured. Many were brought to the birth; and, I hope, not a few were born again. A strange moving was upon the hearts of multitudes in the city; and, I am persuaded, that many were brought over effectually into a closure with Jesus Christ; whereof some died of the plague with willingness and peace, and others remain steadfast in God's ways unto this day."—These worthy ministers also held a day, by mutual consent, for fasting and prayer, when they entreated the Lord earnestly for mercy; and soon afterwards the disorder began to abate.

The desolation caused by this destruct-

tive malady included individuals of all characters; and the righteous and the wicked indiscriminately were its victims. But, as there was doubtless an affecting difference in their states after death, so there was a marked distinction in the manner in which they met the approach of that king of terrors. Some of the wicked were sunk into a most lamentable stupidity, and received the arrows of the Almighty with a frightful indifference. But most, when they perceived themselves attacked by the fatal disease, were seized with the utmost horror of conscience, and expired in the agonies of despair and impiety. On the contrary, the dying experience of the sincere christians is thus described by one who had frequent occasion to attend them in their last moments. "It was generally observed by us, that God's people who died of the plague amongst the rest, died with such peace and comfort as christians do not ordinarily arrive at, except when they are called forth to suffer martyrdom for the testimony of Jesus Christ. Some who have been full of doubts and fears and complaints, whilst they have been in health and apparent safety, have been filled with assurance and comfort and praise, when they have lain on their death-beds by this disease. And not only grown christians, who have been more ripe for glory, have had these comforts; but also some younger christians whose acquaintance with the Lord hath been of no long standing."

Before the close of the year, the disorder had disappeared; and the citizens began, though with fear and trembling, gradually to resume their accustomed avocations. The ravages made by this direful visitation were of the most extensive and distressing nature. In August, when it had not attained its utmost violence, before one third of its victims had fallen, our author observes, "Now the plague had broken in much amongst my acquaintance; and of about sixteen or more, whose faces I used to see every day in our house, within a little while I could number but four or six of them alive. Scarcely a day passed over my head for, I think, a month or more, but I heard of the death of one or more that I knew." What then must have been the case in October and November? — The total number of victims who perished by the plague alone, during the entire period of its continuance, cannot be easily ascertained. The Bills of Mortality, published at the time, stated it at sixty thousand five hundred and ninety-six; besides eleven thousand who were entered as having died of other diseases. But, when

we reflect on the difficulty of obtaining and preserving an accurate account, in the consternation and confusion which must then have prevailed, we may safely conclude that multitudes fell a prey to this visitation unrecorded. Probably the common statement, that *one hundred thousand* were cut off by it, in the course of five or six months, is nearly accurate. Awful thought!

SCRIPTURE ILLUSTRATED

In reply to a Query.

Gentlemen,

THE query signed, "Love-Soul," in your last number, is of considerable importance; and I feel obliged to him for bringing it forwards. The passage to which he refers, has, I am well aware, been strangely misapplied; and sometimes to very improper purposes. And, though the depravity and corruption of human nature lie at the foundation of such misapplication; yet, as there is certainly a degree of obscurity hangs over it, it might be very useful to check such abuses, if its real meaning could be ascertained and established. I have thought a little on the subject, and send you the result of my investigation. If nothing more to the purpose come to hand, these remarks are at your service.

It appears from the commencement of the chapter in which this text occurs, that the church of Corinth, which had fallen into great disorder and irregularity, had written to the apostle Paul, as their spiritual father, to request his advice on certain points, on which, it is probable, the members of that church differed in opinion. Amongst other questions, they inquired as to the duty and expediency of marriage. The apostle, in reply, allowed the lawfulness of that union, and the sacred nature of the obligations under which it laid the parties to the discharge of its duties; yet, in the state of persecution, oppression and distress in which the professors of christianity were, at that period, placed by the malignity of their heathen rulers, and in the prospect of still greater sufferings which were fast approaching, he advised them, as a measure of prudence though not of duty, to decline involving themselves in the cares and incumbrances of matrimony; unless some peculiar circumstances rendered it necessary, or at least expedient. Some of these circumstances he expressly

noticed; and alludes to others with sufficient clearness.

But, though this advice might principally affect the parties who were contemplating a change in their condition, yet there were many cases in which other persons were deeply concerned. For instance, when a young man or woman was under the care of parents or guardians, it often depended as much on the will of their superiors as on their own, whether they entered into the married state or remained single. As there were doubtless many parents and guardians in the flourishing church at Corinth, they would naturally desire the directions of the apostle to guide their conduct towards their children and wards. To them, the passage, 1 Cor. vii. 36, 37, 38. to which the querist refers, seems particularly to be addressed, and may be thus paraphrased.

"But, though I judge it more prudent, during the present season of peculiar distress for the professors of christianity to remain in an unmarried state; yet if any man have a daughter or a female ward, who is arrived at the age of maturity, and upon proper consideration, he thinks that, by suffering her to pass the meridian of life without being settled in the world, he is acting improperly towards her, especially if circumstances seem to render it necessary, if she has placed her affections on a deserving object, or is pre-engaged, or has a promising offer, let him, in such cases follow the dictates of his own judgment; and if, upon due deliberation, he concludes it will be most for the advantage of all parties, let him give his consent, and let them marry. Yet he that adheres to his design, and for the reasons I have already stated, keeps his daughter single, when nothing peculiar in the circumstances requires a different course, and he is left at liberty to form his own determination, does well, in the present state of things, in thus acting.—Thus it appears that he who disposes of his daughter prudently in marriage does well; but he that keeps her unmarried, during the present distress, does better."

This interpretation of the text is easy and natural; consistent with the context, and forming an appropriate and important part of instructions on the subject on which the apostle was then professedly treating. It also gives a full, a correct, and a scriptural meaning to the principal terms which are adopted; without altering the original text, or having recourse to those harsh and far fetched criticisms, which are necessary on any other exposition.—The term "his virgin," which occupies so

prominent a place, applies most naturally to an unmarried daughter, who is at the disposal of her parent, and is therefore very pertinently called "*his virgin*." But it is a forced and uncouth mode of speaking, when applied to the single state or the virginity of a man; which cannot, except by violent straining, be so styled. Nor can it intend a young woman who was peculiarly devoted to the service of God, and called "a holy virgin;" because it is probable that no such class of persons were known when this epistle was written; and, supposing them to exist, whose virgins could they be, except God's, to whom they were devoted? and surely none would venture to apply, what the apostle says, to that glorious Being. Again the harshness of the expression is not much remedied by supposing that the term in question signifies a virgin, to whom a man had been betrothed previously, and had delayed the completion of the marriage, till more favourable times. This will be easily perceived by reading the text in this sense. It may be further observed that none of these interpretations, though each has had learned patrons, correspond any more naturally with the phrase, "giveth her in marriage," which occurs twice in this passage. It cannot intend a man's giving himself in marriage; he marries, but is not given in marriage. Nor can it apply to a virgin to whom a man is betrothed; he takes her in marriage, but does not give her. The phrase, however, as applied to a father's bestowing his daughter in marriage, is a common and well understood mode of expression, not only in the holy scriptures, but in most languages, both ancient and modern.

Those, therefore, who "quote this portion of scripture to justify practices contrary to godliness," discover a lamentable degree of ignorance, or what is still more to be deplored, a total depravity of heart. The intention of the holy writer was to prepare the Corinthian christians for the great sufferings which were shortly coming upon them. His advice was prudent and affectionate; and his meaning could not be misunderstood by those to whom it was addressed. Time and a want of acquaintance with the then existing circumstances may have thrown some obscurity over it; but this has been increased tenfold by the strange glosses which critics have put on a passage much less difficult than many others in the sacred volume.

Hoping that these hints, which are designedly plain and familiar, may, to adopt the prayer of the querist, by the divine blessing, "be the means of preserving some

youthful reader from injury and religion from dishonour."

I am, your's,
PHILANDER.

VARIETIES.

PROVIDENTIAL INTERPOSITION.—The late Rev. W. Romaine, late of Blackfriars, spent some time, in the former part of his life in London, partly in the official discharge of his duties, and partly in preparing some learned works for the press, and superintending their publication. Having completed his undertaking, he determined to return to his native country, Durham, and there to settle. With this view, he sent his trunk on board a trading vessel; and went to the waterside to secure a passage for himself. As he was going, he was met by a gentleman, a total stranger to him, who, after observing him attentively, asked him if his name was not Romaine.—Being answered in the affirmative, the stranger apologized for the liberty he had taken, by observing that he had known Mr. R.'s father; and observing a striking likeness in the son, had been induced to make the inquiry. This led to further conversation; and Mr. R. hinted at his purpose of leaving London, and settling in the north. The gentleman told him that the lectureship of the parishes of St. George and St. Botolph was then vacant; and having some interest, he would exert it for him, if he would offer himself as a candidate. Mr. R. consented, provided he should not be expected to canvass personally for the place, which he thought indecent and improper. The result was, that he was chosen to the situation; and, for a long series of years, was a zealous, useful and popular preacher in the Metropolis.

SUCCESSFUL REPROOF.—This worthy clergyman, Mr. Romaine, was one day walking in the street with a friend, when he overheard a poor thoughtless man, calling on Jehovah to consign him to the bottomless pit. Mr. R. stopped; and approaching the blasphemer, took out half a crown, saying, "My friend, I will give you this, if you will repeat that oath again." The man started and said, "What, sir, do you think I will damn myself for half a crown?" The clergyman mildly replied, "As you did it just now for nothing, I could not suppose that you would refuse to

do it for a reward." The poor creature, struck, as his reprover meant he should be, replied, "God bless and reward you, sir, whoever you are: I believe you have saved my soul. I hope I shall never swear again as long as I live."

THE STRANGER.—The late Mr. Fletcher, vicar of Madeley, being on a journey, to London, soon after he entered on the ministry, resolved to call on that excellent minister, Mr. J. Berridge, vicar of Everton. He accordingly introduced himself, on a saturday, as a young convert who had taken the liberty to wait on him for the benefit of his advice and instructions.—From the accent and manners of the visitor, Mr. B. perceived that he was a foreigner; and inquired what countryman he was. "A Swiss, from the Canton of Bern," was the reply. "From Bern!" said Mr. B. "then probably you can give me some account of a young countryman of yours, one John Fletcher, who has lately preached a few times for the Messrs. Wesleys; and of whose talents, learning and piety they speak in terms of high recommendation. Do you know him?" "I know him intimately," Mr. F. coolly replied, "and did those gentlemen know him as well, they would not speak of him in such terms; for which he is more obliged to their particular friendship than to his own merits." "You surprise me," said Mr. Berridge, "in speaking so slightly of a countryman in whose praise they are so warm." "I have the best reasons for speaking as I do," rejoined the young man,—"I am John Fletcher." "If you are John Fletcher," replied his host, "you must do me the favour to take my pulpit to-morrow; and, when we are better acquainted, without implicitly receiving your statement or that of your friends, I shall be able to judge for myself." Thus commenced a friendship, which controversy itself could not afterwards destroy.

MINISTERIAL DILIGENCE.—The Rev. John Brown, of Haddington, was exemplary for this important virtue. Through the summer, he rose between four and five, and at six in the winter; and pursued his studies till eight in the evening. Formal visits he disliked; and often said that he would rather compose a sermon than spend an hour in them. His people knew his disposition; and seldom invited him out or called upon him, without some errand of importance. He published many excellent works of great research and extent; and was accustomed to write all his manu-

scripts several times over with his own hands. His ministerial labours were never relaxed. Besides an expository lecture, he preached three sermons every Lord's day, except in the depth of winter; when he delivered two discourses and his lecture. Every family in his congregation was visited once a year, and examined twice; besides the catechetical exercises which he frequently appointed for children. And, for many years previous to his death, he was professor of divinity in the university, and diligently discharged its various and important duties.

SINGULAR DEATH.—The pious archbishop Leighton had been in the habit of expressing a desire, with submission to the will of heaven, that he might die from home and at an inn. He considered such a place as suitable to the character of the christian pilgrim, to whom the world is but an inn, a place of accommodation by the way, not his home; and that the spiritual sojourner steps with propriety from an inn to his Father's house. He thought also that the care and concern of friends and relatives were apt to entangle and discompose the dying saint; while the unfeeling attendance of strangers weaned his heart from the world and smoothed his passage to heaven. His wish was granted. He was sent for from his retreat in the country to visit a dissolute nobleman, who had begun to feel compunction for his lamentable departure from the paths of virtue, and expressed an earnest desire to have the archbishop's counsel. He set out in apparently good health; though he had a presentiment from his personal feelings that he should soon be called away. On his arrival in town, he put up at the Bell-Inn, Warwick Lane. The next day, he was attacked with a pleurisy; and the day following, June 25, 1684, expired, in the seventy-fourth year of his age. Reader, be thou also ready.

THE BATTLE OF THE ANIMALCULA.—A few months ago, viewing the motions of some of the smallest animalcula, through a solar microscope, I observed two of them, at the same moment, lay hold of a third, evidently with a design to make it their prey: for they have been frequently observed, like their superiors in bulk, to devour one another. Both retained firm hold of the object; and neither seemed disposed to relinquish what it appeared to consider its lawful prize. They fought with the utmost fury for about twenty minutes, and their motions discovered the rage and ferocity

of two tygers. At last one appeared exhausted and dispirited, and gave up the contest; when the other bore off in triumph the apparently lifeless body of the object of their quarrel. How admirable must the wisdom and power of that Being be, who formed these inconceivably minute creatures, and animated them with the passions and instincts of the largest animals. F.

OBITUARY.

DIED, at Measham, near Ashby-de-la-Zouch, ANN ORGILL, whose husband's death is recorded, Vol. VI. p. 78; who had been forty years a worthy member of the G. B. church in that neighbourhood. At the commencement of her profession, her mother, a widow, with whom she then lived, was violently opposed to her baptism; and went to the side of the public stream where the ordinance was to be administered, intending to prevent it; evidently under the influence of the most violent passion. But the friends present held her in conversation, so that her daughter was baptized, and had withdrawn, before the old woman was aware. But mark the change! The mother did not long continue in hostility. Like Saul of Tarsus, who once breathed out threatenings and slaughter against the disciples of the Lord, she also was taught to cry, "Lord what wilt thou have me to do?" and was afterwards baptized in the same stream. Mrs. Orgill was of retired habits. She had very low views of herself, and exalted ideas of her blessed Redeemer. All her happiness was derived from him. Without freedom and closeness in conversation, a person might be in her company often, and not be aware of the depth of her piety and humility before God. But those who conversed with her freely on religious subjects would not fail to discover both.—She laboured under a complication of diseases, which increased with the infirmities of age, and terminated in her dissolution, in January, 1830, aged seventy-two. Her remains were interred at Measham; and a funeral sermon was preached on the occasion, to a numerous auditory.

SAMUEL WILKINS was a native of Snarestone, a village near Measham; a youth of amiable and unassuming deportment. He was brought up with strictness, in the forms and service of the church of England; and early inhibited strong prejudices

against dissenters. Having but one service during the day in the parochial church, he sometimes took a walk to Measham; and was induced by Mrs. Orgill, whose death is recorded in the preceding article, to go to the Baptist Meeting. He was pleased and much affected with what he heard; and became regular in his attendance. He soon was convinced of his helpless situation as a sinner before God; and was led to admire the plan of Divine mercy, as it is revealed in the gospel of Christ. He gave up himself to the Lord, and to his church by the will of God. He was baptized, with sixteen other candidates, in the canal, near the Baptist Meeting-house, Measham, April 30th. 1826, from which time to his death, he maintained a worthy christian character. His constitution was feeble, bearing many indications of approaching consumption. At times he was brought very low, and then would seem recruited for a while; but the insidious disease was secretly at work. During the whole of the last year, he laboured under great weakness and debility, incapable of exertion or exercise: till he was entirely spent, like the dying gleam of an expiring light. His mind however was tranquil and happy. He knew whom he had believed. The writer visited him; and generally found him resigned and peaceful.— During the severity of the late frost, when he was near his latter end, and when the distance of several miles prevented his minister from being present, he said to those around him, with an emphasis not easy to be forgotten, “Tell him I feel very thankful to him for his instructions; and I am thankful to the Lord that I was ever led to attend that place of worship.” When he saw his father in tears on his account, he gave him an affectionate look, and said, “Don’t weep for me, father, I am going to leave a poor state of suffering and sorrow, to live in a happy world; prepare to follow me, that I may meet you again in heaven.” Thus died this amiable youth, aged twenty-two years, Feb. 14, 1830. His remains were interred in the Baptist burial ground, Measham, the Lord’s day following; when a funeral sermon was delivered to a crowded assembly, from Eccl. xii. 1. “Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.”

MR. ABRAHAM WHITWORTH was a member of the Baptist church at Measham and Ashby. He was baptized at Packington, April 12, 1807. And, as he resided

at Austrey, at the time of the division between Austrey and Ashby, he remained for some time a member with the church at Anstrey. He afterwards married the eldest daughter of Mr. Jarvis, sometime minister of the place last mentioned. His secular engagements unhappily drew him into the world; and for some time he paid but little attention to the things that belonged to his peace. Through a gracious over-ruling Providence, however, he was recovered from his lapsed state, and became steady and attentive to the best things. During many of his last years, he resided at Rugeley, in Staffordshire; and was very highly esteemed in the neighbourhood. As there were no Baptists in the place, he united with the Independents under the pastoral care of the Rev. Mr. Reed, a pious and liberal christian minister. Here he enjoyed those spiritual instructions by which he was built up in his most holy faith. The articles in which he traded necessarily led him to attend different markets. He attended Litchfield market on Friday, Feb. 19th. While he stood at his stall, he talked to a friend with his usual pleasantness, concerning the comfort he had received from a discourse which he had heard the preceding evening, from those appropriate words, Heb. xiii. 14. “Here we have no continuing city, but we seek one to come.” Almost immediately after, he sunk down and expired without a groan. The doctor who resided nearly opposite his stall, was called to his assistance; but the vital spark had fled! How diversified and mysterious are the dealings of divine Providence! The young man whose name is mentioned in the preceding article, laboured under bodily weakness for weeks, and months, and years! Here a strong man expires in a moment! What a loud call is such an affecting occurrence as this to survivors, and especially to those related to the deceased. “Be ye therefore ready also, for in such an hour as ye think not the Son of man cometh!”

His brother at Measham, Mr. John Whitworth, with the same kindness and generosity, that has on many occasions marked his conduct, after the coroner’s inquest was held, had the body conveyed in a hearse to the G. B. burying-ground, Measham, on Tuesday, Feb. 23, followed by the mourning widow and six children. The mournful occasion was improved by the minister of the place, from Nahum i. 3. “The Lord hath his way in the whirlwind, and in the storm, and the clouds are the dust of his feet.” May these awaken-

ing calls lead us all to have our lamps trimmed and our lights burning; because "we know neither the day nor the hour when the Son of man cometh." G.

APRIL 13, 1828, departed this life, **MARIA**, the youngest daughter of Mr. **JOHN PICKERING**, late of Debdall, near Manchester, in the twenty-sixth year of her age. Her parents being highly respectable, she was exposed to the temptations incident to her rank in life; but, from the excellent education which she received from them, her mind was early imbued with such a veneration for religion and morality, as preserved her from being led astray by the snares of the world; and thus she escaped, in a good measure, the evils into which too many persons who have moved in the circle of fashion have fallen. And painful experience soon taught her the vanity of all earthly things. Within a very short period, she was bereaved of her father and mother, a brother and sister, and a young lady to whom she was most tenderly attached. By these deprivations she was weaned from the world and prepared to receive the powerful consolations of the gospel. Some time afterwards, Miss P. came to reside in Manchester with the only near relatives which Providence had left her. Shortly afterwards, the same Providence led her to the G. B. meeting-house in Oak Street; where she heard doctrines and witnessed discipline which appeared to her to be more consistent with the New Testament, than any she had previously known. She heard, believed, was baptized and admitted to the fellowship of the church; of which she continued an active and honourable member till her death. She enjoyed much of the sacred influences of the Holy Spirit, and exemplified the excellency and holy tendency of the gospel in all her life and conversation. She was especially concerned for the prosperity of the infant church with which she was united, and laboured greatly to promote it. She was indefatigable in her attention to the Sunday-school; and exhibited an undaunted courage, and a heart dilated by philanthropy, as a collector for the Home Mission. She frequently applied, with success, to the opulent, both professors and profane, for aid in these causes; a task for which her former habits peculiarly qualified her.

But her useful course was too soon interrupted by indispotion. About a year after she joined the church, symptoms of decline became too evident to be mistaken by her alarmed friends. They gained strength rapidly, and in nine months cur-

ried her to the grave. The pains and weakness of this cruel disorder she bore with exemplary patience and resignation to the will of her heavenly Father, and unwavering confidence in Him who is able to save to the uttermost all that come to God by him. Though bereft of most of her near relatives, there were many with whom she would cheerfully have continued for a longer period, to labour for the cause of her Redeemer: yet faith and patience in her had their perfect work; and she was enabled to say from her heart, "Not my will, but the will of the Lord be done." This temper rendered her society, even when her affliction pressed the most heavenly, agreeable and edifying. At length, her constitution yielded to the incessant attacks of the insidious disease, and she calmly resigned her soul into the hands of her Saviour. Her remains were interred in the burying-place of her fathers at Middleton, near Manchester; and a funeral sermon was preached, on the succeeding Lord's day, in the meeting-house in Oak Street, from Luke xxii. 28, to a large and deeply affected congregation, chiefly composed of young people. May they follow her as she followed Christ! K.

CONFERENCE.

THE SOUTH LINCOLNSHIRE CONFERENCE was held, at Long Sutton, March 12, 1830, and was better attended than some have lately been; though there were several ministers and friends absent, whose presence would have been pleasing and useful; as the business was of great importance, and excited considerable interest. Mr. Jarrom, of Wisbeach, preached on the previous evening, from Lam. iii. 26.—The business of the Conference occupied the morning and afternoon; and, in the evening, an interesting missionary meeting was held, in aid of the funds of the Foreign Mission; which was well attended and liberally supported.

The Conference having been opened with prayer; Mr. Jarrom was called to the chair; and the following cases were considered:—

1. *Smallborough Chapel*, referred to this Conference from the Association. It was resolved that Mr. Payne be requested to go into Norfolk, and attend to this case, and to others in the same neighbourhood. Also that he preach two Lord's days at Norwich and arrange supplies from the

time Mr. Reeve leaves that church till the next Conference. Mr. P's expenses to be paid and supplies furnished him.

2. *Stamford.* Brother Reeve to be requested to visit Stamford and supply it from the time of his leaving Norwich until the Association. Mr. Wood and the students from Wisbeach to supply between the time of Mr. Judd's leaving and Mr. Reeve's arriving there. The report of the progress of the cause at Stamford continues encouraging.

3. In consequence of a case from *Boston*, it was resolved that, in future, the Conference shall receive from the representatives of churches, verbal statements of the state and progress of the Redeemer's cause among them since the last meeting, the means used to promote the general interests of religion, &c. These statements to be made at the commencement of each Conference.

4. *Lincoln.* This once flourishing interest, which has been fostered and nourished by our funds and labours, being involved in painful difficulty and perplexity; after considerable discussion, Mr. Bissill was requested to ascertain if means could be obtained to enable us to retain the new chapel above hill—the subject to be brought before the next Conference. Mr. Wright, who has been labouring at Lincoln during the last month, was encouraged to continue there, and the Conference agree to guarantee him twenty pounds towards his support for one year.

5. *Whittlesea.* The case of this church, respecting the building of their proposed new meeting-house, was referred to the committee appointed at the last Conference.

The next Conference to be held at *Gedney-Hill*, June 10, 1830. Business to commence *precisely* at eleven in the morning. It is recommended that the church invite some minister to preach on the previous evening, and that a Home Missionary meeting be held on the evening of the 10th. T. R.

SUTTEES ABOLISHED.

IN our number for February last, we stated a report that had reached Liverpool, that Lord Wm. Bentinck had abolished Suttees, or the burning of widows with the dead bodies of their husbands, by proclamation, through all the territories under the sway of the East-India Company. As this re-

port had not received any official confirmation, the friends of humanity began to fear its accuracy; but we are sincerely happy in laying before our readers the following letter from the worthy Secretary of the Baptist Missionary Society, which appeared in the *World* newspaper for March 24, 1830, and dissipates all doubt on the important subject.

"SIR,—I discharge a very agreeable duty in stating, for the information of your numerous readers, that Letters from Calcutta, dated 1st. November last, announce that, after a deliberate and careful investigation of the subject, it has been determined, by the Governor-general in council, to declare the practice of Suttees illegal, and to put it down. As a premature statement of this nature appeared some time ago in your journal, copied from a provincial paper, some persons may probably be induced to consider this communication also as doubtful. I beg leave to add, therefore, that my esteemed correspondent, Mr. W. H. Pearce, obtained the information direct, through the official channel; and that I apprehend there is no reasonable ground whatever to question the reality of the fact. I am, &c.

JOHN DYER,
Secretary to the Baptist
Missionary Society."

6, *Fen-Court*,
22 Mar. 1830.

AMERICAN PROFESSORS.

IN the United States of America, there are supposed to be twelve millions and five hundred thousand inhabitants; and the number of ministers of religion of all denominations are estimated at ten thousand, or one to every one thousand two hundred and fifty individuals. They are distributed among the various parties in this proportion: viz.—Presbyterians, 1289; Independents, 800; Particular Baptists, 2749; Wesleyan Methodists, 1642; Episcopalians, 507; Evangelical Lutherans, 200; Reformed Dutch, 117; German Reformed Church, 90; General Baptists, 242; Christian Society, 250; Unitarians, 150; Cumberland Presbyterians, 60; Swedenborgians, 26; Shakers, 45; Mennonites, 200; Tankers, 30; Six-Principle Baptists, 30; Seventh-day Baptists, 20; Several small sects of Methodists, 255; Free Communion Baptists, 23; Moravians, 23; and Romish Catholics, about 1600,

The churches and members of some of the leading sects are stated thus :

	Churches.	Members.
Presbyterians.....	1946	146207
Congregationalists....	1050	115000
Wesleyan Methodists..	—	421105
Baptists.....	4027	282494
Episcopalians.....	508	25000
Roman Catholics.....	—	1000000
Tankers.....	—	3000
Mennonites.....	—	20000
Total	7621	2012896

REVIEW.

AN APPEAL against the Condemnation of Dissent from the Church of England. An Examination of the Rev. F. Mereweather's Reply to Three Letters in Justification of Dissent. By JOHN JONES.

8vo. pp. 24. Price 6d.
Wiuks, Loughborough.

In a former Number, Vol. VIII. p. 263, we noticed, in terms of approbation, the "Three Letters" of Mr. Jones, referred to in the Title we have just copied. Mr. Mereweather, the champion of the Establishment, has thought proper to honour Mr. J.'s Letters with a Reply; in which he seems to have laboured hard to invalidate the reasons urged in favour of Dissent from all national churches; but especially from the church of England. The detail of the objections, replies and rejoinders, had we room to give it, would be uninteresting to those who had not read the Reply on which his Letters animadverts, and unsatisfactory to those who had. We hope, therefore, that our readers, but particularly those of the latter description, will not fail to obtain the work, and read it for themselves. Justice, however, requires us to state that, after a careful perusal, we esteem the pamphlet before us to be very creditable to the ability, piety and temper of the writer. It is a piece of clear, conclusive and fair argumentation, grounded on scripture and reason, which, we are persuaded, will not be easily refuted. We are grateful to the great Head of the church, that the important principles of christian liberty, have so able an advocate among us; and most sincerely pray, that he may long be spared

to honour his Saviour and defend his people.

There is, however, one observation which we feel compelled to make, and wish to impress on the minds and consciences of our readers; especially on those who may undertake, either by the pen or the tongue, to dispute with persons of other denominations. While Mr. Jones avows, with a manly frankness, his own sentiments, and points out, with clearness and force, what he esteems erroneous in the tenets of his opponents; he treats them with uniform respect, and presumes not to suspect their motives, or doubt their sincerity. He indulges in none of that flippant impertinence and affected superiority which discover the absence of good sense and of good manners; and betray, at once, the emptiness and vanity of those who adopt it, and the ignorance and weakness of those who encourage it. We are peculiarly gratified with the spirit and temper with which he takes leave of his antagonist and the controversy; and copy it as a fair specimen of the work, and an excellent pattern for disputants.

"Allow me, Sir, in conclusion, to assure you that, after having carefully considered every part of your Reply to my Three Letters, I am still convinced that dissent, from human establishments of religion, is not only justifiable, but necessary to the maintenance of due allegiance to the Lord Jesus Christ, the only legislator in the Christian Church. I do not question your sincerity, nor do I attribute it to any thing but an honest avowal of your convictions, when you say, "Most cordially shall I rejoice, if, by any thing I have said, the ranks of dissent may be thinned; believing, as I do, from my inmost soul, that every individual gained to the Dissenters, is a loss to the interests of Christian unity and peace:" but then, as we mutually make no pretensions to infallibility, I must be permitted to believe, that your convictions are founded on principles, not sanctioned, but disavowed, by the New Testament; and that the principles of a peaceful and candid dissent from all human establishments of religion, are identified with those of genuine Christianity. Having freely stated and maintained this opinion; I beg to assure you that it is not connected, in my mind, with the slightest disrespect towards any, on account of their maintaining different sentiments, and least of all towards you, who have conducted your Reply throughout, in a spirit to which I do not make one exception. If you judge it proper, to take any public notice of this Letter, you will not, I trust, attribute it to

inattention to your remarks, if I remain silent; as, unless there should be some urgent reason for the contrary, I now intend to retire from the controversy, and

Remain, Rev. Sir,

Yours respectfully,

JOHN JONES."

A GUIDE FOR YOUNG DISCIPLES of the Holy Saviour in their way to Immortality; forming a Sequel to PERSUASIVES TO EARLY PIETY. Second Edition. By J. G. PIKE. With a Frontispiece and engraved Title.

18mo. pp. 366. Price, bds. 3s. 6d.

R. Baynes, London.

THIS is a republication of a work which has already gained the deserved approbation, and countenance of the religious public; and therefore requires no recommendation from us. The first edition was noticed, in this Miscellany, for December, 1824; and the encouragement it has received has fully justified the estimate we formed of its merits. It consists of warm and affectionate, but judicious and discriminating addresses to those who are setting out in their journey towards heaven; which, if regarded with seriousness and prayer, cannot fail, under the influence of the Holy Spirit, to assist them greatly in their progress; to render them useful and agreeable to their fellow-travellers, and to promote their own happiness and edification. In publishing this useful work, the author has conferred an important benefit on "Young Disciples;" for which they owe him gratitude and respect. We are well pleased to see this improved edition. It forms a neat, well printed volume, on excellent paper, and is very cheap.

Though this "Guide" has had an extensive circulation in the christian world, yet many of our readers may not have seen it. For their information, we insert the Contents of the Volume, which will acquaint them with the important subjects on which they will find much useful instruction, grounded on the scriptures of truth, and urged from gospel motives. The volume contains—a Prefatory Address—a brief scriptural delineation of the attributes and perfections of God, and on devotedness to him—on the nature and love of the Lord Jesus Christ, and on love to him—on the personality, deity, and influence of the Holy Spirit—the christian life a life of faith—the christian life a life of prayer—the christian a pilgrim on earth, and a member of the family of God—on christian

holiness—on the mortification of sin—on humility, resignation, patience and contentment—various christian duties—on the choice of companions and on marriage—on family duties—on the sabbath and its improvement—on prizing and searching the scriptures—on the Lord's supper—on displaying christian love—on glorifying God by doing good, and on love to enemies—on the spiritual conflicts and sorrows of the disciples of Christ—on backsliding—consolations and encouragements for the christian in his spiritual pilgrimage.

These are the topics on which the pious author addresses his young friends; and the following extract will convey a proper idea of his spirit and style. In treating on Christian Duties, he observes—"The honour of religion, your own happiness, and that of those around you, depend so much on the daily exercise of mild and gentle tempers, that it may be important to pursue the subject by viewing the example of the holy Jesus. During his life of trials, he manifested unruffled gentleness and meekness. No passion, no resentment, no sullen anger, ever appeared in him.—His life was a life of meekness; and when injuriously led to death, he was led as a lamb to the slaughter, and not one angry word escaped his lips. Wrath and passion are most apt to be displayed to enemies. His enemies were many; but he displayed no resentment. When the Jews were about to stone him, he mildly said, "Many good works have I shown you from my Father, for which of those works do ye stone me?" When cruelly insulted before the tribunal of Caiaphas, he said, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me." His friends often displayed much dulness and unbelief, yet he manifested no resentful emotions; but kindly instructed them, or mildly expostulated with them. And for them, when sleeping even during his agony, he pleaded in excuse. "The spirit indeed is willing, but the flesh is weak."

"Would you honour religion, and have your dwelling the abode of peace, copy the gentleness of Jesus, and watch and pray for meekness like your Lord's. By soft words turn away anger; and never, never relax in your prayers and exertions, till your temper is brought into obedience to Christ. Great occasions for displaying some of the splendid virtues of Christianity seldom occur; it is by a daily attention to its more retired graces, that you must manifest its power. A martyr's firmness you will probably never be called to display; but the Saviour's gentleness and mildness

you are called upon to manifest every day. Not once in your life you may be summoned to prove, by renouncing liberty, friends, and property, that you prefer your Lord to all earthly good; but a hundred petty, yet vexing, occurrences may arise even in a day, to give you an opportunity of proving, that you imitate Jesus's example, and show that you treasure in your heart, and display in your life, his admonitions respecting the loveliness and worth of a meek and quiet spirit."

SCRIPTURE QUESTIONS concerning the *Life, Death, Resurrection and Ascension of our Lord Jesus Christ.* By the Rev. ALBERT JUDSGN. Second Edition.

32mo. pp. 160. Price, bds. 6d.—bd. 8d.

SCRIPTURE QUESTIONS on the *Principal Discourses and Parables of the Lord Jesus Christ.* By the same Author.

32mo. pp. 192. Price, bds. 6d.—bd. 8d. Religious Tract Society, London.

THE increased attention that is now paid to the education of the young is a favourable sign of the times; and tends to cheer the heart of the pensive christian amidst the discouraging symptoms an attentive observer must discover. In this good work, as well as in many others, our brethren in America are active and zealous; and have recently produced several excellent works, well calculated to assist the pious parent and instructor in training the youthful mind to know, obey and love its adorable Creator. The two neat little volumes which are announced above are of transatlantic origin; but have been adopted by that excellent institution, the Religious Tract Society. They consist of a series of questions on those parts of the evangelical histories which are specified in the Titles. These questions are selected with judgment, and well calculated to lead the learner into a clear understanding of the sacred scriptures, and to assist him in the proper application of what he reads to the purposes of edification. For these valuable purposes, they will be useful for young teachers, and suggest important hints to the most experienced. Many practical directions are given in the Preface, for the due use of these helps, which well deserve the attention of those who adopt them.

"It is important," says the author, "that each scholar who recites these lessons should be furnished with the book of Questions. Should he study them by it, he will

be prepared to answer with more promptness and accuracy, and will have a more thorough knowledge of the truths to which he attends." This we consider a very excellent practice, if care be taken that the understanding is exercised as well as the memory; and the learner be taught to lean, as much as possible, on his own exertions. Experience has taught us the difficulty of inducing youth to think for themselves. They will take far greater pains to avoid it, than would accomplish the proposed object in a proper manner. There is, therefore, uniform caution required, when every pupil has the same list of questions to answer, and is furnished with references to the same answers. The intelligent teacher will easily see the propriety of occasionally selecting a few leading questions on each subject, and amplifying them by interrogatories arising out of the answers given by the learners. By this method, he will be able to discover the real extent of the knowledge possessed by the pupil, and the points on which he requires information, and will also introduce a variety which will excite attention.

We would not, however, be understood as discouraging the use of the excellent Tracts now under review. On the contrary, we are persuaded that, in proper hands, they may be employed with great benefit both to the teacher and the learner, not merely in schools but in the family; and therefore we cordially recommend them to all engaged in the arduous work of education.

LIBRARY OF ECCLESIASTICAL KNOWLEDGE. No. 2. *Christ the only King of his Church; and No. 3. On the State of the World at the Christian Epoch.* Each 48 pp. 12mo. Price, stitched, 6d. Westley and Davis, London.

IN our Number for February, we announced the opening of this *Library*; and the nature and design of its institution.—We noticed also the first number of the *Essays* which it is intended to issue; and expressed our wishes for its establishment and success. Two other numbers have since appeared; and we have perused them with increasing satisfaction. The principles which they advocate are scriptural; they are stated with force and perspicuity; and supported by great strength of reasoning. Excepting a few outlandish phrases, and some sentences which are constructed in a manner rather too formal for modern ears, both which might have been

avoided with advantage, the style is correct and pleasing.

The former of the Essays placed at the head of this article is fraught with useful and important matter; and reflects great credit on the abilities and piety of the author; but the subject has been frequently discussed. The latter therefore will, perhaps, be the most interesting to the general reader. We select an Extract from it, which presents a view of the political importance of the ancient Jews, which is highly interesting, and to us rather uncommon.

“In the political connection of the Hebrew people we trace an importance of station and influence, distinguishing them from the first period of their existence, and without interruption, to the last. It is not that they appear to us as conquerors—indeed, after their settlement in Palestine, their contact with other nations is generally to be found in the attacks made upon their country, and even in these they were frequently humbled. With the exception of the patriotic war that they maintained under the Maccabean leaders, they seldom appear in the glory of conquest. But the importance of their influence was not injured by their adversities; nay, their greatest national distress, the Babylonian captivity, extended it, perhaps, as much as any event in their history. Such historians as Gibbon and Tacitus may describe them as the meanest vassals of the Assyrians and Persians; and refusing to involve themselves in “the labyrinth of the Asiatic monarchies before the age of Cyrus,” represent them as unimportant in history till under the successors of Alexander. But that patient enquiry, which is necessary to elicit the matter of profitable reflection on the past, will shew, that, as no people beside have maintained, throughout all the revolutions of time, an intercourse or connection with all the great monarchies of the world, so no other people were ever fitted by wise laws, and a pure religion—not to mention their history, their poetry, and national incitements to art and industry—to furnish a higher moral impulse to the progress of society in remote ages. It is impossible to take a comprehensive review of the past, without receiving this impression of the important political connection of the Jews, and it is remarkable, that when the learned and eloquent Bossuet undertook to furnish a Compendium of Universal History, he so completely, though incidentally, established this view of the case, that the infidel Voltaire, sarcastically and unfairly, denomin-

ated him the Historian of the Jews. In enquiries of this nature we are to consider the *subtle* operations of those influences which one people furnish to another, and which spread through distant realms and ages where their origin is forgotten, or, perhaps, was never known. The result would, no doubt, repay a laborious enquiry into the early influences which aided the progress of society; and in connection with the eastern origination of mankind the most important, perhaps, of these plastic influences may be traced to Palestine. The fact that the writings of philosophers, the fictions of poets, and the fabled renown of heroes, seem the faint image or confused repetition of what belonged to the Hebrew history and religion, renders this hypothesis plausible in its strongest form.”

LITERARY NOTICES.

JUST PUBLISHED.—*Conversations for the Young*, on Subjects tending to illustrate the Nature of Religion, and the Truth, History, Doctrines, and Style of the Holy Scriptures. By the Rev. RICHARD WATSON, Author of Theological Institutes, &c.

THE TWO DELIVERERS.

WHEN Israel's first deliverer trod
Safely the Red Sea shore, his song
Was of a dread avenging God,
To whom destroying pow'rs belong.
The mighty God he glorified,
Was God whose fearful wrath was shed;
Who bade the overwhelming tide
Pass fiercely over hosts of dead.

When Israel's other Saviour came,
His emblem was the gentle dove;
And when He bless'd His Father's name,
He spoke of patience, peace, and love.
He griev'd to breathe destruction's breath
When judging those he would forgive;
He willed not a sinner's death,
But that he turn from sin and live.

Missionary Observer.

APRIL 1st. 1830.

General Baptist Missionary Society.

MEMOIRS OF MRS. SUTTON, MR. CROPPER, AND MR. ALLSOP.

AT the last Midland Conference it was recommended to the Committee of the Foreign Mission, to publish Memoirs of Mrs. Sutton and Mr. Cropper. The Committee declined hazarding the risk of any loss by such publications, however desirable. The design therefore of publishing brief memoirs of these departed friends, in a separate form, is abandoned; but it is intended in our future numbers, to furnish brief Memoirs respecting each of them. Had the writer found it practicable, that of Mrs. Sutton would have appeared this month; but as it will be chiefly compiled from her correspondence, which strikingly displays the pious fervours of her heart; and as many letters had to be looked over, it is necessarily delayed to another month. After this it is designed to introduce a brief Memoir of Mr. Cropper, and then some particulars respecting Mr. Allsop.

CHINA.

No friend to deathless souls; no lover of the Saviour's cause, can contemplate uninterested the state of the vast Empire of China. The

accounts respecting its population, have probably been greatly exaggerated, yet still its population is immense. It has been rated as high as *three hundred and thirty millions*; but about one hundred and fifty millions appears to be nearer the truth. A Chinese statement, obtained by Dr. Morrison, estimated the number at one hundred and forty-eight millions. Reckoning the population at one hundred and fifty millions, and adopting the usual reckoning that in thirty years, a number equal to a generation are swept into eternity, it will be found that about five millions die yearly; or 13,698 every twenty-four hours, 570 every hour. What a consideration is this, when the country to which it refers is one scene of idolatry and spiritual death. It is apprehended that information which we shall glean from various sources respecting this interesting but wicked and idolatrous people, cannot be unacceptable.

In 1807, Mr. Morrison, connected with the Missionary Society, proceeded to China. In direct Missionary effort he has been able to accomplish little; but has succeeded in accomplishing one work, for which millions yet unborn will have to bless the God of love; that work is the translation of the Scriptures into the Chinese language. After being many years

in China he returned for health to England; and in a sermon, subsequently published, furnished the following affecting statements respecting the inhabitants of that dark land.

STATE OF CHINA.

“To that people the God of heaven has given an extensive territory, containing large portions of fertile, salubrious, and delightful country; and they possess a knowledge of the useful arts, to a degree which supplies all the necessaries, and most of the luxuries of life. In these respects they require nothing from Europe. They possess also ancient and modern literature in great abundance; and an unlicensed press, and cheap books suited to their taste; with poetry and music and elegant compositions; and native ancient classics; and copious histories of their own part of the world; and antiquities; and topographical illustrations; and dramatic compositions; and delineations of men and manners in works of fiction; and tales of battles and of murders; and the tortuous stratagems of protracted and bloody civil wars. With all these, and with mythological legends for the superstitious, the Chinese, and kindred nations, are by the press most abundantly supplied. Nor is their literature destitute of the theories of nature; and descriptions of her various productions; and the productions of the pharmacopologist, and the history and practice of medicine.

“There is also a large portion of the gentry of China devoted to letters, in order to qualify themselves to fill with intelligence and wisdom the offices of magistracy; and such learning as government has deemed proper for that end, is encouraged and rewarded either by honorary rank or by actual office.

“With Magistrates thus formed, they govern, according to laws written, printed and published among the people. And every poor man's house is his castle, which no inferior officer can legally enter without a special warrant from the governor of a province. Throughout the whole of that vast empire there is a system of social order and regularity in the intercourse of individuals and families, sanctioned either by law or by the etiquette of established usage, which is not exceeded by any nation under heaven.

“What then do the Chinese require from Europe?—Not the arts of reading and printing; not merely general education; not what is so much harped on by some philanthropists—civilizations;—they require that only which St. Paul deemed extremely excellent—they require, *the knowledge of*

Christ. For with all their antiquity and their literature, and their arts and refinement, they are still infatuated idolaters; they are still given up to what heaven regards as abominable idolatries and to vile affections, working that which is unseemly. Not liking to retain God in their knowledge, they worship and serve the creature rather than the Creator; they are haters of the True God, are filled with all unrighteousness, fornication, and wickedness. With all their civilization, still envy and malice; deceit and falsehood to a boundless extent; pride and boasting; a selfish, ungenerous, scarcely honest prudence, and a cold metaphysical inhumanity, are the prevalent characteristics of the people of China.

“Their well known backwardness to assist persons in imminent danger of losing their lives by drowning or otherwise; the cruel treatment of domestic slaves and concubines in families;—the tortures, both of men and women, before conviction, in public courts; and the murder of female infants, connived at, contrary to law; are the proofs I offer of the truth of the latter part of my accusation. Their principles are defective, and hence their vicious practice.

“The philosophy of their celebrated and ancient sage Confucius, acknowledges no future state of existence; and concerning the duties of man to his Maker presents a complete blank. It presents nothing beyond the grave to the fears or hopes of the human mind, but the praise or censure of posterity. Present expediency is the chief motive of action. Of the great and glorious God who is infinitely above, and distinct from the heavens and the earth, the teaching of Confucius makes no mention: it rises not superior to an obscure recognition of some principle of order in nature, which when violated induces present evil. There is an ancient Chinese philosophy, something very similar to the unintelligible numbers of Pythagoras which are introduced into the theory of the universe. Heaven and earth, it is said, assumed, by the operation of some internal principle, their present order, from a previously existing chaotic mass; and a supposed *dual* or twofold energy co-operated in the formation of creatures and of gods—and *Heaven* is now the highest power in nature superior to the gods. Even this clod of earth on which we tread, is the second power in nature, and superior to the gods. Heaven, earth, gods, and men, is the order in which the existencies recognised by the Chinese are often placed: but at other times the gods are excluded, as their existence is, by some of the philosophers, considered uncertain; and then *heaven, earth, and man*, are the three great and co-equal powers. This

atheistical theory which is at the foundation of the public belief, and influences also the superstitions of the religionists of China, induces in the mind great pride and impiety, even when superstitious observances are attended to. It is true that in some of the most ancient written documents in China, which Confucius collected and edited, there is a more distinct recognition of the supreme God, than is to be found in any thing that he taught as his own; or that the learned of China in subsequent ages, have advanced; for I believe it is a fact that man, when left to himself, sinks into, never rises from Atheism or idolatry; and the written word of God is necessary to bring him back. Exclusive of the system of Confucius, there are, you know, in China, two other systems which make more use of the gods than his, and which acknowledge a future state of rewards and punishments. These systems enjoin fastings, and prayers, and penances, and masses for the dead; and threaten the wicked with varied punishments, in different hells, in a separate state; or with poverty, or disease, or a brute nature, when they shall be born again into this world.

"The doctrines of *Laou-keun* who lived at the same time as Confucius (or Kung-footsze) is mixed with notions which he is supposed to have collected in the western parts of the world: about the era of Pythagoras. He makes the incomprehensible *Taou*, the eternal Reason or Logos, the supreme principle: and there are Europeans who suppose that when he says, "One produced a Second; Two produced a Third; and Three produced all things;" he refers to opinions which he had heard concerning the Triune God of the sacred Scriptures. His followers represent him as having been often incarnate; as a teacher of mankind. They inculcate austerities and abstractions, for the purpose of attenuating the grosser part of human nature, and gradually rising to a sublime, spiritual, and divine state; and they have, in different ages, devoted themselves much to the visionary pursuits of alchemy, and an attempt to exist without food and without respiration, supposing that the breath could circulate round the system as the blood does; and so respiration would be unnecessary, and man immortal.

"These people, as well as the third class of religionists in China, the Foo-too, or Budha sect, which was, at the close of the first century, brought from India to China, believe the transmigration of souls. They both of them have priests and priestesses; who live as the monks and nuns of Europe; and who are licensed by the state, but none of them receive any emoluments from it. The sect of the Learned, who profess to be followers

of Confucius, and who fill the offices of government, employ no priests. Fathers, and Magistrates, and Princes, worship, and do sacrifice in their own proper persons, to the household gods; the district gods; the spirits of rivers and of hills; and the gods of the fire, and the winds, and the rain, and the thunder, and the earth, and the heavens, and the polar star. They worship too the image of Confucius, who never professed to be more than a man, and who even declined the title of Sage, and who never taught the separate existence of the human soul; which doctrine indeed his disciples deny. These Philosophists often laugh at the religionists of their own country, but still observe the rites and superstitions, and worship the idols of the other sects, as well as their own. The governors of provinces, and local magistrates, often visit the Budha temples, and fall prostrate before the cross-legged image of woolly-headed Budha; and subscribe largely for the support of the priests; the repair of the temples; the making of new gods; and the cleaning and ornamenting of old ones. And his Tartar Majesty of China, frequently confers new titles and honours on the gods of the land. Oh how absurd! Man creates and dignifies the gods that he worships! Alas! my brethren, how long shall the millions of eastern Asia continue to inherit lies, vanities, and things wherein there is no profit?

"The priests of China do not instruct the people either in the principles of morality, or the rites of their religion; either in private or in public; and there is no social worship, nor any day of rest, on which to assemble at the temples. Some regard is paid to the new and full moon, after the manner of the Jews; but in China there is no Sabbath. The priests in companies worship the idols morning and evening, and recite prayers to them, and chant incantations, and light up candles, and burn incense. They are also employed to recite prayers for the sick, and say masses for the dead, and some of them, belonging to the sect of *Laou-keun*, attend funerals. In families, in shops, and in boats, where people live, any person that may have leisure, old man or boy, a mother or her daughters, light the matches of incense morning and evening, and place them before the idol, after having made three bows, holding the matches ignited in their hands, joined and held up before the face. Women are discouraged by the Moralists of China from going to the temples, and are told to worship their parents at home, for they are the best gods. When a husband, or a parent, or children, are sick, and death is apprehended, they depute persons to go round to the various idol temples to intercede with all the gods and

goddesses for them; and sometimes devote their children, if they should recover, to the service of the gods, and consequently to perpetual celibacy, as probably Jephthah did his daughter. Others dedicate to the Budha temples a fish, or a fowl, or a swine, and afford the means of sustenance till the creature shall die a natural death; it being thought highly meritorious not to destroy animal life.

“Yet the Chinese, like all the philosophists and moralists of antichristian caste, go about to establish their own righteousness, and think their virtues will counterbalance their vices. This, indeed, is a feature in which all false religions, and all corruptions of the true religion agree. Impious, rebellious man, all round the world, labours to justify or to excuse his impiety and rebellion; and not only so, but to put in a claim to merit, on account of his virtues, or of the hardships he has endured, under the government of the ruling powers in nature. I remember the vain boast of an old rich Chinese, who was a notorious liar and debauchee all his life, that on account of his good deeds, some pecuniary charities, the gods must take care of him.

“But although there be in man, a self-righteous, self-justifying spirit, the very endeavour to justify himself shows that there are inward misgivings, and a consciousness of sin, and guilt, and some apprehensions and fears. The numerous superstitions whether frivolous or cruel, that prevail in the heathen world reveal the existence of the same conviction.

“The passing observer in distant lands who witnesses the laughing countenances of the young and thoughtless, often pronounces the people happy: and men disaffected to Christian Missions thence argue that such efforts are totally uncalled for. But the human heart, under convictions of sin, does not usually reveal its anxieties to the giddy throng in busy active life: in yonder lands, as well as in our own, in the season of distress, of sickness, and of approaching or anticipated death; conscience often does its duty strictly, and in a way that alarms the sinner. Hence the rich give of their wealth, and the poor devote their children to idol temples: and the priests are hired to recite prayers and incantations to the dumb idols; and the repetition of masses for the souls of the dead, are procured by surviving relatives. And wardrobes of rich clothing are consumed by fire to be passed into blades for the use of the deceased there. Even the proud atheistical disciples of Confucius, who in the time of prosperity laugh at the idea of a future state of existence; often have recourse to the very superstitions they despised to buoy up

their sinking spirits, when the king of terrors makes his approach.

“We know from heaven that men is guilty; and we know from universal experience that there are periods of life when he feels himself wretched; therefore he requires mercy to pardon, and grace to help, and that mercy and grace, the knowledge of Christ alone can convey.”

Further remarks by Mr. Kidd, Missionary at Malacca.

“A slavish adherence to the customs of their forefathers, constitutes the fatal spell, by which they are bound to their idols. Their system of idolatry is upheld, not so much by their reverence for the gods of China; as by their superstitious veneration for the departed spirits of their ancestors. It admits of question, however, whether even this strong hold of idolatry would continue to be upheld, were it not that thereby a pretext is afforded for the indulgence of their sensual appetites; which is a never-failing accompaniment of all their professedly religious worship. When remonstrated with, on the folly and guilt of serving idols; the answer they return usually is, that it has been the custom of their country, from time immemorial. They frequently manifest a disposition fondly to identify their system with the doctrines of Christianity; and they insinuate, that it is better for each nation to follow its own doctrines and duties.

“Heaven and earth, of which they seem to have no definite idea; constitute the deities for which they profess the highest veneration, and to which they offer propitiatory sacrifices, when afflicted by any public calamity. When the duty of prayer is enforced, from the consideration that they are daily preserved by the Divine Being; and that they are amenable to him as their judge; they acknowledge, generally, that it is well to give thanks to heaven and earth; which, they say, are the same as the God whom we worship. I endeavour to show the absurdity of this idea, by employing some familiar mode of illustration; such as, that the chair or table in their room, is not the same as the carpenter who made them; and that their articles of furniture could not have made themselves, seeing that they are not possessed of intelligence, skill, wisdom, and power. In this manner I attempt to lead their minds to the conclusion, that the Creator of heaven and earth must necessarily, be self-existent, independent, infinitely wise, almighty, &c., &c.; and that, if so small a thing as a chair or a table, could not make itself, but required the effort of an intelligent being; much more reasonable is it to suppose, that an infinitely intelligent, in-

comprehensible, and eternal Being, originally created all things, and constantly governs them. The assent of the understanding to the correctness and excellence of the principles advanced, is sometimes readily granted; but the feelings of the heart are, alas! very far from being influenced by the truth."

Remarks by an American writer.

"The nature of their language, and the genius of their political institutions, have made the Chinese a *reading people*, to an extent much beyond what their general improvement in knowledge, would lead us to expect. There are probably few countries in the world where so large a proportion of the people have some ability to read. In fact, it is supposed that one-fourth part of the whole population of the globe are accessible through the written language of China.

"To occupy this vast ground we have Dr. Morrison at Canton, and the brethren connected with the Mission College at Malacca; unless we add also those engaged in the Burman Mission, whose labours will, perhaps, ultimately bear upon China.

"The laws of China, and its rigid police, seem to preclude any direct access to the empire by foreign evangelists. Even Leang Afa, the native Chinese Christian, whom Dr. Morrison ordained to the ministry, has been molested in his humble attempts to keep a Christian school, and circulate Christian tracts.

"The only medium of access is by books and tracts. Besides the port of Canton, the ports without the empire which are visited with Chinese junks, or vessels, afford many opportunities for conveying gospel light into China, and of bringing vast multitudes of Chinese to the knowledge of salvation by Jesus Christ."

On the practicability of diffusing Christian knowledge through the immense regions of Eastern Asia, by means of Religious books, Dr. Morrison remarks:—

"There are hundreds of millions in eastern Asia, spread over divers countries, who read one and the same language. But they have little other than pagan books to read. Oh what a field of labour is there among the Chinese language nations for the Christian Literati of Europe and of America! Oh when will these literate Christian men exchange their cry—What can I get—for, what can I give! a speech much more befitting the responsible disciples and servants of the Giver of every good. It is, we believe, practicable for the men of literature and leisure in this country, without quitting their homes, to compose books, for the instruction

of those who inhabit Corea or Japan; and to qualify agents to go forth to distribute and to explain them."

The first fruits of China have been gathered to Christ; two or three individuals of that nation have embraced the truth. Mr. Kidd furnishes an account of

A HOPEFUL CHINESE YOUTH.

A Chinese youth, who was formerly in the college, and who requested baptism, *upwards of twelve months ago*, has, so far as we can judge, ever since manifested a steadfast attachment to the truth. He is a regular attendant on all the ordinances of Religion, both in his own language and in the English. We think of introducing him, shortly, into the visible Church of Christ; by the initiatory rite of baptism. Great caution is requisite, while, at the same time, there is danger of being too tardy in admitting persons to the privilege of discipleship. Strong evidences have been given in this case, and such as we think justify us in admitting the youth; nor are we without hope of beneficial results. Our judgment, however, can only be determined by external evidences; we cannot search the heart, and are, therefore, liable to err. If we should err, it is our wish that the error may be rather on the side of caution than of precipitance. He is zealous for the truth, and exceedingly anxious to promote the welfare of his countrymen. The other evening, according to a yearly custom, those China-men, whose names are enrolled in the temple, repaired to it to light their candles, and they deem themselves fortunate if they can carry them home burning. The Chinese candidate, of his own accord, put a number of Religious Tracts in their way, hoping that the attention of some of them might be arrested by these silent preachers. He is already a marked man among the Chinese.

Leang Afa, a converted Chinese, has attempted to make known to his countrymen the unsearchable riches of Christ, but has suffered much opposition and persecution. His confessions, written by himself, have been recently published. We furnish the principal part of them.

CONFESSIONS OF LEANG AFA, OR STUDENT OF VIRTUE.

Literally translated from the Chinese.

Leang Afa, a student of virtue, gives this account of himself:—Before I received the

Holy Spirit to influence my heart, and before I believed in the Lord Jesus Christ, the Saviour of the world, although I knew myself to be but a sinner, yet I did not know how to obtain the pardon of sin. I did nothing more than, on the morning of the first and the fifteenth of every month, go to a public place to worship idols, praying to the gods to protect me. I repeated by rote, a portion of the Kevan-yin classic learning, desiring to obtain the compassion of Kevan-yin, Poosa, and Fuh-yay, to pity and protect me. Moreover, I sought to obtain wealth. I practised these things many years; but though my body worshipped various kinds of gods, my heart still cherished evil thoughts and desires, together with the designs of cheating, telling lies, and using bad language: these never departed from my heart, nor ceased to escape my lips.

At that time I listened daily to a Minister who preached the doctrine of the atonement by Jesus, the Saviour of the world; but though my body was present, listening to the preaching, my heart was not there, but gone after other things. Sometimes I looked at the sacred Scriptures; and when I heard the Minister explain the Holy Books, I carefully looked at them, and listened to what he said; yet my heart did not understand his principles, or comprehend his ideas. On the contrary, I treated them with contempt, and in my heart deeply hated and detested them. I conversed with my friends about them, and said, "Those who exhort men not to go and worship any kind of image, such as Poo-sa and Buddah, what kind of doctrines do they profess? They are false and corrupt, tempting and deceiving those who are willing to believe men. According to what you say, those who sell gilt paper and candles for sacrifices, with gold flowers and paper money, in order that they may gain a livelihood, are useless and sinful; only I fear, in a short time, Buddah will bring punishment and death on such persons; and then we shall see whether they will talk of these doctrines or not."

At this time I worked in the house of that Minister, who determined to assemble his family every day, to read the Sacred Scriptures, and explain the doctrines for an hour, and then stand up to worship God. I could not help uniting with this family in the duty. After a few months, a priest of the sect of Buddah, who came from the province of Yeen-nan, in the south of China, and lived in the temple of Kevan-yin, wished to promote a subscription for the repairs of this temple, and visited me at my house. By his coming constantly, and spending his leisure time with me, he explained to me the doctrines of Buddah. This priest said, "The

doctrines of Buddah are very important; if a person be devoted to the priesthood of Buddah, I do not say that his sins only shall be forgiven, but also the sins of his family." I asked him how I could obtain the pardon of sin. He answered,—"We daily recite the true forms of devotion; and Buddah, who is in the western heavens, will, when he hears us daily reciting them, remit the sins of our whole family. If a person give a little money to the temple, for the use of the priests, that they may recite the true classic forms for him, that man, after death, shall come and live in the world, and be born into a rich family. Moreover, he will have no need to go to hell to suffer misery." When the priest spoke of reciting the true classic, as the means of obtaining the pardon of sin, I really believed and loved him. I desired to become a follower of Buddah. The priest immediately sent me a volume of the Show-sang-tseen book, and instructed me to sit down alone in the evening and recite it; and said, that if I recited one page, I could pay off a little of the debt of my former sins; and that if I recited one hundred, or one thousand of pages, then I might cancel all the debts of my former life. On hearing what the priest said, I immediately took the book, and recited for several nights; when suddenly, one evening, as I was sitting alone, it came into my mind, that man, during his whole life, daily performs evil actions, speaks evil words, and thinks evil thoughts; and I only sit down and recite this book, without doing any virtuous action, or accomplishing any meritorious service, how can I by this means obtain the pardon of my sins? I really fear this will never be the case.

While reciting, I did not talk much with the priest on the religion of Buddah; but every day I was delighted to hear that minister, who preached the doctrines of Jesus making atonement for sin, and saving the world; and, as I had leisure, I examined the Holy Scriptures, which told me that I must not commit adultery, nor tell lies, nor deceive, and that I ought not to worship false gods. Then I understood, in some degree, the meaning of the doctrines of the sacred Scriptures. I thought that these are altogether good books, for they exhort men not to commit adultery, or fornication, and not to be deceitful, or use hypocritical words; not only not to practise these things, but not to think or speak of them. Moreover, they say that Jesus is able to perform all kinds of miracles, and to heal men's sicknesses and sins. This book certainly must be true. I then, in some degree, understood the intent of the doctrines of the sacred Scriptures, and therefore loved to listen every day to that

Minister who explained the Scriptures and worshipped God. Every Sabbath-day, as I did not perform any work, I loved to look at the sacred Scriptures, and begged that Minister to explain the meaning of them. I asked what was meant by Jesus atoning for sin and saving mankind. The Minister explained, that Jesus was the Son of God, of a purely spiritual, infinitely honourable, and exalted nature; and that because all mankind, of every nation of the world, did not reverence and worship God, but made images of false gods, and worshipped them as the true God, we had sinned against God; and that all nations had ten thousand different kinds of vice: so that if tried by the just law of God, the whole world of human beings would be punished with destruction. But God, who created all men in the world, did not suffer the whole world to be destroyed; he had compassion on it, and sent his Son, from the throne of his glory, into the world, to be born as a man of a virgin. When Jesus arrived at years of maturity, he taught men to understand the divine doctrine, that there was only one true God, who created all things in heaven and on earth, and whom men should reverence; and forbade men to worship images, which are made by the hands of men. He taught them that they had precious souls, which shall live for ever; and that the consequences of the present life are infinitely important. He taught that he came into the world to suffer many things for mankind, and to die to atone for the sins of mankind, in order that all who believe in Jesus, and receive baptism, may obtain salvation; but that those who do not believe in him, must sink into hell, to suffer everlasting misery.

At this time I knew myself to be a great sinner, and said, "But how can I obtain the pardon of my sins?" The Minister said, "If you believe and follow Jesus, and receive baptism, then the sufferings which Jesus suffered are as if you had suffered the punishment of your sins, and he will account you his adopted son; and in the world to come God will consider the merits of Jesus as your merits, and will bestow everlasting happiness in heaven."

When I perceived that the Minister spoke so well, I retired to a small room, and thought within myself, I am a great sinner, and if I do not depend on the merits of Christ to atone for my sins, how can God forgive me? Those who believe in Jesus, and follow him, are not only called God's children, but also after death obtain the happiness of heaven; so that there is no necessity to go to hell, and suffer misery, which is a great happiness. I then determined to

receive baptism, and become a follower of Jesus, and the next week seek admission into the Church of Christ. I asked the Minister whether he was willing to administer baptism. He said, "If you, with your whole heart, are willing to repent of sin, and reform from vice; to believe and obey the doctrines of Jesus, and henceforth not to worship images of any kind, and to honour, reverence, and worship the Ruler of heaven and earth only, and to put away your former wickedness, such as fornication, lies, and deceit; then you may come and be baptized; but if you do not comply with these things, you must not, on any account, be baptized." I said, "Your instructions, Sir, I will obey." And on the following Sabbath, at twelve o'clock, I went, and requested the Minister to baptize me.

When I was baptized, I asked that Minister what was the true mark of believers in Jesus. That Minister said, "The true mark of believers in Jesus, is the practice of virtue." I thanked that Minister, and returned to my room, to sit alone, rejoicing within myself at the pardon to be obtained of God for all my great sins. I took the name of "Student of Virtue," indicating that I had nothing more to do with vice.

After I believed and obeyed our Lord Jesus Christ, and received baptism, I was not able to put away every kind of evil, and escape the charge of still being a transgressor. I was afraid that my friends would notice me, and make a jest of me, therefore I employed my mind and strength diligently to guard my words and actions, and I gradually became fond of reading the sacred Scriptures, and learning their sacred doctrines. I prayed to God the Holy Spirit to assist me to drive out all evil thoughts from my mind, and constantly cherish good thoughts in me. Still I did not perceive the bad thoughts of my heart diminished, and that wicked words and actions were shut out; yet, in some degree, I learned virtue, and practised it. Perhaps sometimes there was a desire to think and do evil things; but there was something in my heart, like a man reproving me; and I could not allow myself to do evil things, or to think bad thoughts. I not only myself did not go to worship any kind of images, but when I saw others go and worship them, I smiled at their stupidity, and in my heart very much pitied them, and desired to instruct them in the doctrines of salvation, to change their stupid hearts, and lead them to honour, reverence, and worship God only, who created all things; and told them, that they ought not to go and worship any kind of image, and thus rebel against God. I then took the ideas of a few verses of the

sacred Scriptures, and I made a small book, which exhorts them not to go to worship any kind of images, but only the true God, who made heaven and all things; to know Jesus, the Saviour of the world, who came down from heaven and suffered death to atone for the sins of men; to repent and turn from vice, and believe and follow Jesus, and receive baptism, that they may obtain the salvation of their souls: while they who do not obey and believe him, shall never obtain the redemption of their souls, but must suffer eternal misery. When I had written this book, I was afraid it would not answer my design; so I gave it to the Minister to examine. I afterwards cut blocks for this book, and gave it the title of, "The Doctrine of the Saviour of the world." After it was cut, a hundred copies were printed, in the form of a small book, for the purpose of distribution; when suddenly one day I was apprehended by the police officers, and my hundred books and blocks were seized. I was brought before a mandarin for trial, who told me that my book about Jesus, and my believing in the doctrine of Jesus was a violation of the law. After trial, I was put into a guard-room; yet, while there, I thought to myself—this is a book of true doctrine of Jesus, the Saviour of the world, which exhorts men to turn from vice and become good: why should I be persecuted? I suppose it is because of my sins that God has caused me to be punished and endure suffering. Therefore I heartily repented of sin, and secretly prayed to God to pardon my sin and show pity. I afterwards got the Minister to devise means to interest persons to speak to the mandarin on my behalf, and to liberate me. At length they listened to my friends; and, after giving me thirty blows with the bamboo, and beating the soles of my feet till the blood flowed, I was liberated. To suffer thus was hard; and besides this, the mandarins and police officers extorted from me seventy dollars. But after I had suffered persecution and loss of property, I did not presume to turn my back on the Lord Jesus Christ, and the great mercy of his redeeming love and merits; but accounted myself a sinner, suffering the punishment due to sin. I was, therefore, a more careful student of virtue, and dared not to cherish evil intentions in my heart. I saw through worldly things, and my heart did not much desire the labours of the present life, but very much wished to learn the doctrines of sacred Scripture, and to teach mankind; I therefore exhorted my wife and children to be acquainted with the true doctrines of sacred Scripture. I thank God for his

great mercy in renovating the hearts of my wife and children, and causing them to listen to my exhortations, to believe and follow the Lord Jesus, and depend on the merits of Jesus, who suffered death to atone for the sins of men, and who, after death, will not suffer them to sink into hell. My wife and son wished to repent and turn from vice, and receive baptism; I therefore performed the duties which a change of circumstances made necessary, and prayed to God to give them his Holy Spirit, and to assist me to introduce my wife and children to baptism. I desired them to receive the Holy Spirit to renovate their minds, that they might learn to practise virtue. Until the present time, my wife and children are of the same mind and ideas; they honour and reverence the Lord of heaven and earth, and serve him, and do not worship images. After my wife and children consulted with me, I desired to bring the children to that venerable Minister for examination, and that he would administer baptism to my children, and commence instructing them, to lead them to the knowledge of Jesus, the Saviour of the world. My wife, too, desired that the children should receive baptism; and I hope God will show mercy and kindness in bestowing on my children talents, that when they grow up they will reverence and worship the Lord of heaven and earth, and not follow the bad customs of the world, nor worship any images. I further desire my children to learn the meaning of the sacred Scriptures; and afterwards instruct mankind that there is only one God whom they ought to reverence and worship, and to understand the doctrine of Jesus atoning for sins, and saving mankind.

When the Minister saw that my wife and children believed in Jesus our Lord, and that I was a faithful man, and desired to learn true doctrine, he ordained me by the laying on of hands, and desired me to understand the true doctrines of the Gospel, and become a teacher of Christianity.

It is now more than two years since: my virtues are not increased, my learning has not advanced, and I have not been able to reform one man by my instructions. I am very much ashamed of myself; and, besides, there are many parts of Scripture I do not yet understand: I pray to God to give me his Holy Spirit to assist me, and increase my inclinations. I asked my venerable Teacher to instruct me in the doctrines and knowledge of the sacred Scriptures and their unfathomable mysteries. If I can accomplish this, it is all my heart's desire. This is what a student of virtue relates of his whole mind, words, and actions, till the present time, and nothing more.

In addition to the exertions made to promote Christianity in China by the London Missionary Society; the American Board of Missions has, for some time, contemplated a Mission to that country. In reference to this subject an American writer remarks:—

“It is evident, that here is opened to view the greatest evangelical enterprise that ever can be presented to our Churches. And if Chinese missions should be neglected any longer among us, it must only be, because the Church has not yet attained a sufficiently large heart to apprehend the greatness of the privilege that is now offered.

ON THE SUPPORT OF MISSIONS AFTER DEATH.

“*He being dead yet speaketh.*”—
Heb. xi. 4.

The motto of the Christian is, “for me to live is Christ, and to die is gain;” the genuine influence of divine grace upon the heart, is to perpetuate and extend “the savour of his knowledge in every place.” Every good man is a blessing to the world, and his death is a consequent loss; and hence, contemplating, at one time, the object of life—Christ and his cause, and the reward at death—to be “ever with the Lord,” he exclaims with Paul,—“If I live in the flesh, *this is the fruit of my labour*: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you.” Phil. i, 22—24. The prospect of usefulness made Paul willingly forego for a time the enjoyment of heaven. But men live after death, in the fruit of their

lives.—“We draw,” says an excellent writer, “and are drawn in both good and evil. If we go to heaven, we are commonly instrumental in drawing others along with us; and it is the same if we go to hell. The influence of an evil word or action in the way of example, may surpass all calculation. It may occupy the attention of a sinner only for a moment; but being communicated to another, it may take root in him and bring forth fruit an hundred fold. He also may communicate it to his connections, and they to theirs, and thus it may go on from generation to generation. In this world no competent idea can be formed of those effects; but they will be manifest in the next, and must needs prove a source of bitter reflection. On the contrary, we can form no competent idea at present, of the effects of good, any more than of evil.—What we do of either is merely the kindling of a fire; how far it may burn we cannot tell, and generally speaking our minds are little occupied about it. Who can calculate the effects of a modest testimony borne to the truth; of an importunate prayer for its success; of a disinterested act of self denial; of a *willing contribution*; of a seasonable reproof; of a wholesome counsel; of even a sigh of pity or a tear of sympathy? Each, or any of these exercises, may be the means in the Lord’s hands of *producing that in the bosoms of individuals, which may be communicated to their connections, and from them to theirs, to the end of time.*” With such overwhelming views of the influence of human actions, we should not marvel at acts of “high consecration to God;” but rather marvel that the people of God in general, appear so much to forget that

it is written—"No man liveth to himself and no man dieth to himself."

"The righteous is had in everlasting remembrance." Abel "being dead yet speaketh." Patriarchs, Prophets, the pious kings of Israel and Judah, Apostles, Martyrs, children, fathers, distinguished authors, and philanthropists, eminent Ministers, Missionaries, private Christians, &c., possess a kind of immortality.—They still live, and we feel the influence of their example.—They unite to teach us,

"Religion waves on high the radiant prize,
And each hard step, but lifts thee to the
skies."

Thus we live after death, by the influence of our example, the answers of our prayers, the maturity and success of our "work of faith and labour of love," by our children rising up in their fathers' stead, and by what we bequeath to the cause of God in the world.—Upon this last means of doing good I have often meditated, and shall be happy if what is here written should commend itself to the approbation of the friends of Christ in the Churches, on the subject of bequeathing a part of our property to the cause of Missions: observe

The nature of this duty.

The wise man says, "The desire of a man is his kindness." The character of God's people is thus drawn by the Prophet,—"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." Zeph. iii. 12. It is evident that many of the followers of Christ have little to leave to posterity, but the legacy of a Bible to their children, and the beneficial influence of their lives in those who rise up in their stead.—

We will not presume to say, that wherever a little property is left among children or relatives, that a small portion, say a tenth or a twentieth part, should be conscientiously devoted to the cause of God, and yet it might be difficult in the full view of the infinite importance of religion, to prove the contrary. Paul thus commends the Hebrew Christians, "Ye had compassion on me in my bonds, and *took joyfully, the spoiling of your goods*, knowing in yourselves that ye have in heaven a better and an enduring substance." But in various Churches and congregations there are individuals of property, who by a bequest for the cause of Christ, would do much good to future generations, and the influence of such conduct would be highly beneficial to the interest of religion among their descendants. Solomon says, "Labour not to be rich." Prov. xxiii. 4. Riches are what the Prophet calls, "thick clay," and who would press his children to the dust, and sometimes lower than the grave, by such burdens? There are many ways in which the cause of Christ may be promoted after death.—David prepared for the temple, and his son built it. Thus where circumstances prevent the accomplishment of important objects in life, let them be provided for in death. One may thus promote the erection of galleries in the chapel,* another its enlargement, a third the erection of School-rooms, the purchase of burying ground, or the building a small Chapel in a dark village or neglected part of the town in which the individual lived, &c. &c. "The liberal de-

* I knew a poor man who left £60. for this object in one of our Churches, and the galleries are now erected.

viseth liberal things." Endowments to chapels appear ultimately injurious to the interests of religion; and the wreck of our Churches in the last two centuries, it is hoped will prevent the return of such a system. The gospel does not want such aid, and seldom thrives long with it. Men must support religion, to be interested in its prosperity.

But the writer would plead particularly for the cause of Christ in Foreign lands.—Let India be remembered in death—let us prefer the cause of God to "our chief joy"—let sums be left for specific objects. An individual, of considerable property, might leave sufficient to support a Missionary for ever. This is an immortality the writer would covet; one might bequeath £200, the interest of which would support a native preacher* for ever; and a liberal soul would double this, that our Lord's direction might be regarded to send them out "two and two." Another individual would prefer endowing a native school, or providing for the annual distribution of 10,000 tracts, at the great festival of Juggernaut; till that proud Moloch of the East was "cast to the moles and the bats;" or providing for the superior education of the children of native Christians. Can any or all these objects be promoted by the dead? As the child said of the picture, "*But is it true, mother?*" Verily these things are so. May there be found a heart in many to prove it, both in life and death!

The necessity for these exertions is great.

Let the state of religion in our

* Krishna was supported for some years by a gentleman of Bristol.

native land be considered, and especially the depressed condition of some Churches, and of our Home Mission operations. As a tribe of Jacob, we are "few among the thousands of Israel." When are we as a body to cover this land, "in the length thereof and in the breadth thereof?" How many of our Ministers are buried alive in schools and other secular pursuits, in consequence of the debts on Chapels absorbing the present resources of the people. Have no good people gone to heaven from such places who might have relieved the cause? The late Mr. Y—— of W——, when he died forgave the people £300, which he had upon the Chapel; and does he not live in the prosperity of the cause to this day? Are his children the poorer? Let those reply who can divine of whom we speak. What must the great Lord and Master think of those servants who see their brethren bowed down with a weight of debt on their chapels, and like the Pharisees, will not move them with one of their fingers, though it might be done with so much ease? The pecuniary difficulties of the Home Mission demand attention. How is it crippled for want of money. Would not sufficient help have been given by a few individuals, or bequeathed before this time, among the Particular Baptists or Independents? Christians want more of that mind which was in Christ, who, "though he was rich, became poor, that we through his poverty might be rich." But when we turn to the state of Heathen countries, the necessity for the most illustrious display of the Christian character is most apparent. How little is yet done for British India! How many extensive and populous

districts, and even Provinces, are scarcely touched by Missionary labours! From Calcutta to Madras distant 1000 miles, the only Missionary Stations appear to be Balasore, Cuttack, and Juggernaut;* and from Cuttack across the centre of the Peninsula to Bombay, a distance of 800 miles, scarcely a single Missionary Station will be found. "There is yet much land to possess." Look at the state of Burmah, Assam, Thibet, Tartary, China, Persia, Arabia, &c. "Darkness covers the earth, and gross darkness the people." What is the state of the great and yet unexplored continent of Africa? Is not Christianity to be established among the Negroes in the West Indies, and when the day of their liberty comes, will they not be assisted by European Missionaries to carry the light of the Gospel to the darkest and wildest recesses of their native land? Who that reflects upon the present state of the world, and the facilities now afforded for its evangelization, but must acknowledge with the late Dr. Buchanan, "These are times when every thing a man has, which may be in any way for the advantage of Christianity, ought to be given to the world; for we shall soon die, and then all our thoughts perish." The propriety of these efforts is very apparent. The utility of thus providing for the interest of the cause of Christ, we daily see. As it is written, "One soweth, and another reapeth. Other men laboured and ye have entered into their labours." But, "he that soweth and he that reapeth may rejoice together." John iv. 36—38.

* The writer has overlooked Vizagapatam, connected with the London Missionary Society.—Ed.

The erection and enlargement of places of worship, the liberating them from debt, that the resources of the people may be directed to the extension of their borders; the building of school-rooms; of additional village Chapels; providing for the education of pious young men at our Academies, &c., must promote that cause, the labours of which, "are what might fill an angel's heart and filled a Saviour's hands." Behold the infant cause of Christ in the Mission in the East Indies. Those stations are the offspring of the present generation, we see what they are now, but we know not what they will be even before this generation shall pass away; but who can describe to what they shall grow before the end of time. Our Lord declares, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Mat. xiii. 33. And in reference to every good work we should remember it is written, "Though thy beginning was small, yet thy latter end should greatly increase." Job viii. 7. Now the labour of the Mission is like breaking up the fallow ground, and casting in the precious seed, but God will give "the seasonable weeks of harvest." How desirable by our agents to cultivate much of these fields, that having "sown bountifully, we may reap also bountifully." We are exhorted to "redeem the time because the days are evil."

"Evil and few the Patriarch said,
And well the Patriarch knew."

By engaging others after we are no more, we may still have the felicity of promoting the welfare of souls and the glory of God. Is there not a luxury in well doing?

"A perpetuity of bliss is bliss." *

Liberality in religion is commended by precept and example in the Word of God, "Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. iii. 9, 10. The liberality of the people at the erection of the Tabernacle was such that it was proclaimed, "Let neither man nor woman, make any more work for the offering of the sanctuary." Exod. xxxvi. See the same spirit in David and his people, when the temple was to be built. 1 Chron. xxviii. xxix. In the New Testament this spirit is very often commended. At the Pentecost "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all, as every man had need." Acts ii. 44, 45. Our Lord himself teaches us, "Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not; where no thief approacheth, neither moth corrupteth: for where your treasure is there will your heart be also." Luke xii. 33, 34.

The history of the Church records the names of many who "loved not their lives unto death," but who devoted themselves and their all to God and his cause. Such were Apostles, confessors, martyrs, and myriads in the first ages of the Church—such have been many in the days of our forefathers, whose home and dying chamber was a prison. When Swartz, the missionary, died, he said, "Let the cause of Christ be my heir!" and that cause, in India, now prospers through his liberality.

The late C. Grant, Esq., an East India Director, gave 10,000 rupees for a Church in Calcutta, which was about to be sold, and gave it for the worship of God; this is now called the Mission Church. When he died he gave the Missionaries at Serampore 2000 rupees, and some land, on which it is proposed to erect a Christian village.

It is earnestly hoped that this subject will obtain that attention it so justly merits. Your Missionaries have not been inattentive to it. One remarks, in a letter written Oct. 1826, "O that Christians in England did but see and feel half what is witnessed by Missionaries, I am persuaded they would increase in their exertions. *They would not sleep another night till they had done something to save these souls from death!* So many of our wealthy members of Churches would not go into eternity without leaving a large donation (legacy) behind them, for the Missionary cause; if, before they died, *they only witnessed for one month the moral condition and extreme wretchedness of poor heathens.*"

The writer has heard that this subject has engaged the attention of two individuals in the Churches; and we pray, that the Lord may give his people to be faithful in every good work, then may the present and the future generation adopt the language of the aged David, "Who am I, and what is my people, *that we should be able to offer so willingly after this sort?* for all things come of thee, and of thine own have we given thee." 1 Chron. xxix. 14.

A FRIEND OF MISSIONS.

C.—————.

HINDOO INFANTICIDE:

The present state of Infanticide in India, &c.
By J. Peggs; pp. 100, 8vo. 1s. 6d.

This pamphlet is another of the productions of our indefatigable friend, Mr. Peggs. Its design is to call attention to the prevalence of the murder of Children in India. It contains much important information on this painful subject—information not merely calculated to excite pity for thousands of murdered infants; but gratitude for the Gospel, which has banished cruelties as great from Britain; and concern to diffuse its blessings through lands where all is pagan night, and where Satan reigns with almost undisputed sway. After these remarks it may be unnecessary to add, that this pamphlet, like the other publications of the worthy writer, is truly deserving of the attention of the pious and humane, who wish to know India as it is, and to see paganism in its proper colours.

ABOLITION OF SUTTEES.

We have every reason to hope that the uplifted voice of humanity and religion, against these dreadful murders, has prevailed; that the prayers of Christians are answered; and the infernal fires of India quenched. We do not understand that official information has been received of the abolition of the rite of Suttee, but information nearly equivalent has arrived. Mr. Pearce, of Calcutta, having applied for information on this subject, received the following reply from a gentleman high in office.

“MY DEAR SIR,

“The Regulation has not actually passed; but you may safely write that it has been determined to declare the practice of Suttee illegal, and to put it down.

Yours faithfully

Dec. 1, 1829.”

During the long dark and gloomy ages, through which this practice has existed, it may safely be asserted, that millions have passed from the flames of the funeral pile, into an awful eternity. What a triumph of Christian principle is its suppression! What a cause of gratitude to God, who is paving the way for the more important triumphs that will subject the nations to his Son! And how is Britain honoured that one of her officers can

“Say but a single word and save,
Ten thousand mothers from a flaming grave.”

Or rather, is permitted to publish a decree which shall be heard and feared by the hundred millions that people Hindostan; and

which, extending its influence downward, through the tracts of time, shall save millions yet unborn from flames kindled by a superstition, worthy of him, whose portion is the fire that never shall be quenched.

“England with all thy faults I love thee still!”

General Baptist Missionary Society.

WE have the pleasure of stating that the Committee have determined almost immediately to send out another brother and his wife, as Missionary and School-master to Cuttack. Much of his time will be devoted to the Cuttack English School. The following remarks from a late Report of the Benevolent Institution, in Calcutta, connected with the Serampore Missionaries, may enable the friends of the Mission to form a more correct idea than probably many yet have done, of the importance of Institutions of this description.

Importance of educating indigent Christian Children.

No department of Missionary labour can be more encouraging than Institutions of this nature; partly owing to the work itself, but particularly to the immediate results. No year passes away without affording several interesting examples of youths, of both sexes, having qualified themselves to fill situations which must eventually tend to advance them from the lowest to the middling ranks of society—an object of no small importance in a Heathen Country. It is truly lamentable to observe so vast a portion of the nominally Christian population sunk in degradation below the Heathen themselves; and, until something more effectual is done to raise the character of those who bear the Christian name, we fear that Missionaries may yet have to labour in vain, and spend their strength for nought. This, indeed, is perhaps one of the most prominent objections which an inquiring Hindoo has against the Gospel of Christ; for he knows, that, as long as the system of Caste exists, if he should ever embrace Christianity these people must be his associates: the higher classes of the Europeans, who are the rulers of the

land or wealthy merchants, are, from their rank in society, or literary acquirements, at too great a remove for him to expect to form with them any thing like an intimacy; so that from what appears unattainable on one hand, and dreaded on the other, an insurmountable barrier remains to be removed. Hence we are persuaded, that too much attention cannot be paid to this neglected class of people. The success which has attended every attempt to improve their civil, moral, and spiritual condition, is a sufficient warrant to the Christian Church to extend their exertions in this field of Missionary labour. It is pleasing to observe, that, within the last few years, a more than ordinary attention has been paid to this important object, by the multiplying of Schools for instruction in English, and by a wide distribution of Religious Tracts; so that an increase in general knowledge, and with it an acquaintance with the Gospel, have been evidently produced.

FEMALE EDUCATION IN INDIA.

THIS most important subject deserves increased attention. The Calcutta Ladies' Female Education Society, held its Fifth Annual Meeting, on June 23, 1829. In reference to this interesting cause it is stated,—

At the end of April, Mrs. Wilson gives this brief account of her labours: "Of 300 children, 100 are reading in books; forty, comprising the three upper classes, read the Bible, the Gospel of Saint Matthew, and geography; and forty others read the Bible history, and other preparatory works; and most of the others spell on cards." At a recent examination of these forty, it was found that they read with facility the portions assigned to them; and the first class, in addition to the usual reading lessons, repeated with accuracy the first twelve lessons in Pearce's Geography. It should be known, too, that the twenty-five Monitors, referred to in the account of the examination in December, are almost all, young as they are, widows, or deserted by their husbands. In their destitution they resorted to the friend of their youth, who thus turns their early acquirements to the general good, and, by an allowance barely enough to supply food and their scanty raiment, preserves them from wretchedness, and probably from guilt.

There are four female Schools supported by the Society for promoting Native-Female Education; in which Mrs. Deer states, that there are 134 girls, of whom 58 read the Gospels; and the remainder are acquiring the elementary parts of education. An examination of the Schools took place on the 11th of November; of which the Ladies' Committee give the following account communicated by a friend:—

At 11 o'clock, the girls of four Female Schools attended for examination; twenty girls, being the first class of each School, read in St. Matthew's Gospel; of the remainder, sixteen had each a copy of Watts's Catechism or the Dialogue between a mother and her daughter, and each of the others had a Bengalee Spelling-Book. The first class read fairly; and some of them explained readily the parable of the Sower:—the seed was the Gospel; the different classes of hearers were accurately defined; and, on being asked how Satan employed himself to counteract the Gospel, one girl said, with great simplicity, "He says, Take care, or you will become Christians."

The Ladies' Committee remark,—

How small a number of the female population of this city have, as yet, come under the influence of this or similar institutions, whilst the benefits intended to be conveyed are of a kind which all must pronounce to be inestimable! *That they should learn to adorn themselves with shamefacedness and sobriety—learn in silence with all subjection—be sober, discreet, chaste, keepers at home, obedient to their husbands, love their husbands, love their children. That, as servants, they be subject to their masters with all fear, not only to the good and gentle, but also to the froward—that they be obedient, and please them well in all things, not answering again, not purloining.* To effect this, they must be dealt with as moral, as well as intellectual beings; and those truths must be inculcated, which tend to affect the heart, as well as to inform the mind. Amidst such a variety of discordant feelings and mistaken apprehensions as society in this country presents, it is not easy to accomplish even a small portion of what might be done under more favourable circumstances; but the attempts, which have been made already, have not been vain; and there can be no doubt as to the final result. The work of education has been well compared to the labours of husbandry; and the teachers and patrons of Schools have need to learn, like the husbandman, to labour in hope, waiting for the early and latter rain; nor will He, who orders the times and seasons, disappoint his servants of their hope.

ZEAL IN A MISSIONARY COLLECTOR.

THE following instance of Christian zeal for the cause of Missions, has been recently published by the Committee of the Wesleyan Missionary Society. It is recommended to all Missionary Collectors as furnishing an instructive example of the SPIRIT they should cherish; and which, if cherished, will render them truly benefactors to the world.

The following extract of a letter from a collector for the Missions affords details of personal exertion in behalf of this sacred cause, truly praiseworthy and exemplary. It is, in a great measure, to the unabated diligence of our collectors that we must look for the maintenance and increase of means, to continue in effective operation our widely-extended Missions. We earnestly recommend this example of individual and disinterested labour to the imitation of our collectors generally; for were there proportionate feeling and exertions throughout this department of our Auxiliaries, we should not only be preserved from embarrassment by our increasing expenditure, but should be able to attend to the additional calls, which, at present, are unavoidably deferred.

“Being extremely desirous to assist the general objects of the Wesleyan Methodist Foreign Missions, I have, within the last seven weeks, with three weeks in May last, travelled on foot upward of one hundred and ninety miles, for the sole purpose of circulating information, and soliciting subscriptions or donations in aid of the funds of that Society. I have waited personally upon upwards of 1970 families; and, through the divine blessing on these exertions, not only this town (comprising a population of nearly 5000 souls), but also a district of country on every side of it, to the distance of from five to nine miles, in which there are upward of twenty villages (some very populous), has been brought under a complete state of canvass and contribution to this Branch Society; and there is scarcely a house or a family, from the poorest cottage, garret, or cellar, up to the most stately mansion, but has had the opportunity of knowing the extent and utility of the Wesleyan Missions, as detailed in the “General Views,” and also the privilege of giving something in their support: and, blessed be God, the effect of these labours, and those of other friends, has been

an increase of last year’s subscriptions of nearly twenty pounds.

The success which has thus attended these endeavours, the general interest manifested to lend their assistance by those upon whom I called, and the kindness experienced by myself and friends who have occasionally accompanied me in these journeys, will ever be remembered with the most heartfelt gratitude.

And, lastly, it may be necessary to state, that although these labours have been attended with great exertions both of body and mind, yet they have not been made at the sacrifice of my own extensive business, nor yet at any expense whatever to the Institution for whose benefit they were designed.

Instance of the folly and delusions of heathenism narrated by Mr. Barenbruck, Church Missionary at Madras.

Two men came, carrying on a board a Pullaiyar, or household god made of cow-dung! They turned the board, and dropped their vile god into the river. I made some remarks to the people. A brahmin, of surprising, ignorance came forward, saying, that whatever I had said and still might say, it was certain enough that the Pullaiyar was a god. I asked him, whether he was convinced that the Pullaiyar, which he said was a deity, was made of cow-dung. “Yes,” he said, “I am: and what has this to do with the matter?” “Nothing more,” I replied, “than that you will easily find out that this heap of cow-dung, however sacred it may appear to you, cannot hear nor see, nor feel nor move: but a dog and an ox may do all this, being at least a living creature, and therefore far superior to the Pullaiyar.” “Yes,” he answered, “the Pullaiyar, I cannot deny, is inferior, but still a deity.” “By this,” I rejoined, “You are inclined to allow that the dog and the ox are superior deities.” If the idols were all required to be of gold, or silver, or even of brass, many would be without them, as they could not afford it; but even the poorest may furnish his house with a cow-dung idol!

MISSIONARY SERVICES.

April 4th.—Coventry Sermons. 5th.—Coventry Meeting. 6th.—Longford Sermon and Meeting. 7th.—Wolvey Ditto. 11th.—Duffield Sermon. 12th.—Duffield Meeting. 18th.—Proposed, Quorndon Sermons. 19th.—Quorndon Meeting.

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VOL. IX.

AN
AFFECTIONATE ADDRESS
TO THE
STUDENTS
OF THE
GENERAL BAPTIST EDUCATION
SOCIETIES;

*And to the young Ministers who have lately
enjoyed the advantages of those Institutions.*

A LITTLE while ago, an article was inserted in this Miscellany intitled, "Thoughts on the necessity of Preparatory Studies, prior to an entrance upon the christian ministry." It has been suggested, that it might not be improper, if an exhortation were addressed also to the students. It is in compliance with this suggestion, that the present communication is submitted to their serious consideration.

The writer is conscious of his own imperfection, and of his incapacity, on many accounts, to teach others. His younger brethren in the ministry, he trusts, will however pardon this attempt. He makes no pretences to superiority in literary acquirements. If advancing age and many years experience may assist him to offer a few advices to his young friends, he hopes they will be received with

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the same affection with which they have been written. And, although some of you may have lately left the seminaries, still permit the writer to address you as students; and as students about to engage in the most important work in the world.

Consider well the advantages with which you are favoured.— You are placed in valuable institutions, under pious and experienced tutors. They take you, as it were, by the hand, and lead you on in the paths of piety and learning; that you may become well acquainted with the English language— with the holy scriptures—and with the languages in which the holy scriptures were written: that you may obtain many important helps, which learning, especially biblical learning, imparts: that you may become wise scribes well instructed unto the kingdom of God, bringing forth out of the sacred treasury things new and old. See to it then that you improve your advantages.

Take heed of indulging mistaken views concerning the ministerial life and character. This is a common error in religious establishments: let it not be so amongst you. Expect not a life of gentility and ease; but of study and labour. If you would profit by your preparatory studies, you must *continue*

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to be studious. And if you become ministers of a right stamp and character you *will*. Many a young man, who could diligently attend to his business in the shop or the counting-house, has found it very difficult to sit equally close in the study. The thought and labour and seclusion that a studious life imposes, are irksome to many a lively youth. His mind often rises in revolt against it, till he almost determines to renounce the work of the ministry altogether. Some have actually adopted this rash conclusion; and others, who have continued in the ministry, have been so little accustomed to study, that they have hardly ever risen to mediocrity as preachers. If my young friends would improve either in the languages, in general knowledge, or in preaching, they must continue to study. "Study," says the apostle, "to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. ii. 15. "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all." 1 Tim. iv. 15.

Consider the obligations under which you are laid to your christian friends. You are favoured with a course of instruction, at considerable expence to the churches.—Let your future life be devoted to their service. Let it be a settled principle in your mind, that it is your bounden duty to devote yourselves and all the powers you possess, to the glory of Christ in the work of the ministry; and to the extension and advancement of that Connection from which you have received your instruction. It evinces an ungrateful mind, after having received great favours from the Connection, to fly off, upon little frivolous pretences, to another de-

nomination. "Dwell among your own people."

Do not be unmindful of the prejudices that have existed against all such institutions; and against some who have been educated in them. Remember there are still many individuals amongst us, who retain their prejudices; and who narrowly watch young ministers. Let it be seen by your humble deportment and devotedness to your work, that your enemies are mistaken in their men. "Be examples to the believers in word, in conversation, in charity, in spirit, in faith, in purity." Your conduct will either strengthen or weaken these prejudices; and thus be beneficial or injurious to the institutions themselves. If you are humble, active, diligent, and entirely given up to the great work in which you are engaged, these prejudices will gradually decline; those who viewed you with suspicion will love you for your work's sake; and secretly bless God on your account. But, if you are light, trifling, haughty, imperious; if you affect the airs of gentlemen, and are lifted up with vain conceit; you will confirm the prejudices of your adversaries; and be a disgrace and a curse to the institution that has fostered you under its care.

Never make a display of your learning. Be rather diffident than forward: it will be more agreeable, both in the sight of God and man. Cultivate a spirit of deep humility. Of all men, ministers have the greatest need to be humble. The greatness of the work; the responsibility that attaches to it; and the awful and important consequences connected with the discharge of it, are such as should make us tremble: "Son of man, I have set thee a watchman to the house of Israel: therefore thou shalt hear the word

at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die: if thou do not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way, to turn from it; if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul." Ezek. xxxiii. 7—9. "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one, we are the savour of death unto death; and to the other, the savour of life unto life: and who is sufficient for these things?" 2 Cor. ii. 15, 16. O brethren! how awfully important is this great work! How needful, that we possess deep humility! that we learn of Him who is meek and lowly in heart! that *that* mind be in us that was also in Christ Jesus!—Young ministers are in great danger from pride, self-importance, and the applause of men; besides a variety of other temptations peculiar to the work in which they are engaged. Beware of pride, brethren. "Pride goeth before destruction, and a haughty spirit before a fall." If ever you be lifted up with pride you will "fall into the condemnation of the devil." 1 Tim. iii. 6. Remember many have fallen, who stood as fair as either you or I. And what unhappy consequences have ensued: their character ruined—their family disgraced—their usefulness destroyed—Christ wounded in the house of his friends; and his blessed cause scandalized by the individuals whose peculiar employment it was to honour and support it in the world! Brethren, think on these things, and be clothed with humility.

Be much in prayer. Our Lord tells us that "men ought always to pray and not to faint;" Luke xviii. 1: and surely none have greater need of this exercise than ministers. Always commence your studies with prayer. If you do not, your studies will be unsanctified studies, undertaken in your own strength. In that case, marvel not if you feel cold and flat; and that your sermons are pointless and unprofitable. Ministers must be *men of prayer*. The true ministers of Christ have been so in all ages. Conscious of their own weakness and insufficiency, they have looked to the hills from whence their strength cometh—they have looked to Him and been lightened—they have come to a throne of grace, and have "asked wisdom of Him who giveth unto all men liberally, and upbraideth not;" and it has been given them. This was the practice of the apostles, although inspired: "It is not reason," said they, "that we should leave the word of God and serve tables—we will give ourselves continually to prayer, and to the ministry of the word." Acts vi. 24. There is an inseparable connection between these in the mind of a good minister. "Bene orasse est bene studuisse;" said Martin Luther; and it will invariably hold with experience, that if we would study well, we must pray well.—Let all your labours and all your engagements be mixed with prayer. "In all thy ways acknowledge him, and he will direct thy paths." Prov. iii. 6. He will bless you and make you a blessing.

Keep your great work, the preaching of the gospel, continually in view. Let all your reading and studying tend to the better discharge of this work. Beware that you preach not *yourself*. Nothing

is more hateful than to see a minister in the pulpit endeavouring to draw the attention of the people to *himself* rather than to the Saviour. "We preach not ourselves," says the apostle, "but Christ Jesus the Lord; and ourselves your servants for Jesus sake." 2 Cor. iv. 5. Let your preaching be evangelical.—Do not *glance* at gospel subjects merely; as some fashionable preachers do. Let the gospel comprize the great substance of your ministrations. It is "the gospel of Christ that is the power of God unto salvation, to every one that believeth." Preach it fully. Preach it to every creature. Be determined not to know any thing amongst the people, but Jesus Christ and him crucified. "Warn every man, and teach every man, in all wisdom; that you may present every man perfect in Christ Jesus." 1 Cor. ii. 2. Col. i. 28.

To discharge this work aright your heart must be deeply impressed with a sense of *your own guiltiness* before God; and your need of pardoning mercy. If you see yourself as you ought to do, you will admire the displays of that grace that reaches and saves such guilty creatures as you are. You will have the most exalted views of the person and work of the blessed Redeemer; and your soul will trust entirely in him. And if you thus trust in him yourself, you will never forget to preach him to others.—You will know from experience, that no other subject will suit the case of guilty man. It is a fact, brethren, that those ministers who preach but little concerning Jesus Christ, know but little of him, and enjoy but little of him in their own hearts. May it never be thus with any of you.

Look to the Lord for the outpouring of his Holy Spirit to bless

your labours. It is he that convinces the world of sin. John xvi. 8. The doctrine of divine influences is a most important doctrine. It is diffused through all the sacred writings; but in no part more prominently than in the New Testament. The apostles always referred the success of their ministry to the Lord. "Not I," says the apostle, "but the grace of God which was with me." 1 Cor. xv. 10. "I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed." Rom. xv. 18. "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." 1 Cor. iii. 6, 7. Let your views and your preaching be consistent with these sacred examples.

Consider well the greatness of your work, and the honour that the Lord Jesus has conferred upon you in putting you into the ministry. No employment in the world is so great and so honourable as yours. The greatest statesman on earth, and the mightiest monarchs in the world, are engaged in concerns very inferior to those of the christian minister. They are engaged in temporal things, and to secure a temporal crown; but you are employed in heavenly things, to secure for yourselves and others "a kingdom that is incorruptible and undefiled and that fadeth not away." The Old Testament prophets were highly exalted, on account of the sacred duties with which they were charged; but John the Baptist was raised superior to them all: "he was more than a prophet." But your important work raises you still higher; "he," says the blessed

Redeemer, "that is least in the kingdom of heaven is greater than John the Baptist." Mat. xi. 9—11. Well may you exclaim with one of old, "Who am I, O Lord God? and what is my father's house, that thou hast brought me hitherto?"

Finally, brethren, consider the reward that awaits faithful ministers! The proud sons of earth may laugh at your labours, and cast out your name as evil for the Son of man's sake. But all your faithful services will be justly appreciated by the Great Master whom you serve. He holdeth his stars in his right hand, and he will recompense all your labours. "Be thou faithful unto death," he saith, "and I will give thee a crown of life." Rev. ii. 10. "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present life, and in the world to come life everlasting." Luke xviii. 29, 30. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." Dan. xii. 3. Amen.

J. G. A. Z.

THE REGULATION OF THE THOUGHTS.

"Bringing into captivity every thought to the obedience of Christ."

2 Cor. x. 5.

ONE important branch of self-government respects our *thoughts*. Not only ought the affections and passions of the human soul, which are directly of a moral nature, and, in a great degree, fix the character of our words and actions, to be un-

der proper controul; but that succession of ideas which are constantly passing through the mind, should be duly regulated. These being often fugitive and transient, are, perhaps, too little regarded; yet in many cases they are the original springs of our conduct. They are wholly unobserved by our fellow creatures; and, unless revealed by ourselves, impenetrable by them. Unrestrained, therefore, by the fear either of observation or censure from others, we are too apt to indulge in trains of thought, with less caution than we use in our outward conversation. Such is the depravity of our fallen nature, that real christians frequently detect themselves busily engaged in thinking on subjects which are sinful in themselves, or, at least, totally unedifying. Every honest man, who properly notices the motions of his own heart, sees daily occasion to complain, that "the imagination of the thoughts of his heart is evil;"¹ and to pray, with holy David, "Cleanse thou me from secret faults."²

For we should always recollect that, though these exercises of the mind and the subjects that occupy its attention lie too deep to be observed by the most penetrating eye of our fellow creatures, yet they are perfectly known and carefully observed by that almighty Being who created the intellectual faculties and gave man the power of thinking. "He that teacheth man knowledge, shall he not know?" The Lord knoweth the thoughts of man; and has solemnly pronounced them to be "vanity."³ It is one of the incommunicable attributes of Jehovah "to declare unto man what is his thought;"⁴ and our blessed

¹ Gen. vi. 5.

² Psa. xix. 12.

³ Psa. xciv. 10, 11.

⁴ Amos iv. 13.

Saviour, when he sojourned on earth, gave unanswerable proofs of his divinity, by shewing, on many memorable occasions, that he was intimately acquainted with the thoughts of his enemies.⁵ Indeed, these wonderful operations of the human mind, hidden and inexplicable as they are to mortals, are so plain and obvious to the omniscient eye of the Creator, that he has no need to draw near to them in order to discover their nature and character; but can perceive both, with the utmost clearness and certainty, at the greatest distance. "Thou knowest," says the adoring psalmist, "my down-sitting and my uprising—thou understandest my thoughts afar off."⁶ "I know," said the self-abased patriarch, "that thou canst do every thing; and that no thought can be withholden from thee."⁷

Nor is the Almighty a mere observer of our thoughts; he also judges their character, and decides upon their merit or demerit, their guilt or innocence; and will certainly reward or punish us accordingly. "He searcheth the hearts and trieth the reins of the children of men." This he does, in the present life, by the instrumentality of his vicegerent, conscience. Even of the unenlightened heathen, the inspired apostle asserts, that their conduct "shews the work of the law written in their hearts; their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."⁸ But, at the last great day of final decision, when the Lord "will bring to light the hidden things of darkness, and make mani-

fest the counsels of all hearts." ⁹ when "he shall judge the secrets of men by Christ Jesus," he will most righteously condemn "every thought that has not been brought into captivity to the obedience of Christ,"¹⁰ and reward every man according to his works.

Since then our thoughts are all known to our great Creator and will be judged by him, it is highly important that they should be under proper controul, and regulated according to his will. Every sincere christian, therefore, will desire to learn what the word of God says on this momentous subject. In that infallible volume, thoughts are, like all other moral actions, divided into two classes, the evil and the good; the one are displeasing to God, the other approved by him. And every one who values his own happiness or the smiles of his heavenly Father, will avoid, discourage and labour to suppress the former; while he cultivates and encourages the latter. "He hates vain thoughts; but his delight is in the law of the Lord; and in that law doth he meditate day and night." "The thoughts of the wicked are an abomination to the Lord;" "but the thoughts of the righteous are right."¹¹

Evil thoughts are those meditations or musings to which guilt attaches; and this guilt may arise either from the subject of our thoughts or from the circumstances in which they are indulged. When the mind is employed on subjects in their own nature immoral and sinful, or that lead to immorality as the natural consequence of indulging them, guilt is contracted. Nor is it necessary, in order to incur

⁵ Matt ix. 4. Luke ix 47, &c.

⁶ Psa. cxxxix. 2. ⁷ Job xlii. 2.

⁸ Rom. ii. 15.

⁹ 1 Cor. iv. 5. ¹⁰ 2 Cor. x. 5.

¹¹ Prov. xv. 26. xii. 5.

it, that the will or the heart either approve or encourage these sinful cogitations. "The thought of foolishness is sin."¹² The mind cannot be engaged on such topics without being defiled, and familiarized to improper and debasing conceptions. And the transition is easy from the indulging of the imagination in reveries on bad actions to the perpetration of the actions themselves.

It is a frequent complaint, even amongst such as we have reason to believe are sincere followers of the Lamb, that sinful thoughts intrude into their minds spontaneously; in opposition to their most vigorous attempts to repel them, and force themselves on their attention. This, we fear, is too often the fact. The heart of man is so awfully depraved, that it is the fruitful source of every iniquity in thought, word and deed. "Out of the heart proceed evil thoughts," as well as improper language and wicked actions.¹³ Nothing short of the grace of God can cure the moral disease. And there can be no doubt that satan, the enemy of all good, is sometimes permitted to inject wicked, impure and even blasphemous ideas into the minds of good men, without their consent. This assumption is consistent with scripture and reason. The devil put it into the heart of Judas Iscariot to betray his divine Master;¹⁴ and satan provoked David to number the people.¹⁵ Nor can we suppose that he does not continue to employ that access, which he evidently possesses, to the hearts of men for the same infernal purposes. But, whether these troublesome intruders, arise from our own corrupt hearts, or are

suggested by that malignant spirit, it is our duty and will redound to our present and future advantage, to oppose them with the utmost vigilance, the most determined vigour and the most earnest prayer for the sanctifying influence of the Holy Spirit. We should constantly keep up a lively conviction on our consciences, that the holy, just and pure Jehovah is privy to all our inmost thoughts; and will call us to an account for them, when he shall judge the world in righteousness. We ought to reflect on the extent and purity of the law of God, which "requires truth in the inward parts."¹⁶ And to animate us in our struggle with our corrupt natures, we should often think how willing parents are to impart assistance and supplies to their favourite children, and then recollect the encouraging declaration of the adorable Jesus: "If ye then being evil know how to give good gifts to your children; how much more shall your heavenly Father give his Holy Spirit to them that ask him."¹⁷ Let us then be importunate in prayer for this inestimable gift; and by His sacred influence we "shall be sanctified wholly; and our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."¹⁸ And, should the enemy of God and man attempt to introduce his impious suggestions into our minds, let us remember the command: "Resist the devil, and he will flee from you:"¹⁹ and, depending on the aid of divine grace, determine to give no place to his wicked temptations; but instantly turn our meditations to more lawful and more edifying subjects.

But guilt may be incurred by in-

¹² Prov. xxiv. 9.

¹³ Matt. xv. 19.

¹⁴ John xiii. 2.

¹⁵ 1 Chro. xxi. 1.

¹⁶ Psa. li. 6.

¹⁷ Luke xi. 13.

¹⁸ 1 Thess. v. 23.

¹⁹ James iv. 7.

dulging our thoughts on subjects that in themselves are both innocent and laudable, when they occupy the time which ought to be employed in a different manner. This is often felt when we are engaged in pursuits merely secular or scientific. If our thoughts are wandering to other objects, our progress, in the concerns in which we profess to be occupied, will be interrupted; much precious time will be lost; our designs imperfectly executed; and habits of inattention contracted which will impede us in every thing we undertake. This truth ought never to be forgotten by young persons, who aspire to eminence or usefulness in future life. "Whatsoever their hands find to do, must be done with all their might;"²⁰ and nothing be suffered to distract their thoughts or divert their attention from it.—But, when we are engaged in religious duties and have to deal with the great Searcher of hearts, inattention becomes more glaringly improper, and assumes a shade of deeper guilt. In the worship of God, whether public, social or private, the thoughts ought to be conscientiously guarded against wandering, even to the honest and commendable avocations of life.—And still more inconsistent and criminal it is, on these solemn occasions, for the mind to be occupied with vain or sinful objects. It is mocking God in his more immediate presence; and treating that awful Being with a degree of disrespect, which would be indecent towards a fellow creature; instead of worshipping him with reverence and godly fear. And yet how few are there, of the real children of God, who have not great

reason to abhor themselves in dust and ashes, through a consciousness of their own sinfulness on this account. They can truly say with David, "I hate vain thoughts; but thy law do I love:"²¹ and yet they are obliged to lament with sincere grief, the interruptions which their most fervent devotions too often experience from wandering thoughts and vain imaginations. Probably the great enemy of souls is peculiarly active in harassing saints in their approaches to the throne of grace; as he well knows that devotion is one great means of rescuing the immortal soul from his power, and destroying his empire. But let not the tried soul despair. Grace will enable him to struggle with the temptations and defeat the tempter. His triumph will not indeed be complete till he has laid aside this depraved body, and entered into that state where the just are made perfect. Till then the conflict will continue; and the christian be called upon to exercise watchfulness and zeal in the regulation of his thoughts: lest they involve his soul in guilt and cause his Father in heaven to frown upon him. But then it will be for ever decided; and evil thoughts will no longer vex his holy soul.

One chief means of promoting the successful issue of this conflict will be to have always ready fit subjects for contemplation; and to form the mind to habits of recurring to them, in those seasons when its attention is not called to the duties of religion or of life. The maxim that "Satan finds some mischief still, for idle hands to do," is as true in reference to our intellectual as to our ordinary pursuits. The mind that is not furnished with a suitable

²⁰ Eccl. ix. 10.

²¹ Psa. cxix. 113.

topic for profitable meditation will easily be led, either by its own natural propensity to evil or by the suggestion of the devil, to occupy itself with an unprofitable or a wicked one.

In the selection of suitable subjects for occasional contemplation, we shall be greatly assisted by observing the manner in which the good men in scripture employed their thoughts; and the approbation which their conduct received from their condescending Creator. They were in the constant practice, by day and night, of contemplating their own privileges, obligations and mercies, and musing on their own transgressions and defects. They meditated, with sacred pleasure, on the wonderful and benevolent works of their God in nature, in providence, and especially in grace. A glance at a few instances in illustration of this assertion will, perhaps, most effectually answer the purposes of instruction and example to those who duly venerate the authority of the divine Author of the sacred volume.

When the venerable Moses arrived at the borders of the promised land, which he knew he should not enter; and gave his dying advice to the people whom he had led for forty years, under the special direction of Providence; he seemed particularly anxious to furnish them with useful topics for the employment of their thoughts. He exhorted them to look back and trace the goodness of God and their own ingratitude and folly, even when the Almighty was daily working miracles in their favour. "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness." ²²—

He then proceeded to recapitulate the various trials and deliverances they had experienced, the signal interpositions of divine Providence with which they had been favoured, the covenants into which they had entered with their celestial Ruler, and the stubbornness, murmurings and sins of which they had been guilty. All these he exhorted them to recollect frequently and to meditate often upon, that they might be more deeply convinced of their own weakness and unworthiness; have higher thoughts and juster views of the greatness, the goodness and holiness of God; receive his favours with warmer gratitude and his commands with more prompt obedience; and depend upon his care and protection with greater confidence. Indeed, whoever reads this farewell address of the dying saint, with proper attention, cannot fail of reaping important benefit from it in the regulation of his thoughts.

For, though christians of the present day may not have experienced so many instances of the extraordinary interference of the Almighty in their behalf, as the Israelites did in their memorable journey through the Arabian desert; yet no observant man, who has arrived at the age of maturity, can seriously review the past years of his life, and retrace the steps by which he has been led through the wilderness of this world, without finding abundant reason for love, gratitude and veneration to that God whose "kingdom ruleth over all." ²³ And surely such an exercise of the thoughts would be more becoming a christian, and tend more to real edification, than the occupying of the mind with the vain and often

²² Deut. viii. 2.

²³ Psa. ciii. 19.

wicked vagaries of a depraved imagination. The saints under the Old Testament appear to have reduced the directions of their honoured legislator to practice, and to have found the advantage which so naturally arises from it. When the mind of the pious Asaph was grievously tormented with impious thoughts, what method did he adopt to suppress them? "I will remember," he says, "the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy works and talk of thy doings."²⁴ And the royal psalmist adopted the same mode of encouraging and animating his soul, when it was sorely depressed by persecution and distress. "I remember the days of old; I meditate on all thy work; I muse on the work of thy hands."²⁵

Nor were the dealings of Providence the only subject in which these good men devoutly employed their thoughts; the works of nature also supplied them with ample matter for holy contemplation, from which they derived both instruction and pleasure. They esteemed the works of creation to be great, and worthy to be sought by all those who had pleasure therein. "When I consider," says David, "the heavens the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? or the son of man that thou visitest him?"²⁶—With what lively sentiments of grateful devotion does the same inspired poet meditate on the wonderful structure of the human frame; and how exalted are his views of the greatness and goodness of its adorable Creator. "I will praise thee," he ex-

claims with holy rapture, "for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret and curiously wrought in the lowest parts of the earth." And the prayer which closes this admirable review of the wisdom, power and omnipresence of God, shews plainly to what practical purposes the writer applied it. "Search me, O God, and know my heart; try me, and know my thoughts. See if there be any wicked way in me, and lead me in the way everlasting."²⁷ It would be easy to multiply similar instances did our limits permit.

But the most frequent and most favourite topics of meditation, with these ancient saints, were the law of the Lord and its divine Author. Moses commanded his successor, Joshua, to meditate in the law of the Lord day and night.²⁸ David mentions it as one characteristic of a good man, that "his delight is in the law of the Lord, and in his law he meditates day and night."²⁹—That devout monarch himself was an illustrious exemplification of his own assertion, "O how I love thy law;" he says, "it is my meditation all the day." "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips; when I remember thee on my bed; and meditate on thee in the night watches." "I will meditate in thy precepts and have respect unto thy ways."³⁰ But to every one who has perused, with the least attention, the inspired songs of the royal psalmist, there needs no enlargement; he will ea-

²⁴ Psa. lxxvii. 11.

²⁵ Psa. cxliiii. 5.

²⁶ Psa. viii. 4.

²⁷ Psa. cxxxix. 14, 15, 23, 24.

²⁸ Josh. i. 8.

²⁹ Psa. i. 2.

³⁰ Psa. cxix. 97. lxxiii. 6. cxix. 15.

sily recollect numerous similar declarations in those inimitable compositions. And Malachi, the last of the prophets, informs us that they that feared the Lord "thought upon his name;" and the happy result was, that the Lord promised that "they should be his in that day when he made up his jewels; and he would spare them as a man spareth his own son that serveth him."³¹

Such was the value which these good men, though living under a preparatory dispensation, placed on the holy scriptures; and so earnestly solicitous were they that their thoughts should be constantly occupied with their sacred contents. Yet they possessed but a very small portion of the volume of inspiration, in which the grand scheme of human redemption, the subject of all others the most worthy of the daily meditation of sinners, was very obscurely explained. If then, these Old Testament saints derived such holy pleasure and spiritual edification from contemplating this imperfect revelation of the Will of God and the divine schemes of mercy towards fallen man; how inexcusable must christians be, if they do not improve the superior advantages which they enjoy, with diligence, gratitude and perseverance. This doubtless is their duty, and would prove their highest privilege; and various and weighty are the motives which may be properly urged to excite them to the important practice.—But, as this paper has already extended to an undue length, all further observation must be postponed to a future opportunity.

PHILANDER.

THE GODLY MAN: A CHARACTER.*

—
*"But know that the Lord hath set apart
 him that is godly for himself."*
 Psa. iv. 3.

—
 THE godly man, by divine grace, is begotten or made in the image of God, and thereby becomes a partaker of the divine nature. He has those divine qualities wrought in him by the word and Spirit, which produce a mighty likeness to God in his very constitution. If you consider God barely as a Creator, you will find that he makes man in his own image, both in the old and new creation. Much more if you consider him as a Father; and the godly as those whom he has begotten to himself. For, as all ranks of beings produce their offspring in their own likeness; so believers are born again, not by the will of the flesh, nor the will of man, but of God. God, in the work of conversion, so alters and changes their very constitution, by removing their old evil hearts, and furnishing them with holy and heavenly dispositions, that thenceforth they are new creatures, and happy partakers of the nature of him by whom they are begotten: being formed after him, in righteousness and true holiness. Man's great loss in the fall was the loss of God's image and likeness. But now, by his grace in regeneration, it is renewed in every one that is godly. And he only in whom this regenerating Spirit has wrought this divine nature is a godly man. Holiness is the very soul and essence of such a person.

* Extracted from a Discourse, published in 1723, by Samuel Acton, pastor of the G. B. church at Nantwich.

³¹ Mal. iii. 16, 17.

A godly man is one that follows God. He makes God both his rule and end: he observes him, as his only pattern; and so governs himself, both in his affections and his conversation, as to express a conformity to him. Holy David says, "All ye that love the Lord hate evil." And again, "Do I not hate them that hate thee? yea, I hate them with perfect hatred." If any be so wicked as to hate God, they cannot, while they are opposed to him, be the object of the pious man's affection; who, from his likeness to God, must necessarily love what he loves and hate what he hates. He conforms also to the example which the Almighty himself hath set him, in all the imitable properties and excellencies of his nature. It is not only the godly man's duty to be holy as God is holy; but it is also his earnest desire and endeavour, like Paul, to press towards the mark. Like David, he says, "Then shall I be satisfied, when I awake in thy likeness."—Royalties and dignities, crowns and kingdoms cannot satisfy a gracious soul so fully as a lively resemblance to his God in holiness. He therefore, from a consciousness of his own great weakness and imperfection, prays—"Search me, O God, and know my heart; try me, and know my thoughts: and see if there be any wicked way in me; and lead me in the way everlasting."

A godly man also imitates his Saviour in forgiving injuries. Our blessed Jesus, in respect to his very crucifiers, said: "Father, forgive them; they know not what they do." Stephen pleaded for his murderers: "Lay not this sin to their charge." And true christians do all the good they can to friends and enemies: thus proving themselves to be the children of their heaven-

ly Father, who maketh his sun to rise on the evil and on the good.—They follow him sincerely in his word and ordinances; and, like Zacharias and Elizabeth, they walk blameless. They keep close to his prescriptions. As they will worship none but God; so by no other rule than that of his own word.—This character Christ gives his followers: "My sheep know not the voice of the stranger; and a stranger they will not follow." The pious man will follow God, though others leave him; and on this account he is truly called a *godly man*: as they who follow men are called by the name of those whom they follow.

The godly man is always the same. No less religious and devout in his retirements and when alone, than he is abroad and in company. He is uniform and all of a piece. Evident it is that some, high in profession, are very courteous and pleasant abroad; but at home, churlish and sullen. In one company, they are heavenly and divine; in another, they are earthly and carnal. Now and then they have a heavenly rapture; but more frequently a carnal frolic; which gives just occasion to suspect their piety, notwithstanding the high profession they make. But the godly man is always influenced by the same divine principle. At home and abroad, in all companies, his resolution is, through the aid of the Holy Spirit, "I will behave myself wisely in a perfect way: I will walk within my house with a perfect heart." Nay, he will not only be good himself; but his religious care will be employed for the spiritual good of all around him. He will set up an altar to God in his house; and offer up the sacrifice of prayer and praise with all that dwell under his roof. He sets

a high value on communion with God in secret; and, though he should be reproached as precise or formal, or even fanatical, for maintaining private worship; yea, though it subject him to the charge of faction and rebellion, and be attended with great danger and hazard, yet, like Daniel, he will "continue to pray and give thanks to his God, as he did aforesaid." It may, I confess, sometimes happen, through temptation or otherwise, that the pious man may fail in his duty, and act in a manner unbecoming his character; but then it is always a grief and lamentation to him. But how those who can satisfy themselves with repeated neglect of family and closet devotion, whatever profession of religion they make in public, can claim the character of godly men, is to me inconceivable.

A truly godly man is very careful to behave himself, in the course of his whole conversation with his fellow men, in strict conformity to that word and will of God, which he professes to regard as the rule of all his actions. As he is circumspectly religious in his retirement, when the eye of his God alone is upon him; so he is assiduous in acting agreeably to his profession in his conduct before men. With this view, he carefully examines the peculiar duties of the situation in which Providence has placed him, and the relations in which he stands to those about him. Godliness is friendly to all the charities of life. It makes the husband affectionate and kind; teaches him to consider his wife as such a part of himself, that he cannot neglect her without neglecting himself; to be concerned for her welfare to exert himself in times of danger or distress, for her protection and comfort; and to make her as happy as his circumstances permit.

It disposes the wife to esteem and reverence her husband; to avoid every thing displeasing to him; to cleave to him under every change of fortune; and to contribute all in her power to his pleasure and profit. It excites parents and masters to a tender treatment and religious care of their children and servants; and inclines children and servants to be dutiful, obedient, diligent and faithful to their superiors. It leads princes and magistrates to be just and reasonable in their exactions and government; and, subjects to be constant in their loyalty and love to their princes and rulers. On the contrary, to see a man rude in his behaviour, or boisterous and morose towards his wife; or a wife brawling and domineering at home, and spending her time in gossip or scandal abroad—to see a parent or master tyrannical, irreligious and unconcerned for the souls of those under his charge, suffering them to run into excess and sin, without reproof or correction; and children and servants violating all the rules of decency and duty towards their parents and masters—to see a prince oppress his people, and subjects rebelling and plotting against their prince: and yet to call these characters godly men or women, is a libel on christianity, and a direct contradiction to the doctrines of the holy scriptures.

The real godly man is equally solicitous to honour the character of the religion which he professes, in all his secular transactions. He is just and honest. He will not knowingly either speak or do an ill thing; and scorns to take an advantage of the weakness or ignorance of others; even though he might do it without fear of detection or censure. He may sometimes use the wisdom of the serpent in guarding against the

injuries that others would do him; but then it is always accompanied with the innocence of the dove. Nay; christianity makes him not only harmless but generous in his station. He abounds with the works of charity as well as of justice. He lives not for himself; but aims sincerely at the profit of others. And, having learnt, by divine grace, to deny ungodly and worldly lusts, he is, by the same grace, enabled to live soberly, righteously and godly in this present world: adorning the doctrine of God his Saviour in all things.

These are the grand marks of a truly godly man; the fruits by which the nature of the tree may be determined. It is neither the body nor the soul, separate or distinct, that constitutes the man, but both united: so for any one to pretend a likeness to God in his nature and disposition without imitating his character and labouring after an universal conformity to his will in the course of his life, is no other than enthusiasm and delusion. Without this, a man's godliness, though set out with all the artifice of the most accomplished hypocrisy, is at best but a painted virtue, and can expect nothing more than a painted happiness. The real godly man is like God in the temper and disposition of his soul, and conformable to his will in the whole course of his life.

Reader! art thou a godly man? Sit down; and, as in the presence of an omniscient God, examine whether thy character corresponds with the description here given from the oracles of truth: for "the way of the ungodly shall perish."—"The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous."

A SURVEY OF THE EARTH.

VEGETABLES.

ONE conclusive proof of the wisdom and goodness of the Creator is drawn from the excellent adaptation which one part of his works has to promote the convenience and the welfare of another, and to supply their mutual wants. In our last paper, we observed that the Almighty had displayed equal wisdom in making due provision for the food of his numerous family, as in the structure of the animals that compose it.—The food of all living creatures is originally derived from the vegetable world. For though some animals devour others, yet those who are devoured have been fed from the productions of the field. Man and beast, bird and fish, and every thing that liveth, are supported from the same fertile source. "The profit of the earth is for all: the king himself is served by the field." "Behold," said the Universal Proprietor and Maker of the universe, to the first parents of mankind, "I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the field, and to every fowl of the air, and to every thing that creepeth on the earth, wherein there is life, have I given every green herb for meat: and it was so." And before the consumers were called into existence, a bountiful provision was made for their food. It has therefore been suggested that, previous to any further particulars respecting animals, it may be proper to take a very general survey of the vegetable kingdom.

There is a great resemblance, in many important particulars, between vegetables and animals. Both are produced from individuals of the same species; and nourished by aliments received by organs fitted for the purpose. The food is properly prepared and distributed through the bodies of both, by vessels duly adapted and conveniently placed.—Vegetables, like animals, are small, weak and tender in the first stages of their existence; gradually increase in bulk, strength and vigour till they attain their full maturity; and then decay, by similar degrees, till the secretions by which they were supported are suspended, the vessels by which they were prepared become stiff, the fluids cease to circulate, and they hasten to return to the earth from which they were taken.—

Their leaves fall, their limbs wither, their trunks decay, and their roots mingle with the mould from which they drew their former nourishment.—The various species of vegetables, as well as of animals, flourish and die at very different periods. Some attain their full growth quickly; and wither and die in a few weeks or months: while others require ages to bring them to perfection, and extend their duration through centuries.

But the most wonderful property in which these two classes of beings resemble each other, is that inexplicable something which we denominate *life*. Animal life, it is true, differs materially from vegetable life; yet there are many remarkable coincidences between them. Both seem to be derived from the parent stock; and to lie latent in the seed till it be placed in circumstances favourable to its developement. It then acts in an inconceivable manner upon the solids and juices of the body; and extends, circulates and influences them so as to carry the work forwards to perfection, by laws independent upon mere matter, and in many cases contrary to it. While life continues, vegetation and animation proceed; but let either accident or design extinguish it, and the process stops. The organized mass no longer obeys its peculiar laws; but the principles of matter resume their sway, and decomposition and putrefaction ensue. We know not what life is. It has occasioned much inquiry and many hypotheses; but it remains, and probably will remain, undetermined, till we reach the happy state where we shall know even as we are known. It cannot be the organization of the solids, or the motion of the fluids, either in animals or vegetables: as the one may remain after life is extinct, and the other may be imitated by art and no life be produced. Moses ascribes life in man to his Creator's breathing into his nostrils the breath of life, by which he became a living soul. The same inspired writer repeatedly calls blood the life of animals; but he must intend blood endowed with certain properties or acted upon by certain laws, which the Creator first communicated and which he sustains. He has, however, made it to depend on certain parts of the system of the body: for, though many limbs of both a plant and an animal may be separated without destroying life; yet there are parts without which it cannot exist, unless by a miracle.

Yet, with all these points of resemblance, there exist many essential differences between the two kingdoms of nature which we have been considering. Vegetables are

confined to one place; attached to the ground from which they grow, and from which they receive their nutrition; and cannot remove from it in search either of food or safety. Animals are supplied with proper limbs for transporting themselves from one situation to another; and carry with them, in their own frames, the necessary organs for receiving and digesting their food.—The latter also are endued with sensation; and susceptible of feeling. They exhibit strong indications of pleasure and pain, of attachment and dislike, and, in a greater or less degree, of volition and choice: while the former display no symptoms of consciousness, nor evidence of perception; for, the slight indications of feeling which are observed, or supposed to be observed, in sensitive plants, are most probably simply mechanical.—Vegetables too are mute and have no organs for expressing any sound; while most animals can give utterance to their feelings, if not in articulate words, yet in language very significant.—The resemblance and the dissimilarity of the two classes of beings might easily be enlarged, but these hints will perhaps excite the young reader to observation and reflection.

The number and the variety of vegetables deserve our attention. In every country, the earth is covered with them; and it is as impossible to state their amount, as it is to calculate the number of sands on the sea shore: even the beds of the ocean appear to be clothed with them. Naturalists have already discovered and arranged upwards of fifty thousand different kinds of plants; each of which varies essentially from all others. And, as but a very small part of the surface of the earth has been hitherto explored, it is probable that thousands, and perhaps millions of species have not yet been noticed. Nor is this variety confined to the species; it applies to every individual plant of each kind. It has been asserted, by those who have most diligently considered these subjects, that there is not a single plant, nor a leaf nor a flower of a plant in the forest, field or garden, that will not, on a minute comparison, be found to differ, in some respects, from all its fellows.

The variety in the size of vegetables is equally striking. Perfect plants exist, in countless myriads, too small to be perceived by the strongest eye, unaided by the microscope: while others, like the cedars of Lebanon, or the Indian Banian tree, rise high above the neighbouring temples, and spread their branches over many acres of land: affording ample room for ten thou-

sand men to shelter themselves commodiously under their friendly shade, rendered impenetrable by its thick foliage to the rays of a vertical sun. The vast intervals between these extremes of magnitude is amply replenished with plants of every bulk, of every figure, and of every property.— They differ, in structure, form, flowers, leaves, fruits, mode of propagation, colour, medicinal virtues, nutritious qualities, internal vessels, and smell. Every one is distinguished by its native hues and habits. Some grow upright, others creep along in a serpentine form. Some flourish for ages; others wither and decay in a few months. Some delight in well watered soils; others rise and flourish in the rocky and sandy deserts.

The great Creator has provided for the propagation and increase of the vegetable kingdom in many wonderful ways; some of them may be multiplied to a great extent by slips from their branches or roots; but the most usual method is by seed. Each plant bears a number of seeds, which being sown in proper soils, germinate and produce other plants of the same species.*— And such is the amazing fertility of some vegetables, that one plant will yield thousands of seeds. A single elm tree has been computed to produce one thousand five hundred and eighty four millions; and each

* The provision made for the propagation of these interesting parts of the creation should excite our gratitude and veneration to the adorable Creator. Moses tells us, that at the beginning, "God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." And the modern discoveries of the microscope have confirmed the truth and accuracy of this statement. They have shewn that the seed of every plant contains within itself, in miniature, all the future plants that are to spring from that individual seed. If this doctrine is true, and it has been adopted by the most eminent naturalists, the seeds of all plants at the creation contained the perfect and real, though inconceivably minute, bodies of all the plants which, through the whole duration of time, should be produced from that seed, or from the seed of any of the successive generations of vegetables that should spring from this original plant. The idea is astounding; and we are ready to inquire, How can these things be? The only mode of reply will be to recollect it is the work of Him, "who doeth great things past finding out; yea, and wonders without number."

of these seeds has the power of yielding a like number. On this supposition, it is easy to shew that a single clu would, in the course of a few ages, stock the whole surfaces of all the planets in the solar system, vast as they are. The care of the seeds while they are maturing on the parent plant is truly interesting. Those seeds that are exposed to the ravages of the inhabitants of the forest are doubly and some of them trebly inclosed in various shells and coverings; those which are in most in request as food for man and beast are remarkably numerous and prolific; and hardy enough to thrive in almost every climate. While those which are less essential to the support of animals are confined to peculiar districts, and produced in less plenty.— Again. In order that vegetables may answer the kind purposes designed by their benevolent Creator, it is requisite that their seeds, when fully ripe, should be scattered abroad, and diffused over the surface of the earth. For this essential purpose also, ample provision is made by infinite wisdom. Some seeds are sufficiently heavy to fall down and penetrate the earth near the parent plant. Others, having been swallowed by animals, are carried by them to proper stations, and there sown. Some are furnished with a soft plumage, by which they are borne by the winds to remote situations, and are there deposited in the ground.— Some are inclosed in elastic cases which bursting when the seed is mature, throw their contents to a competent distance on every side; and others are furnished with hooks by which they stick to the covering of quadrupeds or fowls, and are carried off. Self interest also has taught man to preserve and multiply many of the most useful and important kinds of vegetables, in every region where necessity or inclination has led him to fix his habitation. "Thus the earth is filled with the goodness of the Lord."

But vain and ineffectual would be the skill and industry of man to procure the almost inconceivably immense stock of vegetables which are necessary for his sustenance and convenience, did not that God who first created the seed and established such a variety of means for scattering it over the earth, continue to take care of it, in every stage of its growth, from its first taking root to its full maturity. Did he not provide soils congenial to every kind of grain; did he not continue the necessary succession of day and night, of summer and winter, and of seed time and harvest; did he not "water the hills from his chambers," and send "the clear shining of the

and ripen its fruits," to fructify the earth and impossible for the most experienced husbandman, or the most powerful prince to cultivate a single plant with success; as it would be for the most ingenious mechanic or profound philosopher to create a grain of corn and endue it with the properties of that useful vegetable. It is God alone whose goodness is over all, that can "give us rain from heaven and fruitful seasons; and fill our hearts with joy and gladness." It is he alone, and to him ought we to ascribe all the praise, "who causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth." In a literal as well as a spiritual sense, it is an important truth, that "Paul may plant and Apollos water; but it is God that giveth the increase."

This leads us naturally to reflect on the greatness of the mercy and goodness of God in continuing, through so many ages, to supply his dependent creatures with such a constant profusion of these blessings. And, in order justly to estimate his kindness, let us contemplate with devout gratitude, a few of the *benefits* which man derives from the vegetable creation.—It is from this source that all our food is originally derived. All the various tribes of animals draw their nutrition, either immediately from the fruits of the earth, or from creatures which have been nourished by them. Some vegetables furnish food and medicine from their leaves, or their flowers; others, from their barks, wood or piths; while others contribute their roots to support the human race. To them also we owe our most useful liquids: our oils and our wines, our cyder and perry, with numerous other valuable articles, being the juices or the decoctions of vegetables.—But it is not as food only that they administer to our welfare; they supply also materials for the greatest part of our clothing. Without mentioning the rude mats and other coverings, which savages manufacture from grass and straw and leaves; under what deep obligations are the inhabitants of the most civilized countries laid to the cotton-tree, and to the flax from which our linen cloths are manufactured. Scarcely do the far famed fleeces of the sheep contribute more extensively to clothe and warm the helpless sons of man; or add more liberally to personal comfort and to the prosperity of nations. They furnish likewise timber for the erection of our dwellings, our fences and our carriages; and to them we are exclusively indebted for the benefits we

derive from navigation. Many of our most useful instruments for agriculture and trade are formed of wood; as well as most of the utensils and furniture of the habitations of every class of society, from the king down to the peasant.

The virtues of plants as remedies for the diseases to which our frail bodies are liable; has been known and acknowledged in all ages and in every clime: it has been asserted that there is hardly a complaint to which the human frame is exposed, for which the gracious Creator has not provided a remedy in the vegetable kingdom. And it heightens our veneration for the love and wisdom of the adorable Jehovah, when we observe that these remedies are most abundant in those climates where the distempers to which they apply are most frequent. Indeed it is a common observation, founded on long and extensive experience, that the qualities of vegetables have a special reference to the wants of the countries in which they are planted by nature.—Thus, to mention one instance out of many; in dry and sandy regions, where the water is scarce and often cannot be obtained, there are trees and shrubs which collect a cooling and refreshing liquid; not only sufficient for their own nourishment, but also to afford a plentiful supply for man and beast when other resources fail.

It would be easy, agreeable and edifying, had we room, to pursue these remarks, and notice the gratification, and advantage which our senses receive from the elegant forms, the lively verdure, the fragrant odours, the beautiful flowers, and numerous other properties of the vegetable kingdom. But we must restrain ourselves for the present; and only hint that, amidst all this profusion of benefits, the bountiful Creator has suffered no useless waste.—The very ruin and decay of plants, by returning their substance to the earth, enrich its properties and promote the production of succeeding vegetables. Not a particle of matter, once called into existence, has ever been suffered to perish. All nature is in the hands of its adorable Author; and conducted with infinite skill and benevolence.

Let our readers duly consider the few and cursory remarks that have been offered; and they will heartily join in the grateful and beautiful strains of the royal poet: "Thou, God, makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn when thou hast so provided for it.—

Thou waterest the ridges thereof abundantly: thou fillest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness, and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered with corn; they shout for joy, they also sing."—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

LATE HOURS AT RELIGIOUS PARTIES.

"Be not conformed to this world."

Rom. xii. 2.

Gentlemen,

I FEEL myself impelled, by a sense of duty, to beg the insertion of a few plain remarks in your Miscellany, on a custom which, I fear, has recently become more prevalent. Probably my fears are groundless, and rise from my having a greater opportunity of observation. Be that however as it may, I can assure your readers, that nothing but a sincere wish to promote their personal happiness, the honour of the blessed Redeemer, and the prosperity of his cause, could have induced me to notice thus publicly, a practice which I esteem pregnant with mischief. I have too many defects of my own, and am too conscious of my personal unworthiness, to claim any right to assume the office of censor over my brethren. Many of them I sincerely esteem to be my superiors in all the gifts and graces of christianity, the excellent of the earth, and the ornaments of the church: yet they are but men, and therefore liable to err. In this particular, they appear to me to act improperly; and the impropriety may produce effects which they would unfeignedly deplore, and would, I am certain, be anxious to prevent. Permit me then to address a few hints to them, as a brother and a friend; and entreat them to give them a serious, impartial and prayerful attention.

The subject to which I allude, is the custom that has long obtained, for persons to invite a number of their religious friends, at certain seasons, to spend the evening with them, or to form what has been some-

times called a *religious party*. Now, so far from there being any thing wrong in this, it may, if judiciously managed, be laudable and beneficial. Without introducing either gloom or enthusiasm, on such an occasion, a few pious and intelligent christians might render an interview of this description highly interesting and improving. If care be taken, that the time be properly chosen, so as not to encroach on other duties, either social or private; that the entertainment be not too expensive for the ability of the host; and that the conversation be such as becometh saints; a few hours thus spent would refresh the spirits, invigorate the heart, excite to fresh exertions of duty and love, and have a happy tendency to feed the flames of friendship, and mutual affection, and to draw closer the bonds of christian union and co-operation: not only the parties concerned, but the church and the cause of Christ would reap the benefit.

But sometimes, I will not say frequently, these interviews are protracted to an unreasonably late hour, far beyond the time when duty and decency require the parties to be at their own homes. I do not wish to open the mouths of scoffers, by stating particulars. Those of your readers for whose admonition these hints are intended will need no information; their own consciences will furnish it more fully than I can; and those who happily are not in the secret, may with safety and honour remain in ignorance. I only assume the fact, which I shall rejoice to be convinced is unfounded; and respectfully and affectionately solicit my esteemed friends, who may have inadvertently fallen into this error, to consider and answer, to God and their own consciences, a few plain inquiries.

Does not this custom disturb the order of the families of all the visitors, who are thus detained from home after the usual hour? Can the domestic concerns of such families be properly closed in due time? Can the evening duties of domestic worship be duly and deliberately performed? Is there not danger that, when the absent members return, after the others have been long expecting them with impatient anxiety, that all will be fatigued, spiritless, drowsy or peevish? In such circumstances, can the evening sacrifice be offered in a becoming or edifying manner? Will not a pious and conscientious head of a family be at a loss to determine whether duty requires him to omit it altogether, or to attend to it with such disadvantages? And, will not either the performance or the omission of it, in this case, lead children and servants to en-

to entertain a low opinion of the duty itself; to look upon their parents and masters with less respect: and to hold the religion which they profess in less veneration? Surely a practice that leads to consequences like these ought never to be encouraged by any friend to real christianity. But do not the bad effects extend to the following day? Are not the members of the family less early and vigorous in the resumption of their various avocations? and do not the morning devotions partake, in some degree, of the imperfections which attended the evening duties? Do not the temporal concerns also of a family sometimes suffer considerable injury from this interruption of the order and regularity of its proceedings? Let experience determine.

Again. Has not this practice a fatal tendency to harden the hearts and prejudice the minds of the unconverted against religion? Suppose the younger members, who have been brought to the knowledge of the truth as it is in Jesus, are detained till a late hour, at one of these religious parties, will it not produce an unhappy feeling in the breasts of their unconverted relatives, who, after a close attention to business through the day, are thus detained from their usual refreshment and repose? Will they be disposed to put a favourable construction on the causes of their inconvenience? Or, should the heads of the family be of the party, and the house be left, till a late hour, in the care of children or servants, may not the most painful effects be feared? Will these young and probably giddy inferiors, when they have finished the regular employments of the day, and are released from the restraint and superintendance of their superiors, spend the hours, that they have to wait for their return, to their own or the family's advantage? Will they not naturally seek recreation for themselves? And is there not a risque that, in these idle and unguarded hours, connections may be formed or habits contracted, that may be highly injurious to themselves and their friends, through all their future lives? Does not the practice against which I plead cause worldly people to deride professors; to disregard the precepts of christianity; and to neglect their own eternal interests? When they see persons, holding high official situations in churches, indulge in social parties till late hours, will they not be apt to despise their admonitions to temperance and order; and smile at their declamations against theatres and routs?

Besides. Are not these protracted interviews equally inconvenient and irksome to the parties at whose houses they are

held? Do they not disarrange the order of their domestic concerns both spiritual and temporal, in a manner often very disagreeable and injurious? And are not those pressing solicitations to stay a little longer, which are too commonly used on these occasions, often mere compliments, contrary to the real feelings and wishes of the speaker; especially when the evening is already far advanced? Do not such solicitations involve those that make them in the guilt of falsehood? And, are not these falsely polite hosts often the means of tempting their young and complying guests to act contrary to what they know to be their duty; and thus to disoblige their best friends and wound their own consciences?—Finally. Does not the protraction of these meetings to an unreasonable hour prevent all the benefits that might otherwise arise from them; and render them hurtful rather than beneficial? Would not every good purpose be answered, and all these evils avoided, if it was made a rule to separate at a proper hour; and thus enable all the parties to reach their own houses in good time; and to close the day decently and orderly with their domestics? Would not such an arrangement be a great relief to many conscientious christians, who see and feel the disadvantages of the present practice; but have not courage or influence to make a stand against it?

Let all who profess the christian name remember the words of the adorable Saviour to his immediate disciples—"Ye are the light of the world. A city set on a hill cannot be hid—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." MONITOR.

QUERY.

Gentlemen,

If you or one of your learned correspondents would favour us with a plain and scriptural explanation of the meaning of the Hebrew heroine, Deborah, in her song of triumph over the Canaanites, when she says, "They fought from heaven: the stars in their courses, fought against Sisera:" Judges v. 20. it might prevent a common and, in my opinion, a baneful misapplication of the sacred text; and would oblige, yours, A. Z.

VARIETIES.

LONG PRAYERS.—The following extract from the Life of a nonconformist minister, who died in 1713, will furnish modern professors with instructive topics of comparison and meditation.—"He had a wonderful gift in prayer: expressing himself so fluently and with such fervency as to excite the devotion and raise the admiration of such as joined with him. He suited his prayers to various emergencies, and though, on solemn occasions, as fast days, &c. he commonly held out long, yet his invention was so fruitful, his heart so full, and his memory so faithful, that he was not at a loss for words or matter. But a little before his death, Dec. 31, 1713, he continued in this duty, at a private fast, two hours, with such exactness of method, variety of matter and warmth of affection, without any thing like nauseous tautologies, as could not but appear very extraordinary for one in his eighty-second year. It has been observed, that when several have prayed, on such days, and he has concluded; he has taken a quite different method from those who went before him, and with a surprising variety and flood of matter hath, for nearly two hours, strangely engaged the attention of the congregation, with most seasonable and pertinent supplications and thanksgiving. Few equalled him in this respect. And such as did not approve of his prolixity, could not but be much affected with his pious zeal and fervour, and admire the graces and gifts which God bestowed upon him."

DISINTERESTED PATRIOTISM.—Admiral Blake, who distinguished himself as a most enterprising and successful commander in the service of the Commonwealth, gave a signal instance of his disinterested attachment to his country, after the famous battle off Santa Cruz, April 26, 1657. His brother, capt. Humphrey Blake, who commanded a ship in this action, for the first time, shewed some lack of courage and talent as an officer; which convinced Blake that he was altogether unfit for the profession of arms: and, with the inflexible spirit of an ancient Roman, the admiral immediately cashiered and sent him home. What added to the fine spirit of this conduct was, that he continued to regard him kindly as a brother notwithstanding; and, at his death, left him his paternal estate.—A stranger to fear himself, he was enough of a philosopher to be satisfied, that a constitutional temperament is not always to be

corrected by the will; and that a man may be useful in the peaceable walks of society, whom it is impossible to stimulate into military ardour. His country, its service and its renown were preferred to every thing else in the mind of Blake: those saved harmless, he was again enabled to indulge his domestic affections; and in all his dealings with vanquished enemies, he was uniformly one of the most humane and plausible of men.

GOOD ADVICE TO BACHELORS.—An old and pious nonconformist divine, in a sermon published nearly two centuries ago, gives the following advice, "to those that want wives, how to choose them." "Chuse not for beauty—chuse not for dowry—chuse not for dignity. He that looks for beauty, buys a picture:—He that looks for dignity matches a multitude at once. The first of these is too blind to be directed—the second, too base to be accepted—the third, too bold to be respected. Therefore,

First. Chuse not by the eyes, looking at the beauty of the person. Not but this is lovely in a woman; but that this is not all for which a woman should be beloved. He that had the choice of many faces stamps this character upon them all: *Facies vour is deceptifull, and beauty is vain.* The sun is more bright in a clear sky, than when the horizon is clouded. But if a woman's flesh hath more of beauty, than her spirit hath of *christianity*, it is like poison in sweetmeats, most dangerous; Gen. vi. 2, *The sons of God saw the daughters of men, that they were fair, &c.* One would have thought, that they should rather have looked for *grace* in the heart, than for *beauty* in the face. Take heed of inning at the fairest sigus: the swan hath black flesh under her white feathers.

Secondly. Chuse not by your hands for the bounty of the portion. When Cato's daughter was asked, why she did not marry; she replied, she could not find the man that loved her person above her portion. Men love curious pictures, but they would have them set in golden frames.—Some are so degenerate, as to think any good enough, who have but goods enough. Take heed, for sometimes the bag and bug-gage go together. The person should be a figure, and the portion a cypher, which added to her, advances the sum; but alone signifies nothing. When Themistocles was to marry his daughter, two suitors courted her together: the one rich, and a fool; the other wise, but poor: and being de-

manded which of the two he had rather his daughter should have? He answered, I had rather she should have a man without money, than money without a man.

Thirdly. Chuse not by your ears, for the dignity of her parentage. A good old stock may nourish a fruitless branch. There are many children who are not the blessings, but the blemishes of their parents. They are nobly descended, but ignobly minded. Such was Aurelius Antonius, of whom it was said, that he injured his country in nothing, but being the father of such a child.—There are many *low* in their *descents*, that are *high* in their *deserts*. Such as the cobbler's son, who grew to be a famous captain; when a great person upbraided the meanness of his original, "*My nobility*," said he, "*begins with me, but thy nobility ends with thee.*" Piety is a greater honour than parentage. She is the best gentlewoman that is heir of her own deserts, not the degenerated off-spring of another's virtue."

CONFERENCES.

THE MIDLAND CONFERENCE was held at *Burton*, April 13, 1830. Mr. Abbots in the chair.—The verbal reports delivered by the ministers and representatives were, upon the whole, encouraging. About seventy persons had been baptized since the last Conference; and there were nearly one hundred and twenty candidates, and a very considerable number of inquirers.—The report of the committee was read and approved; when it was unanimously resolved.—1. That Mr. Beardsall be requested to consult with Mr. King respecting the pecuniary concerns of the church at Macclesfield.—2. That the consideration of the Harborough case be postponed to the next Conference.—3. That we encourage Mr. Ayrton to continue at Manchester six months longer.—4. That Mr. Stevenson be requested to write to the church at Northampton respecting the business connected with their application; and that Mr. Jones be requested to bear the letter to the church, and personally afford them the necessary counsel and assistance.—5. That we cannot regularly entertain the Edmonson case, conceiving that it should belong to the London Conference; but shall be glad to hear from the secretary of that Conference, on the subject; as we should not be unwilling to render some assistance, if in our power.—6. That the churches in Leicester be affectionately and respectfully

requested to supply Fleckney and Smeeton till the next Conference.—7. That we agree to allow the friends at Belper the same sum as last year; and, in addition, to furnish them with a supply of ministers once a month.—8. That the question respecting the propriety of publishing a Supplement to our Hymn Book be referred to the next Association.

This Conference was very numerously attended. Mr. Goadby, sen. preached, in the morning, from *Philippians* iii. 21. In the evening, a Home Missionary Meeting was held; when Mr. Abbott presided, and Messrs. Pickering, Goadby, sen. Jones, G. Pike, Goadby, jun. Scott, Winks, and Beardsall addressed a very crowded congregation. Collection about four pounds. Dinner and Tea were provided, by the friends, in the School Rooms.—The next Conference to be at Barton, June 1st. Mr. Jones to preach, or in case of failure Mr. Pike. J. F. W.

THE NORTH MIDLAND CONFERENCE was held at *Mansfield*, Nov. 24, 1829.—The Reports from the different churches were of a far less encouraging nature than usual. Various causes had tended to produce this effect: and amongst the rest, the unparalleled depression in trade, which we have experienced in this district. It was therefore earnestly recommended that each church, connected with this Conference, should set apart a time for humiliation and prayer.—The friends at Boughton expressed gratitude for the ministerial aid afforded them, and requested a continuance of it. Supplies were according arranged till next Conference: which is to be held at Sutton; but the time is not fixed.—Mr. Pike preached, in the afternoon, from *Matth. vi. 10*: and a Missionary Meeting was held, in the evening. J. B.

OPENING OF NEW MEETING-HOUSES.

ON new year's day, a General Baptist place of worship was opened at *Polesworth*, a populous village in Warwickshire, and a branch of the church at Austrey. Mr. Butler, of Longford, preached, in the morning, from *Isa. xlii. 7*. "To open the blind eyes;" and, in the evening, from *John i. 29*, "Behold the Lamb of God, which taketh away the sin of the world." In the afternoon, a sermon was delivered by Mr. Cbeattle, of Birmingham, from *2 Sam. vii. 10*. "Moreover I will appoint a place for my people Israel; and will plant them, that they may dwell in a place of their own,

and more no more." The congregations were large, and the collections liberal.

Preaching has been maintained at this village for several years; and much inconvenience has arisen for want of a suitable place of worship. The friends of religion have long wished for one, and their wishes are now happily realized. The chapel is neat, commodious and "beautiful for situation." May the Lord fill it with his glory!

ON Easter Monday, April 12, 1830, the G. B. chapel at *Houghton* was opened for divine worship. In the morning, Mr. Charter, Independent minister of *Kidworth*, preached from, "Go, stand and speak in the temple to the people all the words of this life." Acts v. 20. In the afternoon, the same minister preached, from, "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." Rom. xv. 29. Mr. Winks preached, in the evening, from a part of the commission, "Preach the gospel to every creature." On the following sabbath, Mr. Wigg, of *Leicester*, preached, in the afternoon, from, "But I say unto you that in this place is one greater than the temple." Matt. xii. 6. The day was unfavourable; but the collections amounted to near fifteen pounds.

It is a fact, that in this enlightened age, within a circle of five miles round this place, there are twelve villages destitute of the gospel! Would it not be a desirable situation for a Home Missionary station? The G. Baptists have preached in the village upwards of forty years. The seed sown by our pious and persevering forefathers had long lain in the ground; but we bless God that it has recently sprung up and brought forth fruit: several having been baptized and added to the church. Their meetings have been held in a hired room, greatly to their inconvenience; but last summer a gentleman kindly offered them a piece of freehold ground, at a moderate price, which they bought; and on which they have erected the present neat and commodious chapel, invested in trust for the purpose of worship for ever. The house which they have built measures twenty-nine feet by twenty-one in the clear, without galleries. Not being able to raise the whole of the money themselves, which the erection cost, they appeal to the generosity of the christian public. Our friend, Thomas Goddard, a resident in the village, at whose house, for more than twenty years, our ministers preached, is visiting the churches, soliciting contributions towards liquidating this debt; and we cordially wish him success. S. W.

REVIEW.

THE BURIAL OF THE RIGHTEOUS: a Sermon, on occasion of the death of the Rev. W. Koby; preached at Providence Chapel, Rochdale, Jan. 13, 1830, by JOHN ELY.

Svo. pp. 48. s ff covers.
Holdsworth & Ball, London,

Few of our readers, it is presumed, were ignorant of the piety and talents of the late Rev. W. Koby, of Manchester; or of the high estimation in which he was deservedly held by the religious world at large. His death, which took place at the commencement of the present year, was felt and lamented as a public loss: and by none more keenly than by his surviving brethren in the ministry; especially those of his own denomination, who had acted with him, and were best able to appreciate his worth. Many of them preached funeral sermons for him; and amongst the rest, the Rev. J. Ely, of Rochdale, delivered the discourse now before us. He had been in habits of friendly intimacy with the deceased; and enjoyed the benefit of his advice and assistance, on several trying occasions. He, therefore thought himself bound by gratitude and affection, to bear a public testimony to his memory, by publishing this sermon.

It is founded on the simple, but affecting and instructive statement of the sacred historian, Acts. viii. 2: "And devout men carried Stephen to his burial; and great lamentation was made over him." It opens with the following vivid glance at the regard paid to his departed brother; which we copy as a fair specimen of the preacher's style, and a just testimony to the deceased. "For five and thirty years had the man of God presided over his flock, till but few were left who remembered his first settlement among them. The whole population of that great town where he laboured had grown up, a new generation, around him. Among his own immediate flock, and among that whole population, he had stood,—Oh! how rich the grace that kept him!—unblameable; among both, he had won universal veneration. But his influence was not confined to the town where he resided; nor was it there only that he was venerated. The religious portion of the whole empire appreciated his worth; and through the wide field of missionary labour over the whole globe, his name was associated with all that is noble and enlarged in christ-

tion philanthropy. Among the dissenting churches and dissenting ministers of this county, he was held in special love and respect. Scarcely was there one of those churches that owed not much to his instrumentality: his labours of love had edified all; and his zealous exertions had been the means of forming not a few of them, and of aiding and establishing others in seasons of peculiar exigency. Those pastors, too, were wont to regard him as an elder brother, a father, the patriarch of their country."

"As one of the company of pastors who thus regarded him, I may speak with confidence the sentiments that were common to us all. When we entered upon our labours, we found him established in his; when we were striplings, he was mature. We naturally looked up, therefore, to his example, — and how holy and beneficent was that example! We naturally sought his counsel, — and how wise and meek was that counsel! We delighted to see his presence gracing our more solemn festivities. We marked, with no small anxiety, his growing infirmities. — As to those of us who had entered upon our labours from fifteen to twenty years ago, we gathered around his coffin wondering within ourselves: we thought that we had but just reached the meridian of our days; but when we looked up and saw no one surviving of those elder ministers whom we had found established in the county, when we entered on our career, — when we gazed upon the bier of him who was the father of the district, — and when we beheld around us a number of younger ministers who had entered upon the field of labour more recently than ourselves, — we hesitated and doubted, scarcely knowing whether we had been left to stand in the front of the battle while yet only in the meridian of life, or had been borne inseparably along, and were in reality older men than we had supposed."

From this extract, our readers will perceive that the language of this animated discourse is florid; but it possesses superior recommendations. It abounds with appropriate and striking illustrations and improvements of the solemn event which called for its delivery; and contains a luminous display of the doctrines of the gospel, and their blessed effects when cordially received into the heart, and made the rule of the actions of believers. The character of Mr. Roby is drawn avowedly by the pencil of affection and esteem; but it is also evident, that it was guided by impartiality and fidelity. The pamphlet is neatly printed on good paper: and well entitled to the

patronage of the numerous friends of the worthy minister, to whose memory it is consecrated.

THE ETYMOLOGICAL SPELLING BOOK;

being an Introduction to the Spelling, Pronunciation and Derivation of the English Language; containing, besides other important Improvements, above three thousand words deduced from their Greek and Latin Roots; by HENRY BUTTER.

12mo. pp. 138. bound.

Simpkin & Marshall, London.

THE Author of this work has already published several preliminary books, with the laudable design of assisting young learners in the acquisition of the art of reading; which indeed lies at the foundation of all future improvements, and opens the road to every department of science. As these have not fallen under our notice, we are ignorant of their merits; but the favourable manner in which they have been received, has induced the author to compose and publish "the Etymological Spelling Book."

This volume is certainly constructed on a plan very different from most of the productions that have hitherto been offered to the public, for a similar purpose. It is wholly occupied with spelling exercises; without any lessons for reading, elements of grammar, &c., which are usually found in other spelling books. It is divided into three parts: Spelling, Pronunciation, and Derivation. The learner being supposed to have gone through the previous books, this commences with tables of *easy* words of three syllables, and proceeds regularly to words of six or seven syllables. They are succeeded by *difficult* words, arranged according to the vowel-sounds. The second part, Pronunciation, consists of lists of words sounded exactly alike — nearly alike, &c. &c. Here the author has been very industrious; and brought together a greater number of examples than we recollect to have previously seen; and in general his labours have been successful. But we fear, that, in several instances, he has been misled by the force of local accent and tone. In the first table, &c., we meet with *oil* and *ole*; *air*, *ayr*, and *ayre*; words which we presume no correct speaker would pronounce *exactly* alike. The vowels in the final syllable are also too often confounded, and the learner is directed to give the same sound to *star* and *starr*; *culter* and *color*; *saver* and *savor*, *weat* and *woat*; &c. These inaccuracies may however, be easily

corrected in subsequent editions. A very useful and copious table of "Equivocal Words," concludes this part; which is highly creditable to the author's judgment and diligence, and will, in our opinion, be found the most valuable article in the volume.

But it is the third part, Derivation, which distinguishes Mr. B's from common spelling books, gives it its name, and occupies more than half its contents. This is a labour, and, as far as we have examined, a happy and successful attempt to trace all words in the English language, that have been borrowed from the latin or greek, to to their original roots. The latin or greek term is first given; and under it are arranged all the English words, that have descended from it, with concise explanations. The compilation of this catalogue, which exceeds more than three thousand words, must have been a work of great time and labour; but the author seems well satisfied with his success; and thinks this part of his publication "far surpasses, in importance and practical utility, any thing that is to be found in other spelling books." "To persons of whichever sex," he observes, "who are not to have a classical education, it will, in the greatest possible degree, supply that deficiency. To those who are, it will be highly valuable." We confess that, though this collection is curious, and will be interesting to those who have some acquaintance with the learned languages; yet we do not perceive, how it will greatly contribute to the advantage of mere English scholars. To them, we fear, it will prove dull, unintelligible and tedious. The arrangement of words according to their derivation, rather than the number of syllables, accents, &c. is however an obvious improvement especially in the advanced classes; and will greatly tend to accelerate the learner's knowledge of their signification. The design of the worthy author is laudable - his industry and ability commendable; and we trust that his patriotic attempts to render the path of learning smooth and easy to the rising generation, will meet with due encouragement.

A GUIDE TO THE PRACTICAL READING
OF THE BIBLE, by WM. CARPENTER.

12mo. pp. 304. bound in cloth, 5s.

Holdsworth & Ball, London.

WE are happy again to meet this indefatigable writer, on his favourite subject. Our readers will recollect, that we have recently had frequent occasion to recommend his useful labours in Biblical science; and we

hope this is not his farèwell attempt. The present work is a valuable compendium of useful information, for those who have not access to other sources; and displays both the ability and condescension of the author. But his laudable object will be best explained in his own words. "The design," he observes, "with which the following pages were written, was to convey to the readers of the English Bible that kind of elementary knowledge of its history and character which should have a tendency to create a well founded reliance on its fidelity; and to induce a rational and profitable study of its contents."

To accomplish this important object the author has divided his work into three parts; the subjects and divisions of which are thus stated. PART I. *A bibliographical and critical account of the English Bible.*—Chap. 1. Of the English versions:—2. Of the means employed in preparing the authorized Version of the English Bible:—3. Character of the authorized English Bible:—4. Defects in the English Bible:—5. Of the punctuation and divisions adopted in the English Bible:—6. Arrangement, chronology, marginal readings, &c., of the English Bible:—PART II. *Suggestions and observations on the reading and study of the Bible.*—Chap. I. Knowledge and piety essential to the understanding of the Scriptures:—2. Of the necessity and order of Scripture studies:—3. Of the two Testaments:—4. Of the importance of a literate acquaintance with the Bible:—5. Of the various kinds of knowledge requisite to ensure the understanding of the Bible:—6. Of the method in which the scriptures should be studied:—7. Of the interpretation of the prophecies of scripture:—PART III. *On the genuineness, authenticity and divine origin of the Bible.*—Chap. I.—Of the value of a personal acquaintance with the evidences of divine revelation:—2. Of the mode in which the genuineness of the scriptures is to be determined:—3. Of the external evidence for the genuineness of the Scriptures:—4. Of the internal evidence for the genuineness of the Scriptures:—5. Of the authenticity of the Scriptures:—6. Of the divine origin of christianity. An excellent appendix is subjoined, which includes a chronological arrangement of scriptures—chronological Eras—a compendious Table of the empires, states and sovereigns connected with scripture history—Assyrian princes—and Herodian or Idumean princes.

(To be continued.)

Missionary Observer.

MAY 1st. 1830.

American Baptist Mission.

BIRMA.

THIS interesting Mission continues to prosper. In 1828 thirty natives were baptized at Maullaming; and a delightful fact is, that over the native church at that station Ko Thaha, a man of great learning and piety, has been ordained. It is stated:—

“One native, named Ko Thaha, fifty-seven years old, and a man of great learning and piety, has been ordained. The Boarding School contains fifteen girls; besides three women, of whom one has been baptized, and the other two are serious inquirers.”

Of two natives baptized at Tavoy by Mr. Boardman, he thus speaks:—

“One of them is a very intelligent and amiable Chinese youth, who, amidst opposition and scorn from his countrymen, who are numerous here, has ventured to renounce his vain idols, and put on the Lord Jesus Christ. The other is a learned Burman, who, in respect of intellectual powers, eloquence, and acquaintance with the Burman Scriptures, is excelled by few. The opposition which he has experienced from his countrymen is most violent and abusive; but he says calmly, ‘I regard not their opposition nor their hatred. I have examined for myself, and my mind is decided. If they revile me, let them revile: if they will

kill, let them kill. I fear not death. I will love and pray for my enemies.’”

Many Chinese are accustomed to visit the Missionary or some of the Burman converts, to inquire respecting the Gospel: many Burmans do the same. Others receive and read portions of the Scriptures.

“A very interesting young Karen was found by Ko-thah-byoo in the niche of a pagoda, where he had been fasting two days. Knowing only the religion of Gaudama, which he had heard from the Burmans, he had embraced it so far as to practise this austerity, in the hope of obtaining a great reward in a future state: our Karen Christian explained to him the folly of fasting, as practised by the Burmans; and invited the young man to our house, where he paid very great attention to Christian instruction. After *learning the way of the Lord more perfectly*, he took a Christian book and returned to his native forest: our prayers accompanied him. We all remarked something peculiarly interesting and amiable in his appearance: I have often wished to have him live with me, in hope that he might become a Christian, and a herald of the Gospel. Yesterday this young man returned to us, with three of his relations, to receive further instructions. After conversing with

me for some time, and attending Burman worship with us, he went to Ko-thah-byoo's apartment, where I heard them talking of the Gospel till near midnight; and, at break of day, this morning, the conversation was renewed. This afternoon he expressed a wish to live with me, in order to learn more fully about the true God and Saviour: on my inquiring how long he would be willing to stay for this purpose, he replied, 'Ten or twelve years, till I can learn fully about God and Christ. Many of the Karens will also come.' He is a youth of good understanding, quick apprehension, and amiable manners. He says he wishes no longer to worship heaps of brick (pagodas), but to know and serve the ever-living and true God."

Mr. Boardman thus speaks of the baptism of two young converts, MOUNG BO and KE-CHEANG:—

"A little band of us, passing through that part of the town most sacred to Gaudama, bent our way among pagodas, temples, and ky-oungs—alike unheeded and unheeding—and, entering the High-pagoda Road, passed on till we arrived at the baptismal tank. Near the tank was a tall pagoda, pointing its gilded head to the skies. It being Burman as well as Christian worship-day, the multitudes were gathered around, to pay their devotions at the gilded shrines. In that tank, under the shadow of that pagoda, and in sight of their former companions, who now gazed with mingled astonishment and malice, the two young disciples solemnly renounced their vain idols, and put on the Lord Jesus Christ. Oh it was a joyful and memorable day!"

A few days afterward, he adds,

"No hearers at the Zayat. MOUNG SHWAY-BWEN says the opposition to us has greatly increased since the baptism: as he passes the streets, the people point at him, and say, 'That is a heretic! He is crazy; he is a wicked wretch, who has renounced the religion of his fathers.' 'But,' he adds, 'I can bear it. My mind is decided. I fear not death for Christ's sake, for it would be infinite gain.' The whole town seems to be in an uproar on account of MOUNG BO'S baptism. May we be kept from rendering evil for evil!"

JEW'S.

Mr. Ayerst, at Dantzic, gives the following account of the "Jews of the New Temple."

"As the condition of the Jews is an important object for our consideration when attempting to promote their spiritual welfare, and as there is a great diversity in the indications which denote their real state of mind, I have sent you a translation of a Confession of Faith, which was drawn up and read by a young Israelite. The 'New-Temple Jews,' as they are called, i. e. the friends and followers of the celebrated philosopher Mendelshon, have introduced into their service, not only the custom of preaching in German, but also singing with an organ, and many other things like those which we have.

THE CONFESSION.

"Among all the numberless benefits which have been conferred upon man, religion must be looked upon as the foremost, and as the best gift of Eternal Love. It acquaints him with his destiny, and the purpose of his existence; it

teaches him to live happy and content—provides him with comfort and hope in the greatest affliction—and gives him promises, which reach beyond this earth to the sacred mansions of eternity. It must, therefore, be my most heartfelt wish, and my chief object, to become acquainted with it—to open my heart to its soft impressions—and to confirm the same in me. The first of all the truths which it teaches is, the EXISTENCE OF GOD: and how gloriously does this impress itself upon our inmost soul! A single moment spent in surveying the boundless magnificence of the Universe convinces us that no effort of a blind and uncertain chance could have produced it. On every side is the thought presented to us, that it must be the work of one Almighty Being; and the truth of this our conviction becomes more and more evident, as we reflect upon the order and harmony which pervade this immeasurable system in all its parts, and the regularity which prevails in the change of the seasons and the great course of nature. This Almighty Being, who is neither confined by time or space, cares for the greatest in the same degree as for the least of all the creatures in his worlds. I am also protected by his fatherly hand: his providence watches over every thing that exists: when, therefore, I am called to suffer, and when no help appears for me among men, and in this world, my trust in God is not shaken—my confidence in his eternal love, in his retributive justice, in the kingdom of eternal life, strengthens me; for a soul dwells within me that is immortal, and will continue to exist when my body has been long reduced to dust. The ennobling of myself by

means of truth, love to my fellow creatures, and improvement in virtue, are my duty in this world; and I will, for this purpose, make the doctrines of religion, which the Eternal has revealed by Moses and the Prophets, which we find in the Bible, the rule of my conduct; and thus endeavour to obtain felicity for myself, and to assist in the hastening of that time of which the Prophets have declared, that *the earth shall be full of the knowledge of the Lord as the waters cover the great deep.* May the all-gracious God give me strength, that I may continue faithful to my resolutions in this solemn hour: and may I ever endeavour to become more and more worthy of the name of a true Israelite!"

On this Confession Mr. Ayerst justly and pertinently remarks:—

“Such is the Creed of a Modern well-educated Jew. The thought that he is a sinner before God, guilty and condemned, never enters into the question; and this is the great point which we always find necessary to impress upon the Jews. We are sinners, not saints—unclean, not holy—guilty, and not innocent. But, in order to feel this, the convincing grace of the Holy Spirit must soften, subdue, and change the heart.”

London Missionary Society.

SIAM.

MR. TOMLIN, a Missionary connected with this Society, has visited Bangkok, the capital of Siam. His accounts show how wide a door may be found in this portion of the Heathen world for the diffusion of the Gospel; of the people he writes:—

“The Chinese are the most prominent and efficient part of the whole population at Bangkok; and, as in all other places where they are found in the East, form the life and spirit of the whole. Their number here is so overwhelming, as to be sufficient to stamp their own name and character on the whole mass. Indeed, when compared with the scanty remnant of Siamese, the vast multitude of them is almost incredible to any but an eye-witness: for the better satisfaction, therefore, of our friends, I will give a copy of the last year’s census, made by the Siamese Government. At first sight of it, we were quite astonished; but, as there is no conceivable reason why they should overrate the Chinese and underrate themselves, and our own enlarged observation bears in its favour, we cannot reject it as incorrect. There are also numerous settlements of Chinese in the interior and along the coast, with which a Missionary may readily communicate from this station. The junks passing to and from China, Cochin China, and Hainan, every year, afford good opportunities of sending the Scriptures and Tracts to various parts of the empire and these several places: an average number of 150 of these vessels is thus annually employed. Others also are constantly moving to and fro, among various Islands of the Indian Archipelago, affording similar facilities of communication with numerous scattered bodies of Emigrant Chinese.

“Though we have been enabled to gain a footing here, and to maintain it by the help of the Lord about six months, yet, from the present critical state of affairs in Siam, it is difficult to form any probable conjecture as to the future:

however, we indulge the pleasing hope of its soon becoming an important and flourishing Missionary Station. Having been long enough here to manifest our intentions and the nature of our work, we trust, when called to depart, we shall leave a character behind us, among all classes, which may be of some advantage to those who come after us: and, considering the timid and suspicious disposition of the Siamese, this will not appear of small moment. Should, however, the present Treaty with England be maintained and respected, this, under the blessing and protection of the Most High, will afford the best pledge of security to a Missionary at Bangkok: and, as our American brethren have already shown a bold enterprising Missionary spirit, and pushed far in this direction, we assure them that we shall not be envious in seeing them pass the boundary line of Burmah, and come forward to us, or advance toward Cochin China, or China. Whenever they come, they shall have the right hand of fellowship and a hearty welcome, in the name of the Lord, from us, if still spared to labour here.

Population of Bangkok in 1828.

Chinese (paying tax)	310,000
Descendants of Chinese	50,000
Cochin Chinese	1,000
Cambojans	2,500
Siamese*	8,000
Pegu (Moans)	5,000
Loas (lately come)	7,000
— (old residents)	9,000
Burmans	2,000
Tavoy	3,000

* The Falopins (Priests) cannot be included in this estimate, for they alone probably exceed the number here given: from an account I lately saw, the Siamese Priests are rated at 11,000.

Malays	3,000
Christians	800
	<u>401,300</u>

Of their superstitions the following affecting account is furnished,—

“To-day we were present a few moments at a Festival made by a Chinese neighbour, who is building a junk: the keel was just laid with a few bottom planks, and this was chosen as an auspicious day for nailing them. A feast was prepared for the workmen, and a liberal offering for the gods, of sweetmeats and various dainties, elegantly set out on two tables covered with gold-embroidered cloth; the stem and stern of the vessel decorated with garlands and various coloured flags. On remonstrating with the owner on the folly of such wasteful profusion to the Idols, instead of manifesting their gratitude to the God of Heaven, he pointed toward the sky, and said that they were worshipping “Shin Teen” (God of Heaven,) and directed us to the offering for further satisfaction: on inspecting the tables, we were a little surprised at seeing two tablets, with “Shin Teen” inscribed with golden letters; and, beneath, an inscription of praise and thanksgiving to Him: thus mixing up, like the Cutheans, the worship of the true God with Idolatry: the owner has been with us once or twice; and, like many others, has got a few vague notions of the truth, and is willing to show some outward respect, at least, to the Lord of Heaven. They waited till half-after one, as the fortunate moment to fix the planks; when, instantly, the gongs resounded, and several men flourished their hammers, and quickly riveted the nails: had any other hour been chosen for this important work, they would

have considered the fate of the junk as being hazardous: more especially if the baneful hour of eleven in the forenoon had been unhappily selected, they would have felt assured that the vessel would soon have come into immediate peril! The votaries of Idolatry are constantly in the bondage of fear. They were very much surprised to hear that we had no fortunate and unfortunate days; but esteemed, in this respect, all days alike. Before evening, four of the workmen came to us for books: this was encouraging, after witnessing their blindness and folly. May the Lord enlighten their understandings, and lead them to the knowledge of himself!

“The ‘Pra-Klang’s Devil’ is a gigantic copper statue; seated on a lofty and gradually diminishing square pedestal, almost 30 feet high, and 15 square at the base. The figure is apparently human, and the countenance not so fierce as one would naturally imagine of a demon. The Pra-Klang calls it his ‘Devil,’ and worships it through fear: it has just been placed on the pedestal; and, latterly, has taken up a great deal of his time and thoughts: he prides himself much on the size of it: the weight of it is two or three tons, and it measures at least six feet across the shoulders. Close by there is a Monastery of priests supported by the Pra-Klang, consisting of about twenty neat white houses, standing a little apart from one another; the whole forming a parallelogram of 100 yards by twenty-five: each dwelling is barely sufficient for a single occupant: the situation is sequestered and rural, embossed with trees; and within the area are neat gravel walks and beautiful flowering shrubs.

“Were told to-day that the E. Sin

Say (Doctors) complain of us taking away all their custom: they can sell no medicines. This is the season of one of the most celebrated Religious Festivals of the Siamese, and lasts about a month: it is a time of idleness, feasting, and revelry. During the month, sermons are occasionally preached to the people, at the several Pagodas, by a principal Talapoin: these, we are told, are usually of a trifling (though sometimes, indelicate) nature; such as, the best method of making cakes and sweetmeats, and the proper etiquette at feasts, and, above all, the gratitude and respect due to the Talapoins."

A great desire for books was excited, and in various pleasing instances a salutary effect apparently produced on the people's minds.

"Several inquirers for complete sets of the Old and New Testament: some of these have read detached parts and Tracts, and have already gained some knowledge of the truth: an old man presented us with a letter, in which he said he had read some of our books, and approved the doctrines, and requested further instruction. Two other persons came this evening from Kun Cha Se, a place two days' distance in the interior, where several thousand Chinamen are employed on the sugar plantations. One of them particularly interested us by his modest pleasing spirit and intelligent mind: he had read some of the books with much pleasure, and had been led to reflect often about 'Shin Teen,' the true God: the knowledge which he had already attained, in so short a time, was manifestly not small: the truth seemed to have made a deep impression on his heart, and we felt almost persuaded he had received

it in the love of it, and already rejoiced in the glad tidings of the Gospel. Mr. Gutzlaff addressed them both affectionately, and with much earnestness; leading them on in the truth, and exhorting them to a sincere and diligent perseverance in the way of the Lord: their attention was riveted upon him all the while; and their animated cheerful countenances bespoke the gladness of their hearts. We have good hopes of both: such instances are truly cheering to our spirits, in this land of heathen darkness.

"On opening the door early this morning, a man put into my hand a long letter of thanks, on account of books given to himself and his brother, warmly expressive of their approbation. Another came in shortly after, with three or four companions, from a place distant a day's journey in the country: they had read the books with great delight, and felt thankful for them: indeed, it seemed to be the main object of their errand, to come and assure us of their gratitude for the favour of the books: we rejoiced to see in them such a hearty and upright spirit, more especially manifested by the principal person. The Lord seems to be stirring up many of the heathen: it is the power of his word alone and the Blessed Spirit; for we can only say a few words at most to any of the multitudes that come, and usually have not the slightest recollection of even the faces of these inquirers. To the Lord, therefore, be all the praise and the glory! We intrusted to their care a small stock of books, which they cheerfully engaged to distribute among their neighbours. Besides these, we have had several inquirers from a distance for books, apparently of a right spirit.

"An asthmatical person called : he had come five days' journey, having heard of us from a neighbour who had been cured of the same disorder. The poor blind man, who has long resided with us, and breathed out many a fervent ejaculation to 'Teen Kong,' requested leave to join in our evening worship, in Chinese : he knelt down and joined heartily in prayer; and seemed deeply affected with a few petitions on his own behalf, and audibly re-echoed them : the scene was solemn, and much affected our spirits. A poor dropsical man, who is also an old patient, is almost restored : the complaint was of old standing : he had become very weak, and the abdomen greatly distended, so that Mr. Gutzlaff had had small hope of doing any thing for him; but the Lord has granted his blessing, and thus encourages us to look for still greater things from his hands : this man has a serious intelligent mind, and has read several of the books; and feels grateful to the Lord for his restoration.

"A very busy forenoon : many well-behaved intelligent persons desirous of books; and usually wanted complete sets. Several old men stayed a good while after the bustle was over; and sat down in different parts of the room, reading the books. Several opium-smokers came to report their recovery, and brought other friends with them to be cured. For three or four days these persons generally suffer severely, and have restless nights : those long addicted suffer most; and become very weak for want of the usual stimulus : the camphor spirit is then useful, in rooting out the effects of the opium, and invigorating the constitution; and seems as a power-

ful auxiliary to the emetic, while acting as an antidote to the opium.

"A busy and pleasant morning : many respectable persons applied for books, and were anxious for complete sets of the Scriptures. A young Prince, whom we met the other evening, sent for an English book, which was promised him : I sent him my small Pocket Bible, as a present; and earnestly pray that the Lord may grant him his Holy Spirit, to guide him into all truth : he writes and speaks English a little, and seems desirous of cultivating it more."

Of Mr. Tomlin, and Mr. Gutzlaff, connected with the Netherlands' Missionary Society, who also visited Siam, Mr. Burn, chaplain at Singapore, writes—

"Mr. Tomlin is studying Siamese very closely; with a view, if God permit, to furnish materials for the translation of the Scriptures into that hitherto unblessed tongue. He has been much favoured in meeting with remarkably clever and intelligent Teachers; and, if his health be spared, he has every prospect of preparing at least one of the four Gospels in the course of another year. His companion, Mr. Gutzlaff, has the most remarkable ability for the acquirement of languages that I ever met with; and for zeal, humility, and love, he is surpassed by few : he has been exceedingly successful in the practice of Medicine among the natives; and has acquired a celebrity in this department, which will, we trust, with the blessing of God, afford him an excellent passport to Chochin China, and even to the 'Celestial Empire' itself—this being the favourite project, and chief ambition, of all our Chinese Missionaries."

MEMOIR OF MRS. SUTTON.

Few truths are felt more impressively by a thoughtful and pensive mind, than the declaration, that "the fashion of this world passeth away." Its scenes of public agitation and excitement soon close, and the busy actors vanish. To the calmer scenes of domestic life the same solemn assertion applies. We visit places endeared to our best feelings, by the recollection of those who once dwelt there; but they are gone. The spring still blooms as fair, the flowers are as sweet, the fields as green, the air as balmy, the sun as bright, as in departed years; but they who once enjoyed these pleasing scenes have done with sun, and fields, and flowers, and blooming spring, and dreary winter. We visit the house of prayer, hallowed by the remembrance of holy delights enjoyed within its walls in former years; but the crowd that then glowed with sacred love has dispersed: many voices that sang the Saviour's praise are silent in death; many a countenance often recognised with pleasure is now beheld no more. Our departed friends have furnished impressive proofs of the truth of the solemn sentiment, to which our departure will soon add further confirmation. "The fashion of this world passeth away."

With views of this description, the Christian, however, delightfully mingles the cheering persuasion that they, who have died in Jesus, rest in heaven. This confidence communicates to a pious mind holy and exalted pleasure, when tracing the records of departed piety. It is true, the voice that sang the Saviour's praise is no more heard on earth, but the now happy conqueror, "in a nobler, sweeter song," extols his power to save. The blooming flower of youth has withered, the "human face divine" has gathered blackness, and is blasted by the touch of death; but the immortal spirit now shines in the presence of God; bright with the glory, and lovely with the beauty of heaven. The house of prayer has lost its frequent and delighted visitants, but they have entered a house not made with hands, eternal in the heavens.

"They hear 'the new and everlasting' song,
In the blest kingdoms meek of joy and love.
There entertain 'them' all the saints above,
In solemn troops, and sweet societies,
That sing, and singing in their glory move,
And wipe the tears for ever from 'their' eyes,"

With that happy number, there is every reason to believe, that the pious subject of the following brief memoir now abides. The information collected in this memoir is chiefly derived from her own letters, evidently written in the confidence of friend-

ship, and doubtless without the least expectation, that part of them would subsequently appear before the eye of the public.

Mrs. Charlotte Sutton was a daughter of Mr. James Collins, resident for a number of years at Wolvey, in Warwickshire. She was born at Smockington, near Hinckley, on February 1, 1801. Of her earlier years the writer knows little. She appears to have possessed naturally a cheerful, engaging and affectionate disposition. To her parents she was loving, dutiful and kind; submissive to their instructions, and peculiarly a comforter in trouble. Her father, after her death, observed that in times of trouble he peculiarly felt her loss; as consolation administered by her had enabled him to bear many burdens with more patience than he should otherwise have done. As a sister and friend she was truly affectionate. Her mind was improved by reading, of which she was fond. In her nineteenth year, Charlotte Collins appears to have become decidedly pious. Her parents attending the Baptist Meeting at Wolvey, she probably felt religious impressions from her childhood, but passed a number of her youthful years before, under divine grace, she made that choice, which fixed her happiness for time and eternity. In a letter to a friend, written in 1823, she refers to her early experience:—

"You say that you were getting rather serious before you came into Warwickshire, but that afterwards you became thoughtless and trifling; but that now you see Religion in a new light. Does not this, my dear friend, teach you, has it not taught you, the fallacy of making resolutions in your own strength? I trust it has, and hope that the new light in which you see Religion, will discover unto you, that without Christ you can do nothing, but that through him you can do all things. Perhaps no one has been taught the inefficiency of self-sufficiency more effectually by experience than myself; for long, very long, did I resolve and re-resolve, but still my resolutions failed; and I still farther hurried into immorality and vice, till, by the grace of God, every false refuge was taken away, and thus was the way prepared for the acceptance, and grateful reception, of salvation by grace. But this grace, my dear friend, which brings salvation, teaches us that denying ungodliness and worldly lusts, we must live soberly, righteously, and godly in this present evil world; and, unless it produces such fruit, we have no reason to believe that we possess it."

To another friend, under date of Feb. 1, 1822, she wrote,—

"I am hastening on to tell you why I have begun this to-night (without a design

to finish), it is this, to-day I am twenty-one years of age. Your own mind will supply in how many instances this era of a person's life is hailed with transporting joy; while in others, perhaps, it is forgotten, and the mercies which till that time have crowned our worthless lives, are—

'Forgotten in unthankfulness,
And without praises die.'

As it respects this world's good, it is true I have no more cause to rejoice this day than another, but when I look back on life, spent as mine has been, I am astonished at the sparing mercy of a gracious God. When I consider the length of years that I quenched his Holy Spirit, and said in my heart I will not have this man to reign over me, may I not justly say,—

'Why was I made to hear his voice,
And enter while there's room;
While thousands make a wretched choice,
And rather starve than come?'

"O my E—, help me to praise so good so gracious a God; for how many millions of his creatures more worthy than I, (if aught in creature worthy is) have lacked those good things with which I have been hitherto so bountifully supplied: yes, even those who have tasted that the Lord is gracious. O that this consideration might lead me afresh to consider the source of every temporal, as well as spiritual, mercy and favour; and, surely, one would think, while I remember that almost, if not quite, nineteen years out of twenty-one, have been spent voluntarily in the service of sin. I should continually be humbled before my God, and he always desirous of spending and being spent for Him, and for His cause. But, alas! how few returns of love hath my Creator found.

"I thank you for the hint about the Home Mission, to human appearance it is impossible to do any thing; but beginning this, where I hope we begin every undertaking, at a throne of grace, who can tell? I rejoice to hear you inquire about the best things. I cannot say that I am seated so high on the mount of heavenly affection and zeal as I could wish, nor have I lost this body of sin and death. But, blessed be God, I am not walking in darkness; no, his Word and Spirit in some measure bear witness still; by grace enabled to view some faint resemblance between myself and a justified sinner through the Lord Jesus."

Scarcely had Charlotte Collins felt the decided influence of Religion, before her desires were excited for the eternal salvation of others. The Missionary cause soon engaged the attention of her ardent mind,

and before she actually joined the Christian Church she commenced her efforts to promote its interests.

To Miss G—, Aug. 16. 1820.

"I have had an opportunity of visiting an old friend, from whom I have obtained different tracts, and among them is an "Address to Christian Females;" now a little commendation, especially among ladies, goes a long way, perhaps a few of them distributed among my neighbours, might influence them to be more active. On Monday I went to Warrenhouse, hoping to find Mr. P—, which, had I been so fortunate, would have saved Mr. G— the trouble of writing,—but in so good a cause why should I say *trouble*? however, I will promise him one thing, that is, he shall not work without being paid for it, *Jesus Christ will pay for ALL.*"

To Miss G—, Sept. 17, 1820.

"I have received, unexpectedly, from Barton, upwards of two dozen Quarterly Papers, with a number of those you mentioned, all of which will be fewer than I could distribute. I do not say that I have more subscribers than these would serve, but we do not want to prevail on those who are already willing. I, with you, consider this employ an honourable one indeed, and only wish that *Collectors and Subscribers* would all be actuated by sincere love to Christ, and an earnest desire to enlarge his kingdom. May this, my dear E—, ever be our motive, and the more we find of his love to us (and O may this knowledge increase daily), the more desirous let us be of doing something for him. I think we should not easily forget those engaged as Missionaries, at a throne of grace. When we remember that it increases our spiritual communion with God, and you know how to prize that, O how should this inspire our hearts with gratitude! While an earthly king would disdain to familiarize himself with his most loyal subjects, the King of kings deigns to hold fellowship with rebels; for such we were once; and I often think I am little better now; though I trust I would not willingly live in hostility against my God and Saviour. But could you look into my heart all the hours of the day, I am afraid you would too, too often, find the vanities of the present world, and all the follies of time occupying a great share; and seeing the Searcher of hearts knoweth all these things, we may justly wonder how he who cannot look upon sin but with the greatest abhorrence, would grant his Holy Spirit to those who ask it, were we not assured that we

are made the righteousness of God in him, (Christ.)

"While many cavil at the word *impute*, it may suffice us to know, that whether we have wisdom or righteousness, sanctification or redemption, it all flows to us through the death and merits of our blessed Redeemer; and I know you will join with me to sing Grace! Grace! and 'To him that hath loved us, and washed us in his own blood, be all the glory.'

"The people at W—— I hope will be more united, I mean the Church. Mr. Green gave them a pretty round lesson; and made a cap which so exactly fitted your poor friend, that she was obliged to wear it, as one sent by a friend who knew more of her than he did."

It is reasonable to believe that, when in eternity, the triumphant followers of the Lamb retrace their course below; two days of their earthly existence will, beyond all others, appear deserving of being remembered with never-ending gratitude and joy. One the day that brought them to the Saviour's feet; the other, the day when, while God looked on with approbation, and foolish men perhaps with scorn, they, in baptism, owned the Lord Jesus as their Redeemer, their Sovereign, and their God. In 1821 Charlotte Collins thus avowed the solemn transactions that had passed in private between God and herself; and ratified the sacred surrender which she made of her interests and herself to the great Redeemer. Her correspondence during that year appears not extensive, but refers to that interesting event; to her inward conflicts, and her strong attachment to the Missionary cause.

To Miss G——. *March 5, 1821.*

"I hope I do not undervalue the privilege of an epistolary correspondence with a Christian friend, but, to tell you the truth, I would rather enjoy an oral correspondence with you; and I shall now feel much more confidence and pleasure in soliciting your company than when I should have invited you from a feast to a fast. O I long for the time when we shall meet to part no more. I sometimes think that our minutes would glide more sweetly, and our spiritual enjoyments be increased by a frequent meeting on earth. But I may think again, we are liable to error in our judgment, and perhaps those moments, instead of being employed in assisting each other, in our heavenly journey, would be spent in trifling and idle conversation; and now I trust we may, in some degree, reap benefit from the dispensations of his hands.

"You mentioned a comforting passage in

your last; oh, my dear E——, I have learned by painful experience, to feel for *your soul* when it has need of such a passage for its support; and, blessed be God, I trust we have also found, by sweet experience, that 'the Scriptures are given by inspiration of God, and are profitable for instruction, reproof, and correction; that we may be thoroughly furnished unto all good works.'

"You talk of your heart, my E——; why I might suppose you had been drawing a picture of mine; I am sure you marked its very features. But though these hearts of ours are such by nature as frequently cause us to groan; yet how sweet those moments in which we come with broken spirits before Him; no tears so sweet as those of penitence and gratitude. O may God, according to his loving kindness and tender mercy, grant we may ever come in such a manner as to receive his Spirit to help our infirmities.

"I felt a pleasure in reading your kind prayer for me; my dear girl, do not forget me at a Throne of Grace, we know 'the righteous cry, and the Lord heareth,' and though we have no righteousness of our own to boast of, we are made the righteousness of God in him (Christ); a privilege for which we can never be sufficiently thankful."

To Miss G——. *June 23, 1821.*

"You paint your own heart, my dear E——, in dark shades; I wish fairer colours would picture mine; but, alas! alas! I may add to all yours, that out of it proceeds only evil, and that continually. I am sometimes afraid I am sinning that grace may abound, but God forbid. Sometimes I tremble lest my faith should prove a dead faith, though at other times I am saying, Who shall be able to separate me from the love of God, in Christ Jesus? Thus, you see, I find a chequered path.

"Accept my best thanks for your kind advice; be assured it was not only acceptable but seasonable, for I do hope, ere long, to enjoy the privilege of Christian fellowship; though at times I have been ready to give up all thought lest I should walk unworthily, or not hold out to the end; but when I hear Him say, He is a sun and a shield, I am ready to think, how can I stumble with such a light, or be conquered with such armour?

"With respect to the performance of the ordinance* I do not feel intimidated, and I hope I shall never be ashamed of that Gospel which alone is the power of God to salvation."

* Baptism.

To Miss G——. August 10, 1821.

"The Missionary Reports reached us with your letter, they are cheering indeed. O my E——, I seldom cast my eye over the dark places of the earth, but I am almost ready tacitly to reproach my Master for having withheld from me those abilities without which, though with a soul warmed with love to God, and a heart wholly, if possible, devoted to him and his service, and ready and willing to engage in the strength of the Lord, to labour in any corner of his vineyard, we should remain in those dark corners comparatively inactive. Thus we see, even our zeal, unless tempered aright, needs forgiveness.

"I had the felicity of joining the despised followers of the blessed Jesus on Sunday last, August the 5th, 1821. I would engage, if possible, your prayers for me, that I may go on in the strength of the Lord."

To Miss G——. August 22, 1821.

"My dear E——,

To say that I felt no disappointment would be false, or that I could repress the flowing tear; such was my weakness; well might Blair say,

'Friendship! mysterious cement of the soul,
Sweet'ner of life, and solder of society.'

Though I should think the Author himself rarely realized more painfully his assertion than I did on that occasion which called it to mind.

"But notwithstanding trial, for such I dare say we have both considered it, it may afford us consolation that we perhaps are not the foot-balls of blind fortune, though Solomon says, 'time and chance happen to all men.' But be this as it may, blessed be God, we have one sure basis, and I trust; I felt in the midst of disappointment a sweet satisfaction, that however these minor blessings may elude our grasp through life, still there is fulness of joy, and pleasure flows for evermore at God's right hand; and seeing he hath not spared his only begotten Son, may we not expect every other?"

"You ask me to pray for you, my dear; alas, if we were not told to confess our faults one to another, and pray one for another, we should be ready to say, What good can this do? But I have sometimes thought this injunction was not in vain, for I sometimes feel more heart to pray for another than for myself. O wretched stupidity, awful depravity that freezes our hearts and renders them so cold as to feel no spark of love glowing in them towards him who hath loved us, and given himself to die for us—
no desire for those blessings which he alone

can bestow, and without which we are miserable beyond description. But tell me, my E——, are you ever in such a frame as this? O may our God and gracious Lord preserve us from it, and give us hearts to pray always without fainting. That day—the day on which I had dwelt with peculiar pleasure previous to the time, I began with sorrow of heart; the distressing forebodings of leaving and denying my Master, of being of the number which draw back unto perdition; and most of all of being left as Hezekiah, to try all that was in my wicked heart. This almost overwhelmed me, until he kindly said, 'none shall pluck thee out of my hand,' with many others similar. O precious truth! glorious promise! But not even this raised my enjoyment equal, either to my inestimable privilege, or to my anxious expectation. But I have much to be thankful for nevertheless, for I was blessed with the faith of assurance that the Lord would not cast me off for ever, but would remember me according to the multitude of his tender mercies. Thus I continued for a little time; but at length I knew that my adorable Redeemer had prayed for me that my faith might remain; and you know the consequent pleasure arising from such blessed assurances."

To Mrs. D——. Wolsey, Oct. 11, 1821.

"When I last (and first) had the pleasure of perusing a letter from you, I flattered myself that I should enjoy a continued correspondence with one for whom I felt no common regard; and whose kindness and anxiety for my spiritual welfare increased this flattering expectation. But, alas! although I have earnestly requested it, I have hitherto been disappointed. Perhaps you will be ready to say, I need not wish to trouble you, that I have my directory and to that I must look. But you will remember, my dear friend, the testimony and directions of a traveller, who, for years, has been steering his course by this directory, will undoubtedly cast a light upon the path. And sometimes when the black cloud of unbelief, or the more black cloud of conscious guilt intercepts our light from the Sun of Righteousness, a friendly traveller may inform us whether this dismal road (which I sometimes think untrudged by the REAL CHRISTIAN) can lead us into the presence of the Most Holy God. I know that the Lord Jesus Christ is the end of the law for righteousness to every believer; and, blessed be God, I can sometimes rejoice in

* Evidently the day of her baptism.

this assertion. How wonderfully are his precious promises adapted to every part of our experience. When we find our strength great in the Lord, we, with confidence, look forward and anticipate his gracious requirements, feeling conscious of our acceptance with him. But when, on the contrary, we view those gracious requirements, and feel no strength equal to their performance how often does a *finished, a complete* salvation present itself, or some good promise, which enables us to bear up under these infirmities, and directs us to wait on the Lord, that our strength may be renewed.

“Do pray for me, my dear Mrs. D——, that my conduct may ever be such as shall adorn the doctrine of God, my Saviour in ALL THINGS. I feel that I am a poor imperfect creature, and without the promised strength of Him who has overcome the world, and who can and will impart strength for us to overcome it also, what must I do! where could I flee? Thus you see a gracious Saviour obviates difficulty; but then here is a greater, I doubt I shall one day or another forget to seek this promised aid.”

In 1821, Messrs. Bampton and Peggs, the first Missionaries sent out by the General Baptist Missionary Society, proceeded to India. The ordination of the former took place at Loughborough, on May 15th. The day was a day of peculiar solemnity and heart-thrilling emotions. Charlotte Collins attended the solemn services. Her impressions were deep, and her attachment to the cause of Missions, strengthened to a desire to consecrate herself to its interests. A young man of respectable character and circumstances had previously sought her hand; but on her return from the ordination she absolutely declined receiving his addresses. Then, and for some years afterwards, she had no prospect of devoting herself to Missionary services, but appears to have formed a determination not to enter into any connection, however flattering as to worldly circumstances, which would permanently bind her to her native land. Her correspondence in 1822 appears very scanty. In the only letter for that year now before the writer, there appears an allusion to the circumstances mentioned above, as well as a description of her inward conflicts.

To Miss G. S——, Sep. 30, 1822.

“You acknowledged the receipt of my last before you finished yours, how far this proved an answer to the first part of your letter my memory will not at this time supply; but I think it would give you some idea of what I said to Mr. J——, in reply to his; I shall therefore begin with telling you

that I was repaid by my dear aunt S——, I must not say without the First great Cause, for this would be rapidly striding towards the shores of Infidelity, and, without the interposition of Infinite Grace, would soon land us there. O how do I hate the heathenish terms luck, chance, fortune, &c; and have cause to do so, for these, in conjunction with a depraved heart, have too often robbed the blessed God, who is the giver of every good and every perfect gift, and who giveth us richly all things to enjoy, of that gratitude (for temporal blessings) which is his just due; and have often deprived me of that degree of faith which discovers the dispensations of a kind and gracious God in every circumstance; and which is more desirable than tongue can express.

“I hope by this time, my dear E——, I may congratulate you on the better health of your dear Mother. I thank my dear E—— for her information concerning any Christian Friend, for if we hear of their falling into the silent tomb, we may, I trust, through grace, confidently anticipate a joyful resurrection with them, and with an innumerable company beside; for if Christ is risen from the dead, we also shall rise, that where he is there we may be also. What can we render for this blessed hope? Truly nothing! then grace—free grace—must be our everlasting song.

“You think the taunts and jeers of those around me must be very irksome to me,—I would wish them to be so: I pray God that I may ever feel them a trial, for hitherto I have always found that ‘Trials give new life to prayer.’ It is a poor character to give of one’s self to acknowledge that I stand in need of the rod: but it is true, and my fear is that I should grow too familiar with it to consider it as such; for, as you observe, we are sometimes justly reproached, and when this does not lead us to close self-examination and repentance, it ceases to be a rod, and then, my dear E——, danger is near; and only the Infinite Grace of Christ can preserve us. I would therefore leave myself in his hand, lest, through ignorance or unbelief, I should ask what is not good for me, and lest he should grant my request, and send leanness into my soul. You say you do sometimes pray for me; this, my dear E——, has filled my soul in some faint degree with gratitude to God, and to my friend; for, to tell you (what I have lately told another Christian friend), I have much reason to believe that it has been only in answer to the prayers of my friends, that I have been preserved from damnable apostacy; for, some time ago, I felt little, or no disposition to offer one prayer on my own

behalf, but often did the secret sigh ascend that God would hear the prayers of his dear children for me; who could with fervency and affection approach and hold sweet communion with him. But, blessed be God! though my iniquities separated between me and my God, and my sins caused him to hide his face, yet he assured me that he would not cast me off for ever; but that he would remember me according to the multitude of his tender mercies; and, for ever blessed be his name! he has made me to realize this gracious promise, and caused me in some good degree to walk in the light of his countenance; but I want more light, more light within, that I may quickly discover, and sensibly feel, every thing that is contrary to his holy will.

"If, my dear, you have promised yourself much pleasure from any thing with which I have to do, I may venture to say you will be deceived, especially in writing; I am sensible of my incapacity to fulfil any expectations you may raise.

"I think with you that Mr. J— appears in earnest: as to any thing more I am as much puzzled, perhaps, as yourself; only with you I know that nothing is too hard for an Almighty power, (though to every outward appearance we may venture to say that nothing seems half so improbable) and he can, and does, make use of a weak vessel, that the excellency of the power may be of God. I dare not presume to dictate to Infinite Wisdom, or, perhaps, I should ask a situation replete with spiritual advantages and blessings; and be ready to excuse myself from any activity in his service by pleading inability: but may he enable us to give ourselves up to him; for he is by far better acquainted with the motives from which I act than I am, or can be: for, alas! I feel such a complication of motives that I feel no satisfaction but in this, that God is acquainted with me, he knows me altogether; and 'who is he that saith and it cometh to pass, if the Lord command it not?'

"I am doing little or nothing for the Mission, but I trust I shall never forget we have such a cause, nor that we have brethren and sisters exposed to all the trials and difficulties attaching themselves to the office of a Missiourary."

To Mr. J. C——. An afflicted Friend.
S——, Jan. 22, 1823.

My dear J——.

"I was much surprised to hear of your very serious indisposition, having understood it to be nothing more than a temporary illness arising from cold. We here, however, have one assurance, that 'afflictions

come not by chance.' This should reconcile us under them, even if we should always be sufferers and losers by them. But blessed be God, this is not always the case, and it affords me inconceivable pleasure to hear that it is not so with you. 'How unsearchable are the ways of the Almighty!' What shall, what can you and I render unto God for his infinite goodness and mercy unto us?

"But perhaps, my dear J——, you may, under existing circumstances, be the subject of much discouragement and many doubts. You may feel discouraged because you have not a greater portion of divine knowledge; and your apparent short career will necessarily deprive you of making any acquisition therein; but this you may remember is not essentially necessary to salvation. No, for however refined the ideas may be, however clear our views, or extensive our knowledge of the glorious plan of redemption, all will avail us nothing in point of salvation, they will not afford us one plea in the sight of God. No, all the plea we shall or can have must be that 'Christ Jesus came into the world to save sinners.' And you, my dear J——, with your scanty knowledge can offer this plea, and this is all the plea we want. Your evidence of being a child of God through faith in Christ Jesus may be *dark*, but do not feel discouraged at this. It may please God in his infinite wisdom to suffer you to remain in doubts till your latest moments. Nevertheless your salvation is as secure (if you are enabled to accept the Lord Jesus Christ as your Saviour, and *depend on him* as a sacrifice with which God has declared himself well pleased) as though you could live and die triumphantly. For my own part I have no wish to die in triumph. No, I shall be well satisfied if he enable me to say, 'Though he slay me yet will I trust in him.' And I pray God to enable you, my dear J——, to exercise faith in the mercy of God through Christ Jesus, for not he that *rejoiceth* but '*he that believeth in Christ shall be saved*;' and it is said 'The Lord taketh pleasure in them that fear him, in all them that hope in his mercy.'

"If he take us out of the world before we have any opportunity of acknowledging and confessing him in the world, 'it is Christ that justifies, who is he that shall condemn?' and if he spare us in this world it is in the midst of snares, of allurements, and of temptations; and it must be a great degree of grace which can preserve us from the evil that is in the world. I hope you will not forget to pray for me, that I may adorn the doctrine of God my Saviour in all things:—that I may walk circumspectly before this people, and thus convince them

that there is something more in Religion than a mere name.

"In a little time, my dear friend, I shall follow you into the Valley of the Shadow of Death; but, even there, we need fear no evil if we have the Staff of Life (Jesus Christ) to support us: and we know that as Christ is risen from the dead we shall rise also; and he has said that where he is there shall we be also.

"And now, my dear John, farewell. It is my hope and prayer, and I think it will be yours, that we may meet to join the General Assembly and Church of the First-born, whose names are written in heaven, to ascribe unto him who hath loved us, and who has washed us from our sins in his own blood, everlasting praise.

I am, Your affectionate Cousin,
CHARLOTTE COLLINS."

To Miss G——. 1823.

"It is now February the 1st, you will probably recollect that I wrote you on this day last year. Twelve months ago I found much cause for humility and gratitude, but felt but little of either; I could only lament that I had them not, and earnestly longed to possess them. But I sometimes doubt now whether even this spark of grace is alive, for I am not only assured of the hardness of my heart, and deadness to and in spiritual things, but have lost that importunity at a Throne of Grace, which was then alive, and often sweetly prevailed. But this is not the worst, when importunity fails faith decays, and when we have but little faith, we are a prey to every sensual object. O that the Lord would increase our faith and confirm our love! In reviewing the past, and considering myself as a sinner, accepted through the atoning and all prevailing sacrifice of Christ Jesus, I was much pleased with the consideration that this adorable sacrifice remains an advocate with the Father."

To Miss G——. March 28, 1823.

"The Mission, and going as a Missionary, are words which have frequently assailed my ears from different quarters lately. I do not mean to say by this, that I am likely ever to be one; though if twenty doors were open for me to become the wife of a Missionary, I hope the Lord would teach me to refuse them, unless I could be a faithful Missionary myself so far as circumstances and qualifications would allow. For I should think that a woman going merely as the companion of a man, to gratify his fancy or affection, would render her a burden to Society; and this would perhaps hold good, a burden on the Society, a reproach in the eye

of the public, and, what is worse than all, might ultimately prove a curse on her husband's labours."

To Miss G——. Whitmonday, 1823.

"We are, it is true, my dear E——, receding from the things of time, in a certain sense; but how often do we feel that we are carrying too much of the world with us. Its follies, I sometimes think, stick closer to me daily. O that the Lord would sanctify us by his truth! There is, I think, no doubt but the Apostle's humility arose from the degree of grace given to him, and I have, in times past, very frequently envied him those feelings which forced the expression 'the chief of sinners.' But infinitely wise are the dealings of God with his creatures; for observation, at least, teaches us, that where faith does not keep pace with such views, and such a sense of sin, the sinner dishonours God by doubting his pardoning love, and is ready to say, he cannot or he will not save, I can therefore, my dear E——, heartily join you in praying that the Lord would never fail to teach us to know ourselves and know our God, for in his light alone shall we see light."

It was designed to furnish in this number a larger part of this Memoir; but the following articles needing immediate attention, the remainder of the article is necessarily postponed to our next number.

INDIA'S CRIES

TO BRITISH HUMANITY,

Relative to the Suttee, Infanticide, British connection with Idolatry, Ghaut Murders, and Slavery in India;

To which are added, Humane Hints for the Melioration of the state of society in

BRITISH INDIA.

By J. Peggs, late Missionary at Cuttack, Orissa.

SECOND EDITION, REVISED AND ENLARGED.

With an account of the present state of Infanticide and of Slavery in India.

To some parts of this volume the attention of our readers has been directed on former occasions. The title, as furnished above, gives a general view of the Author's design, which is more fully explained in the preface: he there, after referring to some of his earlier publica-

tions respecting the crimes and miseries of India, adds—

"To this edition is added—the present state of Infanticide and of Slavery in British India.' Upon these subjects but little correct information appears to be possessed. A very general impression prevails that Infanticide is abolished; and a late celebrated writer on India has stated—'No slavery legally exists in the British territories at this moment;' with what surprise will the reader bear that there are two volumes of Parliamentary Papers on Infanticide, and that a very voluminous collection of Papers, of nearly 1,000 folio pages, on Slavery in India, were ordered to be printed by the Hon. House of Commons, March 12, 1828.' From these valuable documents full and accurate information may be procured.

"For the Parliamentary Papers on the burning of Hindoo Widows, which now contain six volumes, and the Papers relative to Infanticide, the Temple of Juggernaut and Slavery in India, the Author is under the highest obligation to T. F. Buxton, Esq., M. P., and to W. Smith, Esq., M. P. If this volume contain information of a nature calculated to promote the welfare of British India, it is chiefly to be attributed to the important materials supplied by these valuable papers. The Author's labour, in a considerable part of the work, has been little more than selection and arrangement; and, without such important materials, he should never have presumed to publish upon the different topics discussed in these pages.

"It is hoped that this revised, uniform, and enlarged edition, of the various piercing complaints of India to British Humanity, will be encouraged by a humane and liberal public. The infatuated Suttee,—the murdered female Infant,—the perishing Pilgrim, (allured to the shrines of Idolatry, rendered more celebrated by British connection and support),—the sick exposed by the Ganges,—and the degraded Slave, present their cry to Britain; and shall not that cry be heard and reiterated, from 'Dan to Beersheba,' till the Senate, and the Throne hear, and feel, and redress their wrongs? 'The continued sanction of these enormities is one of those national delinquencies which press like an incubus, with intolerable weight, on the prosperity and stability of our country; while it opposes an almost insurmountable barrier to the free progress of the Gospel.' (Mis. Reg. Aug. 1829.) The proceeds of the editions of those parts of the volume which have been published in Pamphlets, have been devoted to gratuitous circulation and Missionary exertions in India. The profits of this edition are to be devoted to liquidate the debt on the Sabbath School Rooms belonging to the Author's friends in

Coventry. It is a source of the highest gratification to him, still to labour for the welfare of the millions of India; and the promotion of this great object, in connection with those of a more local nature in Britain, is peculiarly grateful to the writer's feelings. With great diffidence, and humble dependence on Divine Providence, this work is sent forth into the world. May the Father of the fatherless and the Judge of the widow, even 'God in his holy habitation,' incline those who hold in their hands the destinies of India to regard 'India's Cries to British Humanity,' and thus bring upon themselves 'the blessing of them that were ready to perish, and cause the widow's heart to sing for joy.'"

After thus introducing, the indefatigable Author of this important volume, to state the design of his publication, and the high authority on which his statements rest; it may be unnecessary for us, in our straitened limits, on this occasion, to say more, than that we most cordially recommend the work to the attention of the friends of Religion. We recommend it to the friends of India, as a standing reference book, in relation to the superstitions and the crimes of more than a hundred millions of our fellow-subjects. And though it is stated that the abominable rite of Suttee is declared illegal; yet, it should be considered, it is British authority, not Hindoo amelioration, that extinguishes the flames of the funeral pile. If the rite is abolished it should not be forgotten. While Hindooism remains it should be remembered to show what Hindooism is. But many parts of this volume relate to evils still existing, and to effect whose suppression the united energies of Christians are required. We do not apprehend there is any work besides in the English language furnishing, in so small a compass, such a fund of ample and important information on these subjects.

If any of our friends feel little interest about India, we recommend the book to their attention as the friends of Religion in England. Every copy that is purchased after enough are sold to pay the printer's bill, will tend to lighten the heavy burden connected with the scene of the Author's present labours.

Those who are the friends of India, and the friends of Religion in England also, may be reminded that the work has a double claim on their support, as in its design an Indian and British object, both important, are embraced.

PETITIONS FOR THE ABOLITION OF INFANTICIDE AND BRITISH SUPPORT OF IDOLATRY IN INDIA.

THE abolition of the Suttee by the Governor-General of India, is a very interesting

and encouraging fact; but let not the friends of humanity and Religion be inattentive to the existence of yet greater evils; lest as a nation, as a Christian people, we be like Jehu, of whom, notwithstanding his zeal and his suppression of Baal, it is written,—“Howbeit from the sins of Jeroboam, the son of Nebat, who made Israel to sin, Jehu departed not from after them; to wit, the golden calves that were in Bethel, and that were in Dan.” 2 Kings x. 29. Shall Britain still pander to Idolatry? Shall we receive the gains of an impure superstition? Shall we, as a nation, be suffering the contamination of “the pollution of idols,” and no voice be raised to petition the Legislature at this eventful period, that as it relates to idolatry, and its polluted temples, we may regard the Scripture admonition—“Touch not, taste not, handle not?” As it respects British support of Juggernaut, the business belongs to us as a section of the British Church. Let us do our duty, and it will be found an important service to Christianity in India.

The present state of Infanticide (of which so little is known), and likewise of Ghaut Murder, or the Exposure of the sick on the banks of the Ganges, imperiously demand attention from the British nation, if, as a people, we would be free from “blood guiltiness.” Let every Church in the Connexion petition for the removal of these evils in the present Session. Full permission to send out Missionaries to China, and to enter that land of tyranny and darkness, might also form a part of such a petition.* Let us, as a people, verify the language of Solomon—“A wise man’s heart discerneth both time and judgment.”

Perhaps the following form of Petition may assist in this business. It may be useful to state, that stout paper is as well as parchment, and hence the expense of two petitions to the house of Lords and Commons, is very trivial.

To the Honourable, the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The humble Petition of the Inhabitants of ———, or Congregation of ———

SHEWETH,

That while your Petitioners learn with the greatest satisfaction, that effective measures have been taken to abolish the unnatural practice of burning and burying alive

* See an interesting Letter on this subject in the Baptist Magazine, April, 1830. p. 162.

Hindoo Widows in British India, they regret the continuance of Female Infanticide in Western Hindostan, and in some parts of the Bengal Presidency;—the Exposure of the Sick on the banks of the Ganges; and, particularly that Pilgrimages to certain Temples in India, are made a source of revenue to the Hon. East India Company’s Government.

“That it further appears to your Petitioners, that as the Suttee has been abolished, as an infraction of the inviolable principles of justice and humanity, the other evils in India, here adverted to, are equally contrary to those principles; and that the extent to which they prevail imperiously calls for the attention of a humane and Christian Government. That according to the statements of the philanthropic Colonel Walker, contained in the Parliamentary Papers on Infanticide, it appears 3,000 female infants annually perish, the victims of this unnatural practice. That hundreds of infirm and sick persons are every year exposed upon the banks of the Ganges, and no inquisition is made for their blood; and that at the temple of Juggernaut, and at Gya, Allahabad, and Tripetty, near Madras, the British Authorities receive considerable sums of money, the actual gain of contact with Idolatry; the celebrity and sanguinary nature of which are increased by this connection.

“That your Petitioners, deeply impressed with the state of the numerous millions of their fellow-subjects in British India and China, earnestly implore your Honourable House to adopt such measures as may speedily abolish the murder of Infants; the exposure of the sick and infirm, under the semblance of religion; and also the pernicious connection of Britain with idolatry; and thus remove the stigma which attaches to our national character by tacitly sanctioning and perpetuating these evils; your Petitioners also request that whatever commercial regulations may be adopted at the present period with regard to China, no steps may be taken which shall, in any way, prevent Christians, of every denomination, from directing their benevolent attention to the introduction of Christianity into that populous and idolatrous empire.

“And your Petitioners shall ever pray, &c.”

A FRIEND OF INDIA AND CHINA.

April 19, 1830.

MISSIONARY MEETINGS.

May 26th.—Billesdon. 27th.—Barrowden. 28th.—Spalding. Several others not definitely arranged.

THE
GENERAL BAPTIST REPOSITORY,
AND
Missionary Observer.

No. 102.

JUNE 1, 1830.

VOL. IX.

MEMOIR

OF

MR. GEORGE TROSSE,

A pious Nonconformist Minister.

Gentlemen,

IN looking over the contents of an old book stall, a few months ago, I found "The Life of the Rev. Mr. George Trosse, late Minister of the Gospel in Exon, by Isaac Gill-*ing*; with a recommendatory Preface, by the Rev. Dr. Calamy, Mr. Tong and Mr. Evans," printed in 1715. Whether this publication is scarce or not, I am not book-worm enough to determine; but it never before fell under my notice. I read it, with lively sensations of pleasure, and I trust not without some profit; and was led to think that such a singular display of the riches and power of divine grace would both interest and edify your readers. I have therefore sent you a brief Abstract of the contents; and, if you think them ad-*missible*, should be glad to see them, in your next Number.

Yours, &c.

SELECTOR.

THIS eminently pious and useful minister was descended from a very respectable family in Exeter; his maternal grandfather having been twice mayor of that city, his father educated for a counsellor, and many of his relatives wealthy and honourable merchants. In his infancy, he was placed out to nurse with a woman in the country, who neg-

lected her charge to such a degree, that he was nearly expiring through want of necessary sustenance. One of his mother's servants accidental-*ly* calling to see the child, discovered his miserable situation. His parents immediately removed him into more competent hands; and with great care and attention his health was gradually restored. He seems to have lost his father in very early life; as no mention of him is found after his childhood.

At school he made great progress; and discovered a strong genius, united with a friendly and amiable disposition. But, aspiring to the profession of a merchant, it was thought advisable to send him to reside, for a season, on the continent; that he might learn the French language, and gain a more extended acquaintance with com-*merce*, before he was placed out as an apprentice. His mother there-*fore* sent him first to Morlaix, and thence to Pontieve; to board with a French Protestant minister.— Under his instruction, he soon be-*came* familiar with the French, and spoke it fluently. At the close of the year, he returned to Mor-*laix*, where want of employment and controul exposed him to the snares of company, and led him into a wicked and dissolute course of life. He contracted habits of in-

temperance and gambling; and advanced rapidly in the road to ruin, both temporal and spiritual. He returned to his mother after an absence of about two years; and, to account for the exorbitant sums which he had spent at Morlaix, told her that he had been visited with an expensive fit of sickness. This was utterly false; though he repeatedly affirmed it for many years.

When about seventeen years old, he wished to become an apprentice to a foreign merchant. His mother, considering more the advantage it might be to his secular prosperity than the injury which his morals and religion might sustain, readily consented to his wishes. Arrangements were accordingly made to place him on trial with an eminent English merchant at Oporto in Portugal. After spending several months in dissipation and sin in London, he sailed for Oporto, where he found no religion except popery; for his countrymen with whom he usually associated made no profession, but were practical atheists. He did not remember to have seen a Bible or religious book of any kind, or one act of divine worship performed in their house, or the name of God once mentioned, except to profane it, during the whole period of nearly two years and a half which he resided in it. Here he went greater lengths in iniquity, and threw off all the restraints of morality. The sabbaths were constantly devoted either to business, or pleasure; and in intemperance, gaming, and profligacy, they far outdid the papists with whom they were surrounded. At length, a dispute arising with his employer, he left Oporto and came to England by way of Lisbon. After waiting three months for a ship, he sailed for London; but a violent storm

compelled the vessel to run into Plymouth. This unexpected return to his native land, he afterwards esteemed a merciful dispensation of divine providence; and thus expresses his gratitude for it, in a Narrative which he drew up, in 1693, and ordered to be published after his death, by his executrix, at her own expense. "Every day, for many years, upon my knees, I have been thanking a wise and gracious God for bringing me thence, and not suffering me to stay any longer. I might have lived there many years more, got a good estate, and come home rich and flourishing; but then I should have dishonoured God all that time; and have brought home infinitely more curses on my person than wealth in my purse. I should have returned with a heart full of pride and lust, and with fuel to feed them all my days. But, blessed be God, that I tarried there not a day longer. I would not live there now one day as I then lived months and years, for all the riches in Portugal."

He was however, at the time, insensible of the mercy. On the day of his landing, he drank to excess; and two days afterwards, on his journey from Plymouth to Exeter, he was so intoxicated that he fell from his horse; and lay senseless on the road, till he was picked up by strangers and carried into a public house. The next day he arrived at Exeter, and lived for five or six years with his mother. This was a season of awful wickedness; he increased daily in iniquity. "I had so accustomed myself to wickedness," he observes; "so blinded my mind and seared my conscience, that I had not the least sense of the evil of sin, the wrath of God, or the necessity of a change; but was disposed to go on in this course to the

end of my days. All these years, I lived in such a constant violation of God's commands, as if I had learned the words of them on purpose to disobey them. The devil was my master: his cursed work I delighted in."

This course he long pursued with greediness; but a check was now given to his horrid career. In the elevation occasioned by liquor, he incautiously became surety, in a bond for a large sum, for one who had been an officer in the king's army: a step which not only exposed his property to danger, but might bring him into suspicion with the party that then held the government. He spent the day in his wonted excesses; and on his return home, fell several times from his horse. At length he reached his dwelling; and staggering into the kitchen, to ask his mother's blessing, fell on the floor before her. He was carried to bed; and a servant asked him whether he was not afraid to lie alone. He answered, in a tone of defiance, "I do not fear all the devils in hell; but can go and lie any where at any time."—He slept soundly all the night; but the next morning, having in a degree recovered from the effects of the evening debauch, the folly and danger of the engagement which he had made with the officer, were presented to his mind with such force and clearness, that reason forsook her seat, and in a few hours he became a violent lunatic. His conduct was outrageous and his language dreadful. His friends were compelled to send him to an asylum at Glastonbury; where, by the skilful treatment of the physicians and the care of the nurses, he was, after a long confinement, apparently restored to the use of his intellectual powers, and returned

to his mother's. Instead, however, of taking warning by this awful affliction, he speedily resumed his former excesses; and was soon reduced to a state of distraction, which made it necessary for him to be placed again at the asylum. He was a second time restored; and, with awful obduracy, a second time relapsed into his darling vices. A third attack of insanity was the natural consequence, and a third visit to Glastonbury followed. During this last confinement, the solemn concerns of eternity and his danger of everlasting ruin as a hardened sinner, appear to have been, through the gracious influence of the Holy Spirit, deeply impressed on his awakened conscience. As his reason regained the ascendancy, these salutary impressions were deepened and became more distinct and scriptural. The prayers and instructions of Mrs. Gollop, the excellent mistress of the house in which he was placed, were very useful in enlightening and establishing his mind, and confirming his convictions. He always retained a deep and grateful sense of the kind and christian attention of this good woman; and often declared his firm persuasion, that she had been, under God, the prime instrument of the health of his body and the salvation of his soul.

From this memorable time, a total change took place in his disposition and conduct. Sometime afterwards, he accompanied a relative to Oxford; and meeting there with an acquaintance, was persuaded to retire for a time to the university. He consulted his mother, who readily gave her consent, and promised him a handsome maintenance. He therefore entered himself as a gentleman commoner, at Pembroke College, in May 1657. As, during his course

of extravagance and folly, he had lost almost all the learning which he had acquired at school, he now determined, by diligence and perseverance, to redeem the time which he had thus sinfully squandered.—Great success crowned his assiduous efforts. In the space of a few years, he recovered his knowledge of grammar and the latin classics: studied the greek, and read many of the principal historians in that language; went through a regular course of philosophy and divinity; and acquired such an acquaintance with the Hebrew, as to read the Hebrew Bible several times through before he left the college. After modestly adverting to the success of his studies, in his narrative, he piously adds: “This I speak, not to boast of my learning, for I know that I have very little; but to magnify God’s wonderful goodness towards me; that he should thus compose my brains, after such fearful distractions, as to capacitate me for hard study; and that he did so wonderfully preserve my health in such a sedentary and inactive life; (for I took as little recreation as any man,) whereas all my former days had been spent in vain roving and foolish sports and diversions.”

But, while Mr. Trosse was thus diligent in acquiring literary treasures, he was still more attentive to his improvement in the knowledge, practice and enjoyment of genuine christianity. He never neglected public worship; was a regular attendant at several lectures; received the Lord’s supper stately from an evangelical clergyman, who administered it to a select company of students; and kept up frequent meetings for prayer and godly conversation, with a few serious colleagues, in his own chamber. A deep sense of the dreadful manner

in which so large a proportion of his life had been spent, excited him to exemplary diligence and watchfulness; and inspired him with a holy jealousy lest he should again be led into temptation, that distinguished every part of his future life.

About the period of the restoration of Charles II. his attention was drawn to the subject of Dissent.—He read, with care and impartiality, several of the leading authors on both sides of the question; and, after calm examination, decided in favour of nonconformity. This decision displeased and disappointed some of his relatives, who hoped to see him rise high in the church; but he calmly resolved to follow the dictates of his conscience, and pursue the path of duty. The vigorous measures adopted against the sectaries, as they were termed, soon after the Restoration, confirmed his views of the unscriptural constitution of churches established by law. And foreseeing that troubles and persecution would soon invade the seats of learning, he requested some of his religious friends to keep a private fast with him to seek divine direction and help; and then leaving Oxford, returned to Exeter. After a season spent in prayer and study, he began to preach the gospel, in a very private way: partly to avoid the severe laws then in force, but chiefly that he might make an unostentatious trial of his acceptableness. His discourses gained great approbation from serious hearers; but the opposition of his family caused him much distress. His pious and blameless conversation gradually removed their hostility, or at least rendered its operations very moderate,

His brethren in the ministry, entertaining a high regard for his piety and abilities, eagerly desired

him to take his place regularly among them. After much deliberation, he complied with their wishes; and was solemnly set apart to the work of the ministry in Somersetshire, in 1666, when he had nearly attained the thirty-fifth year of his age. He accused himself of entering on the sacred office rashly, not duly considering its weight and importance, the gifts and graces requisite, and its difficulties and temptations; yet he discharged its various duties, for nearly half-a-century, with singular credit to himself, and profit to others.

His lot was cast in troublesome times. Nonconformists of every denomination suffered severely from the despotic principles of the two Stuarts. Nor did this good man escape his share of persecution. When King James II. ascended the English throne, dissenters were exposed to great oppression from the tyrannical acts passed by his predecessor. At Exeter, they were obliged to meet for religious exercise, in the most obscure places, and in small parties. In the beginning of October, 1685, about twenty persons, with three aged ministers, of whom Mr. Trosse was the youngest, met at a private house, to unite in prayer. A neighbour carried information that a conventicle was then holding to the magistrates, who were engaged at the mayor's feast. Three of them, attended by the constables and the rabble, instantly set out in quest of the offenders. They surprised the pious company in the act of praying; and, after grossly abusing the ministers, tendered them the Oxford oath, which asserts, that it is not lawful, on any pretence whatever, to take up arms against the king, or any commissioned by him, &c. Mr. Trosse declined taking this oath,

because, in certain cases, it might bind him contrary to his duty, and mentioned several instances in which this might happen. No attention however was paid to this remonstrance, and he was again urged to comply. This he offered to do, if he were permitted to introduce the word "*unlawfully*" into the oath. Being told that he must take it precisely as it stood, he refused to swear at all. He and another of the ministers, who acted on the same principles, were immediately committed to prison for six months; but the third minister took the oath, and was discharged.

When they arrived at the prison, they found three other pious divines of their city, who had been sent thither for the same crime: and doubtless these fellow sufferers strengthened each other's hands, and cheered each other's hearts. Mr. Trosse was confined during the whole term of this sentence; and found his prison a scene of peculiar enjoyment. In his Narrative, he observes: "My prison was to me very healthful. In it I followed my studies; served God with the rest of my brethren; and had constant opportunity of withdrawing in secret by myself. In the nights, I found my meditations of God in Christ more pleasing and delightful than ever I had done before, at least for frequency and constancy: so that I can truly say that the prison was to me inconceivably better than a palace: more comfortable and profitable to my soul." His persecutors, the magistrates, however not content with confining his body, wished also to injure his property; and indicted him and another private christian, who were present at a meeting for prayer, for a

riot.* Mr. Trosse, knowing their malicious intentions, removed the trial to Westminster, where the prosecutors declined appearing, and abandoned the cause.

March 14, 1689, Mr. Joseph Hallett, the minister of a large church in Exeter, died; and Mr. Trosse was unanimously chosen to succeed him. Over this congregation, he presided with diligence and success, till he was removed to the church above. He was instant in season and out of season; and devoted his whole energies to studying and acting for the promotion of their welfare, both temporal and spiritual. He was exemplary for diligence, rising every morning very early, and spending much of his time in private devotions.—His public discourses were methodical, original, and well digested. He preached frequently eight or nine times a week, besides catechetical and other lectures, and various extra services.—His friends usually employed him on public occasions; as fast days, assemblies of ministers, &c. He preached funeral sermons for fourteen of his brethren in the ministry; besides many others for private christians. He administered the Lord's supper nine times every year. On these occasions, he commenced public worship at eight o'clock on the Lord's day morning, and continued it till one. His whole soul seemed to be engaged in the solemnities of the day. The prayer, which preceded the distribution of the bread, was peculiarly lively and fervent; and usually occupied, with unabated zeal, the space of an hour.

* This pretended riot was a private meeting for devotion, which consisted of four old men, armed with two little walking sticks, and a few women; who all dispersed when discovered, without any resistance.

Yet, notwithstanding the length of this service, he never shortened the time for the afternoon's worship, which was two hours and a half.—He was equally indefatigable in the other duties of his sacred office; but, as we may probably resume the consideration of his character as a minister and a christian, at some future opportunity, we forbear at present.

Thus this good minister of Jesus Christ continued his useful and acceptable labours, till he was an old man, and full of days. Though he had been several times severely indisposed, yet he enjoyed in general a good state of health and spirits; sustained by a constant deep and grateful sense of the goodness of his God, and his own unworthiness.—When he approached his eightieth year, his constitution began to yield, and he sometimes complained of weakness and fatigue. Nothing, however, could induce him to abate any part of his public labours, his private studies, or his secret devotions. He had long been prepared for death; and, on Saturday evening, Jan. 10, 1712, he told his wife with great cheerfulness and composure, that the time of his departure was at hand. When she appeared to be much concerned, he affectionately desired her not to be troubled; but to recollect how long they had been spared together. She then mentioned some secular concerns, which she wished to have duly settled. He replied, that he could not think or speak about worldly things then; as he must prepare for the approaching Lord's day; but on Monday, God willing, he would satisfy her. He was not spared to give the promised explanation; but after his decease, it was found that all these concerns had been properly arranged.

On the following day, he arose at his usual early hour; and preached in the morning. Though his indisposition was evidently increasing, yet he went through his work. In his prayer after sermon, he gave thanks to God for assisting him who was "weak in body:" adding, with his characteristic humility, "but much more weak in soul." As he was proceeding homewards, he fainted in the street, and was carried into a neighbouring house. He said as he entered, "I am dying;" and being a little recovered, he observed to his friends, with an air of sacred pleasure, "There will shortly be an end of all sin, sorrow and trouble. I thank you for all your kindnesses to an unworthy servant of Christ." Being affectionately expostulated with for attempting to preach, while labouring under such weakness, he calmly replied, "It becomes a minister to die preaching." They then begged that he would be carried home in a chair; but this he declined, and attended by an intimate friend, set out on foot. As they were proceeding, his companion observed him to totter, and desired him to sit down; but he walked on. On entering his own house, he dropt down on the ground. His lips continued to move for some time; and his friend thought he heard the words "Jesus' sake," feebly and indistinctly uttered. A physician was called in, and restoratives administered; but nature was exhausted, and in less than an hour he gently breathed his last; and entered the rest which remains for the people of God, in the eighty-second year of his age and the forty-seventh of his ministry. Thus was this excellent servant of God translated almost immediately from his beloved labours on earth to the mansions prepared for him above,

by a death which he had long desired, and without any tedious sickness or agonizing pain.

On the succeeding Thursday, he was interred in the presence of a great multitude of mourning spectators, amongst whom were many of the neighbouring gentry, who had flocked from all sides to do honour to his memory. On this solemn occasion, a funeral sermon was preached by his colleague, Mr. Joseph Hackett, probably the son of his predecessor, from 1 Tim. i. 15. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." This encouraging text had been chosen by the deceased as expressive of his own experience. The discourse was re-delivered on the Lord's day following, at the express request of those who could not obtain admission into the place of worship on the Thursday. His widow erected a plain but decent monument over his grave, on which, agreeable to his own directions in his last will, a Latin epitaph, composed by himself, was inscribed. It may be thus rendered:—

" Here lies,
the greatest of Sinners,
the least of Saints,
the most unworthy of Ministers,
GEORGE TROSSE:
a Native and Inhabitant of this City,
who bade farewell to this
wicked World,
Jan. 11, 1712,
in the eighty-second year of his
age."

THE CHRISTIAN'S
CONFORMITY TO CHRIST,
IN THE
SPIRIT OF HIS MIND.

“*That ye be renewed in the spirit of your mind.*”—Eph. iv. 23.

WHEN a regenerated man has put off the body of the sins of the flesh, by the circumcision of Christ made without hands;¹ then he has to accomplish the great and glorious work of “putting on the new man which after God is created in righteousness and true holiness, after the image of him that created him.”² This image consists chiefly in being renewed in the spirit of our mind, so as to have our feelings and desires in strict conformity to the emotions of the holy mind of our blessed Saviour. The principal characteristics of the spirit of the Saviour were—his light esteem for earthly things—his high regard for heavenly objects—and his patience under all manner of sufferings. In each of these, the sincere christian ought to be conformed to his glorious example.

1. It is most certain that scarcely any thing is so great an enemy to vital religion as the undue love of earthly things; from which the adorable Redeemer laboured to draw his followers, both by his example and doctrine.

By his *example*.—Though he was Lord of all, yet he was pleased to come into the world in as mean an equipage as the poorest of his creatures. He was indeed descended from the royal family of David; but he was born in a stable and laid in a manger. So greatly did he despise the glory and riches of this world, that he consorted with

the lowest classes of society, and chose his chief servants from them. He had not whereon to lay his head; but was often relieved by the alms of others; and this he did not of necessity but choice. And here must the real christian learn to follow his Saviour. He must rise above all earthly enjoyments; and “let this mind be in him which was also in Christ Jesus,”³ who thus humbled himself as an example to us.

In his *doctrine*.—Our Saviour, in his first sermon, warned his disciples against earthly-mindedness, as the spirit which the Gentiles displayed: exhorting them to learn, from the common acts of God’s providence, to lay aside that excessive carefulness, which would impede them in “seeking above all things the kingdom of God and his righteousness;” and declaring that the state of those who trusted in riches, or even possessed them, was very dangerous.⁴ Christians are compared to strangers and pilgrims on earth, to wean them from the inordinate love of present things, which is wholly inconsistent with a conformity to Christ. For, “if any man love this world, the love of the Father is not in him.”⁵

It is therefore vain for earthly-minded men, whatever profession of religion they make, to flatter themselves that they are sincere christians, and prepared for heaven.—“Let your conversation be without covetousness,” is a most important and extensive command; “and be content with such things as ye have:” and to enforce this, a most gracious promise is subjoined; “for he hath said, I will never leave thee nor forsake thee.”⁶ The huni-

¹ Col. ii. 11.

² Eph. iv. 22—24.

³ Phil. ii. 5.

⁴ Mark x. 20.

⁵ John ii. 15.

⁶ Heb. xiii. 5.

ble and true believer confides in this gracious assurance: well recollecting that "they that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition."⁷ The true christian, who is conformed to Christ in the spirit of his mind, will cordially adopt the prayer, "Give me this day my daily bread;" and leave the rest to God. He will say, like ancient Agur, "Give me neither poverty nor riches: feed me with food convenient for me."⁸ In a word, he that will rightly put on the new man must do it without making provision for the flesh to fulfil the lusts thereof.⁹ He must set his affections on things above, and not on things on the earth: for it were better for him that all his riches should be thrown into the sea, than that his soul, for the love of them, should be cast into endless perdition.

The apostle informs us that "he that is joined unto the Lord is one spirit;"¹⁰ and where this union is effectually made, the things of this world will be despised. Of this truth, the same apostle was an eminent example. "What things," he says, "were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him."¹¹ This is the christian whose spirit we must imitate, if we wish to be accepted of Him who has solemnly declared, that he who prefers either possessions, or connections, or even life itself, before him, cannot be his disciple.¹²

2. Our blessed Saviour displayed a high regard for heavenly things. The ancient prophets represent him as having his whole soul engrossed with a desire to do the will of his Father, and promote the honour of his name. The psalmist, personifying the Messiah, exclaims. "The zeal of thine house hath eaten me up."¹³ "I delight to do thy will, O God; yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord thou knowest. I have declared thy faithfulness and thy salvation; I have not concealed thy loving kindness and thy truth."¹⁴ Our Lord himself declared that such was his delight in the service of his God, that he esteemed it more than his natural food. "My meat," says the Redeemer, "is to do the will of him that sent me."¹⁵ An instance of this was his readiness to travel from Galilee to Jordan, a long journey in an inclement season, to be baptized; and the argument he used with John to administer the ordinance. "Suffer it to be so now; for thus it becometh us to fulfil all righteousness."¹⁶ He was careful also to seize the best opportunities, and to employ the fittest time for promoting the interests and honour of his Father. "I must work the works of him that sent me, while it is day; the night cometh when no man can work."¹⁷

Now, a true christian's disposition is, in this respect, also conformed to the spirit of his Saviour. David, under the old dispensation, was remarkable for his attachment to heavenly objects. He describes his own experience in glowing colours. "A day in thy courts is better than a thousand. I had rather be a door-

⁷ 1 Tim. vi. 9.

⁹ Rom. xiii. 14.

¹¹ Phil. iii. 7, 8.

⁸ Prov. xxx. 8.

¹⁰ 1 Cor. vi. 17.

¹² Luke xiv. 26, 27.

¹³ Psa. lxi. 9.

¹⁵ John iv. 34.

¹⁷ John ix. 4.

¹⁴ Psa. xl. 8-10.

¹⁶ Matt. iii. 15.

keeper in the house of the Lord than dwell in the tents of wickedness." "The blessed man," he says, "delights in the law of the Lord; and in his law doth he meditate day and night." "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord, all the days of my life, to behold the beauty of the Lord and to inquire in his temple."¹⁸ And the apostles, under the gospel, took a similar delight in the exercises of religion and the honour of their God and Saviour. They were desirous of giving themselves continually to prayer and the ministry of the word, rather than to be engaged in the secular concerns of the church. And so highly did the first disciples value the ordinances of the gospel, and such exquisite enjoyment did they feel in them, that "they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with singleness of heart; praising God, and having favour with all the people."¹⁹ The faith of the Roman christians was so conspicuous as to be spoken of throughout the whole world.— "The faith in the Lord Jesus Christ and love to all the saints," of the church at Ephesus, appear to have been equally celebrated. The Thesalonian brethren were examples to all that believed in Macedonia and Achaia; and in every place their faith to God-ward was spread abroad.²⁰

This appears indeed to have been the universal character of real christians. They, like their heavenly Master, had their conversation in heaven; and looked down with indifference on the concerns of this

inferior state. And here all professors have a distinguishing mark by which to examine and determine their real character. Are they, in this respect, conformed to the example of their Redeemer? Have they that delight in heavenly engagements, that the ancient saints and primitive christians enjoyed? If so; then they have good reason to hope that they are renewed in the spirit of their minds. If, on the contrary, their minds are chiefly employed on carnal affairs, and the divine themes of christianity seldom occupy their thoughts, whatever professions they make, they have reason to fear, that they belong to that unhappy class of men, whose wretched condition so deeply affected the compassionate bosom of the Apostle of the Gentiles. "Many walk," he says to the Philippians, "of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, who mind earthly things."²¹— "Wherefore, let us not be conformed to this world, but let us be transformed by the renewing of our minds."²²

3. The blessed Jesus was exemplary in his *patience* under sufferings of the most aggravated nature; and, in this respect also, should his followers labour to imitate their Lord. No sooner was he born, than Herod sought his life. No sooner was he consecrated to God in baptism, and in prayer had received the Holy Spirit, and was declared to be the Son of God, by a voice from heaven, than satan attacked him in a series of temptations exceedingly severe, but peculiarly instructive. He was tempted by a want of food.

¹⁸ Psa lxxxiv. 10.—i. 1, 2.—xxvii. 4.

¹⁹ Acts vi. 2. 6 —ii. 45. 46.

²⁰ Rom. i. 8. Eph. i. 15. 1 Thess. i. 8.

²¹ Phil. iii. 18, 19.

²² Rom. xii. 2.

He was led, by the devil, into the wilderness and there fasted forty days and forty nights, and afterwards was very hungry. The artful tempter seized this opportunity; and endeavoured to persuade him to command the stones which were scattered around to become bread. But the patient Jesus calmly replied, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Thus refusing to limit the Holy One of Israel, he left it to the wisdom and love of his heavenly Father, to supply his need in any way which was most agreeable to his will. Here he set a noble example to his children, to commit themselves, with humble acquiescence, in all temporal straits and deprivations, into the hands of that God who has engaged never to leave them nor forsake them; and to trust in the promises of his word rather than expect or desire any supernatural interposition in their favour.

The devil next attempted to draw the Saviour into the crime of presumption. Placing him on a pinnacle of the temple; he said to him, "Cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But the adorable Saviour firmly rejected the impiety of calling upon God for a miracle, at the instigation of his known enemy; and answered again in the words of scripture, "It is written, Thou shalt not tempt the Lord thy God."—From this conduct of their adorable Redeemer, his disciples ought to learn, in all cases of uncertain speculation, especially in projects which may lead to important consequences, not to give way to

extravagant hopes, high expectations of success, or a presumptuous confidence of divine assistance; but coolly and conscientiously to examine the directions of the word of God respecting present duty in existing circumstances; and inflexibly to follow its precepts, against all the temptations of their own proud hearts, the wiles of the devil, or the advice of their imprudent friends. All unnecessary dangers, hazardous speculations, and precarious undertakings are prohibited by this one command, "Thou shalt not tempt the Lord thy God."

Thus foiled in his impious designs, the devil ventured to make a last attempt, by flattering the ambition of the Saviour, to induce him to commit idolatry. He led the unresisting Jesus into a high mountain; and, there presenting to his view, in a visionary representation, all the kingdoms of the world, and the glory of them, said, "All these will I give thee, if thou wilt fall down and worship me." This impious and wicked suggestion, raised the holy indignation of the Son of God, and he commanded the arrogant fiend to avoid his presence. "Get thee hence, satan"—said the apparently obscure wanderer, with an authority which nothing could resist: adding, as a sufficient warrant for this sentence, "For it is written, Thou shalt worship the Lord thy God; and him only shalt thou serve."—Thus should christians, when tempted by the allurements of flattery, ambition or glory, to act contrary to the revealed will of their Creator, or to fail in their allegiance to him as their King and Lord, arm themselves "with the sword of the Spirit, which is the word of God;" and with manly decision boldly refuse to hold any parley with his enemies, or to compromise the least

of his rights, especially in matters of a religious nature. The devil will then leave them, as he did their divine Master, to whom angels came and ministered.²³

When the Saviour had thus repulsed the temptations of satan, he entered on his ministry; and was exposed to the most painful and constant suffering, through the whole course of it. He was driven from place to place, despised by the proud; reproached, insulted and reviled by the people; imprisoned, scourged, buffeted, arraigned, condemned and executed, as an evildoer. All these trials the Redeemer sustained, with the greatest patience, constancy and fortitude; and thus, being made perfect through suffering, became the captain of our salvation.²⁴ Now in all this, the blessed Jesus has left his servants an example that they should follow his steps, and cultivate his spirit. "Forasmuch then as Christ hath suffered for us in the flesh," says the apostle to his fellow christians, "arm yourselves likewise with the same mind."²⁵ Let his disciples mark the conduct of their Master under the various calumnies, persecutions and cruelties which he was called to endure; and observe the holy patience and courage with which he supported them; and, if they are called to similar sufferings, let them labour to exhibit the same graces.—And few indeed will be the trials with which the servants will be exercised, in which they will not find an example worthy of imitation in the history of their Lord. Are they contemned for Christ as of mean and low rank in society? So was he. "Is not this the carpenter's son, the son of Mary?"²⁶ Are they reproached

as fanatics and enthusiasts? So was he; "He has a devil and is mad; why hear ye him?"²⁷ Are they falsely accused as disloyal and seditious? So was he: "And they were more fierce, saying, he stirreth up the people;" "if thou let this man go, thou art not Cæsar's friend."²⁸ Are they mocked and derided? So was he: "The men that held Jesus, mocked him, and smote him, and when they had blindfolded him, they struck him on the face, saying, Prophecy who it is that smote thee."²⁹ Are they imprisoned and arraigned as malefactors? So was the Prince of Peace.—"He was taken from prison and from judgment."³⁰ Are they spoiled of all they possessed? So was their Lord. "They parted his garments: casting lots upon them, what every one should take."³¹ Are they put to disgraceful and painful deaths, as the vilest of criminals? So was he. "They crucified him and two thieves with him; the one on his right hand, and the other on his left."³²—And how did the adorable Saviour act under these aggravated evils? Let the apostle who was an eye witness answer for him. "Christ suffered for us," says Peter, "leaving us an example that we should follow his steps; who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again, when he suffered he threatened not; but committed himself to him that judgeth righteously."³³

Let his followers then take care that they not only suffer like their Saviour, but also for the same causes. He did no sin, and could easily have extricated himself from his

²³ Matt. iv. 1—12.

²⁶ 1 Pet. iv. 1.

²⁴ Heb. ii. 10.

²⁵ Mark vi. 3.

²⁷ John x. 20.

²⁸ Luke xviii. John xix. 12.

²⁹ Luke xxii. 63, 64.

³⁰ Isa. liii. 8.

³¹ Mark xv. 24.

³² Mark xv. 25, 27.

³³ 1 Pet. ii. 21, 23.

sorrows; but he committed his case to the righteous Judge of all. So should his saints patiently commit themselves to the good pleasure of God in well-doing. "Let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. But if any suffer as a christian, let him not be ashamed; but let him glorify God on this behalf."³⁴ And to support them under these trials, let them recollect that "God is faithful who will not suffer them to be tempted above what they are able; but will with the temptation make a way to escape, that they may be able to bear it."³⁵ That a kingdom is promised to all faithful sufferers; "If we suffer with him, we shall also reign with him:"³⁶ and that our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.³⁷ T. G.

PREPARATION FOR THE LORD'S SUPPER.

*From a pious Nonconformist Divine of the
seventeenth Century.*

By way of Preparation for the Lord's Supper these things are chiefly required.

I. A competent *knowledge* of the Christian Faith: especially, 1. Of our misery by the fall, and the dreadful corruption of our whole nature occasioned by it. 2. Of our inability to recover ourselves out of the power and depravity of sin; and to free ourselves from condemnation for it. 3. The way that God hath found out for our recovery from both, even the Lord Jesus: who being the eternal Son of God and the temporal Son of man by his perfectly active obedience, hath merited pardon, grace and glory for sinful mankind. 4. The terms of having an interest in his merits for our salvation, as repentance, faith, obedience, &c.

II. *Repentance*, which consists, 1. In a

free, full and impartial confession to God of all the sins which we can, upon an examination of our hearts and reflection on our lives, recal with their aggravations. 2. In a holy loathing of ourselves, in and for our sins; and a loathing of sins, in and for themselves. 3. In a righteous condemnation of ourselves, as worthy of the curse, of death and of hell for our sins; yea, for the least of them. 4. In a loyal renunciation of all sin; purposing, by God's grace, that we will not willingly allow any corruption in our hearts, nor knowingly practice any transgression in our lives.

III. *Faith* in our Lord Jesus Christ, which consists, 1. In closing with and relying upon Christ, upon his righteousness, the merits of his life and death, as the only propitiation for our sins, the only reconciliation of our persons, the only salvation of our souls; and thus to take him for our Priest. 2. In giving up our minds to him, to be taught by his word and Spirit, with full purpose to believe all that he shall reveal to us; and thus to own him as our Prophet. 3. In yielding up ourselves, our hearts and our lives to be ruled by his word and Spirit; and embracing him as our King.

IV. *Love*, 1. To God for the Lord Jesus Christ, and redemption through him. 2. To Christ for his incarnation, obedience, suffering and death, to purchase all our blessings, and for his intercession to procure them. 3. To the saints, as being the members of Christ, the children of God, and like unto him. 4. To the wicked and our enemies, a love of pity and readiness to do them good; out of conscience to God whose creatures they are; and in imitation of him who, for Christ's sake has loved us, who were worse enemies against him than any can be against us.

V. *Resolution of obedience* to God and Christ: which must be, 1. sincere and hearty. 2. general and universal. 3. constant and persevering. 4. humble, and with a sense of the imperfection and weakness of our best obedience: and a pious execution of this resolution in our lives and conversation.

VI. *Longings and desires* after the ordinance, as that which both audibly and visibly, by the words of the institution, by the elements themselves, by the act of the minister in breaking the bread and pouring out the wine, in giving them to us and receiving them himself, and by our own partaking of them, doth declare to us the mystery of our redemption, purchased by the dreadful death of our Lord thus represented, and doth exhibit and convey to us, spiritually and sacramentally, all the bene-

³¹ 1 Pet. iv. 15, 16. ³⁵ 1 Cor. x. 13.

³⁶ 2 Tim. ii. 12. ³⁷ 2 Cor. iv. 17.

sits of that death, even all that our souls can want, desire and enjoy; which are also as certainly given to us by God, as the bread and wine is by the minister.

Whoever possesses these graces is *habitually* prepared for the Lord's table, and has a right to approach it; but there must also be an *actual* preparation for it, which consists in an endeavour to excite these graces into lively exercise; which is done, by the Holy Spirit, in the great duties of meditation, self-examination and prayer, before we come to this ordinance.

But here we must remember that it is not the *degree* of these graces, but the *sincerity* of them, that qualifies us for the Lord's supper. Nor is even the strong and lively activity of them absolutely necessary as a qualification; but a sincere desire to possess them, fervent prayer for them, and an earnest endeavour by divine assistance to excite them in our souls. While we thus labour to prepare ourselves between God and our own hearts, though we should find these graces very feeble; yet if we humble ourselves for their weakness, if we long and desire to have them, and pray earnestly to God for them, we ought to come to the Lord's table, with hope and expectation that there our thirstings after righteousness shall be satisfied, that there our graces shall be called into exercise, and strengthened. For, when we wait upon God in all his ordinances, and persevere therein, we may expect, and shall receive his blessing, grace, and favour. And therefore nothing ought to discourage us from coming to this ordinance, provided we be not conscious to ourselves of gross ignorance, or of a wilfully allowed lust which we will not mortify, or of a wilfully practised sin which we will not forsake. When we do all we can to prepare ourselves, though we come to the Lord's table, and sit at it, with many imperfections and sinful weaknesses; yet, these being sins of infirmity, our abstaining from the ordinance would, all things considered, be a far greater evil.

G. T.

A CONCISE VIEW

OF THE GOSPEL.

LETTER VIII.—ELECTION.

Gentlemen,

AMONGST the objections, drawn from scripture, against the doctrine that provision is

made in the gospel for the salvation of all mankind, not a few are built upon those passages of the sacred volume, in which believers are said to be "the elect of God," "chosen of God in Christ before the foundation of the world," "predestinated," and other assertions of a similar import.—From these texts, the objectors conclude, that God, from all eternity, did elect a certain number of individuals of the human race, as the objects of his mercy; whom he determined to bring to glory; for whose salvation alone he made provision in the gospel; and left all the rest of mankind to perish in their sins, without a Saviour or the means of escaping eternal misery. The number of these chosen ones, they say, was fixed and cannot be either increased or diminished; and the choice was made without any respect to merit or demerit in the objects. If this scheme be correct, then the doctrine which these papers have attempted to defend, must be false. It may, therefore, be necessary and useful, before we proceed, to inquire what is the scriptural meaning of the words—*elect*, *chosen*, *predestinated* and other kindred terms; and to examine whether they will support the important conclusions drawn from them. This subject will, with your permission, occupy the present letter.

It is evident, that the scriptures do frequently speak of a certain portion of mankind as the "elect of God," "the chosen of God," &c. This fact cannot be denied. But the inquiry is,—What is meant by these terms? Do they convey the doctrine that, from all eternity, God selected these individuals, as individuals, wholly irrespective of their merit or demerit, as his peculiar people, for whose sins exclusively he sent the Saviour to make an atonement, and to whom only he imparts the sacred and irresistible influences of his Holy Spirit, to enable them to embrace the gospel and obtain eternal felicity? Though this has been the opinion of many learned and pious divines, for a long series of ages; yet it is so contrary to all our ideas of the moral attributes of the Deity, whether derived from his works or his word; and so directly opposed to the general tenor of his revealed will, as I have already endeavoured to show in former communications, that it should be well looked at before it is admitted: and, if a proper and natural sense of the terms, which is more easily reconciled to the volumes of inspiration, nature and providence, can be discovered, it ought, at once, to be substituted for the one which is, apparently at least, inconsistent with all. Let us, in humble submission to the author-

ity of scripture, and with sincere prayer to his adorable Author for his guidance, make the experiment.

When the great Jehovah foresaw that man would fall from his state of innocence, and thus involve himself and his posterity in sin and misery, he determined to send his eternal Son into the world to suffer the penalty of man's disobedience, and open a way for the sinner's return to holiness and happiness. This way was to be opened for all the lost race of Adam; all were to be invited to avail themselves of it; and all were promised salvation who sincerely accepted the terms on which it was offered: none being excluded, but such as voluntarily excluded themselves, by obstinately refusing to comply with the gracious conditions of the gospel. Salvation was offered, through the merits of the Saviour, to every sinner who repented and believed in Christ, and to none other. All those who embraced these terms, the Almighty determined to elect or choose as his children; and to bring to glory all who continued steadfast in their faith and practice to the end of their lives. These he styles "his elect," "his chosen ones," "his church," and "his people." It is not necessary, at present, to inquire whether God, in making this choice, regarded the individuals personally, whom he foresaw would comply with the offers of mercy; or had respect only to their character, as believers: for, if his foreknowledge enabled him to select those individuals who would repent and believe; it was not as persons but as characters that they were included in the number of his elect. The only decree of election which the Holy Spirit has revealed to sinners, is thus announced by the Teacher sent from God: "This is the will of Him that sent me, that every one which seeth the Son and believeth on him, may have everlasting life."¹ The same encouraging truth is also more concisely expressed by the royal psalmist, when he says, "Know, that the Lord hath set apart him that is godly for himself."² The Sovereign and Creator of the universe, when he formed the wonderful plan for rescuing fallen man from deserved ruin, determined to choose all persons of a certain character, all believers, to be his people and to enjoy his favour: and all these persons, as they appear in the world and display this character, become members of this chosen company, and are partakers of its privileges.

Perhaps the precise idea, which it is

intended to convey, may be more clearly understood from a familiar, though very inadequate, illustration. When Jacob and Laban entered into a covenant with regard to the wages that the former was to receive from the latter for tending his flocks, Jacob proposed that all the cattle of a certain colour which were then to be found in Laban's flocks, and all the cattle of the same colour which should thereafter be produced, should be his wages, and esteemed his private property.³ Here it is evident, that Jacob knew not whether any, or how many, of the cattle would produce young of the specified colour; but his agreement was simply, that all of that colour, whether few or many, whether feeble or strong, should constitute his remuneration. Thus the decree of election, if we must use the expression, is, not that certain individuals, as Peter, Paul, &c. should be saved; but that all who see the Son and believe in him, whether more or fewer, whether Jew or gentile, should have everlasting life. Each individual of this happy company was certainly foreknown to that omniscient Being who "declareth the end from the beginning;"⁴ yet it was not because their persons but their characters were foreknown, that they were numbered among his elect.

Having thus stated and illustrated the sentiments on this important subject which appear to me, for reasons assigned in former letters, to be more consistent with all our ideas of the goodness and justice of God than the opinion maintained by our opponents, I shall not, at present, discuss the question whether every one to whom the gospel is offered has the power to accept it, a topic which will come more directly under consideration as we proceed; but occupy the remainder of this letter, with an attempt to prove that the view of election as stated above, is supported by the oracles of divine Truth.

The inspired writers unite in giving this view of election. Peter calls the believers to whom he wrote, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."⁵ Now the obvious meaning of the apostle is, that the persons whom he addresses, were elected in conformity with the foreknowledge of God; and that their being sanctified through the Spirit unto obedience, and the sprinkling of the blood of Christ were the means by which they were chosen, or the circumstances

¹ John vi. 40.

² Psa. iv. 3.

³ Gen. xxx. 25—13.

⁴ Isa. xli. 26.

⁵ 1 Peter i. 2.

which were foreknown respecting them, and gave them the character required in order to be admitted into that number. In other words, they were elected, because it was foreseen that they would repent, believe and obey the gospel, and enjoy the purifying influences of the Holy Spirit.

Again, Paul gives us the whole process of the divine proceedings in this grand transaction. "We knew," he says, "that all things work together for good to them that love God, to them who are called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called them he also justified: and whom he justified them he also glorified."⁶ Here also the foundation is laid in the foreknowledge of God. "Whom he did foreknow them he also did predestinate;" or elect to ultimate salvation. Foreknowledge led to predestination, predestination to calling; calling to justification, and justification to final glory. But what was foreknown respecting these persons? It could not be merely the fact of their future existence; for that was foreknown of all others as well as of them. It must be something in their characters different from the rest; and the apostle informs us that it was that they should be "conformed to the image of his Son." For, omitting the words "to be" which our translators have introduced into the text, and the literal reading of the original will be "Whom he did foreknow them he also did predestinate, conformed to the image of his son:" that is, such as were conformed to that image, he predestinated. Or in the words of Peter, they were "elect according to the foreknowledge of God."

In perfect conformity with this statement, the same apostle informs the believers at Ephesus, that they were "chosen in Christ before the foundation of the world:"⁷ and the christians at Thessalonica, that God had "from the beginning chosen them to salvation through sanctification of the Spirit and belief of the truth."⁸ Now these and similar texts plainly assert that it is only as interested in Christ by faith, and sanctified by the Holy Spirit, that individuals are chosen as the elect of God and heirs of salvation. "In whom" (Christ), says the apostle, "we, who first trusted in Christ, have obtained an inheritance, being pre-

destinated after the purpose of him who worketh all things after the counsel of his own will; that we should be to the praise of his glory."⁹ Does not this passage, as well as all the rest that have been noticed, plainly intimate, or rather do they not all assert, that it was the good pleasure of the Almighty, of him who worketh every thing after the counsel of his own will, that all who believe in Christ should honour him in their lives, and be glorified with him for ever? There is not the most distant allusion, in any of them, to any decree of personal, unconditional election: they all obviously refer to an election of characters, not of persons.

Further. The description of the character of the elect, as given by the sacred writers, corresponds completely with the idea of election which we have adopted.— They invariably represent the elect as possessing christian graces and practising christian duty. The godly are the persons whom the Lord hath set apart for himself.¹⁰ God's own elect cry to him day and night.¹¹ The elect of God are holy and beloved, and put on bowels of mercies, kindness, long suffering, forbearance, and a readiness to forgive injuries.¹² "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him."¹³ Nor is there, it is presumed, one text to be produced which describes the elect of God, when reference is made to election to eternal salvation, as unbelievers, or applies that term to them in an unconverted state.

For it may be useful to observe that the term election is used in scripture in a variety of applications. Its primary sense is the selecting of one or more objects from among others for a specific purpose; and thus it may be applied to the actions of men or angels, as well as of God. When the Almighty is represented as the Elector, it sometimes denotes the choice of nations to peculiar privileges, whether religious or political; or of individuals to certain services, duties, or offices, either in the world or the church.— The Sovereign of the universe could not carry forwards the various branches of his providential and spiritual government without making such elections; but the term, as it is employed in the present discussion, has no reference to them. It is the election of individuals to the blessings both temporal and eternal which are bestowed on sinners by the gospel, that I have attempted to illustrate and defend.

⁶ Rom. viii. 28—30

⁷ Eph. i. 4.

⁸ 2 Thess. ii. 13.

⁹ Eph. i. 11, 12.

¹⁰ Psa. iv. 3.

¹¹ Luke xviii. 7.

¹² Col. iii. 12, 13.

¹³ James ii. 5.

I am well aware that many of the advocates for personal, unconditional election have laboured strenuously to disjoin it from the horrible doctrine of personal, unconditional reprobation; and that these attempts have, much to the honour of those who have made them, become recently more numerous and more decided. But, after considerable and impartial examination, I am compelled to conclude that their efforts have been totally unsuccessful. Reprobation is the necessary and inevitable consequence of election, when it is applied to the subject now in dispute; and it is impossible that a wise and omnipotent God can act without knowing what the necessary results of his actions will be, and intending to produce those results. This subject, however, has already been examined, at some length, in your columns; and I refrain, at present, from any enlargement. Only I may observe, in conclusion, that, as every truth may be illustrated by its opposite, so all the accounts which we have in the holy scriptures of reprobation tend to support my view of election. Reprobates are represented as such as have not faith, nor possess Christ in them; such as resist the truth like the Egyptian sorcerers; such as profess to know God, but in works deny him, being abominable and disobedient.¹⁴ Now, if this be the description of the reprobate, then reprobation respects characters, not persons; and we may safely infer that the elect are of an opposite description, and possess those graces and virtues of which these are destitute.

There are a few similar objections founded on scripture sometimes urged against the doctrine of universal provision, which I had intended to notice in this letter; but, as I fear your readers will consider it to be already too long, I must refer them to another opportunity. Yours,

Kawl Sarepeshkash. MNASON.

OBITUARY.

MR. JONATHAN GARTSIDE, for several years an active deacon of the G. B. church, *Staleybridge*, Lancashire, rested from his labours, March 30, 1830, in the sixty-first year of his age. The last spring, as he was walking, his leg received a slight bruise, from a stone that lay in the way; and the next day it was rather inflamed by exercise; and he was confined at home for a

fortnight. When the bruise had so nearly healed, that he had begun to attend his affairs as usual; he was attacked by a fit of apoplexy, which debilitated his body, weakened his mental powers, and for a time rendered him incapable of speaking. In a few months, through the blessing of the Lord, he recovered so far as to be able to attend both public and private duties.— Though he now appeared as well as formerly, he anticipated a repetition of the stroke which might be fatal; which led him to set his house in order, under the conviction that he must shortly die and not live.

Till the close of the last year, he generally attended divine worship three times every Lord's day; but fearing the effects of night air, he has since been absent a few times in the evening. He attended one service on the Lord's day previous to his death; and in the meeting-house, expressed a hope that his health was improving. On the following day, he walked more about his dwelling and in the fields, and appeared more cheerful than usual. About nine o'clock in the evening, one of his brothers being present, he manifested a restlessness, by moving from one seat to another, and complained of an intense heat which he felt in his body. At his request, one of his sons went immediately for a surgeon; who found him in bed, and took a small quantity of blood from him. Afterwards he seemed to fall into a sound sleep, at one time breathing freely, and at another with great difficulty, without either speaking a word or moving a limb; till the next day, in the forenoon, when, without a groan or a struggle, he fell asleep in Jesus. How important for us to prepare to meet our God, that "when the Son of man cometh, we may be ready!"

From a child, he gave evidence of a serious inclination, by regularly attending some place of worship on the Lord's day. When he constantly attended the established church, he saw the sinfulness of having any other sponsors for children except their own parents. Worldly advantages could not tempt him to act contrary to the dictates of his own conscience; for a relative, who at that time employed all his family, requesting him to stand godfather to one of his children, he refused; assigning as a reason, that he found it very difficult to fulfil his engagements to his own children, though they were ever with him.— "How much more difficult," he observed, "must it be for me to fulfil my promises, when I can seldom be with them, and possess little influence over them."

¹⁴ 2 Cor. xiii. 5—7. 2 Tim. iii. 8. Tit. i. 16.

He had no sooner publicly put on the Lord Jesus, than his piety, prudence, and activity began to appear to the great satisfaction of all his fellow christians. The public and private services of God were health to his soul. He could be comfortable without earthly riches, which he considered injurious to the peace of God, that passeth all understanding. When some worldly person, remarkable for his success in trade, had been mentioned in conversation, he repeatedly said, "I would not change states with him for all his wealth." As he drew near that rest which remaineth for the people of God, he evidently felt the powers of the world to come more sensibly; for he spoke of his decease being at hand, with as little apparent discomposure, as if he had been discoursing about removing from his habitation to some other in the neighbourhood. He possessed a hope, that bloomed with immortality.

Few persons fill the office of deacon with more credit to themselves, or give greater satisfaction to the church and congregation than he did. The prosperity of the Redeemer's cause was plainly a matter of the first importance with him. That the Saviour's interest might be promoted, he was seldom under the necessity of apologizing for his absence from any meetings appointed by the church. If it happened at any time that he had been absent, he had reasons to give, which fully convinced his brethren that he desired to discharge his duty. As he loved peace in the church, he would not take offence at a word, or manifest his disapprobation every time any thing was done which he had not advised. He was pleased to be a servant among the servants of the church. He manifestly was the best pleased when he had the greatest probability of being useful. The apostle's description of a good deacon was applicable to him; for he was prudent, active, "grave, not double tongued, nor given to much wine, not greedy of filthy lucre; holding the mystery of faith in a pure conscience." From what has been said, it will appear, that, though not perfect, he had higher claims to perfection than many who profess it.

It is remarkable that he should be so deeply impressed, for six months before his death, that his term would be short in this world. He said to several of his friends, "February and March will be trying months to me; probably I must never see the end of them." He mentioned where he desired his body to be laid, and what kind of grave he wished to have. If some distant friend happened to mention him in a letter, and had expressed a hope of seeing him at Midsum-

mer, though he gave evident signs of pleasure at being noticed by him, he generally added, "I have little hope of seeing him, in this world." The gracious providence of God so ordered his removal from his brethren, that the final stroke was not so sensibly felt by them as it would have been, if his usefulness had been continued to the last. Soon after his first confinement, it was plain his work in the church of God on earth was in a measure ended; and his Master was about to call him to the church in heaven.

April 3, his remains were deposited, as he had requested, in the G. B. meeting-house; and on the 11th, his death was improved to a large audience, from Rev. xiv. 13.—As a husband, parent, friend and neighbour, he had not many superiors; and few, in the station which he occupied, leave this world with their memory more deeply embalmed in the affection of their friends. He has left a widow and six children to lament his departure; three sons and three daughters. The daughters have for some years stood members of the church of which their father was so long an honourable deacon.—May his sons soon give themselves first to the Lord and then to his church, according to his will; that sin may never dissolve the union which God has made in nature. T. S.

FEB. 15, 1830, died at *Withybrook, Warwickshire*, aged forty-six, Mrs. COMPTON, the wife of Mr. George Compton of that place. At an early period of her life, she attended the ministry of the late Mr. Sam. Deacon, of Barton; and was deeply impressed with the importance of eternal things. About the sixteenth year of her age, she was baptized by him and became a member of his church. His ministry, she highly valued; and always cherished his memory with the greatest respect and affection. On her marriage, in 1803, she removed to Withybrook; and, being honourably dismissed by the friends at Barton, joined the G. B. church at Wolvey; of which she continued a consistent member till her death. Her affectionate and pious conduct gave good proof that her faith in Christ was genuine; and gained her a good report, not only from her brethren, but also from those that were without. Her benignant countenance and friendly disposition endeared her to all.

Humility has been justly styled the cardinal grace of christianity. This grace shone brilliantly in our deceased friend.—She never assumed a supercilious air or lofty carriage; but cultivated a very low

estimate of herself, even when her christian virtues were most conspicuous to her friends. When her minister conversed with her on subjects of experimental religion, she uniformly spoke of herself as one of the meanest servants of Christ: often saying, "I am nothing; but I trust in my Saviour. Jesus is my all." She frequently complained of her remissness in duty; her proneness to forget God; her carelessness and mismanagement in the service of her Redeemer; her great unworthiness and her many corruptions. Sometimes she was ready to doubt whether her heart was right and her hopes well founded; and could obtain no foundation on which to rest for mercy, except that Jesus died for the most worthless. "This thought alone," she would say, "encourages me to hope in his mercy. I desire to sit at his feet, and make him my all in all. I have nothing else to depend on."—Yet she was fruitful in good works: and when called upon to assist the cause of her Redeemer, she did it with the greatest cheerfulness. Her heart, her purse and her house, on such occasions, were always open.

During the last summer, she was visited with great debility; and disease appeared to have seized her delicate frame. Towards the close of the year, she grew worse. At intervals, she was apparently improving in strength; when her cheerfulness and gratitude excited hopes in her anxious relatives that she might still recover. But their flattering appearances soon vanished. In the beginning of this year, her disorder assumed a threatening aspect, and the symptoms grew daily more alarming. Medical aid was called in; but all efforts to relieve her proved ineffectual. Her bodily powers were completely exhausted, and the flame of life trembled in the socket. Her mind, however, was tranquil and happy—her faith and hope in Jesus increased. Hers was the path of the just, which, like the shining light, shone more and more unto the perfect day. The night previous to her death, her minister observed that he was afraid that the result of her illness would be fatal; and she replied, with a smile, "Well, it is the Lord; let him do what seemeth good. I hope I am resigned; he knows what is best."

Yet notwithstanding her pious resignation, she was no stranger to the power of natural affection. To part from those to whom she was tenderly attached; to give up a beloved husband with whom she had long enjoyed all the endearments of life, and to leave an affectionate and dutiful son and daughter exposed to the snares and sorrows of this dangerous world, were trials of no

ordinary severity to her feeling heart. But, as death approached, she was enabled to surrender all into the hands of her Saviour, whose grace supported her in the most painful moments. Seeing her husband overwhelmed with grief, in the prospect of losing her, she said, "Well, my dear, we have been long happy together; but now we must part." He replied, "I hope the Lord will support me:" on which her countenance brightened, and she observed, with peculiar emphasis: "I am glad, my dear, to hear you say so." As her daughter stood weeping by her bedside, absorbed in sorrow, she said: "Betsey, try not to do so. Considering the peace and happiness with which I am favoured, and the glorious prospects which lie before me, you ought rather to rejoice." A short time before death, her pastor asked her whether the gospel of Christ, which she had so long professed, still supported her. She instantly replied, "O, yes! Jesus is precious. He favours me with his presence: I look to him as my all." The last words which she was heard to articulate were, "I am going home. O, blessed Jesus!"

Her death was improved, Feb. 21, at the chapel of Monks Kirby; and, on the following sabbath, by her pastor, Mr. Knight, at Wolvey, to a vast number of deeply affected hearers, from Mal. iii. 18; a text, chosen by her husband, as having been read by the late Mr. S. Deacon, many years ago, as the foundation of a funeral sermon for the father of the deceased, Mr. Clarke of Barlestone.

Thus died our respected and beloved friend. May the blessing of heaven rest on her surviving relatives! and may they give pleasing evidence that they are followers of them who, through faith and patience, inherit the promises!

J. K.

Wolvey, April 8, 1830.

CONFERENCES.

THE fifty-ninth LONDON CONFERENCE was held at *Commercial Road, London*, April 14, 1830. After the officers had been chosen, the Reports from the several churches were read, which, on the whole were of an encouraging nature. The Minutes of the last Conference having been read, it was reported that the business appointed to be done, with regard to Aylesbury and Trigg, had been performed.—Some thoughts, written by Mr. A. Taylor, at the request of a former meeting, on

"the means of rendering our Conferences more interesting, were read and approved; and, with a few alterations, adopted for the future guidance of these meetings. He was also requested to publish them in the Repository.—The cash account of the treasurer of the London Home Mission was examined; and the sum of five pounds voted to the Paddington Committee, to assist in carrying on the cause at that place.—A communication from Seven-Oaks was laid before the brethren, complaining much of Mr. Browne's intended departure. Great regret was expressed at the steps which had been taken. Mr. Browne, however, expressed it as his opinion, that he could not now recede without the consent of the Committee for the Foreign Mission; and the question having been put, the Conference appeared almost unanimously to concur with his views. It was then resolved—1. That we feel ourselves under sacred obligations to endeavour to see Seven-Oaks supplied with ministerial aid, immediately on the removal of Mr. Browne.—2. That the care of providing this supply be assigned to a committee, who shall correspond with the several churches in the district, and take what other steps they may think proper.—3. That Messrs. J. Wallis, A. Taylor, T. W. Dunch, W. Newton, and S. Auber, form the above Committee: any three of them forming a quorum.

The brethren at Smarden were desired to use their utmost endeavours to revive the cause at Staplehurst. Mr. Hobbs was appointed the standing Secretary of the conference. Mr. Wallis was desired to write a few thoughts on the best means of rendering Sunday Schools more effectual auxiliaries to our churches.

The subject of the Building Fund was again revived: and, after some conversation, it was resolved, 1. That the churches in the London District begin to act on the principles of the Building Fund; and that the church at Seven-Oaks be one of the first to partake in the benefit of it.—2. That the contributions from the churches be received every conference: the subscriptions being reckoned to commence from this meeting.

After some remarks on the general question, "What more can be done to extend the cause of Christ in our district;" the meeting broke up: all parties acknowledging, with gratitude, the goodness of God in the harmony and love which had prevailed. Mr. Hobbs preached, from Matt. xxv. 26; and Mr. Sexton, from Phil. ii. 5.

The next Conference to be held at Se-

ven-Oaks, on the second Wednesday in October next; when the same brethren are expected to preach; or, in case of failure, Messrs. Wallis and Rofe.

THE WARWICKSHIRE CONFERENCE met at the old chapel, *Longford*, May 4, 1830. In the morning, Mr. Cheate, of Birmingham, delivered a discourse "on the propriety and utility of preaching in the open air," from Luke xiv. 23. "And the Lord said unto the servant, go out into the high-ways and hedges and compel them to come in; that my house may be filled." In the evening, a Home Missionary meeting was held; on which occasion several brethren were engaged.

At the meeting for business, Mr. Butler presided. Reports were received from most of the churches, which, on the whole, were encouraging. A long discussion took place in reference to the Home Mission station in this district; and a committee was appointed to consider their pecuniary wants, and to arrange a due proportion of assistance to each. In reply to some inquiries as to the propriety of introducing preaching into certain neighbouring villages, and giving more employment to the assistant preachers; it was resolved, that, as a conference, we cannot do any thing in this business, but that the churches should do all they can to spread the cause in their respective neighbourhoods. It was also recommended to the different churches to consider the last article in the Missionary Observer for this month, and to promote petitions to parliament as there requested. The secretary was directed to write to each of the churches in this district, desiring them to send a representative to these meetings. Mr. Cheate was requested to furnish a sketch of his sermon on out-of-door preaching, for publication in the Home Missionary Register.

The next Conference to be held at Austrey, on the last Tuesday in September. Mr. Peggs to preach on "the importance of a due observance of the sabbath."

THE YORKSHIRE CONFERENCE was held at *Birchcliff*, Dec. 25, 1828. Mr. Thomas Smith opened the meeting by prayer; and Mr. Richard Ingham preached from Psa. xc. 16. Messrs. R. Ingham, H. Hollinrake, G. Dean, J. Midgley, H. Asten, J. Ingham, and J. Hodgson, were desired to take into consideration the most likely place into which to introduce the G. B. cause.—A report was made concerning Keighley, that all expenses had been paid. Mr. R. Ingham was appointed to write to

Mr. John Birley, or Mr. Josiah Birley, respecting the Yorkshire District affording ministerial supplies to Ashford and Bradwell; and report the proceedings to the next meeting. If there should be an expedience for ministerial assistance, previous to the next Conference, Mr. H. Asten is desired and appointed to visit them; on condition that his place be supplied during his absence, and his expenses paid. The persons who are appointed to think on Acrington are also desired to judge on the propriety of his going. The churches in the Yorkshire district are desired to collect their proportion of the debt contracted by the agents and officers for the Home Mission.—The church at Staley Bridge applied for assistance in paying off the debt on their new chapel. The Yorkshire churches are therefore desired to collect for them, before the next Midsummer.—The Conference was gratified in receiving a report from our friends in Preston. Mr. H. Asten was desired to write to the people there, and encourage them to keep together.—It was considered needful to have an agent in this district, for the G. B. Repository and Missionary Observer; and Mr. R. Ingham of Heptonstall Slack was desired to take that office.

This Conference again assembled at *Allerton*, April 20, 1829.—Mr. David Gaythorpe opened the meeting by prayer; and Mr. R. Ingham preached from 2 Cor. viii. 5.—The committee not having concluded to introduce the G. B. cause into Acrington or any other place; were desired to think on that subject till the next meeting, and report.—The answer which Mr. Ingham received from Mr. Birley was, that the most influential members in the Bradwell department declined encouraging, at present, any arrangement for its supply which would involve them in expense.—The church at Clayton solicited supplies till the next Conference, under the impression that Mr. W. Nicholson will remove to Manchester. A supply was accordingly arranged.—The church at Linholm applied for pecuniary assistance.—The people at Allerton approved of Mr. James Shackleton's abilities; and have desired him to continue his ministerial labours amongst them.—The people at Tarporly have purchased ground and got it inclosed; and they desired advice respecting the building of a chapel. The writings were committed to Messrs. J. Mitchell and J. Hodgson; and, if they approve of them, they are desired to get the deed executed. The cost of the intended chapel is estimated at about £300. And they purpose collect-

ing among themselves £100. If the title be good and the deed properly drawn, we see no objection to their building; but we advise them to be cautious and economical.

The next meeting of this Conference was held at *Queenshead*, June 8th, 1829. Mr. W. Hurley opened the meeting by prayer; and Mr. George Dean preached, from 1 Cor. ix. 12.—Mr. Henry Hollinrake was desired to visit Ashford, on his way to the Association.—Most of the churches have collected for the Home Missionary debt.—The people at Clayton are desired to do what they can to support their own interest.—A grant of £5. was applied for by the church at Allerton. Mr. James Shackleton was advised to continue to serve this people in the ministry.—The people at Clayton requested supplies; and they were referred to Messrs. D. Wilson, B. Phelon, Jonas Noble, G. Brierley and John Taylor. If brother W. Nicholson leave Manchester, he is desired to supply them.

This Conference was again assembled, at *Halifax*, Sept. 14, 1829. Mr. R. Ingham opened the meeting by prayer, and Mr. T. Hudson preached, from Acts iv. 32.—The resolution respecting Ashford, on the report of Mr. H. Hollinrake, was: "We feel desirous to serve the people at Ashford and Bradwell, were it in our power; but, as we have no young man at liberty of the description they mention, we necessarily postpone the business at present."—A supply of ministers was arranged for Queenshead and Clayton.

The next meeting was held, at *Heptonstall Slack*, Dec. 25, 1829. Mr. Henry Hollinrake opened the meeting by prayer; and Mr. Jonathan Ingham preached, from Gal. v. 1. From the conversation that took place concerning Acrington, Mr. Henry Asten was desired to visit our friends there; preach to them; and present his report to the next meeting. The committee for the Academy were desired to look out for a Home Missionary station. Bradford was mentioned as likely; and persons were nominated to make preparations for preaching there.

The last meeting of this Conference assembled, at *Shore*, April 12, 1830. Mr. G. Dean opened the meeting by prayer; and Mr. T. Hudson preached, from Gal. i. 4.—Mr. Jonathan Ingham was added to the number of those who were appointed to make arrangements for preaching at Bradford.—The friends at Linholm applied for pecuniary assistance; and five pounds were voted from the fund of the Home Mission.—A supply was again named for Clayton.—It was agreed to think on

more efficient means to be adopted for supporting the Home Mission, till the next meeting.

The next Conference to be at Lineholm, on Whit-Monday; Inn, Shoulder of Mutton; preacher, Mr. R. Ingham. The subject, on the importance of exerting ourselves to extend the Christian Religion in our own neighbourhoods.

ANNUAL ASSOCIATION.

To prevent mistakes, we are requested to inform our readers, that the *Annual Association* of the Ministers and Representatives of the New Connection of General Baptists, will commence, at Birchcliff, Yorkshire, at six o'clock in the evening of Tuesday, June 29, 1836. Mr. Wm. Pickering is appointed to preach, on Wednesday, at two o'clock in the afternoon; or, in case of failure, Mr. Thomas Stevenson. At six o'clock in the evening, a Missionary meeting will be held. On Thursday, at seven o'clock in the evening, Mr. J. Bissill is appointed to preach; or, in case of failure, Mr. James Taylor. Inn, White Lion, Hebden Bridge.

QUERY.

Gentlemen,

THE salvation of immortal souls is awfully momentous; and the success of the preaching of the gospel, one of the most interesting topics. Will you therefore permit me to request some of my more experienced brethren to favour me, in your Miscellany, with a few plain scriptural and practical observations on the following query: 'What are the best methods of preaching the gospel, so that sinners may hear, fear and turn to the Lord?' This will doubtless oblige and instruct many young ministers, as well as

Yours,

MINIMUS.

REPORTS

OF

RELIGIOUS INSTITUTIONS.

BRITISH AND FOREIGN BIBLE SOCIETY.—Wednesday, May 5, 1836, a very well attended anniversary of this noble Institution was held, at the Freemasons' Hall; when Lord Bexley presided, in the absence of Lord Teignmouth, who was indisposed

The Report was read by the secretary. One thousand Bibles had been sent to those who had suffered from the overflowing of the Memel. Many Jews at Frankfort had applied for Bibles, and obtained them. Nearly two hundred and eighty-four thousand Bibles had this year been printed, and distributed in Sweden; and the Danish Bible had been completed. Encouraging reports had been received from Calcutta and Madras; and arrangements were making for printing the Old Testament as well as the New, in the Otaheitian language. In Mexico, the political convulsions of the country, and the opposition of government to the circulation of the word of God, had greatly retarded the progress of their agents. Mr. Greenfield has been appointed to act as Editor of the various translations of the scriptures which are published by this Society.—The Receipts of the Society, during the past year, amounted to £84942, and the Expenditure to £81610. The number of Bibles and Testaments circulated, during the same period, was four hundred and thirty-four thousand, four hundred and thirty-two: and the number of new auxiliary societies had been one hundred and eleven. Arabic Psalters had been granted to twenty Egyptian youths, sent over to this country, by the pacha, for education. The report concluded by observing that, though opposition to the circulation of the scriptures still existed in some countries, yet it was gradually disappearing before the efforts of this institution.

Dr. Milner, of New York, who attended this meeting as the representative of the American Bible Society, gave pleasing accounts of the zealous and successful exertions, making by his countrymen to circulate the scriptures. In New York there was found a deplorable scarcity of Bibles; and a resolution was made to explore the districts, and supply all who were destitute in the course of a year. Similar resolutions were adopted in other places; and at length, the National Society, urged by its zealous auxiliaries, pledged itself, in reliance on the divine goodness and the support of its friends, to supply all who might be found willing to purchase or receive the word of God. Fears were entertained that a sufficient number of copies could not be printed and bound to supply the demand: it being computed that six or eight hundred thousand books would be necessary to accomplish this object. At the end of ten months, however, the Society, after supplying all the demands that had then been made, had in its depository one hundred thousand Bibles and Testaments,

bound and ready for circulation, and two thousand more ready for binding. Money was found deficient; but a liberal supply was soon obtained; and the operations of the society were proceeding satisfactorily towards the accomplishment of its grand object.

PHILO-JUDEAN SOCIETY.—The fourth anniversary of this Institution was held, May 3, 1830, at Freemasons' Hall: Capt. Gambier in the chair.—This society has recently been established, with the laudable design of improving the condition of the numerous poor Jews, which abound in some parts of the metropolis, and are exposed, on account of their religious sentiments, to much oppression and misery.—The committee have endeavoured to assist them by small sums of money to enable them to purchase a few articles for hawking, and by donations of old garments, hats, &c., which would constitute a stock in trade for many of them. These loans in general have been punctually repaid by instalments, agreeably to their engagements, and the donations were thankfully received. During the preceding year, a Ladies' Association had been formed in the vicinity of the metropolis; and, in October last, a similar institution had been established at Bristol. The treasurer stated that the receipts of the last year amounted to £370; of which, the Ladies' Association had collected £138.—The whole expenditure had been £393; of which the ladies had distributed £123.—The Committee were happy to state their hope, that the cause of this Society is continuing to make its way, though by slow steps, in the minds of the British public.

A very singular fact was stated by one of the speakers, to shew that there is a great change in the Jews respecting the claims of the Saviour. Two Jews, he said, had lately arrived in England, from Poland, to enquire into the condition of their brethren in this country. They met with an honorable baronet, who put several questions to them, the drift of which they immediately perceived; and, in reply, told him that they were not at present prepared to say whether Jesus Christ was their true Messiah, or not; but, in many parts of Poland, where the Rabbies attended the beds of the dying, and when preparing them for their departure, they concluded with the following words:—"If Jesus Christ was the Messiah, may he pardon you and your forefathers for denying him." If this be accurate, most certainly a great change has taken place, which can hardly fail of leading to a still greater.

LONDON HIBERNIAN SOCIETY.—The anniversary of this institution was held on the same day, and at the same place: Lord Lowther in the chair. The Report was highly pleasing, and evinced the growing prosperity of the Society. Last year, it was in debt eleven hundred pounds; now it does not owe four hundred. The receipts, since the last report, have been £9228; being an excess above the last year of £1640. The expenditure amounted to £8518; leaving a balance, towards the liquidating of the debt, due at the last anniversary, of £710. In consequence, the restrictions on opening new schools, which were then adopted, have been greatly relaxed.—The Marquis of Cholmondeley has accepted the office of president of this institution, and the Duke of Wellington has transmitted fifty pounds as a donation, with a permission for all their correspondence to pass post free. The archbishop of Dublin, the primate of Ireland, and many other distinguished characters, both English and Irish, have declared their favourable sentiments toward it, and their wish to encourage it; and a considerable increase has taken place in the numbers of the Irish, and ministers of other denominations, who evince their interest in the cause by patronizing, visiting, and superintending its schools.

The day, sunday and adult schools, connected with this society, during the past year, have been one thousand three hundred and seventy-three: in which, when all proper deductions have been made, the average number of scholars under instruction, amount to nearly sixty thousand; and the total number of Roman Catholics have considerably exceeded thirty thousand, notwithstanding the continued opposition of the Roman hierarchy. An increase of eleven hundred sunday scholars has taken place since the last report; and at present nearly eighteen thousand persons are instructed by the labours of gratuitous teachers.

By means of the agents of this institution, twenty-six thousand three hundred and eighty-six Bibles and Testaments have been distributed in Ireland, during the past year; of these, fifty-three Bibles and ninety Testaments were in the Irish language.—Since the formation of this society, two hundred and thirty-five thousand, seven hundred and eighty-one copies of the word of God, have been put into circulation in that interesting island. This pleasing and increasing demand for the holy scriptures has principally arisen from the eager desire of the Irish peasantry for the sacred volume; which it has always been the object of this society to gratify, when a reasonable pros-

pect has appeared that the copies lent or given would be properly used. The means of this society could not however have met the distribution of the scriptures to its present extent, had not the British and Foreign Bible Society generously enabled them.—In addition to its former liberal donations, that noble Institution has recently placed, at the disposal of the London Hibernian Society, a munificent grant of ten thousand Bibles and twenty thousand Testaments.

The members of the Ladies' Society, in connection with this institution, have this year visited one hundred and ninety of its schools, containing eight thousand scholars; four thousand eight hundred and eighty of which have passed examination satisfactorily, and their teachers have been honourably rewarded. The auxiliary societies also have considerably increased; and, though the pressure of the times has cramped their exertions, yet the total amount has made a considerable and, it is hoped, a permanent, addition to the funds. Many liberal donations and legacies have likewise been received since the last Report.

REVIEW.

A GUIDE TO THE PRACTICAL READING OF THE BIBLE. By WM. CARPENTER.

12mo. pp. 304, bound in cloth, 5s.

Holdsworth and Ball, London.

FROM the contents of this neat little volume, as given in our last number, the reader will be able to form some estimate of the information, instruction and edification which he may hope to derive from it. The work is distinguished by the characteristic industry, judgment and candour of the worthy author; and cannot fail of being highly useful to that class of persons for whose use it is especially designed. The excellencies of the authorized version of the English Bible are freely acknowledged and ably vindicated; and, while its defects are honestly stated, its sufficiency for all the purposes of devotion and edification, is firmly and satisfactorily maintained. The third part, on the Genuineness, Authenticity and Divine Origin of the Bible, is a masterly summary of the evidences of christianity, arranged in logical order, and urged with irresistible force. We most cordially recommend it to the careful and impartial perusal of all who are, in any way, exposed to the attacks of infidelity; and are persuaded that no honest and intelligent mind

can so peruse it without arriving at the conviction which it is intended to produce.—We extract a few sentences from the concluding remarks, as a summary of the discussion and a specimen of the style.

Of the arguments in favour of christianity, he observes: "They are satisfactory, because they are intelligible, and answer entirely to the natural sense and judgment of our minds, independently of the accidents of previous study, or of any peculiar modes of thinking. Agreeably to the design of the religion itself, they carry with them an universality of application. Prophecy, verified in the fulfilment of its predictions, attests the authentic inspiration by which it was given. Miracles, public unequivocal miracles exhibited, bring home to the very senses of men the intervention of a Divine power; competently witnessed and recorded, they transmit the conviction from age to age. Unexampled and perfect moral purity of doctrine seems to be, in fact, what it pretends to be, an emanation from the source of all rectitude and holiness. The life and character of the Founder of Christianity have no prototype in the examples of human virtue. The fitness of his religion, in every part of it, to the exigencies of the being to whom it is tendered, gives to it a compendious practical authority, which almost supersedes the labour of deduction, by an intimacy of use and relation, identifying the very nature of man in his greatest needs, his best hopes, and his most rational desires, with the resources of the dispensation tendered to his acceptance.—The actual various attestations of Christianity, external and internal; its august apparatus of prophecies and miracles; the excellence of its constitution, in its laws, doctrines, and sanctions; its power in subduing the laboured opposition of the world; with the glory of its Founder, illuminating his religion by the signs of a Divine presence, in his own person:—these furnish to us whatever our deliberate judgment could have suggested, had it been permitted to us to choose the grounds of our belief. It now appeals to that judgment, with an integrity of claim which we shall seek in vain to resist, without invalidating the most certain principles of all our knowledge."

"The necessary inference from all that has been said, is, that Christianity is a system of immense value to mankind, and that its reception or rejection involves responsibilities of the most tremendous kind: 'These are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.'"

Missionary Observer.

JUNE 1st. 1830.

General Baptist Missionary Society.

MEMOIR OF MRS. SUTTON.

(Continued from page 198.)

IN resuming our brief memoir of our estimable, departed friend, whose name stands at the head of this article, we commence with further extracts from her correspondence.

To Mr. W. T.— May 26, 1823.

“I think you perceived that my last was written almost with an intention to find out whether or not you could pronounce *Shibboleth* in the language of Canaan, and, blessed be God, the result was satisfactory. O my dear W—, how justly may we admire the distinguishing grace of God; what cause for thankfulness have we. I should dearly love to enlarge on the goodness of God to us in particular, but forbear, merely because I know we may not think exactly alike on this subject, and therefore you may charge me with a wish to enter on controversial subjects, and I can assure you nothing is further from my mind than this. I mention this that we may, in all our correspondence, endeavour, as much as possible, to avoid it; for from two heads, so little furnished with theological tenets, as ours, we can expect but little advantage to accrue from such procedure; while, on the other hand, if we make practical and experimental subjects our theme, and by so doing increase our regard for the welfare of each other's soul; and if this lead us earnestly to wrestle with God in prayer for each other, we may, indeed, justly expect a blessing upon our correspondence. I often think it is an unspeakable privilege that Christians are encouraged to pray for each other, and perhaps it is owing, in a measure, to this that affection is the prominent trait of the Christian character, for, ‘By this shall all men know that ye are my disciples,’ &c. And if ever you or I have prayed for friends, we know from experience that we have not risen from our knees without new feelings towards them. I hope you do not forget me in your approaches to a Throne of Grace, for no one has more need of your prayers; especially remember that I am surrounded with a cloud of eye-witnesses of my conduct, watching for every occasion to blaspheme the Holy Name by which we are called.

O my dear W—, we stand in need of great grace to walk consistently in the eyes of the world. We are both young, but it is our unspeakable privilege, that the blessed God has made peculiar promises to such. May we ever be the objects of his special care.”

To Miss G—.

1823.

“You will think it a little strange, (and I have no doubt will feel for me too,) when I tell you that when your letter reached me, I had not so much as heard that the Ordination* had taken place; I had missed seeing our Monthly Publication and no person had named the circumstance, so I was tantalizing myself with the possibility of being there, and enjoying the company of one I so dearly love. Judge then of my disappointment. But we may now indulge a hope that by the ‘Good hand of their God upon them,’ they are uniting with our other dear friends, (and perhaps many others who have like occasions for gratitude,) in admiring that Omnipotent Pilot, who has thus safely conducted them to a desired dwelling, and who will ultimately conduct all his travellers, (whether by land or sea they travel here,) to the haven of eternal rest. How important, my dear E—, that we so walk with God, as daily to obtain increasing evidence, that this rest will be ours; while this evidence receives an additional sweetness from the confident hope of there meeting our now absent friends; and uniting to adore, throughout eternity, the matchless grace which has made us heirs together with Christ Jesus.”

“I am very much indebted to you for your good opinion of me, but which, in justice to myself, I am obliged to say you must retract on a better acquaintance with me. But that I hope to be in that station I should best adorn is true, and I am sometimes willing to think, notwithstanding my partiality, which is not very inconsiderable, that I would not uplift my hand to decide it, for the goodness and faithfulness which the blessed God has manifested towards me on past occasions, compel me to say,

‘I'll praise him for all that is past,
And trust him for all that's to come.’

* Mr. Lacey's.

O that this language had always, on all occasions, been *unfeignedly* mine. But alas! it is, and I am sensible it is, the hardest thing in the world to know one's self. I hope I feel thankful that you have engaged to pray for me; it is a great mercy to have a heart to pray, and a still greater to have no less a being than the Eternal Jehovah to pray unto. I have lately felt an unusual degree of selfishness at a Throne of Grace, scarcely has one fervent petition arisen for any but myself, though I do hope that I have been enabled, with some degree of importunity, to plead for myself. Whether this has been owing entirely to a selfish principle, or whether it be partly attributable to the arrest of attention, I should like truly to ascertain."

To Miss W——. Sep. 8, 1823.

"To hear that you are zealously affected in so good a cause as the one you have espoused, has, I hope, called forth my best feelings both towards the cause itself, and those engaged in its behalf. If ever I feel averse to my present situation, it is *only* because it denies me those pleasures which many of my Christian friends so largely enjoy; but when a second reflection may and ought to check this rising discontent. For aught I know it may proceed from the satanic principle, pride, and undoubtedly he who 'searches the hearts and tries the reins,' knows what is best for me, and perhaps in *boundless*, though to me unknown, mercy to my soul, withholds from me that which he sees would call forth in this depraved heart the basest motives, and thus cause me to love the praise of men more than the praise of God. These reflections, my dear friend, will at times check dissatisfaction, though the secret hope still lives, that one day the Lord will appoint me another place, but whether here or there, what he appoints is best. And perhaps he never appoints the Christian a place, but he calls upon him (or her) to be a special light to those around. That I may be such, do not, my dear friend, forget me at a Throne of Grace. We have our Master's injunction to pray for each other, and we know not what blessings accrue from such an affectionate regard for each other."

The latter part of 1823, formed an important era in the life of Charlotte Collins. About that period her acquaintance with Mr. Sutton commenced. He was at that time pursuing studies preparatory to his engaging as a Missionary, and made a proposal to her to become the companion of his days. Her agitation, and perplexity, and self-suspicion on this occasion appear to have been great.

To Miss G——.

Dec. 26, 1823.

"Your inquiries are not more free than welcome, nor are they troublesome; I only wish I could see you, I would then communicate to you every thing relative to the circumstance to which you refer, for I have no wish to hide any part of it from the *more discerning* part of mankind in general, much less from a Christian friend whom I feel I love, and who, I doubt not, would implore, with fervency and affection, that Divine guidance, without which our steps are darkness. I have truly been in trouble, and such as I never before experienced, however, not in such a degree. The Lord has engaged to direct our path if we commit our way unto him; but alas! my dear E——, such is my *insincerity, pride of heart*, and in short, such a complication of iniquity seems to pervade this breast, that after all my pretended anxiety, (and of late it has been very great,) to ascertain, if possible, the will of the blessed God concerning me, and all my pretended submission to his blessed will, I greatly question whether I have ever in reality, i. e. without any will of my own, committed my way unto him. I hope I can say my desire, my earnest desire has been, and still is, to do so; but, oh! 'the heart is deceitful above all things and desperately wicked: who can know it?'

"You must know, my dear E——, that sometime ago my mind was very peculiarly exercised with regard to the Mission; why it was so, I was then, and still am, at a loss to say. I was willing to attribute it to any thing rather than to the operation of the Spirit of God upon my mind, from a consciousness of my utter inability for so great a work. But in spite of this persuasion, though it afforded me innumerable pleas, perhaps all which self-love, supineness, or a gainsaying mind could invent; yet these objections were still silenced, when at a Throne of Grace, and I, unwilling as I was, compelled to say, 'send Lord by whom thou wilt send.' But this anxiety had considerably decreased, owing, perhaps, to my continued acquaintance with my worthy friend H——. But notwithstanding this, you know if the other appears evidently a call in providence, am I to please or to deny myself; but here comes my difficulty, while one supposes that all which is requisite is 'a disposition to the work and an open door;' another questions whether the preponderance should not be given to natural affection. The latter of these reasoners well accords with my own sluggish inclinations, but then my own reflections are something like the following, 'Ought I, after what had previ-

ously passed in my mind, and the renewed reflections which such a proposal necessarily brought, to dismiss it without endeavouring to ascertain, if possible, the will of Jehovah in it? Does not this event, in connexion with my own views and feelings on the subject, go very far to prove that it has not been all a delusion, and the effect of a proud vile heart, as I have often suspected it has been? and as there appears to be but one bar in the way, and this of my own placing, my next inquiry is, 'May not even this be opposed to what the Lord requires of me?' And on the other hand I am thinking all this anxiety and restlessness of mind has never been of the operation of the Spirit of God; that it is a permitted temptation to try what is in this heart. That this event may be ranked among the 'Chances which happen unto all men;' or that this disposition to listen to any thing of the sort, proceeds only from a fickleness or inconsistent mutability; or, in short, from any motive inferior to the love of Christ. I find I have nothing to doubt but myself. Jehovah is faithful; and I hope I can heartily adopt the language of David, 'Search me, O God!' &c. From this slight sketch you will have some faint idea of the agitation of my mind; but 'the half has not been told;' perhaps till now I never suspected that so much iniquity was bound up in this vile heart. O my dear E——, do pray for me that God would preserve me in *uprightness of heart*; for to such 'there ariseth light out of darkness;' do accept my thanks for your sympathetic feeling."

Having endured much perplexity, Miss Collins, in the early part of 1824, became convinced that duty required from her the consecration of herself to the service of the heathen. After she obtained this conviction her letters abound with sentiments of exalted piety, and manifest how fast she was ripening to that heavenly world to which her Lord was about to call her almost before she had commenced her work as a Missionary of the Cross.

To Miss G——, 1824. After an unfavourable report had been conveyed to Miss C. respecting Mr. Sutton.

"I could neither do justice to myself or to Sutton, to decide by report, and report which I was obliged very much to question, from what Sutton said to me. Your Charlotte, accordingly, took a more direct method than sifting reports, for, writing to Mr. P—— herself, he very kindly assured her that 'nothing sanctioning such report had ever escaped his lips; that all he knew of Sutton was decidedly favourable, and that if

I wished to know any thing more to write again with the utmost freedom."

"Through the goodness of the Lord I am now able to review the steps taken in this important affair with equal satisfaction; but I must tell you more than this. Sutton himself was the bearer of Mr P——'s kind letter; this was quite accidental, or may I not rather say providential, and I can assure you he was not a little anxious to ascertain why he was to be 'Post Boy.' I think, my dear girl, I can now enter into your suspicions and feelings, the former you may now relinquish, the latter you must not indulge. O, my E——, under what infinite obligations is the most unworthy of the unworthy continually laid, while nothing but pride and ingratitude pervade this wretched heart. What am I, that the peculiar favour of heaven should rest upon me? surely this is grace, free, sovereign, boundless grace. O that my soul could be one continued theme of gratitude and praise! It is not yet determined to which quarter of this vast Globe we shall be destined, and I hope we mutually endeavour to cherish a spirit of acquiescence; though I think we both feel a predilection for the East; there are many things however to balance, and we should be lost to know which would preponderate. The principal of these for the East are, the aggravating idolatry and the assurance that their idols shall perish in the day of visitation; while for the West, the galling chains of tyranny seem to prepare the hearts of some for the reception of that yoke which is easy, and the burden which is light; and therefore we may inquire, Is not this a set time to favour this people from on high? Notwithstanding these thoughts, we each of us feel happily satisfied that the decision will be made by those who love the Redeemer and his cause; and who, possessing every source of information, cannot fail to judge aright, or, at least, to give such judgment as no interested individual ought to call in question."

To Mr. J. R——. Jan. 31, 1824.

"My dear brother,

"Encouraged by your affectionate example, and wishing to cultivate a oneness of spirit with every one who loves the Lord Jesus Christ, I venture thus familiarly to address you.

"Thanks will but faintly express to you the gratitude I felt on receiving your kind letter, and the pleasure I feel in attempting a reply to your kind inquiries. Your first question is one which has long agitated my mind, and though I hope I can say it is the love of Christ which constraineth me, I sometimes doubt whether other motives may

not be cherished under this plausible pretext, and in this case I can only adopt the language of David, 'Search me, O God, and know my heart!' &c. You next inquire, have I been to a Throne of Grace? I trust, my dear Sir, I can say I have; it was this which gave rise to my present views, and I hope I may say this is where they have been almost daily fostered. That the Lord should employ so insignificant an individual is not less surprising to me than to my friends; and surrounded, as I am, by thousands, whose worth and qualifications, for such an important work, are unspeakably superior to mine, argues a degree of unjustifiable presumption; but the Apostle's declaration that 'not many wise, not many mighty, not many noble are called,' but that God hath chosen the foolish, the weak, and the base things of the world, &c, reconciles me to this apparent presumption, and convinces me that 'our sufficiency is of God.' Your next inquiry is, have I counted the cost? To this I can only say, I hardly think this is possible; perhaps no idea, but what arises from experience, can give a true estimate of a life which must, in a great measure, partake of all the difficulties and privations encountered by the great Apostle of the Gentiles. It is true that feeble nature, unsupported by the mighty promises of an unchanging God, looks on these things with dismay; and when contemplating the almost innumerable ties which bind to home, to country, and friends, but more especially to the tenderest of parents, and most affectionate sisters, with whom, perhaps, a mortal was ever blest, is ready to say, It is too much: the debt is more than can be paid! But when, on the other hand, we view the infinite obligations under which we are to the Redeemer as the purchase of his blood; that *we are not our own*, and therefore bound to render our service for the advancement of his glorious kingdom; that he makes our obedience a criterion of our love to him, and assures us, that if we prefer any thing before him and his cross we are not worthy of him; and at the same time promises every thing which is necessary to support, under such privations as may devolve upon the path of duty; I say, with these considerations, and confiding in the care of Christ, I hope I can say with the Apostle, 'None of these things move me, neither count I my life dear unto myself.'

"You will yet inquire, in your own mind, But how do you know that it is your duty to go? The word of God doth not say you should go. It does not, and on this account I have felt a hesitancy, which nothing short of the evident leadings of providence has

removed. Circumstances, with which the public, in general, must be unacquainted, and, consequently, which can only satisfy my own mind, or the minds of those who could fully enter into the views, the feelings, and other things which have combined to produce this decision.

"The hearer is waiting. Shall be glad to hear from you at any time, begging your prayers that God, in all things, may be glorified. I remain, in everlasting bonds,

Your affectionate sister,

C. COLLINS."

To Miss G——.

Feb. 15, 1824.

"My dear E——,

"I am writing now in compliaunce with a former promise; but why, my dear girl, do you begin to exercise the tenderest feelings of my soul: cannot you yet view it at a distance? The time is not yet determined. This is my constant endeavour, or I could never see my relations with any comfort. Father and mother scarce ever meet me but with tears. But you will suppose that this endeavour does not always succeed in allaying the feeling; but, blessed be God! faith can surmount those things, at which, feeble, unassisted nature trembles and revolts, and I feel graciously supported with this all-comprehensive promise, 'as thy days, so shall thy strength be,' &c. This you know my dear E. is sufficient for every purpose. 'O for an overcoming faith!' But faith is not all that I feel I want. No, I want love to Christ; to feel increasingly the value of his mediation; and to be devoted to him in the *highest degree*; for without this, it will be to little purpose that we be honoured with a place as labourers in his vineyard: for *seal alone* would be liable to fluctuation with the success of our labour; while the love of Christ, duly appreciated and felt, would stimulate us to renewed exertions even though no fruit of our exertions should appear. Such, my dear girl, I feel may be our lot. Yes, it may please the God of love never to allow us one hope, save in his un-failing promises, but even under this trying dispensation, what a consolation would it be to know that the reward is for the faithful servant, independent of success; while a consciousness of our nothingness and our ignorance of what might be best for us, ought to silence every murmur, and reconcile us to our heavenly Father's will: I am sure we should not be thus afflicted (for truly it would be great affliction) unless for our profit, and the Searcher of hearts only knows what necessity there would be for such correction. Perhaps an undue self-complacency, a reliance on our own strength, a

thirst for applause, preferring the praise of men to the praise of God, or a thousand other things almost unthought of by us, may creep in, and thus oblige, if I may so speak, the blessed God to withhold a blessing from us, lest we should lightly esteem the rock of our salvation. O my dear E——, I think I could be satisfied and thankful under these gloomy appearances, if blest with communion with my God and Saviour; a nearness of soul to him, and an undiminished attachment to his glorious cause. My thoughts now are almost unremittingly employed in this beloved work.

“I hope, God willing, to visit you before I am tied by the finger. I cannot promise that you will not be troubled with another as well as myself, for S——, is very anxious to know when I shall be at A——, implying I think, a wish to meet me there if practicable.

“The hope that a painful separation may be blessed to the good of some soul dear to me has not unfrequently crossed my mind; and I trust it has not been useless already. I never had such a pleasing evidence of genuine piety in my dear mother, as lately. We must endeavour daily to cherish the fond hope of meeting on some far better shore, and let this supersede the thought of parting. When you and I, my dear, review the way in which the Lord has led us, what cause for unbounded gratitude; for while many are called to part whose endearments equal ours, either without hope on either side, or with hope enjoyed but by one; we are blest with mutual, and I trust a good hope through grace, of meeting and enjoying each other's company for ever and ever. And sometimes I think the hope of meeting my dear friends at the end of time, will be an additional inducement to quit with unreluctant feelings this tenement of clay. I may not be permitted to reach that long-sought place, but in this case, would you repine, I trust I should not, except for the sake of souls, for I trust I should be able to say, ‘to me to live is Christ, to die is gain.’

“I am now pretty generally addressed either with unusual friendship, or with evident marks of a contrary feeling, but of the latter very little has hitherto been my lot. The kindness of the Smockington folks exceeds description, and they never speak of my leaving them but with tears. Bless the Lord, O my soul.”

On June 18, 1824, Miss Collins was married to Mr. Amos Sutton, then about to proceed to India. On Wednesday the 23rd of the same month his ordination took place at Derby. The ordination service was peculiarly solemn. On that interesting occasion Mrs. Sutton, in all the bloom of youth and in the adornment

of female loveliness and Christian piety, appeared by the side of her husband before the crowded, and much affected assembly. She appeared tranquil and cheerful, and during a few days spent at Derby much endeared herself to many whom she will meet no more till they meet in heaven. She then returned for a short and final visit to Wolvey.

The period for the departure of Mr. Sutton and his amiable partner from their native land now rapidly approached; and, as the issue proved, she was about to leave her long beloved home to revisit it no more. As this important, and, to a heart so affectionate as Mrs. Sutton's, trying time approached, her piety appears to have glowed with a stronger flame, and to have shone with a brighter lustre. The writer, from observing the state of her mind, at this interesting period of her life, has been reminded of one of the most beautiful of the comparisons of modern poetry, in which its author describes the final departure of a pious female from this transitory state.

“But she was waning to the tomb,
The worm of death was in her bloom;
Yet, as the mortal frame declin'd,
Strong, through the ruins, rose the mind.
As the dim morn, when light ascends,
Slow in the East, the darkness rends;
Through melting clouds by gradual gleams,
Pours the mild splendour of her beams;
Then bursts in triumph o'er the pole,
Free as a disembodied soul;
Thus, while the veil of flesh decay'd,
Her beauties brighten'd through the shade.
Charms, which her lowly heart conceal'd,
In nature's weakness were reveal'd;
And still th' unrobing spirit cast
Diviner beauties to the last;
Dissolv'd its bonds, and clear'd its flight,
Emerging into perfect light.”

Thus the piety of Charlotte Sutton appeared to brighten when leaving her native land, and when traversing the mighty deep. This is pleasingly apparent in her confidential communications to her beloved friends.

To Miss G——,

Wolvey.

“My dear Girl,

“It is now Friday morning, and we are yet at Wolvey, but expect to leave to-morrow night, unless we have orders to the contrary. Mother is tolerably well while we are with her, but I tremble for her when we shall leave. I know you will accept this as the last token of love which I shall have an opportunity of offering while in our dear native country; but I trust it is not the last which will be afforded, so, we will not be so distrustful, though I see no reason for dissatisfaction even though this should be the case; for if a soul is benefited, and God is

thereby glorified, who has a right to complain? This we know, the Christian has not: and this is what I ever wish to feel; then come life, come death, still we shall say, the Lord hath done all things well. If it be the Lord's will I could like to live many years as a labourer in his vineyard; but if the adorable Master, on reviewing his servants and appointing his work, should find your friend an intruder, it will be an unspeakable blessing to receive a pardon and die.

"I want to say many more things to you on this head, but as I have other things to say must attend to them. Miss W—— is now here, and has been expressing her anxious wish that you would favour her with a letter. Now, my dear girl, will you accept her as a friend, in lieu of your Charlotte? I am sure you will find her much more intelligent, and, consequently, a more desirable correspondent. I do not mean to say she will supplant me in your affections; no: I trust the tie which binds our hearts is indissoluble, and however it may link us with others, will still retain its strength.

"We had a more than ordinary meeting last Sunday night, at Wolvey, when Sutton preached his farewell sermon. A great number of Hinckley friends were here, and manifested more than ordinary interest; in short, this was the case with the whole congregation; I never saw the place so crowded on any occasion, many could not gain admittance. I ought to tell you that Mr. F—— is more than kind; we paid him a visit on Monday, when he would not spare us out of his presence at all, and to-morrow we are to dine with him again; he has ordered us a very handsome present of books in London, and offers letters of introduction to his friends."

At length the hour arrived in which she was to take her *last* farewell from most of her relatives and friends—her *last* farewell, for, as Cowper observes, where she is

"———— gone,
Adieu and farewells are a sound unknown."

If the friends who parted from her then, meet her in heaven, they will part no more. The following account of the parting scene was sent by a friend that was present at the time, to another of Mrs. Sutton's friends.

"My esteemed friend,

"From the pungency of feeling which appeared to pervade your breast when you dropt the hand and caught the last glance of our affectionate Charlotte, I hasten to relieve your anxiety as to the concluding

scene. I met them at Smockington a little time previous to their departure by the coach, and witnessed a scene which I expect ever to contemplate with melancholy pleasure. After speaking, for a short period, to the many who were present, on the subject of her departure, she proposed the singing of a hymn, which she gave out by two lines at a time, and set the tune;

'Bless'd be the dear uniting love,
That will not let us part.'

After this she sat down, and taking her sister S—— upon her knees, in the tone of superior affection, she addressed her on the most important of all subjects, with a magnanimity I shall never forget. The distracted girl lay upon her breast in a state of indescribable feeling, and never left till the arrival of the mail. Here we all took the last, last look, the last sad farewell, whilst S—— locking her arms over the neck of her sister, reiterated the exclamation, 'I shall never see her more!' They were compelled to be separated, and with a firm step, a cheerful sentence, a tearless eye, she entered the coach, which hurried her from the spot; she waved her handkerchief from the window till they reached the summit of the hill, and immediately disappeared. We stood motionless for a while, and every face but that of Charlotte's was covered with tears. Our next meeting will be at the tribunal! There is something momentous indeed in the consideration! O that it may be with joy! May the God of Charlotte be our God, and if he be we may assuage our grief. Christianity gives a dignity to friendship which nothing else can inspire, and points us to other—to purer scenes—where adieu and farewells are never beard again."

After leaving Wolvey, Mr. and Mrs. Sutton passed several days in London or its neighbourhood, waiting for the sailing of the Euphrates, in which their passage was taken. Here she saw her father once more; and sent the following simple but exquisitely touching note to her mother. It sufficiently explains itself, but must reach every heart that loves the Bible.

"Dear Mother,

"I promised you my Bible, though I confess I did so very reluctantly; but the fact is, I cannot spare it. I am afraid you will think this unkind, but what can I do? The thought of parting with it I can truly say is more painful than any thing I have ever experienced. I think I could spare any thing you could ask rather than my Bible. You know, my dear Mother, it has been, and it now is, my dearest earthly

treasure. It has been to me a most faithful companion; which has at all times, and on all occasions, administered advice and consolation; and when I recollect, in how many trying circumstances, it has yielded me support and comfort, I feel that we are unseparable. I know you will think this a weakness, and so it is; and you would think it more so if you could enter into my feelings. But I cannot say more, only let me know that you are satisfied without it."

After much tedious delay, as to the sailing of the Euphrates, several friends accompanied the Missionaries to Gravesend, expecting there, in one of the cabins of the vessel, to commend them to God, and then to part. This satisfaction, however, was denied them; wrong information had again been given respecting the time of the ship's departure, nor had she reached Gravesend; after another disappointment something resembling this, at length, quite suddenly, they were directed to go on board, and the Euphrates sailed. To these circumstances Mrs. S. refers in a letter written shortly afterwards.

To Miss G——.

Euphrates, Aug. 27, 1824.

"My dear E——,

"As I hope for an opportunity of forwarding a few lines to England for one friend and another, my E—— must be one of the number. The sickness has hitherto prevented that variety so conducive to gratification. But to you, my beloved E——, I would premise that *I shall purposely omit the recital of recurring incidents*; and for this reason, there will be many, among my necessary correspondents, to whom little else would be acceptable; and, circumstanced as I now am, you will not wonder that I should want one dear friend, to whom I can tell the dealings of the Lord with my soul, and who can participate in the joys and sorrows arising from such dealings; and whom, my dear E——, shall I select but her who has hitherto been, in some measure, a sharer of them, and whose affection convinces me she would gladly sacrifice any little selfish gratification which might arise from immediate communication to oblige her Charlotte? But I might add, that *I fully expect* you will see every thing which may be written to my beloved parents and sisters, it is my earnest request that nothing may prevent a growing intimacy between you and them.

"Have you heard of the manner in which we left England, or rather the circumstances attendant on leaving? We did not, as we fully anticipated, leave accompanied by friends, owing to the repeated delays of the

ship. Our friends, who kindly accompanied us from London and Edmonton, were obliged to leave us, (and what was to me far worse,) without mutual commendations to the God of all mercies; this was to me a hard case (it was what our other friends enjoyed). Our friends from Sevenoaks, who came the following day, were obliged to leave us in the same way, and when the time arrived for departure we were alone, except our dear brother J——, who did not leave us till the ship was under weigh, when we parted with mutual sorrow. But this was not all the gloom, my dear S. was taken ill the night previous to coming on board, and continued so for several days; the complaint proved to be a gathering in the head; he was at length relieved by the application of leeches and a great discharge of matter; but almost before this was effected I was confined to my bed with sickness.

"It is now upwards of three weeks since we set sail, this is the first day I have been able to walk without assistance. This affliction, my E——, you will expect has tried my patience; yes, and blessed be God that it has. I felt very unwilling to relinquish my own will at first, and I found many urgent pleas against being thus dealt with, especially that of losing time, as I had proposed to myself to devote the first part of it to acquiring preparatory information; another was, that it was rendering me useless while appearances of usefulness were probable, there being on board two native women to whom I could have access; a third was, that as my Sutton's comforts were necessarily diminished by my illness—he might become impatient: but these specious arguments were as often rejected as proposed; and my gracious teacher led me to see that they were, in fact, nothing better than Juggernaut himself. This reconciled me to a renunciation of them, and ever since I have been saying, Do unto me what seemeth good unto thee, I would be any thing or nothing so that thou art glorified.

"Our comfort on board exceeds what we expected; the Captain's* kindness is beyond expression; we have with us two or three persons among the passengers who speak Hindostanee, and our surgeon, (who is an affable young man,) is studying it, this will induce us to have a try at it; and what will you say to my presumption, if I tell you I am not without the distant hope that we may raise an additional school in an additional language. I dare not think of so much, if it could not be said, 'I can do all things through Christ,' &c. Do not delay

* Captain E. Meade; since died at sea.

writing after receiving this, and direct 'Mission House, Serampore,' the information to be confined to Ministers and Churches, or whatever concerns the cause of our Redeemer.

"I perceive, my E——, that it is not my blessed Master's intention that my path should be *too smooth*. At this I rejoice, not because afflictions are joyous, or because I consider myself better able to bear them than others, but because *I have never yet had one trial for which I have not had abundant cause for gratitude*; and I believe I never shall, unless the Lord, in righteous judgment, should permit them to have a very different effect from what they have had hitherto; for 'trials make the promise sweet,' and always 'give new life to prayer.' This is the cause why I could always adopt the language of Pearce;—

'More the treacherous calm I dread,
Than tempests bursting o'er my head.'

Do you ask whether, on account of this discovery, I wish myself released from the service of my Lord, and again enjoying the loved society of Christian friends in England? I reply no, my Ellen, no! On the contrary, I feel *increasing* satisfaction to think I am in the path of duty; then what else can be necessary to render me *completely satisfied*. This is all I wanted, and having this I am graciously delivered from one foreboding fear as to myself. This is a great mercy, I wish I could feel sufficiently thankful for it; for when looking forward to the vast, and apparently insupportable trials of a Martyr, a Brainerd, or others who have gone, I always feel that I have only *a life* to lose; only *a body* to be tormented by men, and my adorable Master has engaged to take all the care upon himself and to afford me strength equal to my day. Thus supported who can faint! The Lord knows I am not worthy to be ranked among *Missionaries*, but I do earnestly desire the cultivation of his spiritual vineyard among men, and if he condescend to employ and make me useful, my nothingness will not prevent. But the necessity of divine teaching is absolute, and if we might not expect it, who, with abilities so slender as your Charlotte, might persevere. The study of language appears a dry employment, and what would neither fill our mouth with praises or petitions, but experience tells me that the latter never fail to facilitate our engagements. I hope, therefore, this will furnish a prayer for my Ellen also; for it is his prerogative, whose the mind is, to *enlarge it*. I know we are too apt to attempt a light burden in our own strength. This may be the reason why we sometimes

stumble sooner under a light than a heavy one. I long to say much more to you, but must forbear. Pray for us, my dear, for *wisdom to direct, zeal to persevere, and grace to deny self*; for how many ways there are to sin no living mortal knows."

(To be concluded in our next.)

THE RUTH FESTIVAL IN 1829.

WHILE the efforts of the General Baptist Missionary Society are necessarily very limited, it may afford the supporters of that Institution much satisfaction, that one of their Missionaries, when compelled by illness to return to his native land, has been enabled, in so laudable and useful a manner, to attract the attention of the Religious Public, to the enormities of Hindoo superstition; and it may be a matter of much satisfaction that another of their brethren, while diffusing Gospel light in India, is also permitted, *in India* itself, to lift his voice against the abominations of the land. The following letter has been published in the Calcutta Literary Gazette.

"To the Editor of the Calcutta Literary Gazette.

"SIR,—I send you the following account of the mortality at Pooree at the late Ruth Festival, which, if you think proper to admit a place in your Journal, may possibly be productive of some good, by awakening the attention of our countrymen to a subject very nearly connected with the lives and happiness of thousands, as well as with the general improvement of the Hindoos in a moral and spiritual point of view. The impropriety and disadvantage of our connection with the idolatrous establishments of the country are properly admitted by some, but it is an exhibition of the effects of this connection that must produce a general conviction, and lead to measures for its timely abolition. On this account,

it is the duty of all well-wishers to the permanent prosperity of our Eastern Empire, and the conversion of the native subjects to Christianity (subjects *indissolubly* connected) to make these effects public when they shall come under their observation. It is solely with this view, Sir, that I send you the present communication. The present, Mr. Editor, is a time of hope for India, nor shall we, I believe, be disappointed. The period is not far distant when those inhuman and destructive practices and institutions, which form so insuperable an obstacle to the progress of light and cultivation among the natives, and which have hitherto been permitted or supported by the British Government, must commence that decline which will end in their total extinction, being either altogether forbidden, or left to their own resources and to native superintendence and management.

“The Ruth Festival this year did not commence till so late as July the 3rd, in consequence of which there were very few pilgrims from Bengal or the Upper Provinces: they were chiefly dasees or natives of the province. The mella was by no means so large as when it takes place earlier. The idols were placed on their cars on the 3rd, but made little progress that day. On the 4th, about noon, the Cholera Morbus made its appearance among the pilgrims, and ten or twelve bodies were lying in the street in the vicinity of the Ruths; and numbers were sick and dying. In the evening I visited that part of the street where the mortality had appeared—the dead had been removed, but many were affected with the disease who would soon take their places. They had generally crept out of the crowd and had lain down under the northern wall of the naj dand. Some were in the narrow lanes which lead from the naj dand to the

suburbs, and others were to be found in sheds or houses. From the commencement of the mortality till the 8th, I had daily opportunities of witnessing its progress and extent, and I could instance some affecting particulars which came under my own observation, did my time, and your limits, permit. In every part of the town you met with the wretched victims, though they were most numerous in the principal street, where the people were collected to see the idols: some lay silent and quiet enough in the most disgusting postures, commonly unclothed: others were in the agonies of death; while others again, having observed our business, held out their hands for assistance with the most expressive countenances. The above was the case till the 6th, when a change took place in the weather. The rain now fell heavily, and the ground which the people occupied became, in some places, soaked, and in others entirely flooded, while their wet clothes clung to their bodies. In consequence of this exposure the disease was much increased, and became more rapid in its consummation. So little strength had the poor creatures, when attacked, to bear up against the disorder, that they were carried off in a few hours. I have witnessed similar scenes at Pooree in past years, and in 1825 the mortality was vastly greater than it was this year, but I have never seen so large a proportion of young and stout people dying of the cholera: they have generally been aged persons, but this year many were in the prime of life, and some quite children. The practice which, on this occasion, the people observe of fasting, or rather of subsisting only on chuda, raw fruit, and sweetmeats, is a very prolific means of inducing the cholera. During the Festival the idol has no food cooked, but has sweetmeats, fruits, &c. presented before him, and on this

account his worshippers abstain. What they eat during this period is poor unhealthy food, and is commonly eaten with cold water; some eat a kind of sweetmeat made of cocoa nut and other raw fruit. The deranged state of the bowels, in consequence of this living, with exposure to cold and heat, and great weariness from journeying, greatly predisposed them to an attack of the cholera. In most cases which I saw (and I witnessed many) the symptoms were extremely violent, more so than in ordinary. The patient first complained of pain in the bowels which compelled him to lie down upon the ground: presently a violent purging and vomiting took place accompanied with a languid appearance of the face, coldness in the external parts, and an almost entire cessation of the pulse. When the fits of vomiting subsided, they seldom continued long, except in cases of particular strength. The means resorted to by the relatives or companions of the patient strongly savoured of that want of judgment which, on such occasions, characterizes the Hindoos, and instead of affording relief strengthened the symptoms and accelerated the final consummation of the disease. The means were cold bathing, turmeric applied internally, and also rubbed on the body, and large draughts of cold water. If the patient happened to be deserted they generally had a pitcher of water at hand to drink when they felt oppressed with thirst, or they crept to some puddle or tank of water where they sipped while they had strength to help themselves. In most cases where the disease had not made too great a progress, and where there was any strength of constitution, it did not appear difficult to stop the disorder; but the fatal apathy of the natives, for the recovery of the sick, and their want of firmness in denying

water, are formidable objects to the success of any measures, however good, for their recovery. After the most explicit assurances that cold water and cold bathing would cause a relapse and bring on speedy dissolution; the patient no sooner cried out for water, than it was given, unless prevented by your mere presence. Could many of them have been placed under good superintendance for three or four days, numbers of useful lives might have been preserved; but as this, on such occasions, is quite impossible, perhaps our medicines had better not be administered; for the imprudence of the friends and companions of the sick, afford an occasion for them to be spoken against. This circumstance discouraged me from making a general administration of medicine, and I chose, from the numbers affected, such cases as appeared most promising and best attended. Nothing could be more affecting than the want of affection displayed by the relations and friends of the sick; generally, as soon as the disease assumed an alarming aspect, the money, and what else of value the patient might possess, was then taken away and the parties decamped, leaving the poor sufferers to die unpitied and unassisted; nor was there any affection except that of a father or mother to their son, sufficiently strong to counteract this more than brutal apathy. I witnessed one or two cases of a mother attending on the dying moments of her only "hope of life," and even after death of hugging his remains in her arms. But I also witnessed many contrary instances, and particularly one wherein a son denied all connection with, and knowledge of, his own mother, who lay dying near him; he coolly sat at the distance of two yards, watching her last breath, to decamp with what her poor corpse might afford. When expostulated with on

his inhuman conduct, he coldly replied, 'What do I know? What can I do? She is dying!' We have here a fair specimen of the effect of Hindooism when perfectly believed and followed; here it is manifested, manifested in its effects upon the heart, freezing to annihilation the only wreck of moral excellence—natural affection; manifested on the outward circumstances and condition of the body; and yet, strange truth! Hindooism has been, and still is, admired and defended by some professed Christians! I say professed, because such an opinion proclaims such ignorance of Hindooism and Christianity, or such a dereliction of Christian principle in its possessor which leaves him, of Christianity, only the name. The manner in which the dead were disposed of, at this famed heaven, is extremely disgusting, and must be very injurious. Those who die in the hospitals are, what the dead buriers call, buried; i. e. they are thrown into a small hollow and covered with sand, which, in a few hours, either by the wind, the birds, or dogs, is thrown off, and the corpse is seen half covered, half disinterred. You sometimes see the head, or arm, or leg, sticking up from the ground, completely picked to the bone. When the mortality is great, the bodies are buried by fourteen or sixteen in one hole, but on account of the looseness of the sand, and the idleness of the men, they had almost as well be left exposed to the dogs and vultures. What is, however, much worse, in appearance at least, is, that the dead from the streets of the town are not buried, but unceremoniously conveyed to some places of skulls, just out of the town, where they are left to rot, or be devoured by dogs and birds. I cannot, Mr. Editor, describe the horrors these Golgothas exhibit; the deadly grin—the empty eye-sockets—the blood-besmeared faces—

the nakedness—the disgusting postures of the dead—the bloated carcasses—the corpses half eaten—the dreadful stench—the grumbling and howling of the dogs, &c., &c. are sights and sounds whose horrors are beyond conception. In one of these Golgothas, in 1825, there were two hundred bodies lying on a very small piece of ground, and in another ninety, while all the other places were proportionably charged. The same places this year were early furnished, though not so amply; and, moreover, I left the place before they had received their complement of dead. It is not easy to calculate the number of deaths which took place, with much degree of certainty, but as I rode to the town, on the morning of the 6th, I met the dead carriers bringing the last night's bodies to the sand, and I asked them what number had been carried out of one hospital on the past day, when they answered six fours; I also inquired the number they had carried out that morning, which had died in the night, when they replied thirteen, which number I then and there counted, so that these statements may be depended on. These were from one hospital in twenty-four hours; there were two hospitals in the place, but a very small proportion of the sick find their way into either of them, notwithstanding the humane efforts of the professional gentleman of the place, with the hospital establishment under his direction; so that it would appear from this statement that a great number have died. Those in the town, however, are but a small part of the victims that have fallen sacrifices to this frightful pilgrimage; I passed on the road from Pooree to Cuttack, among the throng of the pilgrims returning, and as I travelled in the day I had ample opportunity of observing the extent of the mortality on the way; and, considering

how few people there were this year, it was awfully great. As soon as the people perceived the ravages the disease was making at Pooree, they became greatly afraid; and as soon as they had had a fair sight of the idols they hurried away; but though they left the place they could not shake off the disease, to which their terror greatly predisposed them. The greater part of the sick had managed to reach the villages, surries, or other resting places on the way; at these places the dead were numerous, but the sick were more so, for the mortality was not yet at its height. There were, however, many carcases lying between these resting places; some had fallen on the road, others were just beside the road, some were in the ditch whence the soil had been taken to raise the road, while others again lay in the fields just beyond; some appeared to have fallen recently, others had been lying several days and created a horrid stench; nor were these single bodies only, I passed twos, threes, and fours, lying together, not unfrequently. Many of the dead, between these villages, appeared to have died without a struggle, for having wrapped themselves all over in their cloth and lain down, they had died in that state, and when the cloth was removed from the face, for the purpose of ascertaining their condition, instead of finding a living subject, you were shocked to see a dead corpse. I passed numbers ill, on the way, entirely forsaken, and otherwise so circumstanced as to render any assistance hopeless and useless. Some were literally lying in the water, quite unable to get to a dry spot to die upon. One aged female, as I passed her, was throwing about the water, in which she lay, just in the agonies of dissolution; I called to my bearers to know what was the matter, they said, 'the old woman's life was going,' but passed

on. After the shock the last sight gave my feelings, I got out of my palanquin no more till I arrived at Bulvonta, about twelve miles from my home. Here I stayed a few minutes and gave medicine to a few sick, but my stock was exhausted, and I was hopeless of doing any good. There were not many dead here, but great numbers sick. The pilgrims had but just come up to this place. Much is said of the faith of the Hindoos in their idols and privileged places; however, theirs is a faith which only triumphs in health and prosperity. While the people were well and in health, they talked much of the blessedness of dying at Pooree should maha probhoo take them. I rode with numbers of them as they were going to the festival, and warned them of what might be the consequence of their going to worship an idol; but they despised death. However their talk was turned when the cold embrace enclosed them and they found themselves going; then they lost all their pretended confidence, and were greatly terrified. They entreated to have their lives saved, fell at our feet, would take any thing we gave them, and that from our own hands and our own vessels. Nor, among all the cases we saw, did more than two persons refuse the relief we offered, and one of them was a woman, sitting in the midst of her three children and her husband, who had died of the cholera; she herself was sick, and appeared to have determined to die with them. As we approached and offered her help, she waved her hand to forbid us."

After these statements the writer makes some important remarks on the support given to idolatry in India.—

"It is likely that for two or three years after the repeal of this

tax that the pilgrims would crowd to the place in great numbers, but then the novelty would cease, as the external splendour of the idol would have diminished, and, moreover, the time for repealing the tax could be fixed on, previously to two years on which the festival would fall early, and thus the evil would be greatly relieved by avoiding rain.

“Were the Government to withhold its support and superintendance from the idol’s establishment, this would greatly tend to lessen the evil. This would perhaps be a consequence of taking off the tax, though I do not know certainly that it would. The punctuality and regularity of government, in administering the affairs of the idols, have given a degree of stability and celebrity to them which they never possessed before, and which are yearly increasing. Were these withheld the cars would no longer be decorated with English broadcloths, the pilgrim-hunters would cease to be paid for enticing the people from their homes, and then not one of them would go, and consequently few pilgrims would come, the different servants and officers of the idols would be paid with less regularity, while the food and general provision of the idols would be prepared with an economy that would contribute to the general decline in their interest and influence; and indeed disorder and dishonesty would immediately succeed to such a measure through every part of the system, which would soon work its own decline, and perhaps extinction. The very springs of the system being thus weakened and disorganized, its effects would gradually cease.

“Were all means for the accom-

modation of pilgrims going to Pooree, such as Suries, Hospitals, medical assistance, &c., &c. withheld, this would greatly tend to lessen the evil. These accommodations, Sir, though humane and merciful, are, in reality, strong auxiliary inducements to undertake the pilgrimage; they operate as so many allurements into a fatal snare, while the advantage they appear to afford, and, in many instances, really do afford, is lost by the imprudence of the natives, and their subsequent exposure. Nor is this the only evil resulting from these accommodations; there is too much reason to believe that they are used by the pilgrim-hunters as persuasions and arguments to induce the poor people to leave their homes. These miscreants do not fail to say that the Government is much devoted to the interests of the idol, and have consequently prepared a road, suries, hospitals, and medical assistance for his worshippers; and that if they will undertake the journey, they will have the advantage of these merciful provisions. These persuasions, on the uninformed superstitious minds of the natives, have a vast effect, and they are confirmed in them when they see that these things really exist and appear to be true. Did not these accommodations exist, these persuasions could not be used, and the people contemplating the long and dangerous journey, without having them in their view, would feel discouraged and stop at home, in thousands of instances.

“I shall conclude this communication with the testimony of two very respectable natives of Pooree to the fact, that since the idols affairs came under the management of the British Government, he has vastly increased in his interest over

the people's minds. These testimonies prove equally the fact, that were that management withdrawn, that influence would again decline.

"I heard a very respectable native of Pooree declare, while on a visit to the late Honourable J. H. Harrington, Esq., and in that lamented Gentleman's presence, that since the temple had been under the superintendance of the Government, the inhabitants of Pooree had increased one half. He was asked if it would be well for the people themselves to manage the idol's affairs? but replied that it would not, for that the good name the Government had got, by serving the idol, would be spoiled. This was an interested biragee, with numerous followers, and a very comfortable subsistence obtained from the celebrity of the idol, and it is probable that he would suffer in his pecuniary affairs. The other person was a Punda of the idol. He said that before the Company took the care of the idol's establishment, he had not the glory I now saw, (pointing to the Ruths) for that then the people said, there is no road, no shelter; and there were robbers abroad, and how could they go so far? and thus saying they stayed at home. But that now the thieves were taken, good roads made, sheltering places built, and Juggernaut otherwise supported; and the people had no excuse, and no fear; and therefore they came. I thought this testimony important from such a man, and called to a countryman, who was with me, to hear the Punda's declaration, which he again repeated in triumph. These are facts, however, which cannot but be known to many, acquainted with the Pooree affairs,

and will be readily acknowledged by every intelligent native.

Very respectfully yours,
AN EYE WITNESS."

July 26, 1829.

EXTRACT FROM A JOURNAL OF
MR. LACEY'S, RECENTLY
RECEIVED.

September 16th, 1829.—Have employed a Moonshe to teach me the Persian character, in which are the grammars and dictionaries of the Hindoostanee language. In the Nagree character it comes tolerably easy now, and the difficulty of the Persian is yielding. I sometimes use Hindoostanee in the bazar, and find it useful; it has this advantage, that you may cause yourself to be understood in it from Madras to Upper Hindoostan. I have often felt the want of it when travelling about. Gunga Dhor has continued his labours, and has, moreover, had visits from several persons on the subject of religion. He has had a son born, and his wife's confinement has somewhat interfered with him; he has no relations or neighbours to assist on such occasions; and some care and anxiety lies on him.

21st.—On Saturday Kunpa Sindoo came in a hurry to inform us that his own mother has left his house, on account of his change of religion. He is much grieved at her departure, but finds some relief from the attachment of his mother-in-law and his own children to him. Yesterday attended our class with less satisfaction, few were present. Preached in the forenoon from, "My son, give me thine heart," and had some enlargement and pleasure; congregation tolerable. Spoke from the same in Oreah in the afternoon, and the hearers appeared impressed. Preached again in English at seven o'clock, from, "He that winneth souls is wise," and enjoyed some comfort and liberty.

Tuesday, October 26th.—Since I wrote in my journal, I have suffered a long and painful suspense from the greater part of my duties and my pleasures. Have had for five weeks, a bad inflammation in my right eye, which has given me great pain and anxiety; some particulars of this event I have mentioned in part of a letter to Brother Pike, and need not say more than this here. I will record, however, the Divine goodness to me in restoring my eye to its usual strength, and for giving me such an experience under my affliction, as will, I trust, make it, and the suspension I have suffered, blessings to myself and the cause. I have

greatly longed to be again permitted to proclaim the Saviour's name. Have had opportunities of meditation, and listening to some subjects read to me by Mrs. L., which have much benefited my mind; have also exercised myself in committing various passages to memory, which will assist me in my public work in Oreeh and English, so that, on the whole, I trust nothing will be lost. I trust my friends will be satisfied with this explanation of this long interval in my journal.

Last evening I again commenced my labours in the bazar, and was presently surrounded with eighty hearers, of all descriptions, and almost all ages. Commenced with a modest brahmun. Missionary. "Brother, whom do you worship?" Brahmun. "Juggernaut." M. "What will he give you?" B. "Whatever I desire." M. "What do you desire?" Here the poor man was silent; and could not tell what he wanted. I said I wanted pardon, a clean heart, salvation from hell. B. "Sir, I also want these." M. "Well, you say you have worshipped Juggernaut, has he given you a new heart?" B. "No, Sir." M. "Then your worshipping him can be of no use to you, for without a renewed nature you cannot possibly see heaven; for do you not recollect what even your own books say, that, adulterers, malicious persons, pleasure-takers, thieves, covetous, &c. fall into hell? Suppose you that such persons will ever get to heaven?" Crowd. "True, Sir, true, (with a great stir through the congregation, and a general cry,) what shall we do?" M. "I can tell you who can pardon, sanctify, and save you, if you will turn to him." Hearers. "Who is he? speak, and we will believe on him." Mentioned the Saviour, and dwelt on the salvation he offers to perishing sinners. Before I had said all I desired, I was interrupted by a respectable rajput, who said, "I can see Juggernaut, and so can worship him, but cannot see Jesus Christ," and this led to other questions and answers. M. "When you see Juggernaut what do you see? Rajput. "A form." M. "Is wood Juggernaut?" R. "No; but brumah is in the wood." M. "Did you ever see the brumah?" R. "No; but the people say the brumah resides inside the form." M. "I appeal to all these good people whether hear-say is to be depended upon? Hear-say said that there came a female from England, and eat the children's livers, two years ago; every body said it was true; but I now ask you all, was that report true or false?" Multitude. "All false; nothing but what the eyes see can be believed." M. "So with your idol it is all hear-say, and he who I have mentioned to you is, in reality, Juggernaut. He made the world;

he supports the world; and will, at last, destroy the world." R. "Sir, then tell us of Jesus Christ, and we will hear with attention." Spoke here of the Saviour's love in dying for sinners, and concluded with the following parable; which was silently heard. Missionary. "Brother brahmun, were I to liberate a condemned criminal from the halter, at a vast price, would it not intimate great love to him?" Brahmun. "Yes." M. "When you and I, and all our brethren here were condemned to hell for our sins, Jesus Christ gave his own life to save us, and bore all our sins; was not this wonderful love?" B. "Yes, it was great love." M. "When I had liberated the criminal, at so great a price, whose property would he be, think you?" B. "Yours." M. "Well, Jesus Christ gave his life for us all—we are all his—redeemed from hell by him; and therefore whose property are we think you?" B. "Jesus Christ's." Urged them to believe on him who had loved them and died for them. Few objections were urged, and some conviction were apparent in many countenances. They were eager for books; gave away ten or twelve and retired with gratitude for such an opportunity. May the Lord Jesus give effect to this fresh commencement of my labour, and he shall have all the praise. Mrs. Lacey was at Konagur, a village three miles distant, to see the school there. We are refreshed with accounts from England.

26th.—Preached in the public road this morning. I found Gunga Dhor on the ground surrounded with a good congregation, to whom he was speaking of the Saviour. I stood and heard him three-quarters of an hour, and then took his place. Read over the Ten Commandments, remarking on them as I passed on, and concluded by directing them to Christ. Some were serious, but the general disposition of the people to hear was not good, owing to the preparations making for a general illumination in honour of their forefathers. About ten or twelve at night, the people will offer food to their departed parents, calling out with a loud voice, "O! O, father! come to Gunga; come to Gunga, come to Juggernaut; come in the darkness, come and partake of the food I have prepared for you." Their parents are supposed to be propitiated by these offerings, and the expense of illumination on their account. Mrs. Lacey visited the Kote school this evening, but found no children owing to the festival. A letter from Thornton informs me of an accident which has happened to my dear aged father, and has caused me some anxiety. Heard by the same means of intelligence having reached home of dear Cropper's death. Letters from

Poores mention the weak state of brother Bampton. He takes only milk, vegetables, and such-like food. Have some hope that the cold season may revive him, should he get well into it. O that he might be spared and recovered. Much rejoiced to perceive that fasting and prayer (special) is about being resorted to for the out-pouring of the Holy Ghost. O let not Christians spare, let them ask largely, earnestly, importunately. O for one general impulse of prayer and supplication, then would he bow the heavens and come down.

I have to-day discharged my Moonshe, as I have acquired the sounds of the letters and can travel on with the grammars and dictionaries, and the Scriptures in my possession. I use some Hindostanee every evening that I preach in the town.

London Missionary Society.

DEATHS OF NATIVE CONVERTS.

Messrs. Hamilton and Moffat, South Africa, furnish the following statement.

"About four months ago, several females were carried off by a disease called Kuatsi, which is very fatal in this country. Among these, there was one, a married woman, who was, previous to her sickness, an enquirer after divine things, and vigilant in the means of grace. When she felt the harbinger of death arresting her powers, she called her husband and friends, to whom she spoke in language at once striking and arousing, exhorting them to believe the word of Jehovah, and take their refuge in Jesus, the only Saviour. 'I am going to die,' said she, and paused; some appearing to be affected, she resumed, 'weep not because I am going to leave you; weep for your sins; weep for your souls. With me all is well; do not suppose that I die like a beast, or that I shall sleep for ever in the grave. No! Jesus died for my sins. He has said that he will save me; I am going home; I am going to heaven, that happy place, to be for ever with Jesus my Saviour.' Shortly after bearing this testimony she expired. Blessed be God for his rich mercy to so poor and so ignorant a sinner, which was her character but a few months before!"

Mr. Hands, Bellany, East Indies, states;

"We have had the death of another; a young woman, aged sixteen years. I had often noticed her great attention to the word when I was preaching, and she frequently visited my house with the other women to be catechised. Her death was very distress-

ing. On the first day of her sufferings she said to the people attending upon her, 'I think that I shall now die and go to heaven, where I shall see my Christ.' The next day she said, 'I feel that this is nothing but a world of misery; and that it is better for me to rest with Christ in heaven.' Being informed by an elderly woman who stood by, that she was but a young woman and knew but little of the world, she answered, 'If I were to live until I am old, I must die; and I think it better to die when young, and go to Christ; so I cannot ask of God to let me stop here; but would rather die and go to Christ.' What a great mercy God has shown to me, by bringing me into the world, and now showing me such great mercy; else I should now have been troubled with many heathen customs, as my sister was.' She alluded to a heathen relation who died a short time before.

"On Thursday she desired to see me, and I was immediately sent for. When I arrived, I found her very ill, but desirous of talking about her beloved Saviour. As I knew that her understanding must be small, I asked her, by way of catechising, who Jesus Christ was; she looked at me with a look expressive of surprise at my asking what was so familiar to her; and said, 'Do you not know, Sir, our Jesus is the Son of God; the Redeemer who was crucified, shed his blood, and died for sinners; he is true God and true man; this, Sir, is the true God I mean, by Jesus Christ.' I asked her if she was a sinner; she answered, 'Yes.' 'How came you a sinner?' Answer, 'Through our first parents transgressing the word of God.' I then asked her if she knew where Jesus Christ is? She answered, 'He is at the right hand of God, to intercede for us; and he is present with us here.' After farther conversation I recommended her to God, by prayer, and left her for the night; which was spent in great suffering. During the whole of Friday she continued to express her confidence in God, her Saviour. I visited her on Saturday morning, and asked her if she was happy in her mind? She answered, 'Yes.' I asked her what made her happy? 'Because I shall soon go to heaven and see my Saviour; this now makes me happy.' Titus remained with her most of the day; and though it was with difficulty she could speak, she frequently exclaimed, 'Christ is my life!' She fell asleep in Christ, Saturday evening, at half-past seven o'clock; trusting and rejoicing in God, her Saviour."

MISSIONARY MEETINGS.

Several not fully arranged. 13th, Benston Sermons. 15th. ditto Meeting.

THE
GENERAL BAPTIST REPOSITORY,
AND
Missionary Observer.

No. 103.

JULY 1, 1830.

VOL. IX.

MEMOIR

OF

MR. JARVIS MILLER,

Late of Loughborough.

MR. MILLER was born, Feb. 28, 1763, at Costock, a small village about nine miles south of Nottingham. His parents were decidedly serious; and both members of the G. B. church extending to several places in that neighbourhood, of which Loughborough might be considered as the central town. A branch of this church regularly assembled for divine worship at East-Leake. Here Mr. M. was, at a very early period, habituated to attend.—It was by this means, together with the aids of parental instruction, that he received his first ideas and impressions of a religious kind.

As his parents, though moderately comfortable, were by no means affluent, he was, while very young, removed from home, and placed in a state of menial servitude. His first situation was not the most favourable to moral and religious improvement. In that, however, he continued but a short time: a kind Providence soon opened the way for his being placed in a family

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the heads of which were both truly pious, and deeply concerned for the spiritual and eternal welfare of their domestics. The person under whose care it was the happiness of Mr. M. to be placed, at a period of life exceedingly important to the formation of character, was Mr. Thomas Hutchinson of Loughborough, a stay-maker; who was a member and a deacon of the G. B. church in that town.

The writer is not able to state precisely, at what period his departed friend became truly and decidedly serious; but it is nearly certain, that he joined the church some considerable time before the expiration of his apprenticeship. It must have been near the commencement of his religious course, that he became acquainted with the late Messrs. Joseph Freestone and Robert Smith; who were residing at Loughborough, and who were both called out, by that church, to the exercise of their talents in the ministry.—Of these excellent men, and afterwards laborious and successful ministers, Mr. M. was the intimate friend and companion. He was the sharer of their griefs and their joys; accompanied them to the neighbouring villages; witnessed some of their first efforts in the sacred work of preaching; and, there

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is reason to believe, contributed not a little to their comfort and encouragement.

Perhaps the writer will be forgiven, if, for the purpose of illustrating the character of his late beloved and much-lamented friend, he here introduces a circumstance, the propriety of recording which some may question. When the period arrived, in which he judged it proper to exchange the single for the married state; having devoted his attention to an individual who was not a member of the church, but of whose piety he entertained little or no doubt; he could not prevail upon himself to communicate his views to her, until he had taken the opinion of his venerable pastor, the late Mr. Grimley, relative to the reality of her personal religion.— That good man who, it appears, was intimately acquainted with the family, having expressed himself most decidedly in favour of the hopes and prepossessions of his young friend, a correspondence was commenced, which issued in a permanent union; than which, it is believed, few have been more happy, as regards the parties themselves, or more conducive to the comfort and spiritual welfare of those whose lot Providence has cast within the sphere of its influence. The above incident can scarcely fail to be regarded as a strong expression, of that deep piety and tenderness of conscience, which marked his character at this early period of his christian course.

Mr. M. had not long been settled in business, before he was called to encounter the most violent spirit of persecution. It is well known, that, about the beginning of the French Revolution, and during several succeeding years, the spirit of party in politics ran exceedingly

high. So violent and rancorous was the temper of the times; that it was scarcely possible for persons, of the greatest candour and the most pacific disposition, to maintain any thing like neutrality on the subjects of debate: or at least, to obtain credit for it with the contending parties. An opinion very generally prevailed among the votaries of the establishment, that, as the church and the state are so intimately connected, dissent from the church included opposition to the existing government. How far this inference is legitimate, we shall not stay to inquire; suffice it to say, that, on this account, dissenters were frequently treated with great indignity and contempt, and regarded by many as the real, if not the avowed, enemies of the state.— Whether the protestant dissenters of this country have merited this opprobrium they cheerfully leave to be decided by an appeal to their own history.

The town of Loughborough, at the period referred to, possessed a very ample quota of this intolerant and persecuting spirit; and upon no part of its dissenting population were its effects more liberally bestowed than on the *General Baptists*. The subject of this memoir, though naturally peaceful in his disposition, and extremely unwilling to give offence, was nevertheless suspected; and many of his most profitable customers withdrew their support, and endeavoured in that way to punish what they regarded as his political heresy. This unmanly and illiberal conduct, however threatening in its aspect upon his temporal affairs, was nevertheless overruled by a wise and merciful Providence for his secular advantage. By this means, he was compelled to direct his attention to

another branch of business ; which proved abundantly more productive than the one from which he was thus driven, and consequently more conducive to the comfort of his family. Many times has the writer heard him express his gratitude to that adorable Being who makes the wrath of man to praise him, for this striking interposition of his providential kindness.

When a little more than thirty years of age, Mr. M. was called by the church, of which he was a member, to fill the office of deacon. In this capacity, he continued to serve his brethren with great acceptance and usefulness until about two years previous to his death : when, partly from an excess of diffidence, arising from an apprehension of growing infirmities, and partly in accordance with an opinion he had long entertained, that persons in the decline of life should retire from office to make way for their younger and more competent brethren, he resolved to decline. The deep regret felt by his friends at losing his services in that department of duty, induced them to urge his continuance ; but convinced that he was doing right, however unwilling to disoblige his friends, he steadily adhered to his purpose. Yet Mr. M. did not, when he relinquished the office of a deacon, become inactive. He was much employed in visiting the brethren, and especially the poor ; and thus promoting their temporal and religious comfort. In this labour of love he had great pleasure ; and frequently spoke of the spiritual advantage which he derived from it.

When about forty years of age, he was attacked with that most afflictive and painful disease, the stone. His sufferings under this calamity were, for a number of years,

almost incredible. At length, his constitution, naturally excellent, being nearly worn out by the frequency and violence of his pains, he was prevailed upon to submit to an operation. This operation, dangerous as it is, was, by the divine blessing, performed with success. A stone of enormous size was extracted ; and, after some weeks of confinement, he was enabled again to unite with his brethren in the worship of that gracious Being to whom he owed the continuance of his life and the renewal of his health.

His last illness was comparatively short. About a fortnight before his decease, he complained of some difficulty in breathing, and occasional pain in the chest. He continued, however, daily to visit his farm ; though his breathing was sometimes so oppressive as to oblige him in walking to stop for a time to recover himself. On the saturday preceding the breaking up of the long frost, finding himself no better, and the weather exceedingly severe, he did not venture out. On the following day, though still very unwell, he could not be persuaded to be absent from public worship. Accordingly he attended the morning service ; and, being very desirous to unite with his brethren at the Lord's table, he ventured out again in the afternoon. With great difficulty he reached the meeting-house ; but, during the service, was seized with so tremendous a fit of pain in the chest, that he was compelled to retire into the vestry. His medical attendant was instantly sent for. After being a little recovered, by the help of his son-in-law, he was enabled to walk home. During some days, little doubt was entertained of his recovery ; but the symptoms not yielding to the treat-

ment as the medical gentleman had hoped, a physician was called in, who expressed his apprehension of water in the chest. He continued much the same until Friday afternoon, when he spoke of himself as decidedly better; but, alas! the hope thus caused was soon to be blasted; for about half-past two o'clock, Feb. 12, 1830, as Mrs. Miller was sitting in the room, his countenance suddenly changed; all the symptoms of approaching dissolution rushed upon him; and, in a few minutes, he expired.

The news of his death spread over the town with amazing rapidity; and produced a feeling of regret and sorrow seldom realized on similar occasions. His remains were deposited in the burying-ground attached to the old meeting-house, in a spot previously selected by himself, amidst a large concourse of spectators, many of whom were deeply affected. A funeral sermon, on the following Lord's-day, was delivered, by his afflicted minister, to a crowded and mournful audience, from Rev. xiv. 13.

The character of Mr. M. as a member of society was highly respectable. He was steady and punctual to his engagements; a lover and promoter of peace; and, to an unusual degree, affable and obliging in his manners. As a husband and a father, he was tender and affectionate. In the latter of these relations, he was deeply concerned to train up his children in the nurture and admonition of the Lord. Among the means he used for this purpose, was his constant care to keep them from those companions whose example was likely to corrupt their morals: and to habituate them to a regular attendance upon divine worship. His pious care in this respect was richly rewarded,

by seeing them all, who lived to be capable of religion, successively join the church. As a professor of religion, he adorned the doctrine of God his Saviour. His attachment to the sacred cause was sincere, steady and inviolable. This attachment appeared in the regularity of his attendance at the house of God; his liberality in the support and extension of the Saviour's interest; and his uncommon hospitality, shown to the friends of religion and especially the ministers of the gospel. As regards the first, the writer does not remember his being absent from the Lord's table, unless detained by illness, more than once in a period of near twenty years! In the busiest parts of his life, he found time not only to attend week-day lectures, at which no one was more regular, but also to represent the church in conferences and associations; some of which were held more than one hundred miles from the place of his abode.—As a deacon, he was punctual and persevering in the discharge of his duty. Of him it may be truly said, that he "served the office of a deacon well." His growth in grace and increasing meetness for a better world were strikingly apparent towards the conclusion of his course. In his last affliction, his mind was peaceful and tranquil, and his confidence in the Saviour unshaken.

May his family and friends, who are left behind, be stimulated by his example, to be followers of those who through faith and patience, inherit the promises! T. S.

A GOOD MINISTER OF JESUS CHRIST.

ONE of the most effectual and least offensive methods of conveying in-

struction and admonition to those who fill important stations, is by exhibiting the examples and describing the characters of men who have, in a laudable manner, displayed the excellencies and discharged the duties required in those stations. With this view, we shall now attempt to give a concise account of the character and labours of Mr. *George Trosse*; a short Memoir of whom we introduced into our last Number. Of its accuracy, we can have no doubt, when such men as Messrs. Calamy, Tong and Evans have publicly vouched its fidelity: and, as this minister has been removed from the church militant more than a century ago, we cannot be suspected either of flattery or partiality. We therefore hope that all our readers, especially those who sustain the ministerial character, will carefully consider this sketch; and pray for divine assistance to follow him as far as he followed Christ.

He was a comely man, of middle stature; his body straight and erect, and well proportioned. His complexion in youth was fresh, and indicated an uncommon alacrity of spirit and sweetness of temper. In his old age, his grey hairs and venerable aspect commanded respect and reverence from all who approached him. His frame was strong; his constitution robust; and his speech and mien courteous. His temper was lively; eager to commence and vigorous to prosecute whatever duty or benevolence called him to undertake. This disposition, under the influence of divine grace, rendered him diligent and indefatigable in his sacred work; and enabled him to sustain such labour and exertion as few men could have supported.

Being blessed with good natural

abilities and uncommon diligence, he made considerable acquisition in literature. Though he commenced his studies in his twenty-sixth year, he gained a familiar acquaintance with general history; and was well read in the writings of the fathers; in which he spent half an hour every day, except the sabbath, to the close of his life. He was a great reader: his library was well furnished with choice books; and he confessed to a friend, a little before his death, that he had read them all, besides sixty other large volumes, which, for want of room, had been removed to another apartment. He highly prized the works of the early reformers; and Baxter's *Saints' Rest* was his favourite companion.

But the holy scriptures obtained his chief attention. Some years before his decease, he told a friend that he had perused his Bible regularly through, in English, Latin, Greek, Hebrew and French several hundred times. Whatever he read, he perused deliberately; and, in studying the word of God, he paid strict regard to its doctrines, precepts, promises and examples; and laboured to understand their proper meaning, by a patient investigation of the context, design and occasion. Thus he stored his memory with a well digested body of divinity; and was ready to preach usefully and acceptably with very short notice: which he did on several public occasions, when unexpected disappointments had occurred, to the satisfaction of large congregations.

Yet he never was tempted to relax his diligence in his preparations for the pulpit. It was his regular practice, to study the sermons for the Lord's-day on the friday preceding; lest any unforeseen event should prevent him on the follow-

ing day; and he usually employed the afternoon of saturday in reviewing them, and earnestly praying for the illumination and blessing from the Father of lights.— Hence his stores of sacred knowledge were continually increasing, even to old age; and he became a scribe well instructed in the kingdom of heaven, who brought forth out of his treasure things new and old. His discourses therefore were full of solid instruction, expressed with clearness and precision. He never affected laboured periods, or an oratorical style; which he thought were injurious to the majority of his hearers, and had a tendency to weaken their reverence for holy things. Esteeming scripture to be the best expositor of itself, he seldom used any book but the Bible in the composition of his sermons; and avoided learned quotations and allusions, refined distinctions and borrowed phrases. Though he had a copious supply of words, and never descended to vulgar expressions; yet he did not scruple to coin a new term, when he could not readily find one to express his full meaning.

He studied to shew himself approved of God. Love to God and man appeared to be the leading principle of his conduct. This gave life and earnestness to his public exercises. He spoke as one who had a mighty awe of God on his own spirit, and was himself deeply impressed with these virtues and affections which he endeavoured to excite in others; as one who had no other design on his hearers but to reform their lives and save their souls. Yet he never suffered this zeal to lead him to an improper straining of his voice; and though, when warm with his subject, his tone was naturally elevated, he never indulged in vociferation.

His prayers were fervent and devout; and, notwithstanding they were often extended to a length that, in modern times, would be esteemed intolerable, were highly valued by his pious hearers, for the graces and gifts which they displayed. It pleased his heavenly Master to bless the labours of his faithful servant with success. His fidelity and affection reached the consciences of his most obdurate hearers, on various occasions, in a very striking manner. Once he delivered a discourse on the necessity of restitution in cases of dishonesty and injustice, which produced such an effect on several of his hearers, that they came to him, confessed their crimes, and deposited money in his hand to make satisfaction to those whom they had injured. Many notorious sinners were roused to repentance under his ministry; and the cause of the Lord prospered in his hands.

Mr. T. was no less exemplary in the more private duties of a pastor. He was a father to his people; and always ready to comfort and advise them in every difficulty or doubt. Many of all denominations of dissenters, and several belonging to the established church, resorted to him, either personally or by letter; in seasons of distress, especially when they felt the pangs of a wounded conscience, or trembled beneath the terrors of the Lord. He had a singular aptness in administering consolation to the sick, or smoothing the path to the grave; and was frequently sent for to visit persons in these circumstances. He always esteemed it an indispensable duty to comply with these invitations; and, in times of persecution, when it was dangerous for him to discharge these offices of love in the light of the day, he frequently rose in the dead of the night and repair-

ed to the chambers of disease and death.

He took proper means to become acquainted with the state of his flock; and knew to what trials or temptations they were exposed.— This enabled him, like a faithful and wise steward, to give to each his portion in due season: to warn the unruly, comfort the feeble-minded, support the weak, and exercise patience towards all men. But he never pried into the secrets of families; and discouraged all kinds of tale-bearing. When any of his people came to him, with a complaint against another, he always sent for the person against whom the complaint was made, and would not hear it unless in the presence of the accused: a practice which he strongly recommended to his brethren in the ministry.— He was prudent and faithful in giving reproof when he saw it necessary. He avoided personal reflections in the pulpit; but would honestly and boldly notice, privately or by letter, what he thought amiss; and, in many cases, with very good success. In a word, he was instant in season and out of season; and devoted his time, his influence and his prayers to the benefit of his flock.

His character as a christian reflected a dignity on his ministry. He was circumspect in the whole course of his life; lived soberly, righteously and godly in this present world; and was holy in all manner of conversation. His conversation indeed was in heaven. His language and all his conduct evinced an habitual awe and reverence of the divine Majesty. Love to God appeared to govern all his actions. He loved all that was connected with God: his day, his word, his worship, and his people. His unwearied labours and his sincere

and uniform obedience sprung from the same heavenly source. He was filled with the fruits of righteousness: and rooted and grounded in love. His greatest delight was in holy communion with his Maker. Though possessed of an insatiable thirst for knowledge, yet he never permitted his religious studies, nor even his theological compositions, to inroach on the hours consecrated to secret prayer and private devotion, or to the social or public worship of God. "I have been enabled," he tells a friend, "to keep my religious hours as well as my studious; and to frequent the temple as well as my study. And I know that I have lost nothing; but my gain has been inconceivable."

This love of God and his ways led him to a diligent and conscientious observance of the sabbath. He commenced the preparation for it on the preceding day; a great part of which he passed in retirement. On the morning of the Lord's day, he rose at five o'clock as usual, and spent the time till seven in his private devotions. About an hour was occupied in the morning, and as much in the evening, in family worship; and each of his public services extended to two hours and a half. All the intervals of the day were spent in the closet, to which he retired after the duties of the evening. The same devotional disposition made him very exact in the observance of public fasts appointed by the government: and, in addition to them, he observed a monthly private fast with a strictness amounting nearly to rigour. He spent upwards of ten hours of each of these days, on his knees in private, without fire or candle, even in the depth of winter; and seldom tasted food till late in the after-

noon, when he took only a morsel of bread.

Patience and submission to the will of God were devoutly exercised by him under the most distressing circumstances. He was once compelled to undergo a very painful surgical operation. To prepare himself for it, he meditated closely on the sufferings which his Saviour had endured for him; and supported the trial with such christian magnanimity, that a young man who witnessed the scene was struck with deep admiration; and observed, "I think, this was the very way by which the primitive christians underwent the pains of martyrdom." Temporal losses or disappointments caused him little concern; he contemplated higher objects. "He rejoiced in earthly comforts," says his historian, "as though he rejoiced not; and wept for earthly crosses as though he wept not."—"It is far better," he would observe, to lose the world than ourselves; which by impatience and immoderate sorrow we do; being thereby rendered unfit to serve God, a burden to ourselves, and a trouble to our friends. The things of this world are not worthy of our grief; especially when God's providence takes them from us. We have more valuable riches to look after, even durable and perfect riches in heaven; which no rust can corrupt, no thief steal, no prodigality spend, nor any carelessness diminish. These are the treasures we should labour to make sure of; and then we can never be poor."

It would be easy and pleasant to proceed with the picture of this good minister; and to delineate, at full length, the affability and courtesy of his manners, his meekness under reproach and provocation, his kind-

ness to young ministers, his compassion even to the brute creation, his temperance, heavenly mindedness and contempt of the world, his moderation and candour, his love to concord and harmony, his disinterestedness and liberality, his prudence, punctuality and fidelity in all his engagements, his extensive charity to the poor, his piety as a son, affection as a husband, and kindness as a master, with various other excellencies, of which his "Life" affords many interesting instances. But our limits compel us, at present, to postpone these edifying topics. We cannot, however, conclude without noticing a grace which shone with distinguished lustre in every part of his christian course.

That cardinal christian virtue, deep and unfeigned humility, was uniformly and conspicuously eminent in all his words and actions. A deep conviction of the dishonourable and sinful manner in which a great part of his youth had been spent, and an ardent and unabating gratitude for, what he constantly esteemed, the unparalleled mercy of God in pardoning his sins and accepting his services, influenced his mind in every period of his life, and abased him low before God and his fellow christians. He thought it would be presumption for such an obstinate rebel to style himself the servant of God: and it was not affectation, but the sincere and uniform feelings of his heart, that induced him to call himself, on his sepulchral monument, "the greatest of sinners and the least of saints." Of the truth of this many affecting proofs appear in the Memoir before us; but the most striking exemplification of it is contained in the "Narrative of his early Life;" to which

we have already referred.* "For a man," says his biographer, "to draw up a narrative of many quires of paper, of his own sins and God's judgments, for the use of his near relatives, while he was yet alive: and, when he was above sixty years of age and had been seven and twenty years in the ministry, to abridge it, and order it to be printed after his death, discovers such zeal for the glory of God, such love to souls, such deep humility and self-denial as are scarcely to be paralleled." We shall copy a few sentences from the conclusion of this interesting "Narrative," which will enable the reader to appreciate the character and feelings of the pious writer more justly than any description we can give.

"Thus," says the grateful author, "I have given an account of my ignorant and wicked life to my convictions; of my distraction, horror, and despair; with my fearful relapses, until I sought to get into God's favour, and endeavoured in some measure to walk worthy thereof. At best, I come infinitely short of those returns of gratitude, love, zeal, contempt of the world, self-denial, vigilance, and laboriousness in the service of God, which my experience, engagements, advantages, and the blessed helps afforded me call for. Yea, I have sadly experienced the strong working of corruption, and been insensibly drawn into great snares, and in danger of scandalous falls. But keeping close to the throne of grace, God hath preserved me from bringing the greatest dishonour to his name, disgrace to religion, scandal to sinners, grief to saints, triumph to satan, and ruin to myself. Till I was four or five and twenty years old, I lived in a course of sin and folly, which I experienced to be base, unreasonable, and destructive to health, estate, name, rest and reason; leading to horror and despair, rage and hell. Ever since, for many years, (blessed be God for every minute of them!) I have kept on steadily in the ways of holiness, and found them blessed, honourable and comfortable, both, with

respect to body and soul, to all outward and inward concerns. I can say, if any can, that godliness hath the promises of this life, and that which is to come. And must again declare, that I never heard or read of any one so almightily saved from sin and hell, and so wonderfully blessed with all favours and mercies, as I have been."

"By my sin and folly in my youth, I destroyed my health, broke my constitution, and took a course to be an hospital of diseases in my elder years; but now, at this age, I have a great measure of health, sound vitals, a good stock of spirits, and can go through such ministerial labours, that many wonder at my strength."

"By my sin and folly, I brought myself into distraction, and perfect madness, being deprived of the use of reason, and common sense: but now my brain is composed, I have a ready invention, and a memory to retain what I clearly understand, as my own and other's sermons."

"By my sin and folly, I lost my grammar learning, and was grossly ignorant in matters of religion: but now I understand Latin and Greek authors, and have read many volumes of both, and look into the original of the Old Testament with much satisfaction. I know also that I am orthodox in the fundamentals of faith and practice, and I hope in their superstructures."

"By my sin and folly, I had plunged myself into the depth of despair, concluding it utterly impossible for me to obtain pardon and salvation: but now, I am persuaded that I have a well grounded peace of conscience, and hope of eternal life."

"By my sin and folly, I had rendered myself the just object of wise and good men's contempt and abhorrence; being so vain, wild and inconsiderate, as to be unfit for the meanest employment; and no wise man would have entrusted me with the keeping of his swine: but now wise and good men respect me, and learned and faithful ministers judged me well qualified for the sacred office. And by divine grace I have been assisted in it, and have at this day greater abilities of body and mind for the discharge of it, than I had many years ago. God turned St. Paul from a conscientious persecutor into a glorious preacher. But he hath done more for me. Whereas I was a brutish persecutor, a debauched prodigal, filled with malice against him, he hath called me unto the embassy of the blessed gospel, and owns me in it; he hath fetched me from beneath the centre of hell, to advance me into the pulpit, and to encourage and help me there."

"My sin and my folly had filled me with

* See our last Number, page 202. This Narrative was written in his sixty-second year. He lived fifty-six years after his conversion.

all carnal and spiritual pravity, deprived me of all common grace, and sunk me beneath the beasts that perish. Now, I hope, God hath given me grace, advanced me among the excellent of the earth, and wrought in me desires and endeavours to serve and honour him, to love my fellow-creatures, to pray for, and labour to promote his glory in their supreme felicity."

"By my sin and folly, I had fitted myself for, and justly deserved all the torments of hell. Now, I believe, God hath taken me into an estate of grace, hath justified and adopted me, and will at last bring me into an estate of glory."

"But what my God will be pleased to do by me, for me, and upon me, in the remaining part of my life; and how he will dispose of me living and dying, I know not, nor am I solicitous about it; only let him answer my constant prayer, and enable me to act the graces, and discharge the duties of every condition he shall think fit to bring me into; and then let him call me to do and suffer what it pleaseth him; as being the most obliged and engaged man, minister, and saint to act for him, or suffer for him, or from him, in compliance with his will, and for the promoting his glory that ever hath been in the world, in the ministry, or in the church."

THE

DESCENT OF THE MANNA
IMPROVED.

Gentlemen,

MUCH instruction and edification may be derived from a pious consideration of the operations of the Almighty in the ordinary course of nature and providence. The wisdom, the goodness and the power which these display will fill every well disposed mind with profound reverence and holy admiration for the great Governor of the Universe. But, when Jehovah forsakes his usual modes of proceeding, and suspends the influence of the principles which he has established for the regulation of his conduct, or causes them to act in a manner that proves they are under his immediate controul, then we are more especially called upon to regard the work of the Lord and consider the operation of his hands. In natural events, the Supreme Ruler employs the laws of nature, which he himself called into existence and

continues to support, as the instruments by which he effects his own wise and gracious purposes: but, in miraculous interpositions, he resumes the sceptre into his own hands, and acts in his own person. Such interpositions therefore demand the serious attention of every intelligent creature, and are peculiarly adapted and designed to promote his present and eternal welfare. These reflections were excited by reading that part of scripture history, which records the supernatural provision of food which was made for the support of the Israelites during their journey through the wilderness, from Egypt, the land of bondage, to Canaan, their promised inheritance. A few of the meditations which occupied my mind on this interesting topic, I respectfully submit to your perusal; and leave you to determine whether they may usefully find a place in your Miscellany.

I am not ignorant that attempts have been made, in former ages, to lower the surprising facts, connected with the delivery of the children of Abraham from slavery and their subsequent proceedings, into occurrences, merely uncommon but by no means miraculous, nor that these attempts have been recently revived. But I consider them as futile, and the feelings that excite them to be decidedly opposed to the authority of the word of God. It uniformly represents these events as produced by Divine Power for certain purposes of wisdom and love. These purposes were, notwithstanding the weakness and obstinacy of the people in whose favour they were formed, finally accomplished. And for any man to attempt to explain away the supernatural agency, in many of them, is highly dangerous and improper. I shall, therefore, assume the facts recorded, as literally true; and improve them as such; without attempting to account for them. The psalmist has done this, in my opinion, very sufficiently, when he tells us, that Jehovah "commanded the clouds from above, and opened the doors of heaven, and rained down manna upon them to eat, and gave them of the corn of heaven."* He that can cause the clouds to drop down fatness in the shape of rain and dew, can with equal ease, when he sees fit, employ them to shower down food in the form of manna. Let us then contemplate a few of the instructive circumstances which attended this surprising event.

I. This extraordinary interposition of divine power was only exercised in a case of necessity, when the ordinary means of

* Psa. lxxviii. 23, 24.

supply could not be enjoyed; and ceased when the exigency that required it had passed away. When the children of Israel and the mixed multitude that followed them had advanced a month's journey into the wilderness, and had consumed the provisions which they had brought out of Egypt, they began to feel a scarcity of food. The wilderness, in which they were now to sojourn for a long period, produced no sustenance for an assemblage probably of nearly three millions of people: nor were there any natural means of producing a supply within their power. It was therefore necessary, in these circumstances, that the Lord should interpose in a miraculous manner; or his designs of mercy towards his chosen people would have been defeated. This necessity continued to exist through all the forty years of their wanderings in the inhospitable desert; and during all this time the supply never failed, but was always furnished in due season. No sooner, however, had the wanderers reached the confines of a cultivated and fertile country, and had eaten of the old corn of the land, than the miracle ceased, and the children of Israel had manna no more.*

From this circumstance, which appears to be stated with great precision by the sacred writer, it may be fairly inferred, that it would be sinful and presumptuous, in creatures like us, to expect or desire the Sovereign of the universe to furnish a supply for our wants, in an extraordinary manner, when we have the means, by a proper and diligent use of our own powers, to provide for ourselves. We trust the case has not been frequent, but we know it has occurred, when such pleasing facts as that now under consideration have been abused by indolence, presumption or superstition, to the injury of the parties themselves and the dishonour of religion. God requires every man to improve, to the utmost of his ability, the means which he enjoys; and when he has done this, with honest diligence and economy, he may hope for the assistance of Providence; though not for a miracle, to provide for his real necessities. To the righteous his bread shall be given, and his water be sure.

2. This extraordinary supply of manna was given the children of Israel from day to day. A quantity was, according to divine appointment, to be collected each morning, sufficient for the day's consumption; and none of it was to be left till the following day. The allowance was plentiful: an omer, or about three quarts, for every

individual of each family. The people however appear to have paid little attention to this regulation, and gathered different quantities according to their various dispositions. But when they took it to their tents and measured it, they found, to their astonishment, that every one had the same quantity. Whether they had gathered little or much, it constantly produced an omer for each member of the household. This was a plain intimation that the Almighty donor designed that his directions respecting this miraculous provision should be strictly regarded; yet there were some of the people who, either from inattention or incredulity, left of their stock till the next morning. Well might Moses be wroth with them, for such repeated disobedience; and justly did God punish it by causing the portion, thus preserved contrary to his prohibition, to breed worms and corrupt before the next day.—The faults committed by the Israelites might appear trivial to a careless observer, but he that searcheth the heart perceived in them strong proofs of awful depravity. A covetous desire to obtain an undue portion of the common stock of provisions; a rebellious disobedience to the authority of their Creator, at the very time when he was giving them such amazing evidence of his love and power; and a sinful distrust of the ability or willingness of the Almighty to perform his promises, notwithstanding the recent instances of his fidelity and favour which they had experienced; were the crimes that provoked the wrath of Moses and the displeasure of God. The singular circumstances which have been last noticed were admirably adapted to reprove the covetousness, infidelity and unbelief of this stiff-necked generation; who were thus daily taught the duty of restraining improper desires, and of relying on the word of the Lord, by being obliged to retire to rest, six nights in every week, during forty years, without any provision for the wants of the morrow, except the promise of their Maker. And, are not christians under equal obligations to trust to their God, for a due supply of their real necessities; and to pray to him every morning, "Give us this day our daily bread?" Are they not assured, by their adorable Saviour, that their heavenly Father knows of what things they have need? Has not the same gracious Redeemer commanded them to "take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient for the day is the evil thereof?"

3. This bread from heaven was not given to the wandering tribes ready for eating; but in a state that required preparation.

* Josh. v. 12.

The people gathered it, ground it in mills, or beat it in a mortar, seethed it, baked it in pans, and made cakes of it. The bounteous Giver of it could doubtless, with equal ease, have sent it to them ready for the table; as he appears to have bestowed the bread and flesh, morning and evening, on his servant Elijah, in his concealment near the brook Cherith. But, he knew that employment would greatly promote their health and comfort, even in the singular circumstances in which they were then placed; and that economy and industry would be essentially necessary to their support and happiness, when they attained a permanent country, and his supernatural assistance should be withdrawn. They were duties incumbent on man in a state of innocence; and would have greatly contributed to his enjoyment of that blissful state. But they are still, in a higher degree, the duty of fallen man, who, by his disobedience, has forfeited his right to every blessing, and subjected the earth itself to a curse. Yet so merciful is the Governor of the universe, that he makes even the penalties inflicted on the crimes of his rebellious creatures, conducive to their welfare; and labour and frugality, which are so necessary to their preservation, are the best means of promoting their health and comfort.

4. Though this manna was "angel's food," wholesome, probably not unpalatable; and, from the differing modes of cookery which it admitted, afforded a variety of savoury dishes; yet, as the substance was always the same, the palates of those whose god was their belly began to dislike it. The mixed multitude first complained, "Our soul is dried away: there is nothing at all, besides this manna, before our eyes." Their discontent soon infected the Hebrews, and the whole camp impatiently demanded, "Give us flesh that we may eat: our soul loatheth this light bread." The anger of God was excited against the offenders for their folly and ingratitude, and dreadful punishment was inflicted.*—From this affecting event, christians ought to learn the wickedness of indulging intemperate desires for sensual gratifications or carnal enjoyments; or of imitating the men of the world, who have no higher objects to pursue than temporal riches or earthly splendour. Having food and raiment, being supplied with the real necessities of life, the disciples of Jesus ought to be content and cheerful; and not lust after the luxuries and superfluities which

engross the attention of those who know not God. How mean and degraded were the spirits of those Israelites who would have preferred the slavery and oppression to which they were subjected in Egypt, if accompanied with the flesh-posts, the fish, the cucumbers, the melons, the leeks, the onions, and the garlick, on which they had formerly fed, to the liberty and safety they now enjoyed under the immediate protection and government of their Maker, and the prospect of a permanent rest and settlement in the fertile and pleasant land of promise! And does not the christian, who has still brighter prospects and higher expectations before him, display a disposition yet more grovelling and unworthy, who sacrifices those prospects and expectations for the gratifications afforded in this mean and transitory state? Let us, like Moses, have a proper respect unto the recompence of reward; and then, like him, we shall choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; and esteem the reproach of Christ greater riches than the treasures of Egypt.

5. There yet remains one highly instructive and important circumstance respecting this interesting miracle, which must not be left unnoticed. Though the people were strictly prohibited from retaining any of the manna in store for a future day; and all that was kept overnight was, in the morning, unfit for food; yet there was a remarkable exception to this regulation. On the day preceding the sabbath, the Israelites were commanded to collect double the quantity they did on other occasions: part of which being preserved to the following morning, was found to be wholesome and sweet. Thus the divine Instructor of the sabbath taught these tribes the duty of keeping one day in seven free from the cares and employments of the world, and devoted to his service: and by this weekly miracle, which commenced before the giving of the law, he, in a very affecting and decisive manner, required them to "remember the sabbath-day to keep it holy." The consecration of one day in seven for religious purposes, was a part of the original law, given to man at the creation, and obligatory on the whole human race; and the fact, which has just been stated, shews that the Lord of all continued to require its observance through the whole period from thence to the establishment of the Mosaic system at Sinai. The sabbath therefore does not depend on that system; nor is its authority derived from it. The abrogation of the ceremonial law by no

* NUM. XI.—XXI. 5.

means affects it: the day may indeed be changed, but the institution itself remains in full force. Christians are under the same obligations now to suspend their secular avocations on the Lord's day, as the Israelites, in the instance before us, were to abstain from collecting the manna on the seventh day. May none of them give occasion to the Lord to enquire, "How long refuse ye to keep my commandments and my laws?" S. O.

SURVEY OF THE EARTH.

VEGETABLES.—REMARKABLE TREES.

It has been suggested, by an intelligent friend, that it might contribute to the entertainment and instruction of the young, for whose advantage these papers are chiefly designed, if, in addition to the general observations which usually occupy them, a more detailed account of some of the most remarkable species belonging to the several kingdoms of nature was occasionally introduced. We esteem the suggestion well worthy of attention; and shall, therefore, as a postscript to our last essay on Vegetables, insert a brief description of a few of the most interesting trees and plants.

The *Banian* or *Indian Fig Tree* is the most curious and magnificent object in the vegetable kingdom. Each of these trees forms a grove of itself. Every branch, as it spreads from the main trunk of the tree, throws out new roots, like tender fibres hanging downwards; which grow thicker and stronger as they descend to the surface of the earth; into which they penetrate, take root, increase in size, and in their turn become parent trees, which send forth similar branches. Thus, in process of time, a single Banian forms an extensive grove; laid out in the most beautiful walks, vistas and recesses; and peopled with monkeys, squirrels, peacocks and birds of various kind. The leaves of this tree are large, soft, and of a lively green; and its fruit a small red fig, which furnishes acceptable food for the animals that dwell under its shade.

The amazing size of this tree may be collected from the fact, that a single one, in the province of Guzzerat, measures round its principal trunks nearly two thousand feet, has three hundred and fifty-five large trunks, and above three thousand smaller ones; which are constantly sending forth branches and hanging roots to become the parents of a future progeny. High floods

have, at various times, swept away considerable parts of this extraordinary vegetable; but yet it affords ample space for seven thousand men to encamp beneath its spreading boughs. This tree appears to be exempt from the law of decay, to which all other species of this kingdom are subjected; as it continues to flourish from age to age with increasing vigour. It is indeed supposed by some to have existed from the time of Alexander the Great, a period of two thousand and three hundred years; when it extended its branches over five acres of land, and could shelter ten thousand men under its shade.

The Hindoos are peculiarly attached to the Banian tree, which, from its long duration and outstretching branches, they esteem an emblem of the Deity, and pay it almost divine honours. The brahmins spend much of their time in solitude, beneath its wide spreading foliage. They plant it near their temples; or in places where no temples are erected, place an idol under one of these trees, and there perform their morning and evening sacrifice. And the natives of all classes esteem it a luxury to retire from the heat of a tropical sun to the cool shelter afforded by the overshadowing branches of their favourite Banian. The British residents too have long been in the habit, on their shooting and hunting parties, of forming extensive encampments and spending weeks together under the same magnificent and delightful canopy.

A respectable traveller informs us of a singular tree, which he and his companions discovered in crossing the mountains of Vera Paz, in South America. After travelling four days through those parched regions and being almost expiring through want of water, they entered a plain of considerable extent, well stocked with fine deer, in the middle of which stood a large tree, which spread its branches to a great distance. Curiosity led them to approach it; and they perceived, as they advanced, that the ground about it was wet. For this they could not account, as they knew no rain had fallen for several months, and the morning dew was exhaled in a few minutes after the rising of the sun. When they reached the tree, they saw, with equal surprise and joy, clear water distilling fast from the end of every leaf. They looked on this liquor as sent from heaven to relieve their thirst; and catching it in their hands drank plentifully. Rendered doubly sweet by their former privations, they thought it most delicious, and could scarcely desist from drinking it. They lingered under its shade as long as they could; and

found that it required five men to clasp its trunk with extended arms. The soil was very stony where it grew; and, on enquiry, they learnt that no other tree of the same kind was known throughout New Spain. They gave it the name of the *Dropping Tree*.

The *Tallow Tree* grows in great plenty in China. It is about the height of a cherry tree; its leaves are shaped like a heart and of a deep red colour; its fruit is inclosed in a pod, like a chesnut, and consists of three white grains, of the size and form of small nuts; each of which contains a hard kernel, incompassed with a white substance, which has all the properties of true tallow, as to its consistence, colour and smell. The Chinese make their candles of it, which give a dim light and emit much smoke. These defects are probably owing to the imperfect manner in which they are manufactured: the vegetable substance being only melted down, and mixed with a little oil; and the wick a small splinter of light dry wood, twisted round with the pith of a rush.

On the top of a rock in one of the Canary Islands, says a respectable author, grows the *Fountain Tree*, which has, for a considerable time, been preserved sound, entire and fresh. Its leaves constantly distil such a quantity of water, as is sufficient to furnish drink to every living creature in the town; nature having provided this remedy for the drought of the island. It is situated about a league and a half from the sea. Nobody knows of what species it is, only that it is called *Til*. It is distinct from other trees, and stands by itself. The circumference of its trunk is about twelve spans; the diameter four, and in height from the ground to the top of the highest branch forty spans; the circumference of all the branches together is one hundred and twenty feet: the branches are thick and extended. The lowest commence an ell from the ground. Its fruit resembles the acorn, and tastes something like the kernel of a pine-apple, but is softer and more aromatic; and the leaves resemble those of the laurel, but are larger, wider and more curved; they come forth in perpetual succession, so that the tree always remains green. On the north side of the trunk are two large cisterns, of rough stone, or rather one cistern divided: each half being twenty feet square, and sixteen spans deep. One of these contains water for the drinking of the inhabitants; and the other, that which they use for their cattle, washing, and such like purposes. Every morning, near this part of the island, a cloud or

mist arises from the sea, which the south and easterly winds force against the fore-mentioned steep cliff; so that the cloud, having no vent but by the gutter, gradually ascends it, and from thence advances slowly to the extremity of the valley; where it is stopped and checked by the front of the rock which terminates the valley, and then rests upon the thick leaves and wide spreading branches of the tree; from whence it distils in drops during the remainder of the day, until it is at length exhausted; in the same manner that we see water drip from leaves of trees after a heavy shower of rain. This tree yields most water in those years when the Levant or easterly winds have prevailed for a continuance; for by these winds only the clouds or mists are drawn from the sea. A person lives on the spot near where this tree grows; who is appointed by the council to take care of it and its water, and is allowed a house to live in, with a certain salary. He every day distributes to each family of the district, seven pots or vessels full of water, besides what he gives to the principal people in the island.

THE WICKEDNESS AND FOLLY OF PRYING INTO FUTURITY.

In reply to a Query.

Gentlemen,

THE passage referred to by your correspondent, A. Z., page 179 of the present volume, Judges v. 20, appears to be a poetical description of an important event that had recently occurred. Probably, during the battle between Barak and Sisera, on the banks of the Kishon, a heavy storm of thunder, lightning and rain had, through the intervention of divine providence, taken place, which had greatly contributed to the victory of the children of Israel. The rain had caused a sudden rise of the waters of the river, which had cut off the retreat of the Canaanites; and, by a violent inundation of the adjacent country, had drowned numbers of the vanquished. The Hebrew poetess, in the bold and figurative language of her country, notices these interesting circumstances, which she piously ascribes to the kind interposition of the God of Israel, in the sublime words cited by the querist: "They fought from heaven: the

stars in their courses fought against Sisera." But she immediately drops the figure, and informs us plainly; that "the river of Kishon swept them away; that ancient river, the river Kishon."

"The baneful misapplication of the text" to which your correspondent refers, is probably the urging of it in defence of the unfounded and unscriptural pretensions of judicial astrology. For, the notion that the stars influence the destinies of men, in any other way than as bodies act on bodies by the natural principles of attraction; or that it is possible to foretel the events of the life of an individual from the position of the stars, at the moment of his birth, has long appeared to me utterly devoid of foundation, either in science or revelation. And, as there is reason to fear that this notion, though now nearly exploded in the better informed classes of society, has no weak hold on the ignorant and credulous, it may not be useless to them to occupy a page of your Miscellany in a few cursory remarks on the subject.

It would be easy to shew that the science of astrology, as it has been very improperly styled by its advocates, is built on false principles; has generally been employed to serve base purposes, by wicked and crafty men; took its rise in times of ignorance and superstition; and is built on the mythology of the heathen, and must therefore rise or fall with pagan idolatry. But as the discussion of these topics would far exceed the limits of your Miscellany, and would not perhaps be the most edifying mode of occupying its columns, I shall confine myself to one general observation.—The rules and principles of astrology were framed and reduced to a system, when the knowledge of astronomy was very imperfect, and in some important respects very erroneous; yet the conclusions drawn from these false principles were, say the advocates of the art, verified by their fulfilment. But by the modern discoveries in the structure of the heavens, and the enlargements thereby made in the solar system, new agents have been brought to light, and principles before unknown discovered, which have in all ages been in operation, and must have retarded or counteracted the influence of the causes then known. Now as the predictions were quite as correct when drawn from false principles as when drawn from true ones; we may safely conclude, that the assumed causes have no connection with the supposed results.

I have often been at a loss to conceive how any man, who professes to acknowledge the divine authority of the holy Scrip-

tures, can for a moment, encourage the pretensions of judicial astrology. The power of foreseeing and declaring events yet to come is ascribed, in the volume of revelation, to God alone. He claims it as his own prerogative; and will not permit any of his creatures to arrogate it, without incurring his high displeasure. All attempts therefore to pry into futurity are considered by him as presumptuous and impious assumptions of his inalienable attributes. This sentiment pervades the whole of his word; and on it depends the evidence that the prophets were divinely inspired. For, if there are any means by which mere human sagacity or learning can penetrate the veil that hides futurity from the view of mortals, it will be impossible to ascertain whether the predictions of prophets originate from their own knowledge or from the communications of the Most High; whether the message which they bring is their own, or comes from the Sovereign of the universe.

Nothing can be more explicit and sublime than the language in which the Lord claims foreknowledge as his incommunicable privilege! "I am Jehovah: that is my name: and my glory I will not give to another, neither my praise to graven images. Behold the former things come to pass, and new things do I declare unto you: before they spring forth, I tell you of them." "Who hath declared this from ancient time? Who hath told it from that time? Have not I the Lord? and there is no God else besides me: a just God and a Saviour; there is none besides me."¹ Thus did Jehovah, under the Old Testament, urge his ability to penetrate into the mysteries of futurity as a proof of his being the only God; and thus did the adorable Redeemer, his only begotten Son, plead his title to the character of the Messiah. He told his anxious disciples, after having foretold some important events that were ready to occur, "Now I tell you before it come, that, when it is come to pass, you may believe that I am He."² By the prophet Isaiah, the Almighty repeatedly challenges the false and imaginary gods of the heathen to predict the occurrences of futurity; and intimates that, if they did this, it would be a conclusive evidence of their real divinity. "Let them," he says, "shew the former things what they be, that we may consider them, and know the latter end of them; or declare unto us things for to come. Shew the things that are to come hereafter, that we may know that ye are

¹ Isa. xlii. 8, 9. xlv. 21.

² John xiii. 19.

gods."³ In a subsequent chapter the Lord thus denounces the counsellors of the Babylonian government, and among the rest, those that pretended to foretel future events from the aspect of the heavens.—“Let now the astrologers, the stargazers, the monthly prognosticators, stand up and save thee (Babylon) from the things, that shall come upon thee. Behold they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame.”⁴ The “observer of times,” which appears to be only another description of an astrologer, is classed by Moses with enchanters, diviners, witches, and a crowd of similar characters; whose practices were an abomination to the Lord; because of which he had driven the Canaanites out of their land; and which the Israelites were forbidden to suffer, under the penalty of a similar chastisement.⁵ In the court of Nebuchadnezzar, the astrologers found great favour, till it pleased God to expose their ignorance and presumption, and to confound their pretensions by bestowing on his servant Daniel, a liberal portion of the spirit of prophecy.⁶

Thus plainly was the disapprobation of the Almighty against those who presumed to pry into futurity expressed under the law; and christianity is equally abhorrent, in its very nature, to every similar attempt.—When the disciples privately inquired of their heavenly Master, when some things which he had foretold should happen, instead of gratifying their curiosity, he warned them against the danger of being deceived by those who pretended to foretel future events; and informed them that, though many such would arise, yet no created being, not even the angels in heaven, knew the day or the hour, except the Creator himself.⁷ When Peter wished to learn something of the future circumstances of a fellow apostle, the Saviour, with an unusual air of severity, checked his improper inquiries; and exhorted him to attend to his own duties: “What is that to thee? follow thou me.”⁸ The disciples of Christ are forbidden to form confident schemes for future proceedings, or to place implicit dependence on things that are yet to come, for this cogent reason; “because they know not what will be on the morrow.”⁹—And with regard to the most solemn event which can occur to any mortal, the time of his death, concerning which astrologers are

very apt to speculate, the Teacher sent from God has drawn the strongest argument for the necessity of being constantly prepared for it, from our total inability to foresee when it will occur.

All attempts therefore to draw back the curtain which hides futurity from us, is contrary to the precepts and doctrines of christianity; disgraceful to its character, and injurious to those who make them.—May none of your readers be seduced to make the equally impious and futile attempt; or to encourage others to make it. May they trust in the Lord at all times; acknowledge him in all their ways; commit themselves to his protection; and with filial confidence, leave him to direct their paths!

RESPONSOR.

HINTS AND SUGGESTIONS

FOR RENDERING OUR CONFERENCES

MORE INTERESTING AND USEFUL.

Read at the London Conference, April 14, 1830; and requested, by that meeting, to be inserted in the G. B. Repository.

1. Let the ministers and leading members of the churches consider it their duty to attend these meetings, unless prevented by claims of a more obligatory nature: especially let as many of the members of the church where the conference is held as can, make an effort to be present. A more numerous attendance would not only increase the safety that arises from a multitude of counsellors; but also render the discussions more varied, interesting and satisfactory.

2. Let the hours appointed for conference business be strictly devoted to it; and no part of them lost in waiting for absentees. Let all the members be careful to attend in due time; and let the officers set a good example in their own conduct, and discourage a want of punctuality in others.

3. Let the officers of the conference be vigilant and firm, in preserving order and decorum in the discussions—by repressing digressions and personal conversation—and by putting the question in due time.

4. Let churches and private members keep in mind the purpose for which conferences are established, that is, to give advice and assistance to churches and individuals in cases of difficulty, perplexity and delicacy. And, let churches and indivi-

³ Isa. xli. 22, 23.

⁴ Isa. xlvi. 13, 14.

⁵ Duet. xviii. 9—12.

⁶ Dan. i.—ii.—iv.

⁷ Matt. xxiv. 3—31.

⁸ John xxiv. 20, 22.

⁹ James iv. 13—17.

duals be ready to avail themselves of the advantages to be derived from these meetings, by a free and timely application for help. This would often be of great benefit to the applicants, and also furnish useful and important subjects for discussion; which could not fail of rendering the meetings more interesting.

5. "The general question" as it is termed, "What more can we do to promote the cause of the Redeemer in our churches and neighbourhoods?" deserves more attention than it generally obtains. If due regard was paid to it, both the interest and the utility of the Conferences would be greatly promoted.

6. It might perhaps have a good effect, if some important practical question was proposed, at each conference, to be discussed at the next; and some brother requested to come prepared to open the discussion.

7. When important questions, which deeply affect the interests of religion or the harmony of the churches are to be considered, there might be a propriety in spending a few minutes in prayer for divine illumination and guidance, immediately previous to the commencement of the discussion.

8. Let the Reports from the churches be drawn up with greater caution, and with a judicious selection of facts the most likely to edification; and be considered as a report from the churches; and be, as such, approved by them.

QUERIES.

Gentlemen,

I HAVE often been grieved to see so little regard paid to the sabbath, even by professors of religion. It is no uncommon thing, in our country, on the Lord's day morning, to meet them quite unprepared for the sacred occupations of the day; and, when I have blamed them for attending to what they call little things on that sacred day, they generally quote Col. ii. 16. to justify themselves in their dilatory and disgraceful neglect. Now, as I cannot satisfy myself that the passage quoted is sufficiently conclusive to justify such practices, I should be very glad if you would propose it as a query, or put a plain piece in the Repository respecting that verse; to shew whether the Sabbath is or is not of moral obligation. There have been several good pieces published, in your Miscellany, on this subject; but I am inclined to think

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they have not descended sufficiently to little things, as they are called. Believing that you will understand my meaning; and being confident you wish every reproach to be wiped off from the christian character, I leave the subject for your serious consideration: assuring you that by paying attention to it; you will very greatly oblige,
Yours, truly, S. T.

Gentlemen,

NOTHING is more discouraging to a minister and those of his friends who wish for the prosperity of the church, and are willing to make any practicable sacrifice to promote it, than to observe that their fellow-members in general appear careless and uninterested in its concerns; and cannot be induced to make any efforts to attend church, and other meetings, at which its affairs are transacted. The effects of this indifference are highly injurious to the parties themselves, as well as to the cause with which they are united. Permit me, therefore, earnestly to request some of our experienced and judicious ministers to favour us, in an early number of your Repository, with a few practical remarks on the following query.

What are the most proper and effectual methods, which can be adopted by a church, to interest the body of the members in its concerns, and induce them to attend its meetings for business?

AN AGED DEACON.

OBITUARY.

Feb. 4, 1830, Mr. ROBERT MANN, of London, departed this life in the seventy-second year of his age. He had been a deacon of the G. B. church in the Commercial Road, for nearly forty years. He was born at Northwich, Cheshire. His father being a strict churchman, and his mother a zealous methodist, he enjoyed the benefits of an early religious education.—When fourteen years old, he was bound apprentice to a tailor, a worthy independent of his native town, with whom his religious impressions were deepened. He came to London about 1779; and had not long settled there before he formed an intimacy with several ministers of the Old Connection of General Baptists, on whose labours he seems to have attended for some time. Marrying

2 K

Soon afterwards, he settled in business in Whitechapel Road. Here industry and economy enabled him to bring up a numerous family with comfort and credit.

Some time after his marriage, he began to attend the ministry of the late Mr. Britain, in Church Lane, Whitechapel, the predecessor of Mr. Dan Taylor. To this church he was united early in life; and continued a steady and useful member till his death. His regularity and piety gained the esteem of his brethren; and about the year 1790, he was chosen a deacon. The duties of this office he discharged with fidelity, diligence and promptitude, through all the various scenes and changes of circumstances of that society. Through all their vicissitudes he maintained a steady attachment to the cause of the Redeemer; and laboured honestly and zealously to promote its prosperity. Those who had the happiness to act with him will long cherish his memory with affectionate respect.

About three months before his death, he was seized with a slight attack of the palsy, as he was out on business, in Union Street, Southwark. He was led home, and in some measure recovered from its effects; but it was too evident to his friends, that his constitution was materially weakened. Another stroke succeeded, in a few weeks, which not only confined him to his house, but greatly affected his mental powers. This affliction evidently called into more active exercise the principles of religion which he had so long possessed; and afforded him support under the rapid decays of nature. The state of his mind, at this period, is pleasingly depicted in a letter to the deacons, &c. of the church, dated December 11, 1829; in which he resigned the official situations he held in several of its Committees, and rendered a faithful account of his stewardships. "You will see, brethren," he observed, "the necessity of attending to these arrangements; and may the Lord give you understanding in all things. I bless God, I can commit myself into the hands of the Redeemer, whether it be for life or for death. I know in whom I have believed; and am persuaded that he will keep that which I have committed unto him against that day. To conclude, brethren; I hope that by the blessing of God upon the diligent labours of the pastor, the church will be very prosperous and happy. This is the sincerest prayer of my soul. And now, brethren, accept my thanks for all the kindness which I have received at your hands: wishing you may enjoy all the blessings necessary to this life, and a glorious reward at the appearing of our Lord

and Saviour Jesus Christ, I subscribe myself, your brother in affliction."

Subsequently to the date of this communication, he gradually decayed both in bodily and intellectual energy; and was little able to hold conversation with his friends. His pastor and other fellow members, however, had the great satisfaction to perceive that, as long as he was able to express his feelings, the gospel was precious to his soul, and his hope for acceptance remained steadily fixed on the cross. For some time previous to his dissolution, he appeared wholly insensible, and at length fell asleep in Jesus; and there is every reason to hope that he has joined the spirits of just men made perfect, in that happy state where sin and death shall no more be known.—His pastor improved the solemn event on Lord's-day, Feb. 14, 1830, from Rev. iii. 12, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." A numerous congregation assembled to pay the last tribute of respect to a brother and a friend who was generally esteemed.

MEETING-HOUSE RE-OPENED.

ON Lord's-day, May 30, 1830, the G. B. meeting-house at *Whetstone*, having been enlarged, was re-opened for divine service; when Mr. J. Goadby, jun. pastor of the church in Dover Street, Leicester, of which Whetstone is a branch, preached, in the afternoon, from *Psa. cxix. 130*; and in the evening from *Psa. xxvi. 8*. The day was unfavourable; but the collections exceeded the expectation of the friends. Our cause was introduced into this populous village, by Mr. Knott, above three years ago. Since that period, sixteen persons have been baptized and added to the church in Dover Street; the congregations are numerous and the prospect encouraging. J. W. K.

CONFERENCES.

THE MIDLAND CONFERENCE was held, at *Barton*, June 1, 1830; Mr. Derry in the chair. From the statements made by the ministers and representatives of the churches, it appeared that the cause of Christ was making progress: forty-seven had been baptized since the last Conference; and there were one hundred and forty-four on

the list of candidates. The Report from the Home Mission Committee having been read and approved; it was resolved—That Mr. Soar, of Shardlow, be requested to continue in the office of Treasurer for the ensuing year.—That Messrs. Stocks and Winks be requested to act as Secretaries for the next year.—That Messrs. Hull and Grocock of Leicester be appointed to audit the accounts of the Home Mission.—That the following persons be appointed on the Home Mission Committee, in the place of those who retire in course from it: viz. Messrs. Bowley of Hysall, Harvey of Leicester, and W. Wilkins of Derby.—The Conference agreed to allow the church at Manchester, £26 for the next half year.—£35 were granted to the church at Macclesfield for the next year, on condition that they allow their minister £60 per annum, and make collections for the Home Mission.—The church at Coventry was allowed at the rate of £52 per annum until the next Conference; and Mr. Pickering was requested to write to Mr. Peggs respecting the cause at Coventry.—The church at Burton-on-Trent was allowed £10 for the next half year.—It was agreed to allow the church at Ashbourn £10 for the next half year, provided Mr. Fogg continues at that station.—£5 were allowed to the church at Mansfield for the next half year, with an intimation that there must be a reduction in future.—£5 were granted to Syston for the next year.—The resolution of the Beeston Conference in reference to Belper was confirmed.—The Conference agreed to pay for the supplies for Harborough to this present time; and allow at the rate of £28 per annum until the next Conference.—The meeting-house case from Northampton was approved, and recommended to the support of the churches.—An application having been made by the friends at Crich, it was agreed to receive them on the List of Churches in the Midland district.—Some persons having withdrawn from the church at Derby, wished to be formed into a separate church and received into the Conference. Their case was referred to a Committee, composed of Messrs. Orton of Hugglescote, North of Woodhouse, Jones of Kegworth, Pickering of Nottingham, and Hull and Grocock of Leicester; who were requested to meet before the next Conference.

The cases from Netherseal, Cauldwell and Fleckney were referred to the Committee; and it was recommended that Mr. Beardsall be requested to collect the arrears for the debt of the Old Home Mission, due from the Midland churches; and

also to obtain annual subscriptions for the present Midland Home Mission.

At this meeting, Mr. Pickering opened the public service with prayer; and Mr. Jones preached, from Rom. viii. 2, 3, 4. In the evening, a Home Missionary meeting was held; when Mr. Derry presided; and Messrs. Pickering, Butler, Goadby, jun. Winks and Derry addressed the company. Collection, £3. 2s.

LONDON CONFERENCE.

THE second Wednesday in October being the day on which the annual fair is held at Sevenoaks, we are requested to state that the meeting of the *London Conference*, which was proposed to be held on that day, will be held, at that place, on the *previous Wednesday*, Oct. 6, 1830; when, it is hoped, all the members of that conference will endeavour to attend.

REPORTS

OF

RELIGIOUS INSTITUTIONS.

CHRISTIAN INSTRUCTION SOCIETY.—

The fifth anniversary of this Institution was held at Finsbury Chapel, May 4, 1830, J. Labouchere, Esq. in the chair. An interesting report was read, which stated that the society now includes fifty-four associations, which employ eleven hundred gratuitous visitors, who, at the last quarterly return, had under their benevolent instruction, six thousand nine hundred and fourteen families; including, at least, one hundred and thirty-four thousand individuals: being an increase of two thousand five hundred and seven families and more than twelve thousand individuals, since the last report. There are sixty stations occupied by this society, for reading the scriptures, exhortation and prayer. During the last summer, a preaching tent was pitched, each Lord's Day, at Hoxton, Pentonville, and in the Kent Road; and it is supposed that each service was attended by three hundred sabbath wanderers. Vigorous efforts have been made by the society to awaken the attention of their fellow christians to the awful profanation of the Lord's Day, which disgraces our nation, but especially the metropolis; and meetings have in consequence been held, and operations commenced to check that crying sin.—Measures have also been adopted to counter

act the active exertions now making to propagate the principles of infidelity; and a small journal, was published by this society, which appears to have received more commendation than support. The report concluded with a discouraging statement of the finances of the institution. It was then indebted to the Treasurer £279. 3s.; while it had only one hundred and fourteen subscribers, whose annual contributions scarcely amounted to £100: in addition to which, only two congregational collections and donations from five auxiliaries had been received during the past year. We are sorry to learn, that an Institution so diligent and so necessary had not received a more liberal patronage. It gives us great pleasure however to observe, that a very different spirit pervaded this numerous and respectable meeting; as the sum of £338. 17s. 6d. was received, in the course of the evening, from donations, collections, &c. We hope this pleasing success will animate the friends of religion, engaged in this good work, to more assiduous exertions, and a more decided confidence in the divine blessing to crown their efforts with success: for, among the various and laudable attempts now in progress for the good of society and the promotion of christianity, we know of none more likely, under the blessing of God, to be extensively and permanently useful.

THE RELIGIOUS TRACT SOCIETY.—

The Abstract of the Report of this active and useful Institution has reached us, but our limits confine us, at present, to a brief glance at its contents; we may, at some future opportunity, notice it more in detail.—The Tracts and Books distributed by this society, during the year ending March 31, 1830, have been nearly ten millions, five hundred and seventy thousands; being an increase of almost half a million, above the issues of the preceding year; besides all the Tracts which have been published in foreign countries, wholly or in part, at the expense of the parent society. These silent missionaries have been dispersed in almost every region of the globe; especially among the idolaters of India, China, Africa, the South Sea Islands, &c.; and more than sixty thousand have been distributed in Ireland. The total Receipts from Sales, Subscriptions, Donations, &c. amounted to upwards of twenty five thousand pounds: being an increase, when compared with the last year, of two thousand three hundred and thirty pounds. The report is encouraging, and many pleasing instances of the benefits received from the circulation of these messengers of mercy are recorded; but we have room only for one Anecdote; which, though not immediately connected with the distribution of Tracts, will doubtless interest

every christian heart. It was related at the last Anniversary of the American Tract Society.

“Allow me to say a word of the Karens, whose history is not yet before the public. They are a numerous race, inhabiting the mountains and valleys of Burnah, Pegu, Arraeen, and Siam. They live in the most simple style, and are without religion, without temples, without gods. They have been expecting a religion to be given them. No sooner had they heard of the arrival of our Missionary at Tavoy, than they sent a deputation to enquire of him about the true God, and a much revered book, whose unknown pages they had for twelve years kept in sacred deposit, and to which they had been taught to pay divine adoration. According to the Missionary’s advice, a company of Karens, after three days’ journey, reached the Mission House. The two most interesting persons among them were a chief, of much native talent, and a soldier, who had received the venerated book from a Mussulman Joger. The chief panted for knowledge; and while the bright fire of his rude intellect flashed through the darkness which enveloped his untutored soul, he exclaimed, ‘Give us books; give us books in our own language! then all the Karens will learn to read. We want to know the true God. We have been lying in total darkness. The Karen’s mind is like his native jungles.’ The old sorcerer stood up before the Missionary, while at his feet was a pitched basket of reeds containing the sacred deposit, wrapped in many successive folds of muslin. ‘Show me the book,’ said the Missionary; ‘I will tell you whether it be good or bad.’ All was silent as death, while the venerable old man uncovered the precious volume, and presented it with the most profound solemnity.—Lo, it was an old English Prayer Book! ‘It is a good book,’ said the Missionary. ‘It teaches that there is a God in heaven, whom alone we should worship. You have been ignorantly worshipping the book. I will teach you to worship the God whom the book reveals.’ The eye of every Karen beamed with joy. They tarried two days listening to religious instructions, with the deepest interest. On leaving, the conjurer resumed his joger dress and fantastic airs. He was informed that, if he would be a disciple of Christ, he must lay aside all his former habits and airs. ‘If,’ said he, ‘this dress is not pleasing to God, I am ready to send it afloat on yonder river.’ He instantly disrobed himself, put on his common dress, and resigned his cudgel, which had been for years the badge of his authority. At their departure, they exclaimed, ‘We will no longer worship any but the true God, and Jesus Christ his Son!’”

PROTESTANT SOCIETY FOR THE PROTECTION OF RELIGIOUS LIBERTY.—The nineteenth anniversary of this valuable institution was held, May 15, 1830, at the City of London Tavern; Lord Nugent in the chair. The meeting was numerous and highly respectable; and the speeches more than usually animated. The eloquent and fervent secretary, *John Wilks*, Esq., to whose zeal and ability the dissenters owe such lasting obligations, introduced the business by a most interesting detail of the proceedings of the Committee of the society during the past year, interspersed with much useful information, and many energetic appeals. This speech lasted upwards of two hours and a quarter; and was received with thunders of applause. It would be folly for us, in our scanty columns, to attempt the most compressed abstract of it; and we can only state, that since the last meeting, seventy cases had been referred to the Committee, complaining of attempts to levy poor rates and other parochial assessments on meeting houses; to compel dissenters, going to their own places of worship, to pay toll at the turnpikes; to enforce demands for church rates, &c.; to prevent the tolling of the bell on the decease of dissenters; to misapply charities by depriving dissenters of their portion of the benefits derivable from public endowments; to refuse them interment in church yards; and various similar acts of petty tyranny; which sufficiently shew that the spirit of persecution not only still exists, but is active as far as the laws and the temper of the age permit it. In most of these cases, the Committee had successfully interfered; and established many points of interest and importance to the rights of dissenters. The worthy secretary expatiated at large on various other topics of general interest, with great animation and effect; and was heard with profound admiration.

Mr. W. was followed by several eminent men and powerful speakers, who moved and seconded a series of resolutions, which, had we room, we should with great pleasure transcribe; but we can only state, in brief, that they declare the resolution of the meeting to adhere to the original principles of the society, the unalienable right of every man, whether Jew or Christian, Catholic or Protestant, Methodist or Episcopalian, to worship God according to his conscience; a right which it is absurd and oppressive to impugn, which yet is daringly, unwisely and impiously infringed, when any peculiar immunities are bestowed or any punishments or exclusions are inflicted, in

consequence of religious faith.—That, though much has been already done in promoting the sacred cause of religious liberty, yet the spirit of the times in which we live and the evident disposition manifested in many cases to trample on the rights of conscience, render it necessary still to defend and enforce these principles, and to guard against the violation of them; and that the existence of this Society is highly necessary for these purposes.—That much remains to be effected before these great principles be fully understood and have their full influence in society; and the Committee of this society are therefore urged steadily to pursue these objects; and every member recommended to explain and enforce them on their representatives when a general election shall take place: the meeting being convinced that early and liberal concessions of needful relief will add to the union and greatness of the country and promote its stability and power.—That among the measures so justly desired are, some improvements in the Toleration Acts; the correction of a power, assumed by clergymen, to exclude the corpses of Dissenters from the church and to omit parts of the service at their interment; the amendment of the law by which Baptists may be excluded from burial in church-yards; the conversion of marriage into a civil contract, independent of all religious connections; the exemption of all places of religious worship from poor-rates; and the validation of Dissenting and Methodist Registries of Baptism or Birth; or rather the legal establishment of a general civil Registry of Births, equally applicable, available and effective for the nonconformist as the conformist.—After these resolutions had been ably discussed, the Treasurer, Committee and Secretary appointed, and thanks voted to the noble chairman, this interesting and animating meeting concluded.

As no collections are made on these occasions, we are requested to state that donations or contributions may be transmitted to the Treasurer, *W. Townsend*, Esq., 23, York Place, City Road, or to the Secretary, *J. Wilks*, Esq., Finsbury Square; to whom also all applications for advice should be addressed.—From each congregation in England, the annual contribution expected is two pounds, and from each in Wales, one pound.—Country ministers or their friends will always be received with pleasure, by the Committee, at their meetings, at the King's Head Tavern, Poultry, at half-past six, on the last Monday evening in every month.

R E V I E W.

SERMONS ON BAPTISM, by the late Rev. JAMES DORE, A. M. with a Preface and Notes by W. NEWMAN, D. D. Second Edition.

8vo. pp. 48. stitched.
Palmer, London.

THE worthy editor of this seasonable pamphlet sighs heartily for the time when the waters of baptism will cease to be waters of bitterness and strife: "when that, which is now considered as the badge of a party, and stared at as an ignominious distinction, will be one of the common features of the whole body; as in the first and purest age, when there appeared 'one Lord, one faith, one baptism.'" However sincerely we may join with the good Doctor in these benevolent and pious aspirations, we cherish very slender expectations of the speedy approach of that happy period. Notwithstanding the loud triumphs over the grave of bigotry, which was reported to be buried many years ago, we should not be much surprised, from recent symptoms, if the monster were to revisit the earth, and haunt the abodes of not a few who were the most forward in consigning it to eternal oblivion. We have no hopes that the contest respecting this ordinance will soon terminate; but we may surely expect, that it will be conducted with more regard to the rules of civilized warfare, and exhibit more of that candour and courtesy of which we have lately heard so much, than some modern skirmishes have displayed. As hostilities must continue, we hail this publication as an important ally in what we conscientiously esteem to be the cause of truth.

The excellent Author has opened two batteries, from which he attacks the enemy with great skill and effect. The first Discourse is founded on the pointed interrogatory of the apostle, Gal. iv. 30. "What saith the scripture?" It exhibits a concise, but perspicuous and satisfactory, view of the Nature—the Author—the Extent—the Mode—and the Subjects of Christian Baptism, as taught by the Precepts—the Examples—and the Allusions of the sacred volume of inspiration. This position has been so often and so triumphantly defended, that nothing new can reasonably be expected. Mr. Dore, however, has rendered the defence pleasing and instructive; and none of the arguments have lost any of their force in his hands. After stating his strong reasons for Believers' Baptism, he notices, briefly but conclusively, the

principal arguments urged by Pædobaptists in favour of Infant Baptism. Seldom have we seen so many fortresses, supposed impregnable, demolished with so little expence of time and ammunition. But the attack was conducted by an able engineer.

The second discourse is from Acts xvii. 29. "As certain of your own *Pæc's* have said." Here the preacher, with singular dexterity and success, has brought forward a numerous body of learned and eminent Pædobaptist divines, as the decided though inconsistent advocates of the sentiments of the Baptists, respecting the mode and the subjects of the sacred ordinance of Baptism; and refuted the arguments for Infant Baptism by the concessions of its ablest defenders.

Both the Sermons are distinguished by vigorous reasoning and a lucid style; and are evidently the production of a well-informed and pious mind. They contain the substance of many large volumes on this ill-understood, though long disputed, topic. This second edition has received several corrections and additions from the hand of its learned Author; and the Preface and Notes by the venerable Editor add to the value of the publication. We should have been pleased had the latter been more numerous and copious.—We heartily recommend this valuable pamphlet to the attention of the religious public; but especially to those who wish to obtain a comprehensive view of this endless controversy, with a small sacrifice either of money, or, what is often more important, of time.

CATECHISM OF SCRIPTURE HISTORY; comprising the chief Events mentioned in the Holy Scriptures, in the Order of Chronology.

18mo. pp. 90. price, neatly stitched in stiff covers, 6d.

Religious Tract Society, London.

THIS is a most useful little Manual, drawn up with great judgment and care, and admirably adapted to convey valuable information to the youthful mind, in a regular and lucid order. It contains an excellent digest of scripture history judiciously divided into nine periods. In answer to pertinent questions, the whole series of the subject is given, in very concise but very satisfactory answers; and the learner is referred to those portions of scripture, from which more ample information may be gained. The work is illustrated with a Chronological View of the Holy Scriptures, arranged according to the periods to which they

refer—the Psalms in the supposed order of their chronology—a very brief chronology of the period from the close of the Old Testament to the birth of Christ—and many well executed wood-cuts, representing the principal incidents in the history.

The religious public is under high obligations to the intelligent compiler of this valuable Catechism, for smoothing their road to a very important part of knowledge; as well as to the noble Institution which has published it in so neat a form, and at so low a price.—Every one who is engaged in the momentous work of education will do well, not merely to teach his pupils this catechism, but also to make himself familiar with its method and contents.

MEMORIALS OF PRACTICAL PIETY, as exemplified in the Lives of Miss MARIANNE BEUZEVILLE, who died, April 10, 1828, and Mrs. BRIDGET BYLES, who died, March 17, 1829. By their Sister, ESTHER COPLEY.

12mo. p. 140. Price, boards, 2s. 6d. Holdsworth & Ball, London.

THIS is an appropriate tribute of affection to two worthy christians who adorned the doctrine of God their Saviour by their lives, and honoured, it by their deaths. The narrative is simple but affecting. No extraordinary events distinguished the course of the pious subjects of these pages, and no pomp of diction is affected in describing it. They are, in fact, precisely what they profess to be. "Memorials of practical piety." To adopt the words of the worthy writer respecting her deceased relatives, with a slight variation, "the very privacy of their characters and the comparative evenness of their circumstances, impart to their narratives the best interest—that of usefulness. We trace the brilliant career of the general or the leader with a kind of timid reverence, as that which all may admire but few can imitate; but the simple record of private virtue comes home to the feelings of all who experience the same weakness and wants—who 'fight the same good fight of faith,'—who desire to exercise the same patient continuance in well doing—and who, in reliance on the same rich mercy and atoning blood, aspire to the same 'glory honour and everlasting life.'"

To persons of this description, the little book before us will yield both pleasure and profit. The faith, patience, fortitude and resignation of these two interesting christians under severe and long protracted trials

were worthy of record; and the affectionate piety of the worthy authoress betrays the sister almost in every page, and infuses a pleasing tenderness through the whole. The Letters and Memorandums of the deceased are full of real christian experience, and cannot fail of interesting and edifying kindred spirits. We heartily recommend these "Memorials" to the attention of our friends.

LITERARY INTELLIGENCE.

In the Press, and will be published, as soon as a sufficient number of subscribers is obtained, "THE APPEAL," a didactic poem, in twelve cantos, on the awful state of the Heathens, in which their general depravity—their great ignorance—their superstition—their crimes—and their claims will be discussed, by SAMUEL BROMLEY, the Author of the "Sacred Harp," &c. This poem, the author asserts, "has not been composed either for gain or for popularity; but to aid, however humbly, in sustaining that zeal and liberality in the extension of *Missionary Exertions*, which for the last few years have been so universally excited." Throughout the whole, he has endeavoured to render this work acceptable to young persons; and anxiously solicits their patronage. The volume will be got up in a superior style; and the price will not exceed four shillings. Those who wish to encourage the publication, by becoming subscribers, will oblige the author by transmitting their names, with as little delay as possible, to any of his friends in town or country.

In the Press. The British Zion's Watch Tower in the Sardinian Night: being four Sermons on Psalm lxxxii. 5; by the Rev. Henry Cole, A. M.

Just ready. Part V. of the Rev. John Morrison's Exposition of the Book of Psalms.

Just Published. *Illustrations of the Practical Power of Faith*, in a Series of Popular Discourses on Part of the Eleventh Chapter of the Epistle to the Hebrews. By T. BINNEY. 1 Vol. Octavo, 10s. 6d.

The Book of the Priesthood, an Argument, in Three Parts. Part I.—The Christian Ministry not a Priesthood. Part II.—Christ the only, but all-sufficient Priest of the Christian Church. Part III.—The Levitical Terms employed in the New Testament, which do not apply exclusively to Christ, belong equally to all true Christians. By THOMAS SCRATTEN. Octavo, 8s.

THE SKELETON.*

Behold this ruin—'twas a skull,
Once of ethereal spirit full;
This narrow cell was life's retreat;
This space was thought's mysterious seat.
What beauteous pictures fill'd this spot!
What dreams of pleasure, long forgot!
Nor love, nor joy, nor hope, nor fear,
Has left one trace or record there.

Beneath this mould'ring canopy,
Once shone the bright and lovely eye.
But start not at the empty cell,
If on the cross it lov'd to dwell:
If with no lawless fire it gleam'd
But with contrition's tear drop beam'd—
That eye shall shine for ever bright,
When stars and suns have lost their light.

Here, in this silent cavern, hung
The ready, swift, and tuneful tongue.
If of redeeming love it spoke,
Confessing Jesu's easy yoke;
If with persuasive mildness bold,
Condemning sin, of grace it told—
That tuneful tongue in realms above,
Shall sing Messiah's reign of love.

Say, did these fingers delve the mine?
Or with its envied rubies shine?
To hew the rock or wear the gem
Can nothing now avail to them:
But, if the page of truth they sought,
Or comfort to the mourner brought,—
Those hands shall strike the lyre of praise,
And high the palm of triumph raise.

Avails it whether bare or shod
These feet the path of duty trod,
If from the bow'rs of joy they fled
To sooth affliction's humble bed.
If spurning all the world bestow'd
They sought the straight and narrow road,—
These feet with angel's wings shall vie,
And tread the palace in the sky.

AFFLICTIONS IMPROVED.

Think, O my soul, in thy complaints;
That troubles are the lot of saints,
As God's own Word declares;
That all the ancient sons of God,
Who trod, with Job, the narrow road,
Were to affliction heirs.

* The reader will find a copy of Verses inserted in this Miscellany, for Jan. 1823, said to have been found in a Skeleton case of the Royal Academy; which, having been rendered more peculiarly christian, by a few slight variations, are here reprinted at the request of an esteemed friend.

The God in whom I humbly trust,
Is wise and holy, good and just,
And kind in his designs:
By trials, which I'm call'd t' endure,
Like gold made by the furnace pure,
My graces he refines.

Too often I forget my God;
Too often need my Father's rod,
Too prone to run astray;
But, when he lifts his chast'ning hand,
My wand'ring heart is call'd to stand,
And all his laws obey.

Reflection, penitence and prayer,
I exercise with pious care;
What sweet employ is this!
Humbly and reverently entreat,
Mercy and grace at Jesu's feet,
And plead his promises.

"As is thy day, thy strength shall be,
I never, never will leave thee,"

I hear my Saviour cry:
"In thy distress, upon me call;
And cast on me thy burdens all,
For I am ever nigh."

My heav'nly Father, well I know,
Will not appoint me here below
One pain that is unjust;
But, when the purpose he intends
Effected is, he comfort sends;
Therefore in him I trust.

When Samuel was to Eli sent,
The youth with heavy tidings went;

But hear the saint's reply:
"It is the Lord, though I'm distrest
Let him perform what seems him best;
I dumb before him lie."

O christian! then in faith and hope,
Thy all to Christ surrender up;

Thy covenant renew:
Remember his great love to thee,
His suff'rings on th' accursed tree,
And bid thy griefs adieu.

Thy Jesus of his friends was left:
Is this my case? Am I bereft

Of all who lov'd me much?
No! I have one to sympathize,
Whom, tho' he dwells above the skies,
Yet still my sorrows touch.

I'll keep this blissful world in sight,
Where saints and angels walk in white;

It is my happy home.
No enemies in ambush lie,
Nor sin nor death, above the sky,
All these are overcome.

Whatever seem'd mysterious here,
Will then be infinitely clear;

My God will make it known:
His wisdom, pow'r and faithfulness
Are all engag'd my soul to place
Secure on Jesu's name.

T. J.

Missionary Observer.

JULY 1st. 1830.

General Baptist Missionary Society.

MEMOIR OF MRS. SUTTON.

(Continued from page 232.)

WHEREVER the power of true piety is felt, its happy possessor cherishes sincere concern for the eternal welfare of others. This concern frequently appears in the correspondence of Charlotte Sutton.

To Mrs. J. C.—

“My dear Aunt,

“I hope you will accept this as the best token I shall be able to offer you of my concern for your welfare, and the last testimony of my love. It is probable that no opportunity will be afforded us of meeting again, until we meet before the *Judge of heaven and earth*, there to hear a final decision, either ‘Come, ye blessed;’ or, ‘Depart, ye cursed.’ Under such circumstances, my dear Aunt, what must I write? what shall I say? what that will bear perusal on your part, and reflection on mine? I dare not do less than remind you of the *amazing love of Christ*. A theme which I hope will never cease to warm my heart, and which I hope will become *increasingly dear* to every person whom I love, but most especially to those for whom I bear the tenderest affection. To represent fully to you the love of Christ would be impossible. It is true we may see by his own word what he *has done* for us, but can we, my dear Aunt, tell what he is *now doing*, seeing that it is entirely owing to his gracious intercession, that we are still spared to pursue our various employments? and much less can we tell what he will do for us throughout eternity; he has said, ‘Where I am there ye shall be also;’ and if, when we next meet, we are found to be his followers, I doubt not but we shall joyfully exclaim, ‘Behold how he loved us!’ and with the Apostle we shall doubtless add, ‘His love which passeth knowledge.’ But if, my dear Aunt, we can be so ungrateful as to forget this, our best Friend, while we live here; if we can lose all thoughts of his goodness, and bury our own souls in this world and its concerns, we cannot reasonably expect the

continuance of that love which the adorable Friend of sinners is now manifesting towards us. Now he invites, ‘Come unto me;’ now he pleads with his heavenly Father, ‘Spare it this year also.’ But for how many years his patience may be thus exercised we cannot tell; it is possible that if, on his next visit, he find no fruit, he may say, ‘Cut it down, why cumbereth it the ground!’

“Time, and my limits, forbid me to say more; but knowing that we are accountable to our great Master for the use or abuse of his great name and abundant love, let me once more entreat you to remember him who has loved us, even unto death; who is still waiting to be gracious, and who has engaged, when we have done with this world, to take us to himself. And now, my dear Aunt, as I have no hope of seeing you until we meet before that dear Friend, of whom we have been speaking, may I hope that it will be our greatest care so to meet that we may never part again. May I hope that you will pray for your unworthy friend, nay, constantly bear her upon your mind before God, that he may be pleased to accomplish his own purpose by so weak an instrument.

Adieu, from your affectionate

C. SUTTON.”

The voyage of the Euphrates was long and tedious, but during its continuance several opportunities were afforded to Mrs. Sutton of writing to her beloved relatives. In them she furnishes a lively description of the situation of herself and companions, and an animating view of her own hopes and spiritual comforts.

To Miss E. C.—

“My dear Betsy,

“I have been saying this thing to one and that to another, and now I must have a word with you. I sometimes fancy I see you here very full of glee, taking off singing sailors, or else studying mischief. We have plenty of company on board, there being about 104 persons; nearly sixty of them are Lascars, or Indians, two black women,

thirty sailors, and five cabin passengers besides ourselves.

"The transition being easy from one kind of stock to another, I shall next begin with hogs; we have an old one of the feminine description, a great number of young ones which make very excellent pork, a cow which yields the richest and best milk I ever tasted, twenty or thirty sheep; these are folded in a lough boat over the first part of the ship, where the butcher, whose job it is to attend to all the stock, feeds them and waters them from a glass bottle, out of which they drink as eagerly as any old tippler; upwards of 130 fowls, almost as many ducks, and a great number of geese. There are on board a great number of hams, and of dried neat's tongues; great quantities of salt fish, rice, potatoes, carrots, greens, pumpkins, fruit, wines of all kinds, and spirits. We do not get fresh fish, except that we have had plenty since we have been at Madeira. The other day the men caught a large shark and several young ones, and yesterday what they call a shovel-nosed shark; its eyes were very large ones and fixed at the extremity of its long ears, it had a frightful appearance.

"By the time you get this we shall probably be a great way on our journey; and now I think I see you with your head against S—, and both of you inquiring, 'Don't you want to see us, and your dear father and mother? and are you quite happy in your new undertaking?' To the former I must reply, I should love to see you all, but then I would not return and leave my new undertaking on any account; no, my Betsy, I wish, much rather wish, you would both follow me on the same errand, or that I could see you walking in a path which would, in a little time, land us on one spot, some happy spot, where would be no sickness to mar our pleasure, and no separation to wound our united hearts. Say, my Betsy, will you not walk in this way, that whether you should be first called from England, or I from India, one may stand ready to welcome the other to the abodes of love and peace?"

Your dear

CHARLOTTE."

To Mr. C—.

Madeira.

"My dear Father and mother,

"When I left you I fully anticipated affording you the pleasure (for such I knew it would be) of reading a letter from us even before this time, but an overruling providence has disappointed my hopes, and I can easily suppose before this reaches you it will have caused you much anxiety; but, blessed be God, we have nothing whereof to complain except delay, and this, my dear

parents, I am afraid has been far worse to you than to us, for we are blest with innumerable comforts, and among these that of being a comfort and blessing to each other is not the least. We have not, however, been without our trials, and these of such a nature as, in some measure, to affect your wishes. For on our leaving Gravesend, (of which circumstance I expect brother J— has given you a full account,) my Sutton was very ill. No sooner did the ship begin to move, so as we could feel it, than I was completely laid up with sickness, and a very distressing illness it proved, for it confined me to my bed the greater part of the first month; indeed, until last week I was unable to get about the cabin without assistance; but afflictions come not by chance, and I have much, very much, cause for gratitude that I have never yet had one which has not proved an invaluable blessing, and while they are at my heavenly Father's disposal I am not afraid of having one too many. You suppose that this state of health brought disappointment to your Charlotte, for you know she would love her every day's intentions, and among these the principal one was, of recording transpiring events for your gratification; but knowing the cause, you will not, I am sure, raise your expectations of recitals, but content yourselves with what little information fell to my lot while I was tossing from side to side of my swinging bed.

"On Saturday the 24th we left the English shores, left the Lizard's point about twelve o'clock, only twelve miles from land, and proceeded slowly but safely to the Bay of Biscay, the first part of which passed with unusual ease, and the last part not at all rougher than other parts of the way have been. I heard of passing Hastings, Portsmouth and other places, of seeing whales and porpoises playing round the ship, but, from the cause before mentioned, I have no recollection of exact days, being quite unable to make the slightest memorandum. The wind prevented us from mending our pace on our journey, so that we did not arrive at this place till last Thursday morning, when we were so becalmed as to leave us apparently not more than a few hundred yards from the place, unable to come to anchor; we, however, with toiling and towing, got in early on Friday morning, and in the course of the day went on shore. You can hardly conceive the anxiety which every one manifested to get on shore after a month's confinement, and a fortnight's expectation of arriving here. I do not know how we shall be by the time we reach Calcutta, if we should be as long, in proportion, as we have been coming hither, and we do not expect a quick

passage, owing to the weather being so very fine: but here again, my dear mother, you perceive there is an advantage, because, humanly calculating, there is less danger than when the weather is winterly and rough. But you will not suppose that I expect safety from any thing short of the mighty hand of God; no, 'The horse may be prepared for the day of battle, but safety is only of the Lord.' I wish hourly to feel my dependance on him; and while this is the case, danger will create no dismay, and death no terrors. I hope you do not concern yourselves for a moment about me, as it respects this world's good, because such concern is unnecessary, not to say sinful, and worldly comforts are not essential to our happiness; in fact, I am only afraid that mine should prove too detrimental to my best interests; but a wise and gracious God knows what is best for you and for me, and on this account I hope you do not forget constantly to resign me to him, and as constantly to pray, that whether he bestows comforts or trials, affliction or health, all may be *overruled for his own glory*; this is all I want; it is of no consequence to us whether we live or die, so that his will be done.

"Do not forget my love to the two children, and do not let them forget that they have a sister out of sight, who constantly remembers them. I cannot help thinking but that J—— is a peculiar charge; she certainly has a principle that will never be dormant or inactive, and time will, I think, convince you, that it will either be employed for the best or worst of masters, and consequently serve the best or worst of causes. Now when for a moment, I admit that the latter may be the case, I cannot refrain from tears; I know you cannot give grace, but 'Train up a child in the way he should go, and when he is old he will not depart from it,' is an express command, and attention to it may justly expect a blessing. The threatening denounced against good old Eli, (1 Sam. iii. 13, 14,) was severe, and that charge is too applicable to many fond parents.

"For three weeks scarcely any food stayed upon the stomach; on this account I was very weak, but Captain Meade was kind enough to desire I would have as many chickens killed, for my use, as I wanted; I had them killed, and these, with the broth, were of more use than any thing else I could take. The sea sickness debilitates very much in a little time, but is much sooner recovered from than another illness of as long duration, and never fails to bring with it better health, so that I hope to be perfectly well in health the rest part of the voyage: but I ought to tell you my spirits have been

excellent all the time; this, and the attention I met with from those around, considerably lightened the burden."

To Mr. and Mrs. C——. Nov. 1824.

"Honoured and beloved Parents,

"We rejoice that opportunity after opportunity presents itself, of dropping you a line during our voyage, which we did not expect, but which we know will be as pleasant to you as to us; we are now within a few hundred miles of the Cape of Good Hope, and hope to reach it in two or three days, where we shall probably be detained a week, or perhaps more, this will tend to lengthen our voyage; in short, we have now given up all hope of less than a six months' voyage, as it is now the 11th of November, and we are not more than 8000 miles from England, a distance scarcely thought to be half-way. Perhaps several reasons might be given as inducements for the Captain to call at the Cape; in the first place, it is not out of the way; he has property there; there is a probability of getting more passengers; the possibility of being short of water, (a circumstance much dreaded on board,) from our long voyage and great consumption, as not less than 100 gallons are consumed daily; but the principal reason is owing to a defect discovered in the main-mast, which might endanger our safety if not repaired; this has arisen from the heavy sea, and a peculiar kind of loading, which cause her to roll from side to side in a most unpleasant manner, so much so that we can neither sit, stand, nor lie, at times, without holding; we are generally lashed to the table while we dine, and with difficulty preserve the dishes, (as sailors say) from going adrift; notwithstanding, however, we have hitherto been preserved in safety, and without any occasion of alarm. I had a fall from one side of the cabin to the other, but received no further injury than a fright and a bruised arm, which were soon forgotten. I cannot suppose, my dear father, that you have forgotten your request, nor have I neglected my engagement, but as latitudes and longitudes are little understood by me, and good and bad winds would not communicate any information to your beloved children, I apprehend you will not consider it a failure in my promise if I dismiss daily accounts from a *log-book*, by conveying to you its particulars, where any have occurred, and giving you an outline of our own proceedings for one day, which will serve for all days, except when slight sickness, extra motion of the vessel, or some other cause, made a little deviation. My S. keeps a regular journal, which you will be sure to see, therefore I think this method

best; but if this do not meet your wishes you have only to say, and I will endeavour to oblige you, though I think it is probable, that when a variety of events are occurring it may be necessary for me to record them; but here you must suppose every day is nearly the same, brings constantly the same scenes, the same persons, the same conversation, and I might justly add, to the praise of our companions and Captain, the same comforts and unremitting kindness. Thus, my father and mother, you see goodness and mercy still follow us, we want nothing but more gratitude. But to my promise—after leaving Madeira we passed the Cape de Verd Islands, and saw one of them called Saint Antonio, supposed to be 7,500 feet high. Towards the latter end of this month, when between the tropics, we found it exceedingly hot, the thermometer sometimes rising as high as eighty-eight or ninety degrees in the shade. About this time we were visited with squalls, viz. a great deal of wind and rain, a sight not very comfortable to the timid, and I should think enough to frighten an unpardoned sinner. But here again the goodness of our God was manifested to us; we were kept in perfect peace, and not the shadow of a fear was permitted to cross our minds; and not unfrequently we sung,—

'This awful God is ours,
Our Father and our Friend.'

"During the month of October several sharks were caught, and a kind of fish called boneta, which in appearance resembles beef; several dolphins were also caught, this is a beautiful fish both to the eye and to the taste: we sometimes saw here and there a solitary bird called the Cape Pigeon, another Mother Carey's Chicken; and these last few days we have seen a great number of birds, among which is the albatross, a very beautiful bird and very large, it has been known to measure twenty-four feet from point to point of the wings. Having no other trifles of this kind to tell, I shall now tell you how we spend our time. After rising in the morning, about six o'clock, we try at collecting a few sentences in Hindoostanee, and sometimes take a peep on deck; at eight we breakfast, after which we pace the deck probably for twenty minutes or half an hour, when we return for prayers; after reading and prayer, which probably occupies about an hour, my little black scholar attends to spelling, reading, repeating a few verses which we try to imprint on his mind, and then help him to sing them; this beguiles another hour; he sometimes writes, and generally before breakfast, attends to fetch wa-

ter, clean shoes, &c., when he repeats a short prayer. But for the remaining part of the day my S., with his books and pen, generally seats himself in the cuddy, and I employ myself in a similar way, until about three, when we dine; after which, and looking about a few minutes above, we return to our employ; at six we are called to tea, after which time we generally walk until candles are lighted, when we again seat ourselves in the cuddy for reading until about nine, when Jonah comes in to perform his part, and we, after reading and prayer, retire to rest. You will not suppose that we have no variation; we have different books, different conversations; sometimes we read together, sometimes sing, and sometimes review the way which the Lord has led, and admire and bless the providence which has not only united our hands but our hearts. Yes, my dear mother, if one is more blessed than another in an affectionate husband, it is your Charlotte. I sometimes think his attention multiplies the occasions of carefulness, for he often finds them where I see none. Among all this information there is one subject which I ought not to conceal from you; that is that I expect, with the blessing of the Most High, to become a mother. I have been on the whole tolerably well since leaving Madeira. I feel little or no anxiety about it, in fact, my S. makes it his constant care to prevent this; and as to the event itself, whether it terminate in life or death can be of little consequence, if we be found waiting for the coming of our Lord. I have especial reason to be thankful for being freed from the terrors of this enemy; I would not boast, but through my dear and adorable Redeemer's strength and merits, I hope, not only to meet him undismayed, but to welcome his appearance as the porter who must open for me the door of my Redeemer's kingdom and introduce me to his presence. I know, my dear mother, that these remarks may cause a painful thought, but let it be but momentary; rather let it lead you into the more immediate presence of a gracious God in thankful adoration of his abundant goodness to such unworthy creatures, and there learn to say, *thy will, O God, be done*; for his time is always best, and no matter which traveller first arrives if the other is fast following.

"We think and talk of you all by turns; we are as happy as we wish to be in this world, we only want more of the Spirit of Christ Jesus. I dream of some of you every night, very often of R. J.—. As my S. will probably finish this, I shall say good morning—

Your affectionate,
C. SUTTON."

On Saturday, Feb. 20, 1825, Mr. and Mrs. Sutton landed in India, near Calcutta, and soon proceeded to Cuttack.

To Mr. and Mrs. C——.

Cuttack, March 18, 1825.

"My beloved Father, Mother, and Sisters.

"I feel partly obliged to address you altogether, lest I should not find time, under present circumstances, to write you separately; you will not, I think, impute it to a decreasing regard for you; no, a separation like ours has no tendency to this, though, blessed be God, such have hitherto been his unspeakable mercies to us, that we cannot complain of having forsaken friends, for he continues to show himself our best Friend, by comforting our hearts and enabling us to rejoice exceedingly in our present circumstances and prospects, by keeping us in some degree sensible of his goodness, and looking for our happiness in him alone; and the friends who have been raised up to serve us in every possible way, exceed enumeration. Now, to you, my beloved parents and sisters, who feel so tenderly for my welfare, this must be gratifying news. O, tell me, will you not ascribe it to the good hand of our God upon us; will you not say, with David, 'Bless the Lord, O my soul.' But I must tell you a few particulars. Our dear brother Reeves leaving us so hastily at the Cape, prevented you hearing further from us then. We stayed with Dr. Phillip, and his good wife, nearly a fortnight; when we again set sail, accompanied by ten new passengers, five ladies and five gentlemen, besides children and servants, I suppose in all nearly thirty persons. We then gave up our fine airy cabin, as we could not feel comfortable to keep it while the Captain could obtain £500 for its use; with such numbers on board, so much extra cargo and provisions, we were confined for want of room you may suppose, and in consequence of the heat, which was very often greater than the hottest summer-day in England, and my situation, you will suppose my exertion was very little compared with what I had formerly been accustomed to; it is true I did a little with my needle.

"I must tell you of one in particular, a lady, of whose genuine piety, kindness, and high respectability and influence, it would be difficult to say too much, Mrs. B——; she was, mother, a benefactress and Christian friend to me; I regularly slept in her cabin to avoid the heat of my own, and almost daily she was sending me something, besides employing herself for hours in the day for me. Thus you see, my dear mother, how a good and gracious God can and does

raise us up friends, even before we need them. O may he ever preserve us from losing sight of the Giver in the gift.

"Our passage from the Cape was long, in twelve weeks we landed at the residence of Mrs. B——, which was about four miles on this side Calcutta. On Saturday, Feb. 20, my S. went with Mrs. B——, in her carriage, to Calcutta that evening, but I was not allowed to stir; he met with Pearce, Yates, Lawson, and other dear brethren in Calcutta, who received him joyfully, and were as anxious for our removal to Calcutta, as Mrs. B—— could be for our remaining with her; notwithstanding this, however, we were only permitted to be driven there on the Sunday, in their close carriage for fear of the sun, and to return to dinner.

"On Monday we went to Calcutta, where we saw the afore-mentioned brethren, their dear wives, and Dr. Marshman; on Tuesday the bungalow was sent from Serampore, and by five or six o'clock in the evening, we were safely landed at the hospitable Mission House. I cannot pretend to tell you half the affection, and joy, and general satisfaction with which we were received, every one bid us welcome and considered us at home; we could not, however, consider ourselves so while at such a distance from our more immediate colleagues; our first anxiety, therefore, was directed to our manner of travelling, the distance being 290 miles, and my circumstances peculiar, and the season unfavourable for going by water; and, on the other hand, the losing so much time by the way, with many other disadvantages, caused us very many perplexities, especially as my dear S. was determined to take no step which was opposed to my mind or would endanger my health, nor would he be persuaded to leave me behind amidst all these difficulties. My S., with his usual energy soon found a plan which so far answered all the objections of friends, that we proceeded on our way without hesitation, as to the path of duty; and by the good hand of our God upon us, we are now safely lodged beneath the roof of brother and sister Lacey, with whom we consider ourselves quite at home. Brother Lacey met us about 100 miles on the way; you may conceive something like the joy we mutually felt; our brethren appeared to feel it especially, for having had information of our leaving England three months before our arrival, they began to doubt of our safety. You will want to know more things than I can possibly stay to tell you, but I must be brief. I need not say any thing about our comforts, they far, very far, exceed any thing which we had anticipated or desired; I assure you the first

petition which arose from my heart was, that we might be delivered from *SELF*; for considering the circumstances under which we arrived in a heathen land, *self* appeared to be 'the most likely idol. O let me beg of you constantly to pray for us, that in the midst of such great and innumerable mercies, we may ever be preserved from *indulging self*, from *depending on self*; but that we may learn to deny ourselves and take up our cross, not living after the flesh but after the Spirit. The God of nature has not left India an unfinished part of his creation, but has furnished it with *every requisite* for the temporal wants of its residents; and nothing, I apprehend, but the artificial wants of the *pampered European*, renders *one article essentially necessary* in this highly favoured land.

"Brother Peggs is living about two miles distant; brother Bampton about fifty miles away, but he and his good wife are coming hither to partake of the general joy; they appear to form indeed one happy family, and we hope never to diminish their degree of happiness.

"But a word for ourselves, you will necessarily feel anxious for our mutual affection and happiness. I would, my beloved parents, with exalted feelings of gratitude to our heavenly Father, acknowledge that our cup of blessing *both in and with each other*, constantly overflows. My dear S. is much more than I ever expected in the relations of *Husband and Christian*; in short I feel that I am utterly unworthy of such a friend, and can only ascribe it to the continued goodness of God that I am thus abundantly blessed. I need not tell you that God has given me the desires of my heart in permitting me to rest on heathen shores, but my faith is not at end."

Of the departure of these Missionary pilgrims from Calcutta, and their mode of proceeding to Cuttack, a letter from Mr. Sutton to a friend in London, furnishes some additional interesting information.

"I got our friend Mr. B—— to give me two letters of introduction to Gentlemen in the way to Cuttack, where we could stay if occasion required, and who would provide bearers (*men*) for our Palanquins. I then purchased a Palanquin for myself, and borrowed one belonging to a Captain at Cuttack, and which we took home to him, for Charlotte; and made the preparations to try the journey, putting our trust in God. A Palanquin is something like a Coach body carried upon the perch of a carriage. The traveller lies at his length in the Palanquin; he has two windows in front, like a Coach, the sliding doors he has open

or shut at his pleasure, so that when your bearers carry you well you may sleep very comfortably, and in the day-time sit up and read for some time. The Palanquins carry but one person. You have four bearers, who stand one behind the other, as there is but one pole; they make a humming noise as they run, and will carry you about four miles an hour. You take an extra four to change with the others, and in this way you may travel all through India: there are no gigs or post chaises, &c.,—the bearers are the post-horses of India. They have regular stages, about ten to thirteen miles, where a man is appointed by Government to provide bearers for travellers. They are paid about three-pence per stage per man.

"Having made the necessary arrangements I returned to Serampore, where our kind friends provided us with food, &c., by the way. We left the hospitable residence of our dear brethren at Serampore on Thursday morning, between three and four o'clock, and after some time spent in collecting the boatmen and getting our things into the boat, we moved with the tide towards Calcutta. Mrs. Wade, wife of Mr. Wade stationed at Rangoon, of the American Baptist Society, accompanied us nearly to Calcutta. By the way we breakfasted off dear Mrs. Carey's and Mrs. Mack's roasted chicken and biscuit, and arrived in Calcutta about seven o'clock. Our first business was to go on board the Euphrates, and pack up the goods to send back to Serampore, for them to forward to Cuttack by the first opportunity. This employed us till ten o'clock, we then proceeded to brother Pearce's, where I left Charlotte, and returned again to the ship. Paid the Steward, and met with Captain Meade, who behaved exceedingly friendly. I then went to the Police Office, and presented my licence from the East India House to settle in Bengal, or Orissa, after which engaged a boat to convey us to Tumlook, (as it would save sixty miles travelling in the Palanquin) to start the same evening. I then purchased several articles in the Bazar, a thing very rarely done by Europeans, but a circumstance well worth the attention of those who wish to be economical, for the Circars, who transact all business here, are great rogues. This took till four o'clock, notwithstanding my most active endeavours; indeed, the business here moves so slowly, that my brethren were astonished at my getting things done as I had. I then returned to brethren Pearce, &c., took a hasty dinner, and prepared for our departure. Seldom have we met with friends so congenial to our feelings as brethren Lawson, Pearce, Yates, and Penney,

with their esteemed partners. I was most with Pearce (Son of Pearce of Birmingham) and in him I found one of such kindred feelings, and so much union of soul, that I could not but regret parting with him, but I trust we shall never cease to be thankful to our God, for providing us with so many dear friends, and giving us such favour wherever we go.

"We got on board the Bolean about six o'clock, and called on Captain Meade at the Euphrates as we passed the ship; he generously gave us a dozen of Ale, and part of a Cheese, and some Wax Candles to use by the way, and offered us any thing he had on board; we, however, declined any thing further, and bade him farewell with mutual feelings of regret. We now parted with brother Pearce, and pursued our course. The world seemed all before us where to choose our place of rest, and providence our guide. We sat for some time ruminating upon the past, the present, and the future, with such feelings as I hope may be often revived; for while they diffuse a pleasing melancholy over the soul, they stimulate to fresh devotion in the cause of Jesus.

"As we passed Garden Reach, the hospitable mansion of Mr. B—— and his amiable wife, we felt the risings of gratitude; but the tide soon carried us away, and we lost sight of Calcutta with all that interested us there, in all probability for ever. The tide carried us as far as Budge Budge, about twenty-five miles³ below Calcutta, by ten o'clock; we then lay to for the next tide. We now began to feel the cravings of appetite, and purposed having some tea; but the thought of Ganges' water (it was the Ganges we were sailing on,) did not seem very relishing; however, it was this or none, so that we overcame the idea of drowning bodies, &c., and made a very hearty meal. After commending ourselves to our great Benefactor, we spread our blankets on the bottom of the boat, and prepared for sleep as well as the Musquitoes would allow us. The boatmen, seven or eight great naked natives, lay all about us; I cannot say that we were particularly fond of their company. But we have since been informed they seldom interfere with Europeans, from their extreme dread of the laws.

"The tide changing at two o'clock we resumed our journey, and reached Tumlook by eleven o'clock in the morning. We were very politely received by the Hon. H. C. I——, and his Lady, in consequence of Mr. B——'s recommendation; there are very few English people to be found in the country parts of India, and no places of accommodation. So that travellers go without hesita-

tion to any Europeans they can hear of, and are always kindly entertained.

"We proceeded at three o'clock next morning in our Palanquins, and reached Midnapore in the evening, forty or fifty miles. We were entertained at E. R. B——'s, Esq., a noble residence, this too was from Mr. B——'s letters. We slept very comfortably at Midnapore, Saturday night, and started at seven o'clock in the evening of Sunday for Balasore. It is usual to travel by night in India, on account of the Sun, we, however, travelled night and day. At night we have a man with a torch to run before each Palanquin, to light the bearers, but particularly to keep off the wild beasts, which abound in India, especially tigers. We reached Balasore on Monday evening by six o'clock, and happened to go to the same house, a doctor B——'s, where our brother Lacey was waiting for us. I need not tell you this was a joyful and a thankful occasion. I had written to Cuttack from Calcutta to desire one of our friends to meet us at Balasore, 100 miles from Cuttack, as we did not expect my Charlotte would hold out longer than this; however, after waiting two days for rest and bearers, we were enabled to proceed, and reached Cuttack in perfect safety by six o'clock on Friday morning, travelling two nights and a day. We received a most cheering welcome from our dear brethren and sisters, and seemed to feel that new life was infused into our breasts. We are now comfortably situated for the present."

The period for Charlotte Sutton's departure from this world, now drew on apace. How ripe she was for a better, has been pleasingly evidenced in her confidential communications to her nearest relatives. The few letters written by her after this time breathe the same spirit of piety; intermingled with remarks respecting the country or the people to whose welfare she had devoted herself.

To Mr. and Mrs. C——.

"My beloved Friends,

"Knowing, as I do, the interest you feel in the most trivial things which concern or befall us, I cannot take up my pen but with mingled feelings of satisfaction and regret,—regret, because in this far distant land we find it impossible to gratify you individually, or even collectively, with a recital of daily occurrences.

"You will perceive from the sketch given you by my Sutton, that we have hitherto enjoyed an almost uninterrupted series of blessings: but, perhaps, the greatest of these has been, and continues to be, that union of

soul, (and I may add, of sentiment) and heartfelt tenderness towards each other, which renders us the happiest of the happy. This inestimable blessing did not attend our union of hands, nor did we enjoy it for nearly, if not quite, the first two months after our marriage; each party felt the burden an almost insupportable one, but neither could ascertain the real cause; at length, however, we were brought to look beyond an earthly source for this desirable enjoyment, and, blessed be God! it was not long withheld; we could soon mutually praise him that he had not suffered us to find happiness in any thing inferior to himself; for could we have done this, we should, instead of looking upon each other (as I trust we now do) as a loan from the hand of our Heavenly Father, who constantly retains the right of recalling at pleasure, have forgotten the Giver, and a resumption of his own might have given rise to all the rebellious feelings of which our ungrateful hearts are capable.

"You will not, I hope, my dear parents, for so I must call you, feel more concerned for the safety of your children in this inconceivable (for such it is to you) climate, than accords with your knowledge of the superintending care and goodness of a gracious God, even though I should tell you a little about it. It appears the seasons are divided into three, the cold, the wet, and the hot; it is now said to be only the commencement of the latter, and while I am sitting without a great part of my dress, the perspiration is dropping from every part of me, except prevented by a sponge. No European can expose himself to the sun, even for five minutes, without endangering his constitution, and probably his life. You must suppose that this necessarily cramps the exertions of Missionaries in this country, and on this account I felt some disappointment, but the custom of very early rising, and going out before the sun rises and after he sets, in some measure makes up for it. But the heat is not the only annoyance of the little kind, (for so we must call things connected only with the body,) the insects are exceedingly troublesome. While sitting round a light in the evening, you are surrounded with mosquitoes, flying bugs, hornets, grasshoppers, beetles, and various kinds of flies, while on the wall you see lizards in all directions, and not unfrequently the thatch of the Bungalow contains serpents, rats, mice, squirrels, and other vermin."

On April 2nd, the day but one before she became a mother, she wrote a letter to a friend in England, but thinking it too small she began another on a larger sheet. This

she was not permitted to finish. The sheet of paper on which it was begun, conveyed the painful information of her early departure.

In the former of these last efforts of her pen, after speaking of the Hindoos' listlessness and inattention to the glorious Gospel, as enough to damp the warmest zeal, if not supported by a firm dependance on the promises of a faithful God, she proceeds—

"Missionaries often need the prayers, the united fervent prayers, of all Christians, and though we do not covet starvation for these frail bodies, yet, I would say, if the friends of Missions feel obliged to withhold one, let it be their money, rather than their prayers. I would urge this the more because we are exhorted, under certain circumstances, to take no thought for the former, but never so with regard to the latter. No! but the uniform declaration amounts to—*Ask, Ask, Ask*;—'Pray ye the Lord of the harvest,'—'I will be inquired of for these things,'—'Ask of me, and I will give thee,' &c., &c.

"I felt some degree of dissatisfaction on my arrival, that the prospects here did not correspond with our expectations when in England. I had fondly anticipated the opportunity of going from house to house unshackled by the chain of custom, and of seating myself amidst a circle of little swarthy chits, and endeavouring to instil into their little minds the knowledge of that Saviour who was once a child as young as they. Now, I trust, I did not form these notions from any confidence in what I should be able to do, but I then thought, and still think, it was in dependance on the blessed God. Yet I may be free to confess, for it is the truth, that when I saw the shackles of *caste*, the devil's double chain, and felt the oppressive heat which confuses for hours in the day, and deprives of power to stir,—it was then, my dear Sir, I should have fainted if I had not believed; and, even now, I should (instead of rejoicing, as I do now, at the thought of being allowed a residence in this land of darkness,) be wishing to return to England, and be saying, there is no hope, if I did not feel confident that the work is not man's but God's, and our business is to be faithful, and that it *shall prevail*. The language too is another very formidable opponent; but our dear sisters here have so far conquered it, as to be able to superintend the schools; and, at present, the *caste* prevents more than this. I may therefore hope that I shall be enabled to acquire it too. You will smile, perhaps, if I tell you that I have already had some pleasing and profitable meetings where I could not understand one word in a hu-

dred, but I can assure you I have; nor did I, on such occasions, envy my much-beloved school at Wolvey, though these meetings consisted of little boys and girls with rings in their noses, and with only a little bit of cloth wrapped round their black bodies: you will see this part is intended for your dear little ones,—to whom remember me.—I do not say remember me to your dear partner, she of course shares in all I feel towards yourself. Yours affectionately,

CHARLOTTE SUTTON."

In the letter she commenced, but finished not, the same subjects are referred to more fully.

Cuttack, April 2, 1825.

"My dear Brother,

"I am taking an early opportunity of complying with your kind request, not because I feel more competent to such a correspondence than my dear sisters, but because I feel it to be an additional privilege to the many already bestowed by the God of providence on an individual so unworthy as myself.

"My dear Sutton has, I believe, given you an outline of every thing connected with our voyage, our landing, and visit to Calcutta and Serampore; but the half of our mercies yet remain untold; in fact, it would be impossible to convey to you an idea of the favours which awaited us in every direction, especially from the affection with which we were received by all our dear brethren and sisters of every name;—all bid us welcome to this land of darkness, and assured us of their need of assistance; this assurance did not however, appear so evident in Calcutta and Serampore as it does at this place, for both those highly favoured spots now contain much Christian society, compared with other parts of India. Many plans are already adopted for the spread of Christianity, others are rising into notice, and receive a support from the public which I certainly never expected to witness on my arrival in India; but the long hidden heaven has fermented, it continues to ferment, and blessed be God for this evidence that it shall do so until the whole lump be leavened.

"I must confess that my ignorance of the state of society here, or, perhaps I might say, the impossibility of entering fully into the obstacles arising from the native character, in its present degraded, or rather depraved state, an oppressive climate, but above all, from that inconceivably strong hold of satan, caste, had allowed me to form very different notions of Missionary pursuits from what I find to be really practicable.

The first and last of these give rise to the most painful feelings imaginable, for every one assures us that there is no possible method of gaining the affections of the Hindoos. No, a stranger to the God of love, he offers no sacrifice even to his gods but what fear or mercenary motives suggest; it is therefore unreasonable to expect that he will listen to man from better motives, or give the faithful Missionary credit for more disinterestedness than he feels in his own breast. Consequently, the more condescension, (if we may use the word) kindness, and equality, we endeavour to show, the more we appear to be despised by them, and suspected of more duplicity: while the last mentioned source of obstacles shuts us out of their houses, excludes us from that familiarity which is so desirable, if not essential, to a communication of a knowledge of the love of Christ, withholds their dear little ones from our immediate tuition, and, if we were to look no farther than human probability, excludes the hope of being at all useful to this benighted people. This, my dear Sir, you will think, is a gloomy picture, but doubtless, you have reviewed it many times, and have as frequently seen and felt its gloom removed by the faithful promises of an almighty and unchanging God. For my own part, and I trust on the part of my Sutton also, I can say, our hope is in God, and our expectation from him, and, dark as are the prospects for the present, we still hope that he will condescend to glorify himself among the heathen by his unworthiest creatures, that the excellency of the power may be seen, felt, and acknowledged to be of him. I feel that this would be an unspeakable honour, but how far such a feeling, if gratified, would consist with a willingness to be any thing, or nothing, that God might be glorified, my treacherous heart cannot decide; our constant petition must therefore be, 'thy will be done.' O! the unspeakable privilege of being permitted to cast our care upon him, and invited to commit our way unto him, assured that he will direct our path.'

The God in whom she trusted, and whom she loved, had directed her way, and was now about to take her to himself. Various information respecting this, to her—glorious, but to her surviving friends—trying event, appeared in a former volume: yet, as this brief memoir would be necessarily very incomplete without some reference to the closing scenes of her life, the writer inserts a considerable part of an unpublished letter from her husband, which accompanied the effort of her pen last inserted, and was addressed to the same correspondent.

"My dear brother P—,

"Little did my Charlotte think, while penning these lines, that severe affliction would render her incapable of finishing your letter. But that gracious Being, who has always shown himself, to us especially, too wise to be mistaken, and too good to be unkind, sees fit that it should be so.

"Again, my dear brother, I resume my pen to finish this epistle, but what shall I say? When I began the above lines a few days ago, little did I think that ere I conclude this letter, my dear, my beloved, my amiable Charlotte, would be no more. It was but the day before she died I determined on letting you know of her illness; but I had not then the least conception that her disorder would prove fatal; but now, before this reaches you, your friendly heart will have sympathized with her bereaved partuer, and your eye will have dropt the tear of affection over the memory of my happy Charlotte. I will not complain: the Lord gave her to me, and in mercy he has taken her away. He has done me no wrong; she was his much more than mine: hush then my distracting passions! it is the Lord, let him do what he will with his own. O! Sir, if I were to think of my loss alone, it would sink me to the grave. She was the wife of my youth, the delight of my eyes; we seemed formed for each other; we loved each other with the most ardent affection; our days seemed to pass away and leave us every evening still more attached. But we were too happy—we long had thought we were too happy for earth—Our sky was too fair to remain long unclouded; and, for the last two months especially, we both anticipated some heavy trial, and prepared our minds for it; but little did I expect so severe a stroke as this: yet, from the prospect of my Charlotte becoming a mother, she had had a foreboding that it would prove the means of her removal, and she often wished to talk upon the subject, but I could not bear the idea, and always discouraged it. Yet when we did contemplate the event as possible, she always expressed herself with singular confidence that God would do every thing well.

"Her spiritual enjoyments were often of a very elevated description; notwithstanding her situation, and our circumstances on board ship, were far from being favourable to spirituality of mind, and we were often deprived of each other's help in spiritual exercises, yet, when we could unite, her mind has often been so much under the influence of heavenly feelings, especially when contemplating the love and glory of Christ, that we have lain awake nearly the whole of the

night. Dear departed saint, she was prepared for heaven. Her love was too ardent to be long away from the Lord she loved. Oh how sweet is the memory of those precious seasons! I feel their influence now; and feel fresh desires to be with her, to renew our delightful subject in heaven.

"My Charlotte was far from being an ordinary Christian. Of her desire to do good, and devotedness to the work in which she was engaged, it may be sufficient to extract a passage from a letter, sent for her since her death, by Mrs. B—, a lady distinguished in India by her rank, piety, and active benevolence. You will remember she was a passenger from the Cape. She writes, 'I often think of the earnest, simple spirit of devotedness to your work, which appeared to animate you on board ship, and I do hope you will favour me occasionally with some account of your progress in your most arduous undertaking; and may that blessing rest on your labours which can alone render them productive of the good you so anxiously desire to be the instrument of conveying to the souls of your fellow-creatures.'

"That good, perhaps, may be accomplished by her death, which in her life she was not permitted to see. Harriet Newell, though dead yet speaketh:—and so will my Charlotte wherever her living voice was heard.

"On the 4th of April she was safely delivered of a fine healthy babe; all went on very well till the 12th, when she sat up greater part of the day, (this is not premature in India, the native women often stand up to their neck in water the third day, owing to the climate,) on that day our first letter arrived from England; it was from Wolvey, and the hopes it excited in behalf of some dear members of the family having become acquainted with the Saviour, were too much for her weak state of body. Her spirits were raised too high, she sang, and prayed, and praised, for her mind was very spiritual. In the evening she unthinkingly opened a drawer, to get something for the baby; it injured her, and alarmed her very much; this was followed by hysterical fits, accompanied by derangement; she was very violent all night. Before she quite lost her senses, she exhorted us all, with amazing fervour, to self-denial, devotedness, and affection, towards each other. She repeated, with great earnestness, 'Let the world know I do not regret my choice!' and during the night she evinced great anxiety for the salvation of her family and connections. The subject of the letter dwelt repeatedly on her lips, and often she would exclaim, with delight, 'My dear S—

is become a Christian!' &c. &c. She talked a good deal about J— F—, and said she should see him in heaven with brother P—. On one occasion, when we thought she was dying, she laid herself straight on the bed and bid us all farewell; it was more than I could bear, and I exclaimed, 'My Charlotte! my Charlotte! I cannot spare you yet!' but she seemed hurt at what I said, and replied, 'My Sutton, you are not a Christian!' The next day she was better, and the Doctor assured us she was not in the least danger; the complaint was very common in India, and never fatal. On Friday she was sensible for some hours, and we had the most delightful season I ever remember, she seemed just returned from heaven with all its happiness. We never had such a delightful day, and on my telling her I could cheerfully part with her, if the Lord should see fit to take her, the last tie to earth seemed removed, and we prayed, and wept, and rejoiced, and parted till we should meet in eternity. We both felt so much swallowed up in God that death appeared the most welcome event of which we could conceive. She said she thought the Holy Spirit had been explaining Scripture to her mind, from one end to the other. She never saw it so clearly, and fully, and encouraging in her life.

"On Sunday she was again sensible, and so much better that I was enabled to leave her to preach at the Baptism; but she sunk again, though we still thought her gradually recovering. She used to sit up in bed and sing so cheerfully you would have thought her the happiest being on earth, though quite deranged.

"On the 1st of May we removed her to Pooree for the benefit of the Doctor's attendance, milder climate, and sea bathing. For a time she seemed to revive, and we thought her so much better that I prepared our bungalow, and hoped to remove very soon into it. But, alas, I little contemplated so severe a change; she had been much more composed for two or three days, and we thought it favourable; but, alas, it was a treacherous calm. On Saturday I began to finish the annexed letter, thinking to tell you she was recovering; but the next day saw all my hopes wither away.

"On Sunday morning, about five o'clock, as we were preparing to bathe her, we found her very low and poorly. I wrote a note to the Doctor and he came before six o'clock, but she got much worse; he gave her several stimulents, which revived her, and she ate some sago; but still she sunk again, her hands and feet grew cold and clammy. About ten o'clock the Doctor lost all hope, and communicated the sad news to me. I

will not dwell upon my feelings; she still ate sago and took camphire mixture very freely, but continued to sink, and seemed inclined to sleep; at intervals she seemed quite sensible, she knew Doctor Stevin and called him by name, and all of us. At half-past eleven she inquired the time. Soon after brother Bampton asked if she trusted in Jesus Christ; she replied hastily, 'To be sure I do!' About four she said, 'The Lord has made peace for us!' or 'Has the Lord made peace for us?' she now appeared to gradually lose her hold on time. About five she turned to me with a sweet smile and said, 'My Sutton, I am beautifully happy!' I inquired what made her so happy; but reason fled again, and she spoke no more that we could understand. At eleven o'clock I perceived a change, and called to brother and sister Bampton, who had just left me. She sunk very fast; a few minutes before half-past eleven she turned to me and smiled; I called to her to speak to me once more, but she could not. At half-past eleven she turned her eyes away and breathed her last, so gently that we could not tell for a minute that she was gone—she left a smile on her countenance, beautifully and strikingly illustrative of her happiness. Thus peacefully died my Charlotte, and the next day hid her from my eyes for ever. O that our end may be as blest as hers! Brother Bampton officiated at the grave.

"Although the burning sands of Pooree cover the dear remains of my Charlotte, yet her spirit is not there. No; it is with the Lord she loved. She is happy, infinitely happier than earth could make her. She was prepared for heaven; it was noticed by many, especially in Calcutta. Then why should I complain! Her living voice still seems to say, Weep not for me. Why should you weep? I have finished my course; I have obtained the crown. I cannot come to you, but you will come to me; in a very little while the day of life will close, and you too will be called to come up hither to be with Jesus. Blessed hope! It cheers even now, this aching heart,—it smooths this care-worn brow,—it is enough, O Lord, only glorify thy name, and I will praise the hand that took my love away. I cannot add more.

A. SUTTON."

It was designed in this number to finish the Memoir of Mrs. Sutton, but its having extended to a greater length than was anticipated, its conclusion must be deferred to our next number.

LETTER FROM MRS. BAMPTON.

WE have been favoured with the loan of a letter from Mrs. Bampton to a friend in England, and insert the greater part of it.

Calcutta, Sep. 16, 1829.

My dearest S—,

I know you are very anxious to know how we are; it is rather more than a month since I sent my last off to you; my poor husband, I am very sorry to tell you, is no better; medicine seems to have no good effect, and, indeed, a new medical man has just told him, that medicine can do but very little for him. He has had a strong inclination to sell all and go a distance up the country, as Mr. Pike recommended; but the Doctor thinks that the very great heat would be too much for him there. I believe we shall return to Pooree in about a month, and the air there will be a change, as we have been here nearly a year. He rather thinks of staying there a few months to see if he get better, and if he do not I rather think he will go somewhere else. He has had a deal of fever, and yesterday and the day before his pulse was a hundred. He very often cannot do any thing. I am sure if you could see the kindness of our Missionary friends here, the Pearces and Penneys, you would love them exceedingly; they all are very anxious about him, and there is nothing we could think of for his comfort, but what they would be most happy to do. I think *you, yourself*, would not be more ready to make us comfortable than they are. I look upon it as a great mercy, and I do feel thankful that our heavenly Father has put it into their hearts, and into the hearts of our dear Orissa friends, to be so

very kind to us. I know my dear S— will pray that they may all be rewarded for it; we cannot half nor a quarter repay them, but there is one above which both can and will abundantly repay them. I know my poor William's dear mother will feel a deal about him, but give my best love to her and tell her I am not afraid to say that she could not do more for him night or day than I do, and will do, if the Lord continue to give me ability, as he has hitherto done. We have not the least thought of returning, as the Doctors now seem to be decidedly of opinion that this country is the best. On account of his constant fever he has left off all animal food, and does not eat a bit of salt; he is to try this about a month, I believe. We have heard of one person who tried it for more than twelve months and now is quite well: if Mr. B. find that it agree with him he will persevere. Sometimes I am very much afraid he never will be well any more; it is a great mercy that he is supported as he is under his affliction: he often says, "All will be well." From the last accounts from Cuttack we hear that Mr. Lacey is much better than usual; he has four services on the Lord's day beside preaching every night. We have both cautioned him to be more careful.

Dec. 14th.—What a shame it is that I have been so long without sending this letter off. We have been here nearly three months, (Pooree,) and I am happy to tell you that Mr. B. is considerably better, though he is exceedingly weak, and his cough continues the same, which I suppose is the cause of his very great weakness. He has not taken any medicine since we left Calcutta; he almost

always has some fever, but at some times he has more than at others. He always says he does not know that he is much better, because he feels so very weak. It struck me, when we first left off medicine, that the great Physician, the great God, would then undertake his case in a more particular manner, and show us that all our help must come from him: sometimes when he has plainly made us see our impotence, and our entire dependance is placed on him, he is graciously pleased to undertake our cause and to bless us. He lived without animal food I suppose two months, but our Doctor strongly advised him to take it again, which he now does.

We returned in a Pilot's schooner and were about four days on the river, and the other four on the sea. What wind there was was against us, and after we got to sea I was sick almost all the time, and Mr. B. was obliged to wait on me sometimes, ill as he was; the sea has no effect on him. One night the vessel rolled so much that we had enough to do to keep on our bed; the mattress slipped backwards and forwards with us; other things kept falling; and at last some officers, who were on board for their health, all called out loudly, "We are like drowned rats!" for the waves had just rushed in at their windows and on their beds. They seemed to be very pleased about it, for they made plenty of noise with laughing; but I really was afraid the ship would turn over. The rats and insects were very troublesome; one rat came on our bed; we had a cat with us, which was given us in Calcutta, a great beauty, a Persian cat; they are much larger than ours at home, and have very fine long bushy tails, their hair is also very long. This cat sprang

on the bed and caught it, and when we got a light she was eating it. We were also much troubled with two kinds of things; if I give their names you will know very little more about them; one is, in shape, something like a very large clock at home, only much larger than I ever saw there; they run about plentifully day and night, but more at night than day; the other sort is about as long as a finger, and almost as thick as a straw, with perhaps thirty or forty little short legs; some grow to a much larger size: their bite is like the sting of an exceedingly sharp nettle, and is felt for sometime afterward. Mr. B. was bitten one night by one, and so was a lady who was on board. Altogether we had an uncomfortable set with us; the officers were very profane, and one a professed infidel. Mr. B. and he had some very strong engagements often on religious subjects, till I expected he would increase his fever very much, but I do not know that he did. He had little or no hopes of doing the infidel good, but there were two or three more military officers, and perhaps eight or ten other gentlemen, who generally seemed disposed to hear all they could on the subject.

On Sunday morning we heard that Juggernaut's temple was in sight; I felt as much pleased, I suppose, as any of the poor pilgrims ever did, to know that we were so near. About four o'clock we anchored; Captain M—— came off to the vessel with the landing boat, (the common boats which go with ships cannot land here, one once made the attempt, but the surf dashed it to pieces, and all who were in it were lost, except one gentleman, who was thrown on shore by the waves; he

was taken up and carried to Captain M.'s, and after a long trial signs of life returned and he recovered.) The vessel was thought to be two miles from shore, and it became quite dark before we got to the dreadful surf. Captain M. said if he had known the vessel was so far off he would not have taken the boat out till morning; however, through a kind providence we were safely landed. When we were in the surf Captain M. kept saying, as fast as he could, "Don't be alarmed; don't be alarmed; sit still; sit still; there is nothing the matter; we are on shore now!" And so we were with the boat all on one side; but I knew another great wave would overtake us, and I expected it might turn us over, but it sent us rather farther on shore. Then the Captain hurried us all out as fast as possible, sending the officer's lady first, then me directly after her; the waves came after me, but they did not more than cover the men's feet who were carrying me.

I was very thankful to see all safe landed; Captain M.'s horse was waiting for him, but he would have Mr. B. ride as he was so ill, and he walked by the side of the men who were carrying me; we drank tea with him and Mrs. M., and then they sent us, one on horseback and the other in Mrs. M.'s tonjon, to our own house. They are very civil; I am very sorry to say they are going to leave Pooree in a week or two; then the landing of people will be left entirely in the hands of natives, which I think will be dangerous. Nearly for the last three weeks Mr. B. has preached every other evening in the bazar, about a quarter of an hour or twenty minutes. He thinks it does not hurt him, every body else is afraid it will; but he

says "William Bampton is the best judge of what he can do." I think his judgment has failed, for he does not seem to bear what he has done very well in former days. Mr. and Mrs. Sutton have been with us almost ever since our return; but as Mr. B. is better I believe they will soon start off on a missionary tour into the country. Mr. Lacey has so much to do in Cuttack, with his church and preaching, that he will not be able to be much time from home. The chapel is well attended; many of the great ones go, so of course the little ones will follow. Mr. L.'s eyes have been very bad indeed, he could not preach for some time, perhaps a week or fortnight; I am not quite sure that he is able now. I think I told you they have lost their youngest child. Two officers in Cuttack have had their houses burnt down, supposed to be set on fire by some of the natives; one was very near Mr. Lacey's, and they were in great anxiety about it, quite expecting that it would take fire; another near it did, but it was soon put out; the bungalows are all thatched. The people are not found out, and they are not likely to be: all the furniture was saved. Mr. L. went and fetched one of the ladies, and her three children, to their house; they remained with them two or three days afterwards, and then took another bungalow. One officer is more grieved to think that he has such enemies than for the loss of his bungalow; he bears a good character and is commonly respected.

I have begun my schools again, they are getting a little better now; when I first came home I was very much mortified to find they had forgotten so much. Mrs. Sutton has helped me a deal with

them; she can talk much better to them than I can; she will be very useful amongst children wherever she has a school. She has been obliged to learn three different languages since she came into the country; the Calcutta people say that the schools never were so well managed as when she had the care of them; what she did in Burmah I am not sure, but I recollect hearing her say she felt herself more master of that language than she has ever done of the Bengalee or the Oriya, so I suppose she got on better with the children there.

I cannot suppose what is the reason that I do not receive any letters from you; I believe it is very near half a year since I had one from you or any other person in England.

It is expected and hoped that Suttees will soon be put a stop to. Mr. B. is not near stout enough to attempt going out this cold season; but he has talked of going to Berhampore towards the latter end of it, if he think he shall be able to do any thing; he wants to see Erun, but I cannot tell how it will be. They have had a Conference since our return, and concluded it best not to engage Mr. Beddy.

I hope we shall not have to leave Pooree; I do hope Mr. B. will recover his strength again. I believe none of the medical men know what is the matter with him; I told our Doctor so one day, and he seemed at a loss what to say, at last it came out, "Why it is a complication of diseases and very difficult to manage." He also confessed that he thought medicine could do no good. I hear that Mr. Lacey has lost his mother; my heart often aches when I think of some of my near and dear relations. O that they were all prepared for the great change that will come upon them. O my dears, do not put the

thoughts of death out of your minds, many much younger than you die, and if death should find you unprepared you will be eternally lost, and your state will be much worse than many others. Pray earnestly to be led in the right way.

OFFICIAL REGULATIONS FOR THE ABOLITION OF SUTTEES.

It having been repeatedly requested that the Official Regulation for the Abolition of Suttees might appear in our pages, that request is complied with. We furnish the Regulations from a Government paper, forwarded from India.

A Regulation for declaring the practice of Suttee, or of burning or burying alive the widows of Hindoos, illegal, and punishable by the Criminal Courts.—Passed by the Governor General in Council on the 4th of December, 1829, corresponding with the 20th Aughun, 1236 Bengal era; the 23rd Aughun 1237, Fussy; the 21st Aughun, 1237, Wil-laity; the 8th Aughun, 1286, Sumbut; and the 6th Jumadee-us-Sanee, 1245, Iligeree.

Preamble.

1. The practice of Suttee, or of burning or burying alive the Widows of Hindoos, is revolting to the feelings of human nature; it is no where enjoined by the religion of the Hindoos as an imperative duty; on the contrary, a life of purity and retirement on the part of the Widow is more especially and preferably inculcated, and by a vast majority of that people throughout India the practice is not kept up or observed: in some extensive districts it does not exist: in those in which it has been most frequent it is notorious that, in many instances, acts of atrocity have been perpetrated which have been shocking to the Hindoos themselves, and in their eyes unlawful and wicked. The measures hitherto adopted to discourage and prevent such acts have failed of success, and the Governor-General in Council is deeply impressed with the conviction that the abuses in question cannot be effectually put an end to without abolishing the practice altogether. Actuated by these considerations the Governor General in Council, without intending to depart from one of the first and most important principles of the system of British Government in India, that all classes of the people be secure in the observance of their Religious usages, so long as that system can be adhered to without violation of the paramount dictates of justice and humanity, has deemed it right to establish the following rules, which are hereby enacted to be in force from the time of their promulga-

tion throughout the territories immediately subject to the presidency of Fort William.

II. The practice of Suttee, or of burning or burying alive the widows of Hindoos, is hereby declared illegal, and punishable by the Criminal Courts.

III. *First.* All Zemindars, Talooqdars, or other proprietors of land, whether Malguzaree, or Lakheraj; all suddur farmers and under-renters of land of every description; all dependent Talooqdars; all Naibs and other local agents; all native officers employed in the collection of the Revenue and rents of lands on the part of Government, or the Court of Wards; and all Munduls or other head men of villages; are hereby declared especially accountable for the immediate communication to the officers of the nearest Police station of any intended sacrifice of the nature described in the foregoing section; and any Zemindar, or other description of persons above noticed, to whom such responsibility is declared to attach, who may be convicted of wilfully neglecting or delaying to furnish the information above required, shall be liable to be fined by the Magistrate or joint Magistrate in any sum not exceeding 200 Rupees, and in default of payment to be confined for any period of imprisonment not exceeding six months.

Second. Immediately on receiving intelligence that the sacrifice declared illegal by this Regulation, is likely to occur, the Police Darogah shall either repair in person to the spot, or depute his Mohurrir or Jemadar, accompanied by one or more Burkendazes of the Hindoo religion, and it shall be the duty of the Police officers to announce to the persons assembled for the performance of the ceremony that it is illegal, and to endeavour to prevail on them to disperse, explaining to them that, in the event of their persisting in it, they will involve themselves in a crime and become subject to punishment by the Criminal Courts. Should the parties assembled proceed in defiance of these remonstrances to carry the ceremony into effect, it shall be the duty of the Police officers to use all lawful means in their power to prevent the sacrifice from taking place, and to apprehend the principal persons aiding and abetting in the performance of it, and in the event of the Police officers being unable to apprehend them, they shall endeavour to ascertain their names and places of abode, and shall immediately communicate the whole of the particulars to the Magistrate or joint Magistrate for his orders.

Third. Should intelligence of a sacrifice, declared illegal by this Regulation, not reach the Police officers until after it shall have actually taken place, or should the sacrifice have been carried into effect before

their arrival at the spot, they will nevertheless institute a full inquiry into the circumstances of the case, in like manner as on all other occasions of unnatural death, and report them for the information and orders of the Magistrate or Joint Magistrate to whom they may be subordinate.

IV. *First.* On the receipt of the reports required to be made by the Police Darogahs, under the provisions of the foregoing section, the Magistrate or Joint Magistrate of the Jurisdiction in which the sacrifice may have taken place, shall inquire into the circumstances of the case, and shall adopt the necessary measures for bringing the parties concerned in promoting it to trial before the Court of Circuit.

Second. It is hereby declared, that after the promulgation of this Regulation, all persons convicted of aiding and abetting in the sacrifice of a Hindoo Widow, by burning or burying her alive, whether the sacrifice be voluntary on her part or not, shall be deemed guilty of Culpable Homicide, and shall be liable to punishment by fine, or by imprisonment, or by both fine and imprisonment, at the discretion of the Court of Circuit, according to the nature and circumstances of the case and the degree of guilt established against the Offender; nor shall it be held to be any plea of justification that he or she was desired by the party sacrificed to assist in putting her to death.

Third. Persons committed to take their trial before the Court of Circuit for the offence above mentioned, shall be admitted to bail or not at the discretion of the magistrate or joint magistrate subject to the general rules in force in regard to the admission of bail.

V. It is further deemed necessary to declare that nothing contained in this Regulation shall be construed to preclude the Court of Nizamut Adawlut from passing sentence of death on persons convicted of using violence or compulsion, or of having assisted in burning or burying alive a Hindoo Widow, while labouring under a state of intoxication, or stupefaction, or other cause impeding the exercise of her free will, when, from the aggravated nature of the offence proved against the prisoner, the Court may see no circumstances to render him or her a proper object of mercy.

On the first part of this Regulation, it may be remarked, that the very grounds on which the friends of Religion have been resting their assertions that the Suttee system might be safely abolished, and which have been disputed by its Anglo-Indian advocates, are here allowed to be true and assigned as reasons for its abolition. Let us hope the Governors of India will see we have as much reason on our side when we plead against supporting Juggernaut and his pilgrim hunters.

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VOL. IX.

HINTS ON EVIL-SPEAKING.

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“*Speak not evil one of another, brethren.*”
James iv. 2.
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Evil-speaking, in its largest sense, comprehends all those uses of speech which are inconsistent with the benevolent purposes for which the wise and good Creator has bestowed that noble faculty on his favoured creature, man. But, in the desultory observations that follow, it is designed to refer principally to that deplorable proneness, which exists in too many minds, to relate and circulate things that have a tendency to injure or disgrace their associates. This unhappy disposition prompts some to utter reports that are untrue against those with whom they are, whether justly or unjustly, displeased; while others are excited, by the same temper, to exaggerate the crimes or amplify the defects of their neighbours; to ascribe actions, in themselves innocent or indifferent, to base motives; or needlessly to repeat and spread abroad reports which, for the good both of the parties concerned and of society, had much better be consigned to oblivion. This baneful practice springs, in some persons, from envy at their neighbour's prosperity or reputation, and a wish to

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reduce him to their own level.—Others adopt it in revenge for some real or imaginary injury or affront which they suppose they have received. Sometimes it is indulged in through an impertinent curiosity to pry into affairs with which they have no concern, and to be busy-bodies in other men's matters: and, in many cases, it seems to be the effect of a mere idle habit of gossiping, without any deliberate design to do mischief or injury to any one.

From whatever cause this pernicious vice arises, it is deplorably prevalent; and exhibits a most convincing proof of the general depravity of human nature. With men of the world, who make no profession of religion, it is almost universally practised; and few companies or neighbourhoods escape its baneful effects. But our present concern is more particularly with those who are professed disciples of the meek and lowly Jesus; who “when he was reviled, reviled not again; and when he suffered, he threatened not; but committed himself to him that judgeth righteously;” and who has commanded his followers “to love their enemies, to bless those who curse them, to do good to those who hate them, and to pray for those who despitefully use

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them and persecute them." It might indeed have been reasonably expected, that all who really loved this adorable Saviour would shun, with abhorrence, a practice so totally inconsistent with his holy example and his most explicit precepts; yet, incredible as it may seem, this evil is too predominant in many persons, who not only profess to be attached to the Redeemer; but give evidence, however imperfect in this respect, of the sincerity of their profession. It must give exquisite pain to a mind, properly under the influence of christian principles, to hear the members of the same church indulging in long details of the faults, the imperfections and the crimes of their brethren; and taking an apparent pleasure in representing them in the most unfavourable light.—Far be it from us to suppose that these professors are always actuated by malicious motives, or deliberately design to injure those of whom they speak. Many of these unthinking offenders would, we are persuaded, start with horror at the idea of any such intention. But they indulge in evil-speaking without duly reflecting on its criminality or its mischievous tendency. They will therefore, we trust, thank us for calling their attention to a subject of great importance to their own honour and comfort, the consideration of which they appear to have too much neglected; we mean the inconsistency of evil-speaking with the spirit and the precepts of christianity.

This practice is opposed to the very principles on which the dispensation of the gospel is founded. The whole system is built upon love; and leads to pardon, to free, unlimited and undeserved forgiveness and acceptance. All mankind have rebelled against their lawful

Governor and Creator; have insulted his authority, broken his laws, despised his overtures of mercy, and blasphemed his name. Yet, notwithstanding their utter unworthiness, he is constantly bestowing on them many temporal and spiritual blessings, and stands pledged, by his own inviolable covenant, to pardon the sins of all those who accept his gracious offers, and to bring them to eternal bliss. To effect this godlike purpose, his dearly beloved and only begotten Son, left the throne of heaven, assumed the form of a servant among the guilty inhabitants of the earth; and, by his painful sufferings and ignominious death, opened a way by which they might obtain salvation. The same astonishing love also sent the Holy Spirit to renew their hearts and enable them to embrace the gospel; to sanctify their natures and fit them for heaven; and to lead them securely through all the snares and difficulties of the way to the full enjoyment of eternal and unchangeable felicity. Now, how ungratefully inconsistent is it, for creatures, who profess to have received such inconceivable mercy from a God whom they have so deeply offended, to cherish with a feeling of apparent pleasure, the memory of the frailties and crimes of their fellow sinners; and to rehearse the histories of their faults with evident satisfaction. Ought not a sense of their own vileness and guilt, and a grateful recollection of the undeserved blessings which they have received, to fill them with deep self-abasement, and excite an earnest wish and a zealous endeavour that all their fellow sinners might become partakers of the same mercy? Would not love to God, and affectionate compassion for the immortals who are perishing on every

hand occupy their whole souls, and absorb every feeling of private offence and personal interest? Let those who have inconsiderately fallen into the error against which we are pleading, read, attentively and with self-application, the instructive parable, delivered by the Divine Teacher, respecting the unfeeling servant who, after his Lord had forgiven him a debt of ten thousand talents, went and cruelly arrested one of his fellow servants and cast him into prison for the paltry sum of one hundred pence.

Again. The habitual and needless practice of evil-speaking is no less inconsistent with gratitude for the wonderful benefits conferred in the gospel, than it is directly opposed to the express precepts and injunctions of the holy scriptures. Love, the most ardent, pure and disinterested love, towards each other, ought to be the distinguishing character of christians. "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another," was one of the parting admonitions of their adorable Saviour to his depending followers. "This is the message that ye heard from the beginning, that ye love one another;" says the disciple whom Jesus loved. The Lord himself makes this disposition a proof to the world of the connection of believers with himself: "By this shall all men know that ye are my disciples, if ye love one another." His most favoured apostle mentions it as one of the evidences which a believer enjoys, that he is a real partaker of divine grace: "We know," he asserts, "that we have passed from death unto life, because we love the brethren." And so remarkable were the primitive believers for this amiable disposition, that their very per-

secutors were constrained to exclaim, "See how these christians love one another!"

But how awfully different is the state of some modern churches!—Would not the readiness with which they listen to evil reports against their brethren, and the vivacity with which they repeat and propagate them lead, even a candid observer, to the very opposite conclusion; and compel him to say, "Alas! how these professors hate each other!" Surely, brethren, these things ought not so to be. Peter assumes it as a fact, that those to whom he writes had purified their hearts through the Spirit unto unfeigned love of the brethren; and on this assumption, he rests the exhortation, "See then, that ye love one another with pure hearts fervently." Let us all then who profess the name of Christ, read with seriousness the first Epistle of John; and pray for grace to reduce it to practice: and, may the awful assertions of that inspired writer with regard to those who act from opposite principles awaken us all to serious self-examination!

These evil-speakers sometimes attempt to excuse their conduct by pleading, "We do forgive, but we cannot forget;" and seize every opportunity to revive the memory of the faults of their friends. This however is not the mode in which the Almighty dispenses his grace to returning sinners. When he forgives, he remembers the sins of his servants no more. They are blotted out with a thick cloud; cast behind his back into the depths of the sea; and when they are sought, there are none. Such is the god-like freeness with which Jehovah pardons the iniquities of his people! Such his willingness to forget as well as to forgive! What a glorious

contrast does this proceeding of a holy God present to the mean, frigid and deceptive pretensions of too many; who, though they profess to be his people, talk of forgiving, but cannot forget the petty offences of their associates! Let this language and this sentiment be for ever banished from the lips and breasts of christians.

Nor is this practice less repugnant to the golden rule, which the blessed Redeemer has given to his followers, as the universal guide of their conduct: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Now we should not wish for all our sins and imperfections to be recollected and repeated whenever an opportunity offered. We should not esteem ourselves kindly treated, if every hasty or imprudent expression, every unwise or improper action should be thus perpetuated by successive publications.—We should esteem it very unreasonable, if transgressions for which we have long mourned, and iniquities of which we have sincerely and deeply repented, and for which we humbly hope that God, for Christ's sake, has freely forgiven us, should be revived and circulated amongst our neighbours, to our evident discredit or injury; by making us objects of jealousy and mistrust to those whose good opinion it is our interest and our desire to enjoy. Yet this is too accurate a representation of the conduct of some professors towards their brethren. How palpably inconsistent! how shamefully unjust!

Further. This practice is most decidedly condemned in the word of God. Moses directed the Israelites not to suffer a tale-bearer to dwell among them; and David in-

forms us that the inhabitant of Zion backbiteth not with his tongue, nor taketh up a report against his neighbour; declaring, that whoso privily slandereth his neighbour should be cut off from his house; and that an evil-speaker should not be established in the earth. Nor is the language of the New Testament writers less explicit. Paul enjoins it on the christians at Ephesus, to let all evil-speaking, which he classes with bitterness, wrath, anger and clamour, be put away from them, with all malice; and charges them to be kind one to another, tender-hearted, forgiving one another; even as God for Christ's sake had forgiven them. Peter exhorts the believers to whom he wrote, to lay aside all evil-speaking as inconsistent with a spiritual relish of the sincere milk of the word, and an hindrance of their progress in the divine life. And James addresses the Hebrew christians in these remarkable words:—"Speak not evil, one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law; but if thou judgest the law, thou art not a doer of the law, but a judge. There is one Lawgiver who is able to save and to destroy: who art thou that judgest another?" Surely this direct and repeated testimony of the Holy Spirit himself against this baneful habit, will keep every one, who acknowledges the authority of the scriptures, at the greatest distance from either practising it themselves or encouraging it in others.

The direful mischiefs that are produced by the prevalence of this vice, are often of the most painful and distressing character; and would, if they could be fully described, furnish strong motives for

banishing it from society, especially from the society of christians. But, in our narrow limits, we can only glance at a few of its most baneful effects.—It injures the party himself who practises it. It destroys his happiness by nourishing some of the most tormenting passions of the human heart—jealousy, mistrust, bitterness, malice and various other kindred feelings, which render him miserable even when surrounded with blessings. It renders him the object of dread and suspicions to those who are acquainted with this depraved habit; and thus detracts from the respect, confidence and affection with which he might otherwise be treated. It makes him miserable and despised on earth; and, unless divine grace interfere to prevent it, will render him unfit for heaven.

This baneful practice also too frequently injures those who are the objects of its attacks. It disturbs their peace of mind, raises their enemies, or alienates their friends; hinders their prosperity, cramps their exertions, and prevents their usefulness in the world and in the church. Sometimes, indeed, its results are still more deplorable; and involve its unhappy victims in affliction and disgrace. But let not upright believers despond: their God will, probably in this life, but certainly at that day when the secrets of all hearts shall be laid open, vindicate their characters and “bring forth their righteousness as the light, and their judgment as the noon-day.”

Its mischievous effects are not confined to individuals: they extend to society at large. By this vice families and neighbourhoods are thrown into tumult and strife; and whole communities involved in hatred and discord. But the churches

of Christ and the blessed cause of the Redeemer sustain the greatest injury from a practice so totally opposed to their very constitution. It destroys their harmony; sets brethren at variance with each other; opens the mouths of gain-sayers; weakens the hands of ministers; introduces confusion and every evil work; dishonours God; prevents the conversion of sinners and the edification of saints; and, as far as it prevails, counteracts the very purpose for which the religion of Christ was founded—the glory of God in the salvation of man.

It was intended to have suggested a few hints respecting the best methods of suppressing this baneful practice where it is unhappily found to exist; but these we must, at present, postpone. Suffice it to say, that if every member of a church maintained a due acquaintance with his own heart, and a proper sense of his own defects and unworthiness in the sight of a holy God, it would have a happy effect in preventing him from observing and publishing the imperfections of others. We are too ready also to imagine that, by lowering the characters of our associates, we raise our own. This is a dangerous mistake. Our characters will not be determined at the bar of God, by the conduct of others, but by our own conformity to the law of God as revealed in his word; and it will be a miserable consolation for a soul, who is justly condemned as a transgressor, to know that his neighbour has been an equal or a greater transgressor.—A proper regard for the honour of the gospel and its adorable Founder, if habitually kept alive in the hearts of christians would likewise induce them, instead of trumpeting abroad the failures of their brethren to

hide them from the knowledge of the scorner; that no occasion might be given to the adversary to speak reproachfully.—And, if every member of a christian church would adopt and observe the advice which a venerable founder of our Connection, now in heaven, recommended always to his friends and practised himself; which was, “When you can speak nothing good of a person, be silent;” the evil of which we complain would soon disappear. And why cannot this advice be adopted as a general rule of conversation? Cases may indeed occur, in which the protection of innocence, the welfare of the church, or the vindication of personal character and the credit of religion may require the exposure of the evil practices of individuals, and even sometimes of persons who hold official stations in the church. In these painful circumstances, the sincere christian will be careful to ascertain the path of duty and have good evidence that *he* is called upon to interfere. He will examine well into the case, and exercise candour and prudence in all his proceedings.—But this is a different subject, and well worthy of distinct consideration.

Finally. In this, as well as in all other parts of our conversation, let us all labour to understand the nature and exemplify the influence of that heavenly charity, which the great apostle so eloquently describes, as the temper of mind without which all the external graces and acquisitions of religion, will be of no avail to the possessor. “Charity seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth; beareth all things; believeth all things; hopeth all things; endureth all things.”

CIRCUMSPECTOR.

LUTHER'S MAGNANIMITY AND LIBERALITY.

LUTHER, the illustrious German Reformer, on his return from the diet of Worms, was seized and secretly conveyed to the castle of Wartburg. Here he was detained for nearly a year; and, concealed from the knowledge of his persecutors, and, in a great measure, shut out from intercourse with his friends, he employed his leisure very usefully in literary compositions for the promotion of the great cause in which he was embarked. At length, weary of the restraint under which he was placed, and esteeming his personal co-operation necessary to the progress of the Reformation, he quitted his asylum, March 3, 1522; and publicly appeared at Wittenberg, where his doctrines had taken the deepest root. This decisive step was taken in opposition to the declared wishes and advice of his most powerful friend, the elector of Saxony. He had placed him in this concealment to preserve him from the machinations and attacks of the pope, who had many devoted adherents amongst the princes of Germany; none of whom were more powerful and rancorous than George, duke of Leipsic. To apologize to his royal patron for this apparent neglect of his advice and authority, Luther wrote a letter to the elector, which, for the manly independence, christian courage and just views of the rights of conscience which it displays, ought to be known by all who duly value the blessings that were secured by the fortitude, prudence and piety of this truly great divine. We copy it from a respectable contemporary publication.

“When I entered Worms,” said Luther to the Elector of Saxony, “I dreaded not the innumerable powers of hell; and surely this hostile duke George of Leipsic is not equal in strength and skill to a single infernal spirit. Moreover, the faithful derive from the gospel such a fund of courage and comfort, that they are allowed to invoke God as their Father. Well, therefore, may I despise the vengeance of this enraged duke. Indeed, were the city of Leipsic itself in the same condition that Wittenberg is, I would not hesitate to go there, though I

were assured that for nine days together, the heavens would pour down duke Georges, every one of which would be many times more cruel than the present duke of that name. As it has pleased God to permit this same duke George to treat Jesus Christ with the utmost indignity, it was, doubtless, my duty to submit; nay, I have prayed for him often, and will again pray for him, though I am persuaded he would kill me with a single word, if it were in his power. I write these things that your Highness may know I consider myself, in returning to Wittemberg, to be under a far more powerful protection than any which the elector of Saxony can afford me. To be plain, I do not wish to be protected by your Highness. It never entered my mind to request your defence of my person. Nay, it is my decided judgment that, on the contrary, your Highness will rather receive support and protection from the prayers of Luther and the good cause in which he is embarked. It is a cause which does not call for the help of the sword. God himself will take care of it without human aid. I positively declare, that if I knew your Highness intended to defend me by force, I would not now return to Wittemberg. This is a case where God alone should direct; and men should stand still and wait the event without anxiety: and that man will be found to defend both himself and others the most bravely who has the firmest confidence in God. Your Highness has but a very feeble reliance on God, and for that reason I cannot think of resting my defence and hopes of deliverance on you. Still you wish to know what your duty is in this business, and you express a fear that you may not have been sufficiently

active. My answer is, you have already done too much; and that, at present, you ought to do nothing. God does not allow that either your Highness or myself should defend the cause of truth by force. If you do but believe this, you will be quite safe; but if not, my faith on this head will remain unshaken, and I shall be compelled to leave you a prey to that anxiety which will attend your incredulity. If I should be taken, or even put to death, you must stand excused, even in the judgment of my best friends; because I have not followed your advice. Think not of opposing the emperor by force; permit him to do what he pleases with the lives and properties of your subjects. It seems impossible, however, that he should require you to be my executioner, when all the world know the privileges which belong to the place of my nativity. But, if so unreasonable a demand should be made, and your Highness would make me acquainted with the fact, I will engage, whether you do or not believe me, that no harm shall happen to your Highness on any account, either in body, or mind, or estate. Be assured this business is decided in the councils of heaven in a different manner from that it is by the regency of Nuremberg; and we shall shortly see that those who now dream that they have absolutely devoured the gospel, have not as yet even begun their imaginary feast. There is another Being, abundantly more powerful than the duke George, with whom I have to do. This Being knows me perfectly well; and I trust I have a little knowledge of him. If your illustrious Highness could but believe this, you would see the glory of God. But you remain in darkness

through your unbelief. Glory and praise be to God for evermore!"

The same just and noble sentiments were repeated in an address which Luther soon afterwards delivered to the students at Wittenberg; who, during his concealment, had been excited to burst into the churches, break in pieces the images and crucifixes, and throw down the altars, under the pretence of abolishing the mass.—“If I had been with you lately,” says he, “when you were abolishing the masses, I should have endeavoured to moderate your heat and impetuosity. Your cause was good, but was managed by you with too much violence. There are, I trust, among the opposite party, many brothers and sisters who belong to us, and must be drawn to us with the cords of love. Let your faith be firm as a rock; but let your charity be pliable, and accommodated to the circumstances of your neighbours.”—“The error of those who abolished the masses consisted not in doing a thing that was wrong in itself, but in not doing what they did in a right manner.” “I would not pull away by force any one person from the mass. Let us preach the gospel, and commit the event to the divine will. Let us say, Beloved countrymen, abstain, I beseech you, in future from the mass. Indeed it is a blasphemous practice, and most highly offensive to Almighty God; but by no means would I compel them, especially by the hasty and intemperate decision of a mob, to comply with our forms of sacramental communion. No: I would instruct and admonish them from the sacred pages: and if they took my advice, I should have happily gained them over to the truth; but if not, it does not become me to drag them away by the hair of the

head, or to use violence of any other kind; but rather to leave the Word of God to its own operation, and to pray for them.” “All I affirm is, what you must be convinced of, namely, that faith in its very nature is incapable of restraint or coercion.”

Library of Ecclesiastical Knowledge, No. 7.

ON MINISTERIAL VISITS.

————— “His care was fix'd
To fill his odorous lamp with deeds of light,
And hope that reaps not shame.”

It is the character of the ministers of the gospel, that “they watch for your souls, as they that must give an account: that they may do it with joy and not with grief, for that is unprofitable for you.” Heb. xiii. 17.—In the prospect of this solemn account, the apostle Paul declared to the Colossians: “We preach Christ, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labour, striving according to his working which worketh in me mightily.” Col. i. 28, 29.

“In discharging his part of his functions,” says a sensible writer, “the christian minister must acquaint himself with his hearers individually, and by personal intercourse must ‘watch for the souls,’ of his congregation not collectively but severally; and must apply to each of them in private, those seasonable words of admonition, instruction and comfort, which he casts forth at a venture from the pulpit.” How natural the inquiry, “Who is sufficient for these things? Our sufficiency is of God.” “I can do

all things through Christ which strengtheneth me.”—This work is not so difficult as it may appear. “The slothful desireth and hath nothing.” Let the christian minister then gird up his loins and address himself to his work as “a watchman unto the house of Israel.” What is the number of people under his care? How many in the church—the congregation—the villages, and the schools.—Let the names of the adults be inserted in a book; and let the excellent plan of Doddridge be adopted.—He appointed judicious friends to obtain for him all the information respecting his people which they could honourably procure,*

A pastoral visit should be paid to each family in the church, once a quarter, or at least once a year.—Mr. Wesley’s maxim was ‘Two hours is enough for a pastoral visit.’ Half, or even a fourth part of this time might be very beneficially spent in a family by one “who has the tongue of the learned; who is apt to teach.” Regular hearers, especially those who appear to be seriously inclined, should be visited as often as the health, time and circumstances of ministers will allow. In this and in every arduous work,

* Since writing this article, the following paragraph in the “Memoirs of John Frederic Oberlin, a French Protestant Minister, has fallen under my notice. It appears deserving attention—“Oberlin, in the hope of advancing the moral and spiritual welfare of his people, kept a book, in which he made private memoranda respecting their various states; a task for which the insight he obtained into their respective characters during his frequent visits peculiarly qualified him. Amongst the heads in this book were “*Idlers*” and “*Bad Managers*.” The ten Commandments also furnished him with many distinct heads, under which he made remarks upon the state of his congregation, particularizing the conduct of such persons as he deemed reprehensible, that he might be the better able to adopt his discourses to their edification.”

it is an excellent motto, “Let no day pass without doing something.” A conscientious adherence to this will accomplish much. Let a minister visit three persons daily; and a thousand individuals will have enjoyed his private ministerial labours in the year. This time, well improved, will turn to good account. The writer has heard the late Mr. Robinson of Leicester highly commended for those peculiarly useful labours.—Thus important is the minister’s work.

’Tis what might fill an angel’s heart,
And fill’d a Saviour’s hands.”

Mahomet in his Koran says, “He who saveth a soul alive shall be as if he saved the lives of all mankind.” Who but must acknowledge with the Rev. L. Richmond,—“Brother, we are only half awake; we are none of us more than half awake.” These remarks are designed to introduce the following paragraphs from a very valuable work on “The Christian Ministry,” by the Rev. C. Bridges; who, though a clergyman of the established church, was deeply convinced of the importance of this duty.

“This system (of ministerial visits) is most strongly inculcated from the highest authority; “*Searching and seeking out the sheep*,” is marked by the Great Shepherd as the difference between himself and hirelings; against whom the neglect of this pastoral care formed a main article of indictment—The apostolic ministry was of this character. During the three years that the great apostle was the resident pastor of a church, he combined public with parochial instruction. “He ceased not to warn every one of them day and night with tears;” and the testimony of his conscience on this particular seems to have been

his rejoicing under the overwhelming pressure of ministerial responsibility. — Indeed his intimate acquaintance with the spiritual state of a vast number of individuals in the churches, is evident from the relative appropriateness of his instructions; given in the exact line of exhortation, reproof, or encouragement, to which he knew the personal distinctness of their experience would instantly respond.”

“The documents of the early ages furnish abundant testimony to the pastoral work, as a constituent part of the primitive ministry.— *Ignatius* is said to have known almost every individual in his flock. *Cyprian* frequently gives us his judgment and practice on this subject. *Gregory* wrote a serious treatise on this department of the ministry. *Ostervald* expresses his surprise that a christiau minister can satisfy his conscience without a diligent parochial ministration. — The questions and exhortations in our own ordination services are evidently formed upon this model.— The episcopal instructions of *Taylor*, *Hort*, *Burnet*, *Secker*, and *Leighton*, not to mention other names of more recent dates, have solemnly charged it upon our consciences. The obligation of our ordination vow—to “take heed to all the flock over which the Holy Ghost hath made us overseers”—evidently implies, as *Baxter* observes, that “each individual member of our charge must be taken heed of, and watched over by us in our ministry: to which end it is supposed necessary, that (unless where absolute necessity forbiddeth it, through the scarcity of pastors, and greatness of the flock) we should know every person that belongeth to our charge.” “I confess,” says *Bishop Burnet*, “that

this way of parochial visitation is an increase of labour; but that will seem no hard matter to such as have a right sense of their ordination vows, of the value of souls, and of the dignity of their function. If men had the spirit of their calling in them, and a due measure of flame and heat in carrying it on, labour in it would be rather a pleasure than a trouble.” PRÆRET.

April 23, 1830.

AN ORIGINAL LETTER

FROM THE LATE

REV. GILBERT BOYCE,

OF CONINGSBY,

TO MR. J— B—,

*A young Man who frequently attended
his Ministry.*

Coningsby, June 14, 1780.

My respected young Friend,

I HAVE for some time past had thoughts of sending you a few lines, and the time is now come that I set pen to paper.

Have you, my young friend, ever had any serious thoughts of your Creator? For what end you were born and brought into being?—You are called upon to “remember your Creator in the days of your youth.” Have you—do you remember him as you ought? Do you remember he has a sovereign right over you to dispose of you and do with you as he pleases? Do you remember, that he calls for, and deserves your obedience to his holy law? Do you remember, that you are bound by every tie of duty, gratitude and interest, to fear, reverence and adore him? to love, serve and honour him as your God, your Father, your Benefactor, and the Preserver of

your life, the Giver of all good, and the bountiful Bestower of all grace? Do you remember that you must die? Do you ever seriously think on that awful hour? Or, do you live thoughtless and careless of what is to be hereafter? Do you remember that you must appear before the judgment seat of Christ? That you and every one must give an account to him of all the actions done in the body, whether good or bad? Have you at any time, any such thoughts? And if you have, what impression do they make and leave upon your mind? Have you ever begun to think upon that absolutely necessary and important change, which must be found in your heart and lips, by which you must become a new creature? Do you know yourself to be a poor, lost, undone sinner? That you stand in the utmost need of a Saviour? How do you feel yourself as to these matters?

You are yet young, healthful and strong, active, and in the bloom of youthful life; but you may soon be confined by sickness or pain—death may soon seize you and carry you prisoner to the grave; and in that very day, whenever it comes, all your thoughts perish. You have seen many, and heard of more, as young and younger than yourself, who have been deprived of all their pleasures and enjoyments, and hurried out of time into the awful and unknown eternity, when they least expected or thought of it, or were as little prepared for it as you are. You know not how soon it may be your lot to bid a final adieu to this present world. Are you therefore in any degree of preparation for that unalterable and never-ending state? Think, seriously think, my young friend, on these things. Your present state of health, strength

and vivacity, gives you no assurance, no certainty that you shall continue in health, strength and life for years yet to come; no, nor for months, weeks or even days. Therefore, if you know the worth of your soul, and have any love for it, and desire to be saved, think with yourself how it must be saved and by whom. Now, therefore, think upon the amazing grace of God, the wonderful love of Christ, in dying to redeem your soul from sin and death and hell; without whom you must be for ever miserable, ruined and undone to all eternity. Think, O think, again and again, upon the dreadful scene that will be opened to your view, when your eyes are opened in eternity, if you have not an interest in the atoning death and sacrifice of Christ, who died for you, a poor lost and wretched sinner.—How will you escape if you neglect so great salvation?

Do not, my young friend, in any degree, give way to youthful follies and vanities. Remember how short life is.—Have you ever felt a wounded and pained conscience on account of sin? Have you ever examined into the state and condition of your soul? Do you know yourself? Have you ever sat down purposely to look into yourself, and to call yourself to an account about your life and actions? Or have such things been, and still are, at a great distance from you? Are the thoughts of them irksome and disagreeable to you, so that you never give yourself leave to think of them? If so, how evil is your case, how dreadful is your state! You see and converse with many giddy, thoughtless youths, perhaps, who even encourage one another in sin; who study and contrive ways and means to indulge, gratify and please one another in sinful courses; who are

as ignorant of Christ and the gospel as those who are born and brought up in Turkey or in heathen nations. And can you relish such company, be pleased with their ways and doings? Can you laugh and talk and act as they do? O John, let it never be said that you are joined with such ignorant, thoughtless creatures.

And now let me ask you, what have you learned, by your often attending upon my preaching, or any other person's preaching? Are you at all the better for all the sermons you have heard? If not, you are so much the worse, by how much you have had such opportunities, and have not made a right use of them; and if you repent not and believe the gospel, they will be so many swift witnesses against you another day. Are you sober, serious and attentive at such solemn seasons of public worship when the word is preached in your hearing? Or how are you? Do you suffer your thoughts to wander far away; and only hear a sound of words, and have no real sense of the things which those words are designed to convey to your heart: or do you fall asleep and hear nothing. If so, what is your design in coming at those seasons and opportunities? It belongs to me, as a preacher of Christ and his gospel, to exhort young men to be sober-minded—to instruct the ignorant—to encourage the diligent—and to help as many as I can, and are willing to be helped by me as an instrument in the hands of God, in the way to heaven and happiness; and it is with this view, John, that I now write; and, if it may be, to help you in that very way.

Let me prevail with you to think seriously on these important matters; and may your dear sisters think

as much as you, that you may all, by the grace of God, be truly converted, born again and become new creatures in heart and life. You will certainly find the pleasure and profit of them; and you will rejoice and be glad, and thank and praise God, who is the Giver of all grace and every good and perfect gift. Go unto him, confess your sins, implore his mercy, beg forgiveness; pray for grace and every blessing, that your souls may live and be for ever happy. And even thus do I pray for you all. And am with all sincerity and truth,

Your real and faithful friend,
ready and willing to serve you in all things according to my power,
G. BOYCE.

P. S. No one knows any thing of this, or that I have sent such a letter to you; nor a tittle of what I have written. Therefore, I beseech you, labour to make a good use of it. And may your sisters do the same, if you think proper to acquaint them with it. You may make yourself quite free to let me know any thing about it, what you will, either by word or letter. You need not be afraid to come and see me, and talk with me at any time; for, assure yourself, I will receive and hear you in the best manner I can for your real good.

ON THUNDER STORMS.

Gentlemen,

HAVING been recently visited with several awful thunder storms, at an unusual season of the year, I have been led, as I hope many others of your readers have, to a serious perusal of several passages, in that sacred treasury, God's holy word, to get my mind more impressed, and my judgment informed, on the power and majesty of that Being who "thundereth forth his voice in the heavens." If you should consider the following remarks worth a place

in your Miscellany, they are at your service.

We have a very affecting account of a thunder storm in Exodus, ix. 23. when Moses, at God's command, stretched forth his rod towards heaven, in the land of Egypt, "and the Lord sent thunder, and hail, and the fire ran along upon the ground." This was one of the awful visitations of Jehovah to Pharaoh, for disobeying his voice, in refusing to let the children of Israel go. This awful visitation made Pharaoh tremble for the moment; but, alas! it was no sooner removed, than Pharaoh sinned yet the more: too much like many since his time. How greatly they are alarmed, yet how soon they forget!

In the book of Job we find this striking phenomenon of nature frequently spoken of. Job, after reproving the uncharitable spirit of Bildad, acknowledges the power of God to be infinite and unsearchable; and concludes the chapter by saying,—“But the thunder of his power who can understand:” (xxvi. 14.) as though he had said, this is one of the most wonderful and dreadful works of God, by which he declares his great and terrible power. In the following chapter, thunder is described as a voice roaring, the Lord's thundering with the voice of his excellency, and his voice being heard:” (xxvii. 3—6.) nor is there a sound in nature more expressive of the majesty of God. We hear the breeze in its rustling, the wind in its howlings; but we hear the voice of the omnipotent God in the peal of thunder. And when Job, provoked by the language of his pretended friends, had spoken unadvisedly of God himself, the great Jehovah checked his arrogance, and convinced him of his vast inferiority, by this short appeal to the impatient sufferer: “Hast thou an arm like God? or canst thou thunder with a voice like his?”

As the blessed God made nothing in vain, neither does he act in vain; the effects of the voice of the Lord in thunder, or rather in the electric fluid that precedes it, have, in many instances, been extremely awful and wonderful. The storm to which I first alluded, (Exo. ix.) was attended with awful showers of hail that smote throughout all the land of Egypt, all that was in the field, both man and beast, and every herb, and brake every tree of the field. Let us reflect—tremble—and adore.

The Lord often makes storms and tempests, thunder and lightning, the instruments of his justice, to punish rebellious nations. So thick and dense are the clouds that bring the tempest, that they cover the light from our eyes. Not only does the earth

shake in mourning, and wicked men tremble at this artillery of the skies, this treasure of divine wrath; but even the cattle are represented as sensibly affected at the awful roaring. Indeed all nature feels and trembles. Job xxxvi. 32, 33.—“It appals the stoutest heart, confounds the wisest mind, and fills the pious soul with humility and devotion. The sudden clap, the varied roar, continued through the whole peal, and the instantaneous flash by which the whole hemisphere appears in an instant filled with flame, are pregnant with grandeur. With what an awful sublimity does the grateful palmist celebrate the manner in which the Almighty appeared to deliver him out of his peculiar distress! “The Lord also thundered in the heavens, and the Highest gave his voice: hail stones and coals of fire. Yea he sent out his arrows, and scattered them; he shot out lightnings and discomfited them.” Psa. xviii. 13. 14. There is not indeed, in universal nature, any agent so powerful as the electric fluid, which constitutes the lightning. It destroys life; tears in pieces trees, towers and palaces; cleaves the most solid rocks; and sometimes overthrows lofty mountains. Psa. xxix.

But the royal poet notices another not unfrequent effect produced by these convulsions of nature; “And in his temple doth every one speak of his glory.” Psa. xxix. 9. Here he alludes, perhaps, to that eager anxiety with which sinners hasten to the house of God, or seek the dwelling of some pious neighbour, during the prevalence of a thunder storm. Then the swearer, the drunkard and the blasphemers learn, for a time, to pray; acknowledge the majesty of God, and seek that company which they usually despise.

There is one more important effect noticed in Job, xxxvi. 31. that it will be well for us not to lose sight of; because it shows that, in the midst of judgment God remembers mercy—“He giveth meat in abundance”—admonishing us, that, through the same instruments by which the Almighty punishes offenders, and warns the thoughtless sinner, he provides for the wants of man. These storms, by agitating the lower regions of the atmosphere, disperse noxious vapours; which, without these visitations, would soon become a stagnant, putrid and deadly mass, in which neither animals could live, nor vegetation thrive.

But, when “the Lord thundereth forth his voice,” ought we not to derive spiritual instruction from it? Should it not teach us to reflect on our own insignificance? How feeble, how insecure, and uncertain is our life! Does the poet say, “Dangers stand

thick through all the road, to push us to the tomb?" How peculiarly is this the case in a thunder storm! That awful voice may, in the same moment, strike us with terror, and with death; and loudly admonishes us to be always ready. It should also excite in us language of peculiar praise, and feelings of devout gratitude, if our lives, our families and property, are preserved, in scenes of such awful danger, when the arrows of the Lord's anger fall thick around us.

Let it, lastly, admonish us of that day for which all other days were made; when the Lord shall, not only utter his voice, but come in the clouds of heaven; when his voice shall not only be heard, but every eye shall see him, and they that pierced him shall wail before him; yea, and all who knew not God, and obeyed not the gospel of our Lord Jesus Christ: when the Earth shall not only tremble, but be burned up; the elements not merely be in confusion, but pass away with fervent heat; and earthly grandeur with the palaces of the great be dissolved. O sinner, stay! one moment stay! pause and reflect. If you tremble at the Lord's voice in thunder, what will you do when that voice, louder than ten thousand thunders, shall burst your tombs asunder, and cry, "Come to judgment." There will be then no earthly temple to flee to; no pious neighbour to pray for you, or with you; not a flash of fire to put an end to your sorrows and fears in a moment; but eternal flames will swallow you up, and torment you for ever. Does a thunder storm make you wish you were religious? Well! it is the voice of God to you; hear whilst it is to day; before the scene eternally closes.

But, in the midst of the general conflagration, the christian may lift up his head and exclaim, while the thunder rolls and nature expires:

"This awful God is ours,
Our Father, and our Love;
He shall send down his heav'nly pow'rs
To carry us above." L. H. J. H.

We cannot deny ourselves the pleasure of transcribing, as a conclusion to the pious remarks of our correspondent, a few verses from the inimitable Dr. Watts; which, though they are doubtless known to many of our readers, may be new to some, and must, we hope, be admired by all.

THE GOD OF THUNDER.

O! the immense! th' amazing height!
The boundless grandeur of our God!
Who treads the worlds beneath his feet,
And sways the nations with his nod.

He speaks! and lo, all nature shakes;
Heav'n's everlasting pillars bow:
He rends the clouds with hideous cracks;
And shoots his fiery arrows thro'.

Well! let the nations start and fly,
At the blue lightning's horrid glare:
Atheists and eun'rors shrink and die,
When flame and noise torment the air.

Let noise and flame confound the skies,
And drown the spacious realms below:
Yet will we sing the Thunderer's praise,
And send our loud hosannas thro'.

Celestial King! thy blazing pow'r
Kindles our hearts to flaming joys:
We shout to hear thy thunders roar,
And echo to our Father's voice.

Thus shall the God our Saviour come,
And lightnings round his chariot play:
Ye lightnings, fly to make him room;
Ye glorious storms, prepare his way.

LYRIC POEMS.

MISSIONS TO FRANCE.

Gentlemen,

A MOST interesting field of missionary labour presents itself on the North of France. I know not whether, being beyond sea, it claims the attention of the Foreign Mission; or, on account of its proximity, it will be esteemed a branch of Home Missionary labour. But, in whatever form it may be undertaken, the present facilities for such an attempt render it exceedingly desirable that it should not be overlooked.

Natives of Leicester, Loughborough and Nottingham, and their neighbourhood, engaged in the lace trade, and some of them General Baptists and members of our churches, are spread all over the North of France from Boulogne to Belgium. The communication with England is rapid, frequent and cheap; peace between the two nations and its attendant, confidence have continued longer than in any instance for many centuries; and legal permission and protection are there easily obtained. Let but another war arise, and the opportunity may be lost for generations. I have said, that some of the natives of the midland counties now in France are members of General Baptist churches. I might add, what you will easily believe, that some of them have found the grave of all that was excellent in their characters when on this side the water: and sottishness and brutality now distinguish them. Had but a Missionary's voice gathered these wanderers

into a fold, however small, however bleak, however distant, perhaps the enemy had not devoured them.

If an attempt like this should succeed (and why should it not?) what is the sum even of national advantage that we may not anticipate? Who can tell how the earnest, united and simultaneous intercession of christians on both sides of the channel, may check the rage for war which governments unhappily too often exhibit? And should they fail in this, may we not hope, that a line of churches, established in the opposite parts of France, may by its influence on public opinion, at least put an end to the practice of privateering, the greatest disgrace of modern warfare.

Perhaps, gentlemen, I anticipate too much. If so, it is done under the conviction that while, on the one hand, we enterprize with a spirit worthy of our profession and of the great objects of our religion, and on the other, make only such agreements as are consistent with a prudent and honest regard to the means committed to our care, we cannot hope for blessings too costly or too large. Final and great, though perhaps delayed, success is certain. I trust that the secretaries, or some other influential members of our Mission Societies will bring this important subject under the notice of the committee to which it belongs; or else will have the goodness to shew, through the medium of your publication, why it is either impracticable or unimportant.

I am,
Your's for the truth's sake,
Leicestershire, LOOK-OUT.
July 4, 1830.

APOSTOLIC PHRASEOLOGY.

Gentlemen,
SOME time ago hearing a preacher labouring to prove eternal and personal election, from the beginning of the 1st chapter of Ephesians, it appeared to me that much misunderstanding of the scriptures arises from not sufficiently marking the transitions of the writers, and when they speak of themselves, and when of other persons.—It appears to me that the apostles, when writing their epistles, are always to be understood as speaking the sentiments of their whole body, even although the writer may employ the singular number: they, viz. the apostles, being called and appointed of God to complete his revelation of mercy in the New Testament to the children of Adam.

For proof of this, see John xx. 21—24. Acts i. 21, 22. Hebrews ii. 3, 4.

The following quotations are intended to show the transitions frequently made by the apostles in their manner of writings; and also that it included the mind of the whole, as the accredited messengers of salvation to men.

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| Rom. i. 1—5. | Eph. i. 1—13. |
| 1 Cor. i. 23—28. | 1 Thess. ii. 3—7. |
| ii. 6—16. | 2 Tim. i. 1. 8. 9. 14. |
| iv. 1, 8—14. | Heb. i. 1. 2. |
| 2 Cor. i. 1—24. | James i. 18. |
| ii. 14—17. | 2 Pet. i. 1—6. 16—19. |
| iii. 5. 6. | 1 John i. 1—6. |
| iv. 1—11. | ii. 2. |
| v. 11—21. | iv. 13—16. |
| vi. 1—12. | |

If the above assumption be correct, the supposed doctrine of calvinistic election has no support from the beginning of the first chapter of the Ephesians.

Leüh, June 29, 1830. D. W.

VARIETIES.

ABJECT STATE OF THE JEWS.—The depressed state of the descendants of Israel in Persia, is thus described by Mr. Wolff, a converted Jew; who visited them a few years ago, and whose Missionary Journal has lately been published. "I went," he observes, "to see the street which the Jews inhabit in Shiraz, a celebrated city in Persia, and cannot give you a better description of the condition of my countrymen in that place, than in the words of a Mahometan chief, who drank tea with me one evening.—'Every house,' he observed, 'with a low narrow entrance is a Jew's.—Every man with a dirty woollen or camel-hair turban is a Jew.—Every coat much torn and mended, with worn sleeves, is a Jew's.—Every one picking up old broken glass is a Jew.—Every man searching for dirty robes, and asking for old shoes and sandals, is a Jew.—That house into which no quadruped but a goat will enter, is a Jew's.'"

"In giving you this picture," continues the Missionary, "I do not make a jest of the misery of my brethren; but really this is exactly the condition of the Jews at Shiraz. On my entering the Jewish quarter, I saw old and young men, and old and young women, sitting in the street and begging; their heads were bowed to the ground; and fainting and stretching out their hands, they cried after me, with a

feeble voice: 'Only one penny, only one penny, I am a poor Israale.'—I distributed a trifle amongst them; and while I was speaking with them, I heard the incessant cry of, 'I am a poor Israale—I am a poor Israale—Only one penny—only one penny—I am a poor Israale.' While others sat in the corners of the street, eating onions, and begging bread; and exclaiming, at intervals, 'Only one penny—I am a poor Israale.' I went to my lodgings, and said to myself, 'What a sight have I seen?'—With tears I repeated the words of my brethren, 'Only one penny—I am a poor Israale.'

"Soon after, about twenty of the principal Jews assembled at my apartments. They sat down on the ground; I sat down with them, and they sat round me. I said to them, 'On account of the abundance of our sins, in what a miserable state I find you here. So poor, so dejected and wretched a people as I have not seen, my brethren, all the days of my life. Many of our nation have apostatized from the faith; have forgotten Moses and the prophets altogether; and turned to the Mahometans, who have been your enemies of old.' One of the rabbies replied, 'Tell us the reason of our misery.' This request being urged by several others, with tears in their eyes, Mr. Woolff seized the opportunity of preaching the gospel of Christ to them with great plainness and affection; and it appeared to make a visible impression on his auditors."

THE CHRISTIAN'S SUPPORT.—On Tuesday last, says a recent Falmouth Packet, Stephen Karkeet, twenty five years of age, whilst employed under ground, in a mine in the parish of Newlyn, was, awful to relate! buried alive by the falling together of the sides of the shaft in which he was, at the depth of five fathoms from the surface. The first person that arrived at the spot, was a man named George Trevarrow, who called to know if any living being was beneath: when Karkeet answered in a firm voice, "I know all earthly power can avail me nothing. I feel the cold hand of death upon me. If there is any hope of my being extricated from this untimely grave, tell me: and if not, tell me." Trevarrow at once informed him, that there was not a shadow of hope left him; as upwards of four tons of rubbish had fallen around him; and that suffocation must inevitably take place before any human aid could afford him relief. On hearing this, Karkeet exclaimed: "All's well! it is the Lord, let him do what seem-

eth him good. Tell my dear father and mother not to be sorry for me, as those without hope. It is now only that I am happy: it is now I feel the advantage of a religious life: now I feel the Lord is my strong hold: Now I feel I am going to heaven." Here his voice failed him, and he never spake again.

OBITUARY.

MAY 14, 1830, died, at Queenshead, Yorkshire, aged fifty-nine, ANN ROBERTSHAW, the wife of Joshua Robertshaw, of that place. She had been a consistent member of the G. B. church there for nearly twenty-seven years. She thought little respecting her spiritual interests until she was upwards of thirty years of age; when she began to attend the ministry of the late Mr. John Taylor; whose labours, under the divine blessing, were the means of bringing her to a knowledge of the truth. Soon after this, she was united to the church; and continued to conduct herself with becoming propriety and undeviating christian deportment, till death removed her to a better world.

About three months previous to her death, she was seized with a severe affliction, which gradually weakened her constitution. Some hopes were entertained, for a considerable time, of her recovery; but it at length became painfully evident to her friends, that she was declining under the rapid decays of nature. She was often visited by her minister, to whom she repeatedly expressed her humble confidence in the Lord Jesus Christ, and her resignation to God. On one occasion, when reminded, that the Lord Jesus was the only foundation of our hopes, she replied, "I have no one else to whom I can look; I trust in my Saviour; and believe, he will have mercy upon me." A short time before she breathed her last, she several times called for one of her daughters to whom she said, "I want you to serve the Lord." For some time previous to her final dissolution, she was unable to speak; and at length gently departed; bidding farewell to earthly friends and terrestrial scenes, and there is every reason to believe, joining the spirits of the just where sin and suffering will never be known. A numerous circle of friends and acquaintances followed her mortal remains to the grave; among whom were a surviving husband, three sons, and four daughters.

Our departed friend had been the mother of fourteen children, seven of whom are still living; over whose interests she constantly watched with the kindness of a tender parent. She is gone to return no more to grace her family circle; and while they, at times, feel and lament her departure, may they weep for themselves and fulfil her dying wishes in "turning to the Lord with purpose of heart." Never may they neglect that precious Saviour whom she loved; lest, when, at the last day, he says to their parent, "Enter thou into the joy of thy Lord," he should say to them, "Depart from me I never knew you." O that all of them, with eternity before them, may choose that good part which was her comfort in life, her joy in death, and which is now her glory.

Respecting her general character, it is not necessary to say much. She was, however, a tender mother, a good wife, and a steady christian. Whatever changes took place, she continued the same; giving on her way, and looking for the mercy of God unto eternal life." She was a "keeper at home," and always "studied to be quiet." It was not her failing to wander about from house to house, as a tattler, or as a busy-body, speaking things which she ought not; but she was generally to be found in the midst of her family, watching over its daily concerns, and promoting its necessary interests. She had her imperfections, and always entertained a very low opinion of herself. She often expressed herself an unworthy creature; but had a good hope through grace of divine acceptance and future blessedness.

On Lord's Day, July 11, Mr. Hudson improved the solemn event, from Philippians i. 23. "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better." The weather being very unfavourable, the congregation was not so large as expected; yet, a large audience assembled to pay their last tribute to a departed friend. May the blessed God make the seed sown over the ashes of the dead abundantly fruitful in producing a rich harvest of converted souls to promote his kingdom! May the blessing of heaven rest on every branch of the family! and may her surviving children and relatives give scriptural evidence that they are followers of them, who, through faith and patience are now inheriting the promises! T. H.

On May 6, 1830, WILLIAM SUTCLIFFE, aged seventy-three years, was returning from his master's, and, when he had reached within one hundred yards of his home, he

stumbled and fell. As he was falling, he said to a neighbour who was with him, "There;" and expired in a few minutes. He was one of the oldest members of the G. B. church at Birchcliff; and was ordained to the office of Deacon, with four others, by the late Mr. Dan Taylor, June 28, 1814.; which office he has filled with great credit to himself, and satisfaction to the church.

His character was pious, upright, diligent, uniform and consistent. He was seldom absent from God's house on a Lord's day, from the commencement of his profession in religion to the last; except, when himself or his family were afflicted. He excelled in the gift of prayer, and his attachment to the word of God was such, that he seldom read any other book. He gloried in the cross of Christ as the only foundation of his hope; and, in general, seemed to have an unshaken confidence of his interest in his death. The welfare of the church was near his heart; and his fervent prayers for his minister, in his family devotion, as well as at other times, will not soon be forgotten. His wife died more than twenty years ago. He has left one son and four daughters; three of whom are members of the same church, and it is hoped the others feel a concern about their eternal welfare.

Mr. HOLLINRAKE preached his funeral sermon, May 16, from 1 Cor. xv. 26, "The last enemy that shall be destroyed is death," to a very large and serious congregation.

"Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

Mrs. SARAH KING, of Leicester, departed this life, Nov. 22, 1829, in the fifty-seventh year of her age. She was born at Kimberley in Nottinghamshire; and brought up by her grandmother, in that village, until she was about ten years of age. At this time, she went to reside with her parents, who then lived in Leicester. After her removal to Leicester, she was in the habit, with her mother, of attending the ministry of the late Mr. John Deacon, who had recently commenced his youthful labours in Friar Lane Chapel. The chapel was then in its original form, its dimensions were very small. Though young, she became particularly attached to Mr. D.'s ministry, and, at times, was the subject of strong convictions; but the influence of youthful inconsideration and worldly companions, caused these convictions to decay. Still she continued, with tolerable regularity, to attend the means of grace; and, in June, 1792, she entered into the matrimonial state.

with Mr. G. King. They were both hearers at Friar Lane; and May, 1796, they were both baptized, and joined the church.

It may not be improper to observe, that in 1795, two pious young men, Mr. J. Ayre and Mr. S. Driver, (afterwards student with Mr. D. Taylor,) came to lodge and board in their house. Their conversation and example, combined with the kind and frequent visits of Mr. J. Deacon, were highly useful to them; leading them to see the value of religion, the insufficiency of all earthly enjoyments to impart solid comfort, and the great necessity of attending to those things which concerned their eternal welfare. Mrs. K. was the mother of a large family, and possessed a delicate constitution; she was thus prevented from enjoying her religious privileges so frequently as she desired. With David, however, she could say, "Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth." And now, being united to the people of God, and enjoying the care of a pastor for whom she cherished a high esteem, she looked forward to years of consolation and enjoyment, in communion with the church of God on earth.

In the present world, however, it seldom happens that our most pleasing anticipations are realized. Many years had not elapsed, before she and the church were called to sustain a heavy affliction. A dark cloud overshadowed their beloved minister, and they were deprived of his labours.— In process of time, when the church thought it desirable for him to resume his office among them, she firmly objected to it; conceiving, though she entertained a cordial respect for him, that such a measure would be very injurious to the cause. In consequence of this step on the part of the church, she and her husband thought it prudent to withdraw. Long attached to Mr. D. as a preacher, she continued to attend at Friar Lane Chapel; and soon was led to conclude, to her great satisfaction, that he had come out of the furnace as gold purified in the fire. His zeal, piety and humility, convinced her that his last days would be his best days; and, under these well-founded impressions, she, with her husband, to their mutual comfort, were again united with their former friends. For a season, she was happy in her communion with the church of God: peace was experienced within its walls, and prosperity within its palaces. She saw, with pleasure, her beloved pastor useful, happy, and respected; gathering round him a goodly number; who will be "his joy and crown of rejoicing in the day of the Lord Jesus."

But, in a few years, the king of terrors selected him as his victim; he was called to his reward, and the bereaved and disconsolate church was left to their irreparable loss.

Scarcely had the subject of this brief sketch overcome this heavy trial, when the church was again thrown into anarchy and confusion; and now she perceived, the period had arrived when she must entirely leave it. Firmly attached to the minority, and on the whole, approving of the course they pursued, with them she found a spiritual asylum, where she abode until removed to the church above. Though her course was thus ruffled, her end was peace. By attending a sick relative, in 1825, she took a cold, the effects of which never left her. For three years she was severely afflicted, and able to leave the house only a little at times during the summer months; and therefore but seldom enjoyed the means of grace. The Lord remembered her, and sustained her in all her sickness. The visits of her friends tended much to her consolation; and in the latter part of her illness, she was especially rejoiced at the kind visits and conversation of her minister, Mr. J. Goadby, jun. She ever appeared calm, tranquil and cheerful. She had no raptures; nor had she any seasons of gloominess or apprehension. Humbly depending on the sacrifice and intercession of Christ, without wavering, she looked for eternal life.— Her views of divine truth were clear, her faith firm; and her prospects unclouded.— She was, though perhaps in some degree of a temper naturally irritable, through grace, "patient in tribulation." Confined to her bed, she would remain for many hours without seeing any person; yet when her friends inquired, "Do you not feel solitary?" she invariably said, "I am not alone; I never feel alone; God is with me." As to her affliction, she would remark, "It is heavy, sometimes it is hard work to bear it; but the will of the Lord be done; He is my God, my all. I long to depart, and be with Christ. Come, Lord Jesus; come quickly."

She enjoyed this serene, happy frame until the day previous to her death; when she altered very suddenly. Her faculties at once failed; and, a deathly stupor came upon her, in which she continued until about the noon of the Sabbath, when she quietly breathed her last; and entered the rest which remains for the people of God. Her remains were interred in the burying ground adjoining Dover Street Chapel, on Lord's Day, Nov. 29; and the event was improved the following Lord's Day evening,

by her pastor, from *Psa. xxiii. 4*: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, &c." May this bereavement be sanctified to the good of her surviving children and connections!

G. K.

DEATH OF THE LATE KING.

THE close of last month witnessed one of those striking events, which carry conviction to every thinking mind, that it is appointed to all men once to die; and that neither riches, honour, nor power can save any son of Adam from the stroke of the king of terrors. On Saturday morning, June 26, 1830, his Majesty, *GEORGE IV.* died, at Windsor, after a severe illness of many weeks' duration. He was born, Aug. 12, 1762; and therefore was nearly sixty-eight years of age. He succeeded his royal father, *George III.* Jan. 30, 1820; and had swayed the British sceptre, in his own right, for more than ten years. But the lamented mental indisposition of his respected predecessor had called him to the actual government of the realm, in Feb. 1811. The parliament thought proper to lay some restrictions on his authority, at the commencement, in hopes of his father's recovery; but those hopes having vanished, Feb. 1, 1812, he assumed the full powers of sovereignty.—He was succeeded by his brother, the Duke of Clarence, under the title of *William IV.*

We thought that an event so important, and fraught with results that may deeply affect the best interests of our country, ought to be recorded in our pages; but we have no wish to enlarge on a subject that may be esteemed by many not congenial to the professed design of our publication. The private characters of princes are too much the objects of flattery and detraction to be accurately known by the great majority of their subjects: and their public measures, especially in such a government as the British, are so powerfully influenced by their nominal servants, and by circumstances over which they have no controul, that little personal merit or demerit seldom attaches to them. Yet we have reason to bless God, both as Britons and as Dissenters, for the mercies we have enjoyed under the monarchs of the House of Brunswick. Under their liberal sway, the privileges of their subjects have been enlarged and secured. More concessions to the rights of conscience have been made, and the fundamental principles of civil and religious liberty have been recognised to a greater extent and with more plainness

than under any former dynasty. Nor does the reign of our late sovereign fall short of any of the preceding ones in acts of princely justice towards his subjects of various denominations. The Protestant Dissenters will long cherish, with grateful respect, the memory of the king who assented to the repeal of the Test and Corporation Acts; and the British Roman Catholics will have equal cause to revere him, for the relief which his government has procured them from political disabilities on account of their religious profession. The spirit of the age and the march of intellect, of which we hear so much daily, may, perhaps, have conspired with other causes to produce these happy changes; but had a tyrant or a bigot occupied the throne, the spirit of the age and the march of intellect would have found their progress much retarded. *George IV.* was neither: and there is good reason to believe that his successor will tread in his steps, and act on the same liberal principles.

But every thing here below is mutable; and no certain security can be obtained from the characters of the most exalted of mortals. Monarchs die, and their successors seize the falling reins, but perhaps with neither ability nor inclination to imitate the conduct of their predecessors; and measures change as well men. What a consolation it is that, in such an uncertain and varying state, the true christian can look to a King whose dominion ruleth over all, who never dies; who says, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." "The Lord shall reign for ever; thy God, O Zion, to all generations."

THE EDINBURGH AND LEITH CHRISTIAN MISSION,

*For promoting the Religious Instruction of
the Poor at Home.*

A VERY laudable Institution was established, in the beginning of last year, under the above designation, in the northern parts of our island: which appears very well adapted to forward the pious and benevolent purposes for which it is designed. A few days ago, we were favoured with a friendly letter, from one of the ministers employed in carrying on this good work; from which we copy the following interesting particulars:

"It will give you pleasure, I presume, to

learn that the ordinance of Believers' Baptism is making some advance in Scotland. I engaged myself in December, 1829, as a minister to a cause, entitled "The Christian Mission." There are three ministers, at present, actually labouring for the society; and a fourth is accepted. The object of the mission is to preach the gospel in the open air, and to visit the poor from house to house. The sentiments taught are those professed by the General Baptists. — In Edinburgh, we have an excellent chapel, which is tolerably attended. In Leith, we have also a large room, where the congregations are encouraging. We have likewise just commenced our operations at Dundee; and the prospects for usefulness are encouraging."

"You will observe, that the mission has no name, but that of "Christian;" and it admits, either as members or ministers, both Baptists and Pædobaptists. Two of its present ministers are Baptists, and the other is a Pædobaptist. A fourth who is engaged, though not yet actually employed, is almost convinced of the propriety of what we call Scripture Baptism. In May last, I baptized four persons in Leith; where I believe the ordinance had not been previously administered for more than sixty years. On June 22, I baptized six more in Leith: among whom was my fellow labourer, already referred to, as almost convinced, I have inclosed one of our annual Reports, from which you will clearly perceive our mode of operation."

From the Report, so kindly forwarded by our worthy correspondent, it appears that the means adopted by these pious and zealous Missionaries are various, and include Domiciliary visits from house to house—Public Preaching of the Gospel, in regular places of worship, in private houses, and in the open air—Weekly Prayer and Inquiry meetings—and the opening of Sabbath Schools for the children of the poor whom they visit. These various modes of exertion have been maintained with great diligence and prudence; and, considering the shortness of the time since they commenced, the success which has attended them is encouraging.

The expenses of this Institution for rent, repairing and fitting up two chapels, for rent and furniture for a missionary house, for school-books, tract-printing, lighting and cleaning chapels, &c.; for missionaries' salaries and expenses, for the year preceding Feb. 26, 1830, amounted to £151.—The income, for the same period, from collections, subscriptions, donations, &c. was £144: of which £100. had been furnished

from Edinburgh and Leith. There was, therefore, a deficiency of seven pounds; but we sincerely hope that a design so decidedly pious, and so eminently benevolent, the funds of which are managed with such economy and integrity, will soon meet with an encouragement proportioned to its excellence; and be enabled greatly to extend its valuable influence among the dark, ignorant and superstitious multitudes, that crowd the places to which christian wisdom and philanthropy have directed its first attention; and from them through the whole country.

The following brief extracts from the Report will give our reader a favourable idea of the manner in which this Society conducts its plans, and the obstacles which sometimes impede its progress.

Its domiciliary visits are generally directed to the obscure lanes, courts, alleys, &c. of the city and suburbs. "In these visits," says the Report, "the missionaries take a book with them; and, on the first entrance upon a district, insert the name of the person, the number of children, the number capable of instruction not at school, the number at school; whether the person has a bible, and where the family attends public worship, &c. By these means, a knowledge of the wants of the family is speedily acquired. Religious instruction is then imparted; and often from four to ten persons are collected together; when the scriptures are read, an exhortation given, and prayer offered with them. Religious tracts are also given; and in cases of great distress, relief is either afforded by the missionaries, or the parties are directed to apply to such charitable institutions as may meet their cases."

"On the flat or story below," observes a missionary who had just related an interesting visit paid to six poor females, who occupied the uppermost rooms of a large house, "I found some difficulty in obtaining a room to exhort and pray in. At last I prevailed on a Roman Catholic woman to admit me. I asked for a Bible; she had none. I then desired any other good book; and she gave me a Catholic prayer-book. Having persuaded two other papists to enter, I selected an excellent prayer, treating on sin and the Redeemer. I expounded it; and they paid more attention than if I had appeared to them to speak from the Bible. I prayed—shook hands with them, and came away. This people are in gross darkness. One man on this floor refused to come in. I asked him if he had a Bible. 'No,' was his answer. 'The Bible,' I observed, 'is the best book in the

world; and it is a pity that you should not possess it." "I do not know," he replied; "there are many better books in the world than the Bible." "Surely," I said, "there cannot be a better book than that of which God is the Author." "There are many prayer books," he rejoined, "that I like better than the Bible. It is a dangerous book: many people do not understand it." "I agree with you," I answered, "there are many people who do not understand the Bible, but abuse it. Many good things are abused. The fire is a good thing on this very cold day; but it may be abused. Water is a good thing: and if some people abuse it by drowning themselves in it, it does not therefore prove that water is not the most useful of all liquids."—The man was confounded and speechless; but, I fear, not convinced."

We sincerely pray for the success of this society in its laudable designs; and shall be happy to record its future progress.

CONFERENCES.

THE LINCOLNSHIRE CONFERENCE was held at Gedney Hall, June 10, 1830.—The names of the churches being called over, several representatives gave verbally the state of religion in their respective churches; which upon the whole appeared encouraging: several baptisms having taken place since the last Conference; and in various places there were candidates.—The treasurer received collections for the Home mission; in reference to which it was resolved that the secretary get some cards and books printed for the use of Collectors.—Mr. Payne read the report of his tour into Norfolk, and it was directed to be printed in the G. B. R.—Trustees were nominated for the chapel at Smallborough; and a plan devised for the restoration of the property to the Connection.—The Conference resolved to give £40 to Stamford for the ensuing year, towards the support of a minister; on the supposition that the Church there was in treaty with Mr. Reeve.—Messrs. Payne and Bissill were appointed to assist the church in this settlement, on behalf of Conference. The church at March requested supplies for two or three Lord's days in a month, under their present necessities.—Mr. Binns was requested to collect what he could, in the Yorkshire district, for Whittlesea meeting-house.—This Conference also, on the report of Mr. Bissill, resolved to take no further steps

towards retaining the Uphill chapel at Lincoln.—The next Conference to be held at Bourn, Sept. 23, 1830. The church to appoint the preacher for the preceding evening. Mr. Bissill to be the Conference preacher; and the subject to be "The best means of promoting revivals of religion in our churches."—A Committee was chosen to bring a list of subjects suitable for sermons, and the next Conference to select them and the preachers for the year.

T. R.

GENERAL BAPTIST MEETING-HOUSES.

As a grand national Work is now in progress, in which it is designed to record every place devoted to the public worship of God, by professors of every denomination throughout the British Isles, we have been requested to furnish a complete List of all the Meeting-Houses in England occupied by the New Connection of General Baptists. Now the principal place of worship belonging to each church would be easily ascertained; but, as many of our churches maintain regular preaching and have Meeting Houses at several adjacent villages, &c. not a few of these may be unknown to us. It is therefore respectfully desired, that the pastor or deacons of such churches as have more than one place of worship, would kindly supply the Editors of this Miscellany with a correct account of the Meeting-Houses connected with their church, specifying the name of the village, &c. the county in which the place of worship is situated, and the church with which it is connected.

Probably the most easy, cheap and expeditious mode of transmitting these returns would be, to send the accounts to the next ensuing Conference of the District to which the church belongs; and request the Secretary of such Conference to subjoin them to the Minutes of that Conference, and forward them to us with as little delay as possible.

A prompt compliance with this request will be esteemed a favour.

THE BAPTIST BUILDING FUND.

THE Annual Meeting of this Institution was held, at Salter's Hall Chapel, June 14, 1830. Mr. S. Marshall in the chair.—

Its object is to grant pecuniary aid to distressed Baptist churches, labouring under debts, contracted by building meeting-houses; and thereby avert the evils inevitably attendant upon ministers leaving their congregations for the purpose of soliciting subscriptions. In the course of the proceedings, it was stated that, in many instances, the expences, unavoidably incurred for coach-hire, board, lodging, &c. consumed the whole of the product; so that ministers, after being absent from their flocks and families for a considerable time, and submitting to the degradation of traversing the streets of the metropolis in the capacity of beggars, were compelled to return without a shilling towards the object they had in view. But the plan, adopted by this institution, insured the distribution among the applicants of the whole amount of the subscriptions.

The Report commenced by congratulating the friends of the Society on its extended operations; but lamented that, even yet, so vast a proportion of the population of this kingdom were by no means fully provided with meeting-houses for the performance of public worship. In many places, where congregations might be gathered, no meeting-houses were erected; and, in others, the existing debts operated most injuriously on the interests of religion. The Committee had been under the painful necessity of rejecting some cases which came before them, for reasons which they deemed a full justification of their conduct. But they had enjoyed the pleasure of assisting sixteen poor churches, by grants amounting to £990. At the last half-yearly meeting, eight cases were recommended for approval; to which £420 were voted; but, from want of funds, seven cases were yet unrelieved, requiring £360.—Twenty-one new applications had been received this year; ten of these, which wanted £630, the Committee were ready to submit for approval. The total receipts during the past year amounted to £1095. The Report then made an appeal for congregational collections; and concluded by urging upon the christian public the necessity of increased contributions.

This Fund is raised by voluntary Subscriptions and Collections; not, as was proposed by the projectors of the G. B. Building Fund, by a proportionate contribution from each church in the Connection; they not having an union sufficiently recognized for that purpose. Perhaps a scheme which combined the two would be most productive.

REVIEW.

AFFECTION'S OFFERING: a Book for all Seasons; but especially designed as a Christmas and New-Year's Gift, or a Birth-Day Present.

12mo. pp. 179. price, in neat bds. 5s. Lawson, London.

THIS is one of the neat Annuals which have lately become so fashionable. It is intended for the amusement, instruction, and encouragement of the young of both sexes; and is admirably adapted for those important objects. Several writers of established reputation and piety have contributed to enrich its contents with compositions of superior merit; and raised its literary character to a level with most of its rivals. The embellishments are well executed, the paper and printing excellent, and it is neatly got up: forming an elegant present in cases where duty or prudence might discourage the giving of the more costly publications.

The tales in this volume are well told, though sometimes too long; and the morality inculcated is unexceptionable. In one or two instances, perhaps, the wish to produce effect may have tempted the writers to the very verge of propriety; but these instances are few. The didactic pieces are clear and impressive; and the religion is christian throughout. The poetic articles are above mediocrity; and in general are instructive as well as pretty. A part of the profits of this work is devoted to the distribution of prizes to youths of either sex, under a certain age, for the best essays or translations. The value of the prizes, thus bestowed, this year amounted nearly to ten guineas.

We strongly recommend this manual to our readers, as promising to be of material assistance in the arduous task of education. We are well aware that our recommendation comes rather late; but the volume fell under our notice only a short time ago; and as it is professedly "a book for all seasons," we thought it an act of justice to announce it to our friends; that they might not only patronize the present volume, but be prepared to receive its successors with due encouragement. Christmas and new year's day, it is true, occur only once in twelve months; but birth-day presents are like many other offerings of affection, confined to no season.

We copy one short article; which we recommend very cordially to the serious and daily attention of our female readers of every rank and age. It is entitled

"AMIABILITY.

"Of all the graces which adorn the female character, Amiability is perhaps the most pre-eminent. The peculiar excellence of this virtue consists in the power of exciting universal love and esteem. It is exercised without effort, and enjoyed without alloy; discretion and good nature are the material ingredients of this valuable quality."

"It was this inestimable grace which induced the wise man to confer on the woman under its influence a value "whose price is above rubies;" and he invested her with this endearing attribute,—that "she opened her mouth with wisdom, and in her tongue is the law of kindness." It is this grace that throws an irresistible charm over her natural beauties, and exhibits every moral and intellectual attainment in their most interesting points of view. While many other graces have a specific and limited operation, this is universal; when once it is implanted as a principle in the heart, it never ceases to grow, but is continually yielding the most delectable fruit: every incident however minute, and every event however disastrous and mournful, constitutes alike an element in which this grace flourishes in all the luxuriance of eternal health. In the sick chamber, the social circle, and the drawing-room, it furnishes, from its own ample resources, all that is most soothing, attractive, and captivating; ever prompt without officiousness, and deliberate without indifference. It invests its most trifling offices with an unspeakable value to those on whom they are conferred, and bestows the most costly presents with a liberality so pure and genuine, as to silence the most captious, and captivate the most scrupulous."

"Of the conduct of others, an amiable female is always charitable. The omission of attentions disturb her not: she is ever ready to suggest a thousand reasons for a supposed injury: and should it be realized, she is satisfied with *one*—she knows she does not deserve it. In the absence of evil, she invariably augurs good."

"Of her own conduct she is scrupulously guarded and rigidly exact: she remembers the language of a modern writer, "that virtue in general is not to feel, but to do—not merely to conceive a purpose, but to carry that purpose into execution,—not merely to be overpowered by the impression of a sentiment, but to practice what it loves, and to imitate what it admires;" and thus, loving and beloved, she progresses through the various stages of life, ornamenting all its interesting relations,

and bestrewing the path of duty with flowers of sweetest fragrance: she closes her brilliant and beauteous course by gathering her duties together as a never-fading bouquet of flowers, binds them with her amiability, and bequeaths them to posterity; then, full-orbed, she sinks with angelic majesty beneath the serene and expansive horizon."

THE SPIRITUAL CABINET; or *Christian's Pocket Companion. Second Edition. By J. BURNS, Author of "The Christian's Sketch Book."*

12mo. pp. 240. price, bds. 2s. 6d.
Cowie & Strange, London.

THIS valuable Manual has lain too long on our table unnoticed; as both its design and execution deserve attention. The Author, aware of the importance of knowledge, but especially of religious knowledge, to the best interests of all classes of society; and pitying the multitudes who are, from various causes, prevented from reading the many excellent works which every age has produced on religious subjects, has compiled the handy volume before us, to accommodate the laborious mechanic, whose hours are principally engaged in necessary labour—the busy tradesman, whose opportunities for reading are very limited—and the serious traveller, who is frequently deprived of the benefits which his library affords. With this kind design, Mr. B. has ransacked the writings of many learned and pious divines and eminent christians, both of past and present times; and has selected from them such pieces as he judged most adapted for instruction and edification. He has laboured to avoid the minor points of controversy, and yet to retain all the essential truths of christianity; intermingling appropriate anecdotes and poetic effusions, to increase the variety of the compilation.

Such is the worthy author's own account of his book; and after perusing it with some attention, we feel no hesitation in saying, that he has executed it with ability, piety and judgment. The extracts are well selected, and, except a few, are of a moderate length. They are in number nearly one hundred; and are borrowed from about sixty writers: including pertinent illustrations of the most important parts of faith and practice; earnest appeals to the hearts and consciences of professors; and serious expostulations with the careless. Mr. B. has not suffered the flowers of oratory to tempt him to admit

any thing of a doubtful tendency; or to overlook good sense and sound divinity, even if expressed in unadorned, though perspicuous style. The treasures which enrich his "Cabinet" are uniformly orthodox and evangelical. The poetry, which is introduced with rather a sparing hand, partakes of the same excellencies as the prose; and we cordially recommend the whole as well adapted to accomplish the pious designs intended; and well deserving the encouragement of the parties for whose accommodation it was compiled.

We subjoin one brief specimen, in an extract from Mr. Humphries. "Do you ask, wherein consists the glory of a Christian Church? I answer, not merely or principally in the numbers; and much less in the worldly treasures and dignities which they possess. It is indeed desirable, on many accounts, that a sacred society should be large; the greater its extent, the more it resembles the Church-triumphant, which contains "a multitude that no man can number, of all nations, and kindreds, and people, and tongues." But, as the profession of godliness is much more common than its power, so, the true beauty and strength of a Christian Church, are seen in the spiritual gifts and graces of its members. The smallest society that meets in the name of Jesus, and hath the spirit of the Gospel, is far superior to the largest, where, although the forms of religion are preserved, its sacred energy is unknown: "For where two or three are gathered together in my name," says our gracious Lord, "there am I in the midst of them."

"What sight on earth is more pleasing than a Christian society, properly organized, assembling stately in the same place of worship; where the truth of the gospel displays its purity, its ordinances their simplicity, and the spirit of Christianity its commanding influence? When knowledge and holiness, faith and love, go hand in hand; when Christ is all and in all; when there is no contention, but who shall show the purest zeal for his glory, and stoop the lowest to serve those that belong to him: that is to glorify our Redeemer, and to present an edifying example to the world."

AN APPEAL TO THE SCRIPTURES *on the Ordinance of Baptism; interspersed with the Concessions of learned and judicious Writers who espoused Infant Sprinkling.*
By the Author of the "Spiritual Cabinet."

8vo. pp. 24. price, stitched, 2d.

This is a little Piece by the same Author,

drawn up at the suggestion of several friends, for circulation among those ignorant and uninstructed persons who may be awakened to an attention to religious concerns, by the labours of the home missionary, the village preacher, and others who, in compliance with the injunction of their divine Master, go into the highways and hedges to invite sinners to the gospel feast. The object of the writer is, by a plain statement of the facts, precepts and allusions of scripture, to induce such persons as are only beginning to turn their thoughts to topics of this nature, to read the New Testament and to judge for themselves on a question which calls for solution at the very commencement of the christian course. To assist honest inquirers he states, first, the subject and mode of Baptism, as exhibited in the sacred pages, and fortifies his own views by the concessions of learned Pædobaptists, both ancient and modern; and then proceeds to answer the objections and arguments of the advocates of infant sprinkling.—On a subject on which so many large tomes have been written, little new can be expected in a Tract like this. The statements are accurate and perspicuous, and the reasonings conclusive. We esteem it to be well adapted for the purpose designed; and hope it will be widely distributed, and lead many young converts to correct views and consistent practice on this long disputed ordinance.

ON MISSIONARY AND SUNDAY SCHOOL INSTITUTIONS.

Mountain of God, break forth, and raise
To thy Creator's name;
A gen'ral song of noble praise,
And shout aloud his fame!

Thousands from thee of polish'd stones,
Shall bless the nations round,
Who wait to hear from Britain's sons,
The great salvation sound!

Dear Lord, shall we, redeem'd from hell,
Thy heav'nly light obscure?
O! rather let each bosom swell,
To aid the helpless poor.

To hearts, o'erflowing with thy grace,
Thy presence still afford;
That they may teach the rising race
The knowledge of thy word.

Extend thy sway, and "prosp'rous ride,"
Maintain thy glorious cause:
Spread thy salvation far and wide,
Till all revere thy laws.

J. P.

Missionary Observer.

AUGUST 1st. 1830.

Biography.

AMERICAN INDIANS.

FROM these wild children of the forests of America, some have been gathered into the fold of Christ, and American Christians are now making considerable exertions to diffuse the Gospel among them, by the labours of a number of Missionaries of different denominations. The following most interesting narrative respecting a converted Indian woman, in Connecticut, appeared in the "Religious Intelligencer," an American publication:—

It was a comfortless morning, in the month of March 1814, when I first formed an acquaintance with the subject of the following sketch. She called to solicit a few crusts; meekly saying, that she deserved nothing but the crumbs: they were "enough for her poor old body, just ready to crumble into dust."

I had heard of Sarah, a pious Indian woman; and was, therefore, prepared to receive her with kindness. "And how," I asked, "have you got along, this cold winter, Sarah?" "O," she replied, "God better to Sarah than the fear. When winter came on, Sarah was in great doubt. 'No husband, no child here. What if great snow come? What if fire go out? Nabor great way off—what if sick all 'lone? What if I die? Nobody know it.' While I think so, in my heart, then I cry: while I crying, something speak in my mind, and say, 'Trust God, Sarah. He love His people: He never leave them—He never for-

sake them: He never forsake Sarah—He friend indeed! Go tell Jesus, Sarah: He love hear prayer.' So I wipe my eyes—don't cry any more—go out in bushes, where nobody see—fall down on my old knees, and pray. God give me a great many words—pray great while: God make all my mind peace. When I get up, go in house—can't stop praying in my mind. All my heart burn with love to God: willing live cold—go hungry—be sick—die, all 'lone—if God be there. He know best—Sarah don't know. So I feel happy: great many days go singing Hymn—

Now I trust the Lord for ever,
He can clothe, and he can feed:
He my Rock, and he my Saviour,
Jesus is a Friend indeed."

"Well, Sarah, have you been comfortably supplied?" "O yes: I never out corn-meal once all winter." "But how do you cook it, so as to make it comfortable food?" "O, I make porridge: sometimes I get out, like today; and I go get some crusts bread and some salt put on it, then it is so nourishing to this poor old body; but when can't get none, then make it good I can, and kneel down, pray God to bless it to me; and I feel if God feed me, and be so happy here!" laying her hand on her heart.

"What a lesson," thought I, "for my repining heart!"—"But do you get no meat or other necessaries, Sarah?" "Not often. Sometimes I get so hungry for it, I begin feel wicked:

then think how Jesus hungry in the desert. But when satan tempt him to sin, to get food, he would not. So I say, 'Sarah won't sin to get victuals. I no steal, no eat stole food, though be hungry ever so long.*' Then God gives me small look of his self, his Son, and his glory: and I think in my heart, 'They all be mine soon.' Then I no suffer hunger any more. My Father have there many mansions."

"Sarah," I said, "you seem to have some knowledge of the Scriptures: can you read?" "I can spell out a little. I can't read like you white folks; O, if I could!" she said, and burst into tears. After regaining her composure, she added, "This what I want 'bove all things—more than victuals and drink. O how often I beg God teach me to read, and he do teach me some. When I take Bible, kneel down and pray, 'he show me great many words; and they be so sweet, I want to know a great deal more. O when I get home to heaven, then I know all—no want to read any more."

In this strain of simple piety, she told me her first interesting story.

In one of the many visits which she afterward made, she gave me, in substance, the following narrative of her conversion.

She lived, according to her own account, until she became a wife and a mother, *without hope and without God in the world*, having been brought up in extreme ignorance. Her husband treating her with great severity, she became dejected and sorrowful; and, to use her own simple language, "I go sorrow, sorrow all day long. When night come, husband come home angry—beat me so: then I think, 'O, if Sarah had friend! Sarah no friend: I no want tell na-

bor.' I got trouble: that make only worse. So I be quiet—tell nobody: only cry all night and day for one good friend. One Sunday, good nabor come and say, 'Come, Sarah, go Meetin.' So I call my children, tell 'em stay in house while I go Meetin. When get there, Minister tell all about Jesus—how he was born in stable—go suffer all his life—die on great cross—bury—rise—and go up into heaven—so always be sinner's friend. He say too, 'If you get trouble go to Jesus. He best friend in sorrow—he cure all your sorrow—he bring you out of trouble—he support you—make you willing suffer.' So, when I go home, think great deal what Minister say: think this the Friend I want—this the Friend I cry for so long. Poor ignorant Sarah never hear so much about Jesus before. Then I try hard to tell Jesus how I want such friend. But, O, my heart so hard, can't feel—can't pray—can't love Jesus, though he so good. This make me sorrow more and more. When Sunday come, want go Meetin 'gain: husband say, 'You shan't go: I beat you if you go.' So I wait till he go off hunting—then shut up children safe, and run to Meetin, sit down in door—hear Minister tell how bad my heart is—no love to God—no love to Jesus—no love to pray. So then I see why can't have Jesus for friend, 'cause got so bad heart: then go prayin all way home, 'Jesus! make my heart better!' When got home, find children safe—feel glad, husband no come; only feel sorry 'cause my wicked heart don't know how make it better. When I go sleep, then dream I can read good book: dream I read there, 'Sarah must be born 'gain:' in morning, keep thinking what that word mean. When husband go work, run over my good nabor, ask her if Bible say so: then she read me where that great man go see Jesus by night, 'cause 'fraid go in day-time. I think

* This might refer to food stolen by her wicked daughter.

he just like Sarah. She must go in secret to hear 'bout Jesus, else husband be angry and beat her. Then feel 'courage'd in mind—determined to have Jesus for friend. So ask nabor how get good heart: she tell me, 'Give your heart to Jesus: he will give Holy Spirit, make it better.' Sarah don't know what she mean—never hear 'bout Holy Spirit. She say must go Meetin next Sunday: she will tell Minister 'bout me—he tell me what to do. So Sarah go hear how must be born 'gain. Minister say, 'You must go fall down 'fore God—tell him you grieved 'cause you sin: tell him you want better heart, tell him, for Christ Jesus' sake, give Holy Spirit, make your heart new.' Then Sarah go home light, 'cause she know the way. When get home, husband beat me 'cause I go Meetin—don't stay home work. I say, 'Sarah can't stay work any more on Sunday, 'cause sin 'gainst God. I rather work nights, when moon shine.' So he drive me hoe corn that night, he so angry: I want to pray great deal, so go out hoe corn—pray all the time. When come in house, husband sleep. Then I kneel down, and tell Jesus take my bad heart—'Can't bear bad heart; pray give me Holy Spirit: make my heart soft, make it all new.' So great many days Sarah go beg for a new heart. Go Meetin all Sundays; if husband beat me, never mind it: go hear good nabor read Bible every day. So, after great while, God make all my mind peace. I love Jesus—love pray to him—love tell him all my sorrow; he take away my sorrow—make all my soul joy: only sorry 'cause can't read Bible—learn how to be like Jesus—want to be like his dear people, Bible tell of. So I make great many brooms—go get Bible for 'em. When come home, husband call me fool for it—say he burn it up. Then I go hide it; when he gone, get it—kiss it many times,

'cause it Jesus' good word. Then I go ask nabor if she learn me read—she say yes; then I go many days learn letters, pray God all the while help me learn read his holy word. So I learn read hymn—learn spell out many good words in Bible. So every day take Bible—tell my children that be God's word—tell 'em how Jesus die on cross for sinners: then make 'em all kneel down: I pray God give 'em new heart—pray for husband too, he so wicked. O how I sorry for him, fear his soul go in burning flame!"

"Sarah," I asked, "how long did your husband live?" "O, he live great many year." "Did he repent, and become a good man?" "I 'fraid not; he sin more and more. When he get sick, I in great trouble for him—talk every day to him, but he no hear Sarah. I say, 'How can you bear go in burning fire, where worm never die, where fire never go out?' At last he get angry—bid me hold my tongue. So I don't say any more, only mourn over him every day 'fore God. When die, my heart say, 'Father! thy will be done!—Jesus do all things well. Sarah can't help him now—he be in God's hands: all is well!' So then give my heart all away to Jesus: tell him I be all his—serve him all my life—beg Holy Spirit come fill all my heart—make it all clean and white like Jesus. Pray God help me learn more of his sweet word. And now Sarah live poor Indian widow great many long year; always find Jesus Friend, Husband, Brother—all! He make me willing suffer—willing live great while in this bad world, if he see best. 'Bove all, he give me great good hope of glory when I die. So now I wait patient till my change come."

While she was giving this narration, her countenance bore strong testimony to the diversified emotions of her soul.

I might greatly swell the list of particulars, but I design only to give

the outlines of an example, which would have done honour to the highest sphere of life; and, which is not the less excellent, nor the less worthy of imitation, because shrouded in the veil of poverty and sorrow. It was evident that she meditated much on what little she knew of divine things; and what she knew of God's Word was, to her, like honey and the honey-comb.

She was in the habit of bringing bags of sand into the village, and selling it for food: sometimes she brought grapes and other kinds of fruit; but, as she walked by the way, she took little notice of any thing that passed, but seemed absorbed in meditation; and you might often have observed her hands uplifted, in the attitude of prayer. Children, indeed, she seldom passed without an affectionate word of exhortation to be good, to say their prayers, or to learn to read God's Word, accompanied with a bunch of grapes or an apple: thus she gained the affection of many a little heart.

One day, after having observed her as she came, I asked her how she could bring such heavy loads, old as she was and feeble, "O," said she, "when I get great load, then I go pray God give me strength to carry it. So I go on, thinking all the way how good God is, give His only Son die for poor sinner—think how good Jesus be, suffer so much for such poor creature—how good Holy Spirit was, come into my bad heart, make it all new: so these sweet thoughts make my mind so full of joy, I never think how heavy sand be on my old back."

"Here," said I to my heart, "learn how to make the heavy load of iron cares easy."

One day she passed with a bag of sand. On her return, she called on me. I inquired how much a certain lady gave her for the sand: she was unwilling to tell; and I feared that she was unwilling, lest I should with-

hold my accustomed mite, on account of what she had already received: I, therefore, insisted that she would let me see. She, at length, consented; and I drew from the bag a bone, not containing meat enough for half a meal. "Is this all? Did that rich lady turn you off so? How cruel! how hard-hearted!" I exclaimed. "This make me 'fraid," she replied, "let you see it: I 'fraid you would be angry: I hope she have bigger heart next time; only she forgot now, that Jesus promise to pay her all she give Sarah. Don't be angry: I pray God to give her a great deal bigger heart." The conviction, that Sarah possessed, in an eminent degree, the Spirit of Him, who said, *Bless them that curse you*, rushed on my mind; and I could compare myself, in some measure, to those who would have commanded fire to come down from heaven. I think I never felt deeper self-abasement. I left her for a moment; and, from the few comforts which I possessed, gave her a considerable portion: she received them with the most visible marks of gratitude—rose to depart—went to the door—and then turning, looked me in the face with evident concern. "Sarah," I said, "what would you have?" supposing that she wanted something which I had not thought of, and which she feared to ask. "O," said she, "nothing, only 'fraid your big heart feel some proud, 'cause you give more for nothing than that lady for sand." This faithfulness, added to her piety and gratitude, completely overcame me: bursting into tears, I said, "O, Sarah! when you pray that Mrs.— may have a bigger heart, don't forget to pray that I may have an humbler one." "I will, I will!" she exclaimed with joy, and hastened on her way.

Another excellence in her character was, that she loved the habitation of God's house; and often appeared

there, when, from bad weather or other causes, many a seat of affluence was empty. She was always early; and ever clean and whole in her apparel, though it was sometimes almost as much diversified with patches as the shepherd's coat. She was very old, and quite feeble; yet she generally stood during Public Service, with eyes riveted on the Preacher. I have sometimes overtaken her on the steps, after Service; and, tapping her on the shoulder, would say, "have you had a good day, Sarah?" "All good! sweeter than honey!" she would reply.

The last visit which I had from her was in the summer of 1818: she had attended a funeral; and, in returning, called at my cottage. She complained of great weariness and pain in her limbs; and shewed me her feet, which were much swollen. I inquired the cause: "O," said she, with a serene smile, "Death come creeping on: I think, in grave-yard, to-day, 'Sarah must lie here soon!'"—"Well, are you willing to die? Do you feel ready?" "O, I hope, if my bad heart tell true, I willing and ready to do just as Jesus bid me. If he say, 'You must die,' I glad to go to be with Him: if he say, 'Live, and suffer great deal more,' then I willing do that. I think, 'Jesus know best.' Sometime I get such look of heaven, I long to go see Jesus—see happy angel—see holy saint—throw away my bad heart—lay down my old body—and go where I no sin. Then I tell Jesus: He say, 'Sarah, I prepare a place for you, then I come take you to myself.' Then I be quite like obid—don't want to go till He call me."

Much more she said, which indicated a soul ripe for heavenly glories. When we parted, I thought it very doubtful if we should ever meet again below. In the course of three weeks from this time, I heard that Sarah was no more. "Is Sarah dead?" I

asked: and the inquiry gave rise to the thoughts contained in the following lines:—

Is Sarah dead? then those poor aged limbs,
So long with pain and weariness oppress,
An easy bed in yonder grave shall find,
And long and sweet shall be the sacred rest.

Is Sarah dead? then never, never more,
Shall hunger force her from her wretched cot,
With eager step, a morsel to implore,
Where poverty and tears are heeded not.

No longer bent beneath a heavy load,
I see her struggle on her weary way,
With lifted hands imploring strength of God,
To bear the heat and burden of the day.

O happy Sarah! though so poor and low,
That few on thee would cast a pitying look,
Since thy Redeemer deign'd his love to show,
And write thy name in life's immortal book.

Thy untaught mind shall now lament no more
In scanty knowledge of God's Holy Word;
Nor grieve that thou hadst not begun before
To banquet on the goodness of the Lord.

MEMOIR OF MRS. SUTTON.

(Concluded from page 275.)

In our last number the printer, through being peculiarly hurried, and to avoid a delay that would have been very inconvenient to one of the Editors, did not attend to the directions given him, respecting that part of Mrs. Sutton's memoir which he was to leave for the present number. In consequence of this it might appear almost unnecessary to insert the few concluding remarks; yet though they are so improperly separated from the memoir, it is thought on the whole better to insert them. Mr. Cropper's memoir may probably be commenced in our next number.

THE day on which she departed was the 15th of May. It was, as may have been observed, the Sabbath; though, from her peculiarly afflictive situation, it was in a great degree a Sabbath of gloom: but how bright is that eternal Sabbath which now shines upon her sainted spirit! And though amidst the idolatrous desolations of Pooree her mortal remains were left to moulder in the dust, yet from that dust will she arise:—

That cheek shall wear a fairer hue
When risen from the yielding sod;
Those eyes shall speak, in softer blue,
Love in the Paradise of God.

Short as was the period of Mrs. Sutton's sojourn in India, yet her worth was highly

appreciated there. A Baptist brother at Calcutta observed,—

"I assure you we have very seldom indeed seen a female in our view, more adapted for usefulness in this country than Mrs. S——, and we felt towards her and her husband the highest regard and esteem. We therefore affectionately sympathize with you in the loss you have sustained—a loss, we feel, to the general interests of Christianity in this country. But he who knows best, and feels most deeply, the necessities of his Church, has removed her; and we humbly hope, he will raise up many more with equal zeal, affection, activity, and faith, to supply her place."

Mr. Peggs, in a letter recently addressed to the writer, remarks,—

"I trust I shall never forget Lord's-day, March the 13th, when our mission family were at my house and we had worship at noon in my study. There were brother and sister Bampton, brother and sister Lacey, brother and sister Sutton, Sunder, Abraham, and Mrs. Peggs, and myself. That dear woman, whose early death we lament, was much interested with this interview; I well recollect her attention to poor Abraham, and the very important advice she gave him—not to be unequally yoked with an unbelieving wife.

"In Orissa and Bengal, the memory of our valued sister is 'as ointment poured forth.' There was a vivacity, activity, sweetness, simplicity and piety in her, that were very pleasing. On arriving at Serampore in August 1825, I heard her spoken of in terms of much respect, and her death was greatly regretted. I know the spot near the detested temple of Juggernaut, where the first martyr to our Mission is. But I correct myself, my first-born was the first martyr and Cuttack our first Station in Orissa, the spot where we first took possession of that land of our inheritance. Our beloved sister has not lived nor died in vain. The cause of Missions is endeared, when embalmed by the martyrdom of departed friends; and shall this cause decline in our estimation, affection and support? Visit the sandy grave of departed friends in the Mission field, and think, Has life been laid down in this cause? For this cause have Apostles, Confessors, Martyrs, and 'the noble army of martyrs' laboured and 'resisted unto blood,' yea has 'the Captain of our salvation' 'poured out his soul unto death;' and shall I 'sit still,' and not go up 'to the help of the Lord, to the help of the Lord against the mighty?' What pious heart, what zealous mind, but must exclaim, as respects the promotion of the cause of Christ both at home and abroad,

'If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.' Ps. cxxxvii. 5, 6. O may the great Head of the Church, who watches the ashes of his saints, 'till all that dust shall rise,' when he looks down upon the ashes of our sister, entombed near the Temple of Juggernaut—blast the system of idolatry pursued within its walls—banish British support of its cruelties and obscenities, and in the morning of the resurrection, give our dear sister to arise, amidst myriads of believing Oreahs; whose eyes have seen in successive ages, the desolations of that horrid shrine of idolatry;—

'O'er which the plough hath pass'd, and weeds have grown.'"

This brief memoir of our dear and estimable friend, might suggest a variety of instructive reflections. The writer ventures to suggest a few.

Here let the young behold the excellence and incalculable worth of early piety. It was Religion that rendered Charlotte Sutton what she was; so amiable in life, so lovely in death. It was Religion, the Religion of the Cross, that enabled her to contemplate with such calm composure the solemn realities of eternity, which stripped death of its sting, and life of its charm! under the influence of divine grace she had chosen the good part; her hope rested on the atoning Saviour; and she looked forward with desire to the dwellings of endless rest and peace. How different were her feelings, her prospects and her comforts, from theirs who trifle with Redeeming love; who have no true piety and consequently no Saviour; no heavenly Father; no hope but delusion; no eternal home but hell; whose life is vanity, whose death perdition! Blessed was the day that brought her to the Saviour's feet, for then her true happiness for time and eternity began. O let the reader think, is similar blessedness mine.

Let the Christian behold in this memoir another illustration of the excellence of the Gospel. Compare Charlotte Sutton with the poor benighted Hindoo woman—the former, while as a pardoned penitent trusting in Jesus, glowing with a divine love and a holy benevolence, which might burn without disparagement of his excellence in an angel's breast; and following after a purity and holiness of character like that of her exalted Lord; the latter degraded, debased, a stranger to the sublime feelings of the Gospel, esteeming impurity religion, admiring and extolling obscenity in the midst of myriads before

her idol's car. The former, in life, peaceful and resigned; in death, if disease forbids triumph, yet safe—the latter, in life, without one solid hope; in death, agonized by doubt and terrified by fear—the former, when death is passed, admitted to those regions of holiness, for which atoning blood and sanctifying grace have qualified her happy spirit—the latter laden with impurity, idolatry and crime, driven to the world of guilt and woe!—What causes the mighty, the eternal difference? the former knew the Gospel, the latter knows it not—Charlotte Sutton was a CHRISTIAN, the poor Hindoo is an idolater. What a motive is here for diffusing the Gospel! that Gospel so lovely in its triumphs, so glorious in its eternal effects! Let the Christian love the Gospel; and pray for more of her Spirit, who, like Newell and Judson, laid down her life in its hallowed cause.

General Baptist Missionary Society.

JOURNAL AND LETTER FROM MR. LACEY.

November 3rd.—Left Cuttack to see brother Bampton at Pooree, and to attend our Conference there.

4th.—Arrived, and found brother B. much better than I expected to do; he met me at the door. Had some gratifying conversation through the day, and in the evening visited Sing-dwara, and preached to a large congregation of Hindoos. They heard with encouraging attention. Brother Sutton accompanied me and added his testimony; brother B. much more cheerful through the day.

5th.—At Sing-dwara again in the afternoon accompanied by brother Sutton; spoke in Hindoosthane to a large number of up-country people, who all listened with good attention and promised to inquire further at our house to-morrow. Distributed several books, both yesterday and this evening.

6th.—This morning twelve or fourteen of our last night's hearers called, and I sat with them on the veranda and talked to them further on the salvation of the Gospel. They heard with considerable attention. Distributed twelve tracts and gospels among them, and gave them one Testament, all in Hindoosthane. Brother B. continues much better, and we feel encouraged regarding his health. Brother Beddy's offer is finally declined. James Sunder is to be called into the province immediately. We have de-

cidated to have a small Hymn-book published in Oriya; all this has been the principal business of our Conference. This afternoon my left eye became exceedingly inflamed and painful. Set out for home at five o'clock. Rode on horseback to the first river, and was greatly moved with seeing the multitude of pilgrims crowding to Juggernaut. The road was literally crowded for the first two miles; men, women, and children all passing on with the greatest apparent concern. To no one of this vast multitude is the Saviour known; all are strangers to the way of peace and salvation—all are posting to death, endless death, where millions have posted before them. I could do nothing more than alternately cry out, as they passed "Return, return! destruction is before you!"

7th.—Arrived at home this morning. Eye very much inflamed and painful; I am close shut up in my study. Mrs. L. reads; meditation, conversation, and walking up and down, occupy most of my time; am solitary, useless, and dejected.

8th.—Brother Sutton kindly came over and conducted my services for me to-day; congregations good, particularly in the morning.

15th.—Have had twenty-four leeches applied just round my left eye, in hopes of reducing the inflammation; but no local application seems to avail, a speck has appeared on my eye, and we expect the sight will be lost. The Doctor is giving me calomel and my mouth is getting sore. Am much dejected, my usefulness may be over, for the right eye is weak and probably will not long survive the other: however, I am in the Lord's hands, and have left my case with him. Perhaps a climate less inflammatory would preserve my sight; but this measure would be painful, and might be too late to be useful.

16th.—Last night, about two o'clock, a. m., the Colonel's and Lieutenant Sower's bungalows were set on fire by some ill-disposed villain. Lieutenant S. lived next door to us, and we were greatly alarmed, not being many paces distant; providentially a strong north wind carried the flame and sparks in another direction. Fetched the three children in my arms from an out-building, and the mother afterwards took refuge with us. The goods of both families were all saved. The loss of the bungalows is about 5,000 rupees.

December 14th.—Have had permission from my Doctor to commence labouring again once on the Lord's day, and once a day in the bazar. He strictly prohibits reading and writing. According to permission I preached yesterday morning in English to a very encouraging congregation.

Engaged again in Oreah in the evening, had a good congregation in our little bungalow. This has now assumed the form of a regular service. It was first a reading opportunity for the native school-masters; now it is attended by servants, school-masters, and elder children, native Christians, and country-born children, all amounting to about seventy persons. I usually deliver in Oreah the sermon I preached in the morning. Gunga Dhor commonly concludes with prayer, and is much benefited by this opportunity. This has been a day of some delight, because I have resumed my work: I should soon cease to wish to live were I unable to labour. Have heard of the death of my much esteemed mother, and I felt thankful to God for such a parent. How all her tender solicitude in my early youth passed before my mind—solicitude for my temporal and spiritual welfare. I thank her for all her love and care, but more I thank God for such a friend. She died in peace: I shall meet her again where affection will no more be violated; I feel that one strong tie to earth and England is broken. I have a dear father living, whom I should love again to see in the flesh; but though this privilege may never be mine, I have the consolation to know that he also is walking in the way to life. O that his children were journeying with him; some are, and for the rest I daily pray. Was in the bazar this evening, and had an excellent opportunity; upwards of 100 persons surrounded us. Gunga Dhor never preached better. A number of books were distributed to advantage.

15th.—Preaching in Boro-bazar this afternoon to a large number of hearers, who listened with encouraging attention, and several took books. Gunga Dhor again addressed the people with great feeling and effect; he concluded with prayer. Though I can follow my labours in the evening I am still obliged to desist from reading and writing in the day time. Sometimes I hear a chapter from the Bagabot, and select passages, and have them entered into my bazar book, or I hear Mrs. Lacey read; but her time and strength are much taken up with her school. She has nine boarders and four day-scholars to provide for and teach; the latter also dine with the boarders, so that she cannot read so much as we both desire; at other times Gunga Dhor, the day-scholars, or inquirers, have my attention, and I do not quite live in vain, I trust, though not as I would. Gunga Dhor is going into the country to visit some inquirers, and encourage others, who appear well disposed toward the Gospel.

16th.—In the Boro-bazar this evening, but though I got together a large congregation, the levity of the people was very discouraging, and at the conclusion I found I had exhausted myself without making any good impression. No books were distributed. Have received the "World" from brother Pike, which has entertained us. We were, moreover, encouraged by the spirit of prayer for revivals, which some Ministers manifest. The time will come—the Spirit is reviving. O blessed gales! blow on the valley of death, for the bones are very dry!

17th.—This morning Captain C——, a very respectable officer of the Company's service, called on us and related the following awful instance of human sacrifice, which he discovered about a year ago, in the neighbourhood of his own station. On the occasion of a new Resident, one of the Company's tributary rajahs vowed to sacrifice twenty men to Kallee, if she would grant him a prosperous interview. He set out for the residency, and twenty men were seized, shaved, fasted, and anointed. He obtained a favourable interview, and as soon as he returned home the twenty victims were beheaded, and their blood poured out before the image of Kallee. This account may be fully depended upon; Captain C—— mentioned that human sacrifices are by no means uncommon in the part of India where he resides, which is on the Nagpore Residency. It is more than probable that human sacrifices exist under all tributary and independent rajahs.

20th.—Yesterday preached three times; in the forenoon in English, and in the afternoon in Oreah, had some enjoyment, and effect seemed to be produced. My eye does not appear to have suffered from the exertion.

Dear Brother,

Through the Divine mercy I am quite recovered from the inflammation in my eyes, and able to preach in the Bazar every day.

Yesterday we had service three times, twice in English and once in Orissa. Gunga Dhor is well engaged, and Mrs. Lacey's schools are prosperous. We have a little leisure just now because the boarders are at their parents' houses. I hope to send some account of the Mission at this place soon, but am obliged to read and write with care. The school-house is getting on tolerably. It will be a very capital place. I hope the master will not be long. I send you a piece of journal. I have received the "World," from you, and thank you.

Yours very affectionately,
C. LACEY.

ORDINATION AND DEPARTURE
OF MR. BROWN.

ON Tuesday, May 25, Mr. W. Brown, who has been a Minister in our Connexion for about twelve years, and who had latterly been pastor of the Baptist Church at Sevenoaks, was designated to the work of a Missionary in the Baptist Meeting-house, Stoney-street, Nottingham: various Ministers engaged in the services of the day: the charge was delivered by Mr. Stevenson. Mr. Brown's peculiar department is to be the management of the English Benevolent Institution, at Cuttack, for educating, and in some cases boarding, destitute Indo-British or Hindoo children; and his support is expected to be derived from funds raised in India. Mr. and Mrs. B. accompanied by their daughter, about seven years of age, have sailed in the Elphinstone, Captain Aldham, for Calcutta. The latest information from Mr. B. is contained in the following note.

Channel, Lat. 50.

DEAR SIR, *June 30th.*

A boat is just going off; I have only time to write a line. We have suffered much from sea-sickness, but are better. Much contrary winds. Pretty comfortable as to society; have had some Religious opportunities; feel a confidence the Lord will carry us safe through. Excuse writing, the ship rolls and my hands shake. Poor Mrs. B. and dear Mary have been very ill, but we have an attentive Surgeon on board. Adieu, in haste,

W. BROWN.

THE ENGLISH SCHOOL, CUTTACK.

RESPECTING the institution which Mr. Brown is gone to superintend,

the following information has been received from Mr. Lacey:—

We have purchased some property for the English School, and are now building a new Pucka house and School-room, with lodging-rooms, &c. for the boarders. The purchase of the premises is 325 rupees, and the building cannot be completed under 8 or 900 rupees more. We have raised most of this from our benevolent neighbours and friends, who are very anxious to help and encourage us with their property and influence. O how encouraging it is to have some around us to wish us God speed. We have commenced the building of the School premises in an open central situation. Mr. D. our present master, appears, after a trial of eight months, wholly incompetent to conduct the School. It has greatly declined in his hands. On this account I could not feel comfortable to solicit the support of the subscribers to him. By the advice of them all he has been discharged, and we have undertaken the conduct of the School on our own premises, till such time as we shall have a master from our own Society. Till then, it will of course greatly interfere with our proper work, but it was the only plan we could adopt. The School will be kept on and improved, and its patronage continued; and as we hope the master will not be many months ere he joins us, it will, we are convinced, be for the best. There are nine boarders to provide for, and about forty children to teach. The greater burden will lie upon Mrs. Lacey, and I have employed an assistant to help me. He is engaged for 25 rupees per month, and the surplus to 70 rupees, the current salary of the master, we intend to devote towards the

New School building, which will have the effect of securing it to our Mission. Our friend Mr. P. recommended that our Society should pay 2 or 300 rupees towards the expense, which might give them a superior claim over the property.

American Board of Missions.

SANDWICH ISLANDS.

THE following information respecting the progress of religion in these Islands may awaken feelings of peculiar delight, when it is recollected how few years have elapsed since the Gospel first reached these Islands; in fact few since Captain Cooke discovered them; and by England's naval discoveries, prepared the way for the Saviour's reign. The former extract appeared in the American Missionary Herald; the latter is from the Report of the Religious Tract Society.

"July 3, 1829.—The day was one of unusual interest to us all. The large new Meeting-house, built by order of the Government, was opened for public worship, and solemnly dedicated to God. It is, in several respects, the best of the kind in the Islands; 196 feet long, and 61 broad, completely floored with rush mats, and furnished with a pulpit that very highly ornaments the house, and no clergyman would be ashamed to ascend one like it in any of the most favoured cities of England or America. Much preparation was made on the part of the king and chiefs to appear as a Christian and civilized people; and it was impossible that any one should be a witness of the scene which that day presented, and not be filled with astonishment at the advance which civilization has made

within the short space of nine years.

"Probably not fewer than 4000 persons were present, including most of the great personages of the nation. The Missionaries were exceedingly gratified with the appearance of the king on this occasion, and also of his sister, the Princess Harieta Keopuolani. An elegant sofa covered with satin damask, of a deep crimson colour, had been placed for them in front of the pulpit. The king in his rich Windsor uniform sat at one end, and his sister, in a superb dress at the other. Before the religious services commenced, the king arose from his seat, stepped to a platform in front of the pulpit directly behind the sofa, called the attention of the congregation, and, addressing himself to the chiefs, teachers, and people generally, said that this house, which he had built, he now publicly gave to God, the Maker of heaven and earth, to be appropriated to his worship; and declared his wish, that his subjects should worship and serve God, obey his laws, and learn his word.

"The religious exercises were appropriate; and when these were closed, the princess arose from her seat, and, taking her stand upon the platform, called the attention of the chiefs and people anew to what her brother had said, and exhorted them to remember and obey. She said God was the King above, to whom they should give their hearts and render constant homage.

"At the closing exercise of the occasion, the king stood up, and saying *E pule kakou*, (let us pray,) addressed the throne of grace. In this act of worship, using the plural number, he gave the house anew to God, acknowledged him as his

sovereign, yielded his kingdom to him, confessed his sinfulness, prayed for help, for teaching,—suppliated his mercy as a sinner, a great sinner, needing mercy, pardon, and cleansing,—prayed to be preserved from temptation, and delivered from evil. He prayed for the different classes of his subjects; for the chiefs, teachers, learners, and common people; for the Missionaries, and foreign residents; and concluded, in a very appropriate manner, by ascribing unto God the kingdom, and the power, and the glory, to the world everlasting.”

“The American Missionaries are active in the publication of useful works for the benefit of the people. Two printing presses are kept in very general operation. In nine months, ending September 1, 1828, there were printed fifty-one thousand nine hundred copies of Hymn-Book, portions of Scripture, and Tracts. After the above date the printing operations were still more rapid. It is estimated that six hundred reams of paper can now be printed in a year: which will make twenty-two thousand volumes of three hundred pages each, or eight hundred thousand Tracts of eight pages. The natives are exceedingly anxious to supply themselves with every thing which is published in their language. ‘They read every new paragraph,’ say the Committee, ‘with great interest, and give as much proof of understanding what they read as is given by the mass of the people in any country. The word of God, whether read or preached, produces the same effects upon them, as upon other men; some of these effects are, a conviction that the Scriptures are the word of God, a deep sense of the evil of sin, a de-

sire to be delivered from the guilt and condemnation of sin, joy and peace in believing, and of final salvation.’ Surely this information is highly interesting when it is remembered that only nine years ago not one person in these islands knew a single letter in any alphabet; but now there are forty-five thousand pupils in schools, from a population of not more than four times that number. In reference to these scholars the Missionaries write,—‘There are multitudes on these islands just waking into a consciousness of existence. As their minds become more and more conscious of their own importance, they will demand more and more for their support. To provide the proper nutriment for them, and to put it within their reach, we consider not only one of our prominent objects, but also indispensable to the preservation of what we have already gained.’”

London Missionary Society.

BORNEO.

THE immense extent of this Island, which, previously to the discovery of New Holland, was esteemed the largest of Islands, naturally renders it an object of solicitude to a pious mind; but little has been known respecting its state. From recent information the population does not appear large compared with the extent of the country, but appears addicted to the most horrid abominations. Mr. Medhurst, a Missionary of the London Society, has visited the Island, and furnishes the following account.

“From the observations I have been enabled to make, I do not think that Borneo would be a useful station for a Chinese Missionary,

at least, not until some more important stations are first supplied. The Chinese population is not so great as has been represented, not exceeding 25,000, and they are so very much scattered abroad that it would be difficult to visit them, unless a Missionary were always travelling. Little good could be expected from Chinese schools on the coast, because the emigrants seldom settle; and those who do, generally send their children home to China for their education. The adult part of the population is not so tractable and teachable as those in other parts are, being boisterous and insolent to foreigners; and having lately been at war with Europeans, and still independent of them, they would not, it is likely, look with a very favourable eye on the religion of their late enemies. An occasional journey to distribute books among them, is all that could at present be attempted for the Chinese on Borneo. But a Missionary, who is ready to bend all his strength and attention to a new language and a new people, may find in Borneo, among the numerous hordes of Dayakkers, which inhabit the interior, a fine field of labour. They amount, in the residency of the West Coast alone, according to the last census, to 240,000, besides those which are found in the north and south-east parts of the Island. They are altogether a wild uncivilized race of people, wearing no clothes, having only a string made of the bark of a tree, tied round their waists, neither have they any religious faith or system, but what they themselves are tired of, and even disgusted with. Their institutions are so sanguinary and cruel, that no young man can be allowed to marry, unless he, to show his va-

lour, can bring two or three heads of persons, whom he has killed with his own hands. These trophies are received by the women with the highest joy and gladness: they rush into the water to meet their returning heroes, and receiving the heads from their hands, hold them up and suck the blood that may be yet dripping from them, or plunging them into the water, drink that which falls off them. Their houses are adorned with the skulls of the slaughtered victims, and their necks are garnished with rows of human teeth hung about them. This horrid custom produces many wars and depredations among the people, and whole hordes of Dayakkers infest the rivers and sea coasts, for no other purpose than to supply themselves with the heads of those poor unfortunate beings who may fall in their way. The Dayakkers also join themselves to bands of Malay pirates, and fight very hard to take trading prows, for no other reward than the heads, and the iron found in the captured vessel, leaving the cargo and all other valuables to the share of the Malays. It is easy to conceive in what a constant state of war and confusion they must be kept by these head expeditions, and to what a rage of bloodthirsty fury such a custom must have driven them. However, since the Chinese emigrants have begun to visit the gold mines, and the Malays have settled along the banks of the principal rivers, the milder manners of these comparatively more civilized people, have rendered the Dayakkers a little ashamed of their cruel system, and made them disposed to change it for another. To the Mahomedan religion, however, they are averse, because it

restricts them from eating pork, of which they are immoderately fond. The Chinese religion seems to suit them better, and I have been told, that numbers have actually embraced the Chinese system of idolatry, and come bowing down to Josh, rather than continue in their present inhuman practices. This, if true, will be a new fact in the history of proselytism, and while idolatry is making its converts, Christians should be stirred up to be more zealous and active in spreading the true faith, and in endeavouring to bring both Chinese and Dayakkers to the knowledge of the true God. Government, whose interest it is to civilize so great a portion of its subjects, and to render them useful members of society, would grant every facility for the furtherance of such an object:—it is immaterial to the present rulers, whether the wild people alluded to become Christians or Mahometans, but since they have an aversion to the latter, it would, no doubt, be thought better to promote their conversion to the former. With this view Missionaries have been sought for, and would be encouraged; and whatever the motive may be, on which that encouragement is held out, the opportunity ought, if possible, to be improved; and who can tell, but if a Mission to this degraded and uncivilized people were undertaken, a result equal to that witnessed in the South Seas, would be the blessed and happy consequence."

Religious Tract Society.

THE Report of this Society, for the present year, has been recently published. It contains details of exertions in most of the principal

countries of the world to diffuse religious knowledge by means of Tracts. Many of the English Tracts of the Society are translated into the language of other nations. Altogether, it has issued publications in fifty languages. From its numerous details we select a few instructive or encouraging facts.

Malacca.

1. "We went to several plantations at Bukit Rambai, where we saw about fifty Canton men. We were glad to see some old Tracts carefully preserved, which had been apparently read, and in some houses, sheet Tracts fastened upon the walls. In one house, we observed the prophecies of Isaiah and Ezekiel, with a piece of paper in the middle, marking the place of the reader. We were much pleased with an old man of mild and pleasing manners, who had pasted on the wall a Tract formerly given to him: as soon as he got a new one into his hands, he held it up to the place on the wall where he intended to paste it, and began reading it aloud; he was so intent upon it, that we could scarcely rouse his attention to bid him farewell.

"We stopped by the way, at several caddys, or small shops of Chinese, most of whom were unable to read, yet they were civil and intelligent. We gave some of them sheet Tracts to put in their shops. The people showed us much kindness, and many were truly thankful for the books: some were of a mild teachable spirit, and listened patiently to whatever we had to say against idolatry. In one house, occupied by two poor but civil men, having laid the books on a table, we sat down to rest ourselves, while one of the men examined them carefully. He appeared much interested in them, and after some time, asked if we would be so kind as to lend him two or three of the Tracts to read. When we told him that we would make him a present of some of them, his countenance instantly testified his joy, and he was anxious to shew his gratitude by every little kindness in his power. A sheet Tract, two or three years old, was yet upon the wall of the house. When passing his door, on our return, he came running out, calling and beseeching us to come and eat rice with him, for it was then about noon. Had we staid, we should doubtless have had a hearty welcome to the best in his house, for he gave proofs of the sincerity and earnestness of his invitation."

Singapore.

2. "We have been occupied for the last fortnight, daily going round amongst the people,

supplying them amply with books, and conversing freely with them on the subject of religion. As usual, we met with a very hearty reception wherever we came. In the houses, in the temples, and in the open streets, we often had crowds almost instantly gathered around us, listening with cheerful countenances to the Word of Life, and stretching out their hands eagerly for books. Their patient and kind attention was the more remarkable, as we spoke to them freely on the folly and wickedness of idolatry, every where denouncing the gods, even in the temples, telling the people that the God of heaven was angry with them for these things, and his wrath would come upon all that served them. By the continual reiteration of these weighty and plain truths, a great many had got them fixed in their minds, so that towards the close of our visits, before opening our mouths, we were frequently told what would be the burden of our song to them. The names of 'Jesus and Shin teen,' the God of heaven, were frequently on their tongues. 'You tell us,' said they, 'that all our idols and gods are nothing, and we ought to worship only the God of heaven.' Others would tell us the nature of our books, and the doctrines taught in them; and the terms in which they almost invariably designated them were, 'Kung se bun,' that is, 'books to reform the world,' and therefore always welcome to our ears. Another phrase by which they concisely and emphatically indicated their nature, was that of '*making the heart better.*'

Burmah.

3. "A printer has been sent to Burmah by the American friends, so that the printing of the Scriptures will be immediately commenced. Tracts may be printed and circulated, without any limit except that of the funds which may be furnished; and such publications will most easily and successfully spread the truths of the Gospel in Burmah. The history of the Mission shows the beneficial influence of Tracts. The first inquirer was drawn to the Zayat by a Tract; and Mah-Men-la, one of the most interesting of the female converts, received her first impression from one of these silent messengers. Her history will be read with deep interest. It appears that she was long anxious to search the sacred books; and, after much solicitation, her husband taught her to read. She attentively studied the holy books of Burmah, which left her mind in the same inquisitive state as when she commenced reading them. For ten years she had continued her inquiries, when one day a neighbour brought her a Tract, written by Dr. Judson, from which she derived her first ideas of an eternal God. She then became anxious to know the residence of the writer, but could not ascer-

tain it till the Chapel was built. In consequence of the blessing of God upon Dr. Judson's instructions, she became an intelligent and decided Christian, and died in the faith of Christ. Not long before she expired, her mind was cheered by the prospect of communing with Mrs. Judson and other pious friends in heaven. But just as she thought on this subject of consolation, she exclaimed—'But first of all, I shall hasten to where my Saviour sits, and fall down and worship and adore him for his great love in sending the Teachers to show me the way to heaven.'"

BURMA.

(*Mr. Galusha at the Anniversary of the American Tract Society, gave the following account.*)

"Allow me to say a word of the Karens, whose history is not yet before the public. They are a numerous race, inhabiting the mountains and valleys of Burmah, Pega, Arracan, and Siam. They live in the most simple style, and are without religion, without temples, without gods. They have been expecting a religion to be given them. No sooner had they heard of the arrival of our Missionary at Tavoy, than they sent a deputation to inquire of him about the true God, and a much revered book, whose unknown pages they had for twelve years kept in sacred deposit, and to which they had been taught to pay divine adoration. According to the Missionary's advice, a company of Karens, after three days' journey, reached the Mission House. The two most interesting persons among them were a chief, of much native talent, and a soldier, who had received the venerated book from a Mussulman Joger. The chief panted for knowledge, and while the bright fire of his rude intellect flashed through the darkness which enveloped his untutored soul, he exclaimed, 'Give us books! give us books in our own language! Then all the Karens will learn to read. We want to know the true God. We have been lying in total darkness. The Karen's mind is like his native Jungle.' The old sorcerer stood up before the Missionary, while at his feet was a pitched basket of reeds containing the sacred deposit, wrapped in many successive folds of muslin. 'Show me the book,' said the Missionary; 'I will tell you whether it be good or bad.' All was silent as death, while the venerable old man uncovered the precious volume, and presented it with the most profound solemnity—'Lo, it was an old English Prayer Book! 'It is a good book,' said the Missionary. 'It teaches that there is a God in heaven, whom alone we should worship. You have been ignorantly worshipping the book. I will teach you to worship the God whom the book reveals.' The eye of every Karen

beamed with joy. They tarried two days listening to religious instructions, with the deepest interest. On leaving, the conjurer resumed his jigger dress, and fantastic airs. He was informed, that if he would be a disciple of Christ, he must lay aside all his former habits and airs. 'If,' said he, 'this dress is not pleasing to God, I am ready to send it afloat on yonder river.' He instantly disrobed himself, put on his common dress, and resigned his cudgel, which had been for years the badge of his authority. At their departure, they exclaimed, 'We will no longer worship any but the true God, and Jesus Christ his Son!' Here, by co-operating in the distribution of tracts, you may impart to thousands of poor Karens, and thousands of Burmans, the bread of eternal life."

America.

5. "A pious individual, to whom 3000 pages of Tracts were granted for distribution in the West, says: On my way to Ohio, I left the **SWEARER'S PRAYER** and four other Tracts at an Inn, with a pious landlord. He informed me on my return, that soon after I left the house, a profane intemperate man in the neighbourhood came in, and with an oath called for brandy. 'Sit down a moment,' said the landlord, who then took up **THE SWEARER'S PRAYER** and read it to him in an audible and solemn tone of voice. The attention of the individual was arrested, he forgot his brandy, and wished to buy the Tract. It was given to him. He was led to read the Bible, his character was changed, and it is hoped he found the pearl of great price. He became anxious for his wicked and profane companions; carried his Tract and read it to them, reasoned with them and reproved them; and not less than five or six of them had not only ceased profaning the name of God, but had hopefully become the sincere followers of Christ.

6. "In visiting for a Bible Association in New York, in 1825, says a lady now residing in the South, I found a family recently come from Ireland, apparently in rather indigent circumstances; but as they were destitute of a Bible, the mother cheerfully subscribed for one. She appeared grateful for my visit, and her general deportment confirmed me in the opinion that she had seen days of prosperity. The father was a day-labourer, but honest, sober, and industrious. The children were sent to the Sabbath-school; and for some time I observed, at almost every visit, some addition to their domestic comforts, and a pleasing improvement in neatness and affection in the children. About the commencement of 1827, the mother's health declined; expenses were increased; and to complete their wretchedness, the father exhausted his

earnings at the dram-shop; and, as might be expected, often personally abused the family, which he had already so much injured by his base gratification. The little furniture they had got by honest industry, was taken from them for rent; and when I left the city, the succeeding April, the family were reduced to wretchedness. I called to take leave of them, and left for the father, as a parting present, *The Rewards of Drunkenness*. On my return to New York, last spring, I ascertained where they had moved, and expected to find a scene of misery; but, on entering the room, I should have thought myself mistaken in the place, had I not seen and recognised my old friends. Neatness and comfort characterized the dwelling, and peace smiled on every countenance. It was Saturday evening, and evident to me that the sacred rest of the Sabbath had been anticipated in the arrangements of the family. The mother discovered my pleasing surprise, and exclaimed, 'O! the Tract—the Tract—the Tract has got all these nice things! My husband never drank after you gave him the Tract. He seems to be a reformed man; and says the Tract has made him happy, and brought peace and plenty into his house.'"

Great Britain.

7. In a village where the people were extremely ignorant and depraved, many attempts had been made to introduce the Gospel, but for a number of years every effort had proved fruitless. Some two years ago, two young men, struck with the state of this village, consulted together as to what could be done for it. They were not very opulent individuals, the richer of the two only possessing fourteen shillings a week; but they resolved to do what they could. They therefore procured some Religious Tracts, walked over to the place every Sabbath morning, whether wet or dry; they there went from cottage to cottage, distributing the Tracts, and talking with the people. In that course they persevered for some time, taking their dinners in their pockets, and remaining with the people for the whole day. What were the results? The cottagers were excited to a desire to learn to read; a room was taken, instruction was afforded, Religious Tracts were read to them, prayer was offered up, and at length the young men ventured to address them publicly upon the importance of Religion, and the love of Christ to a guilty world. The effects were, that many were awakened to a sense of the value of the Gospel, and one of the most depraved, brutish, and degraded among them, a noted prize-fighter, was brought as a lamb to the feet of Jesus. He became an humble, pious, and devoted follower of the Lord; employing

himself in lighting the candles, sweeping the room, and generally assisting those who had been the honoured instruments of his conversion; and whenever they were discouraged by any new circumstance he directed their attention to his own case as a proof of the blessing and power of God. They had gone on till now, and upon the Sabbath day they had the happiness to see about 150 grown-up persons attending the service. One of the young men, found in the course of his visits, a poor afflicted man who had been confined to his room (a cellar) for some time. He was in a state of the greatest destitution, but the quality of his knowledge greatly surprised the visitor. He knew that it was a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, even the chief. And how had he learned that blessed truth? He had never heard a sermon, he had never possessed a Bible; how, then, did he learn that truth? From the fragment of an old Tract, **SERIOUS THOUGHTS ON ETERNITY**, which he had found in the street. He read it and was delighted with it; he pasted it upon the old cover of an old book, and carried it in his jacket pocket as his constant companion. A friend who visited him, immediately gave to him a New Testament, but the poor man was so attached to his old fragment of the old Tract, that he would not part with it to his dying day. After his decease it was found in his jacket pocket.

MINUTES OF A MEETING

To devise the best means of assisting Mrs. Allsop. Brother Peggs prayed, and Mr. Butler was requested to preside.

1. The Committee of the Foreign Mission, deeming it necessary that a subscription should be entered into for Mrs. Allsop, widow of the late Mr. J. Allsop, Missionary in Jamaica, the following persons, having been fellow students with Mr. Allsop, were appointed to superintend the business; viz. Mr. J. Ingham, Halifax; Mr. S. Wright, Lincoln; Mr. J. Thompson, Gosberton; Mr. Sarjant, March; Mr. J. Goadby, Leicester; Mr. Scott, Quorndon; Mr. Butler, Longford; and Mr. Peggs, Coventry.

2. Resolved that a circular, a copy of which is appended to these resolutions, be sent to each Church in the connexion.

3. That as Mrs. Allsop's future steps in life will in a great degree be regulated by the effect of the application about to be made, it is earnestly and affectionately requested that the subscriptions be made before the beginning of September next.

4. That Mr. J. G. Pike, be desired to act as the general Treasurer, and the following persons as Treasurers in their respective districts; viz. Mr. A. Taylor, London; Mr. Grocock, Leicester; Mr. Hurst, Nottingham; Mr. R. Butterfield, Wisbech; Mr. Hodgson, Hebden-Bridge; and Mr. Hawkes, Birmingham.

5. That the editor of the Missionary Observer, be requested to insert the Minutes of this Meeting in the next number of that Periodical.

Signed, W. BUTLER, *Chairman*.
JAMES PEOS, *Secretary*.

Longford, July 15th, 1830.

CIRCULAR LETTER.

Dear Brethren,

We beg to lay before you the case of Mrs. Allsop, Widow of our late esteemed Missionary J. Allsop, who, at a time when the success of his labours, and the increasing importance of his station, seemed to render his life most desirable, was very suddenly called to enter his Eternal Rest.

In consequence of this mysterious afflictive dispensation, his widow, with three young children, is left entirely destitute, with the exception of what may be done for her by relatives and Christian friends.

Under these circumstances, it is strongly recommended by the Foreign Missionary Committee, that a subscription be entered into through our Connexion, that a fund may be raised for Mrs. Allsop, to assist her in supporting herself and her three children, the eldest of whom is only six years of age.

We hope, dear brethren, that you will endeavour, as far as possible, to promote this benevolent object.

It is believed that a private subscription would be far preferable to a public collection, but as regards the manner of assisting this case, we leave you to judge what will be best in your own neighbourhood, and hope that whatever mode you adopt, you will be as prompt as possible, as it is desirable that the several sums subscribed, should be sent to one of the following persons on or before the first of September next:—viz.

Mr. J. G. Pike, Derby, General Treasurer,
Mr. A. Taylor, London;
Mr. Grocock, Leicester;
Mr. Hurst, Nottingham;
Mr. R. Butterfield, Wisbech;
Mr. Hodgson, Hebden-Bridge;
Mr. Hawkes, Birmingham.

We are, dear brethren, in behalf of the Fatherless and Widow,

Yours in Christ,

W. BUTLER, *Chairman*.
J. PEOS, *Secretary*.

THE
GENERAL BAPTIST REPOSITORY,
AND
Missionary Observer.

No. 105.

SEPTEMBER 1, 1830.

VOL. IX.

SURVEY OF THE EARTH.

GEOLOGY.

HAVING, in former papers, endeavoured to give a comprehensive, though necessarily concise and imperfect, account of the external features of our earth, and of the animal and vegetable tribes which adorn and inhabit its surface; we shall now attempt to present our young readers with a hasty glance at its internal treasures. For, great and valuable as are the riches which the almighty and bountiful Creator has scattered over the face of our globe, they scarcely surpass the stores which are concealed in its bowels. It is true that the researches of the most enterprising and enlightened of mortals have penetrated but a very little way into this repository of hidden wonders: it is merely the outward crust of the earth, the thin shell that envelops the stupendous contents, which man has pierced. For the deepest mines or caverns, that have yet been dug or explored, do not bear as great a proportion to the whole solidity of the earth, as the slightest puncture of the smallest insect does to the bulk of a large orange.—Were a pit to be sunk to the depth of an English mile below the sur-

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face of the earth, it would penetrate no deeper into the globe, in proportion to its bulk, than a puncture of one eight thousandth part of an inch deep, would into the body of a globular fruit eight inches in diameter. Yet even this superficial inspection has brought to light discoveries of the most interesting nature.*

If we judge of the internal contents of our globe from the discoveries that have been made in its crust, *stone*, in the general sense of the term, appears to form the principal, and by far the largest portion of the vast mass. From the smallest particle of sand, that rolls unperceived in the stream, to the gigantic rocks that arch the spacious cavern or constitute the lofty mountain, in all its countless varieties of texture, size, form and position, stone presents itself as the leading article in the structure of the globe. Other substances indeed are either intimately mixed with it, or curiously imbedded in its bosom, or scattered over its surface. Even the earthy soils, that are some-

* Our readers will find an attempt to excite in the youthful mind some adequate idea of the inconceivable quantity of matter contained in the body of the earth, in this Miscellany, for Feb. 1823, pp. 49 and 50; which they should consult before they proceed.

times discovered at a considerable depth under ground have evidently been formed by the decomposition of the surrounding stone, mingled with foreign bodies that have been deposited from various causes.

The immense and numerous masses of stone, that occur every where in the internal parts of the earth, and often rise high above its surface, are of a very different structure. Some are heavy, uniform, compact and with difficulty broken: others are lighter, of a looser and varied texture and easily separated. Some are disposed in regular beds or layers; and may be readily split into plates of almost any thickness and shape; while others constitute rough, irregular concretions of rocky matter; which cannot, without difficulty and labour, be reduced into any required form. The rocks of marble of various kinds, of freestone of differing qualities, of slate, sandstone and limestone, are too well known to our readers, both for their frequency and utility, to require a description in this brief sketch. The learned have distributed them into various classes; and assigned to each its distinguishing name and characteristics; but we cannot attempt to enumerate them. We trust that our young readers will be excited to seek for information on these interesting topics, from the excellent publications which are easily obtained.

There is, however, one topic on which it may be useful to enlarge; with a view to prepare uninformed youth for some remarks, that he will probably meet with either in reading or conversation; and which might otherwise perplex and unsettle his mind. Certain distinctions in the nature and structure of rocks have been ascertained, which have led some to conclude, that they

were formed at very different periods. Some are wholly composed of stone, without any admixture of foreign matter. But many vast rocks exist; in which the remains of animal and vegetable substances abound throughout their whole mass. These remains are generally either changed into a stony substance, or incruusted in a stony covering; and it appears probable that they were introduced into their present situations when the rocks were in a liquid state. It was natural, from the contemplation of these facts, to imagine that, by a close investigation, some information might be gained respecting the changes which the earth had undergone; and the periods when those changes took place. Hence arose the modern science of *Geology*, which, during the last fifty years, has been cultivated with great industry and success, by many eminent philosophers and not a few learned divines. The account which these gentlemen give of their science and its results is briefly this.

There are many rocks which contain neither animal nor vegetable remains, nor are intermixed with rocks which do contain them.— These are called *primitive rocks*; and consist of those kinds of stone which geologists distinguish by the appellation of granite, gneiss, mica-slate, and clay-slate, which are found in abundance, in all the regions of the globe, with others which occur more sparingly. But there are other numerous rocks which exhibit plentifully the remains of both animals and vegetables; and are called *secondary formations*. The first are supposed to have been formed before organized bodies began to exist; and the latter since their creation. If we examine the secondary rocks,

beginning with the most ancient, the first organic remains that present themselves are aquatic plants and large reeds, of a species different from ours. To these succeed aquatic animals; chiefly of the shell kind, and of the simplest forms; which continue attached to one spot, and partake in a degree of the nature of plants. After these, we trace the remains of animals of more perfect formation, though very simple and imperfect; and posterior to them a few fishes and plants, chiefly of the bamboo and fern species. At the next step, we observe increasing numbers of extinct species of shells and fishes, a few amphibious animals, as crocodiles and tortoises, and sometimes reptiles. Hence it is inferred that, at the date of the formation of these masses, dry land existed. As we advance to the most recent of these formations, the remains of animals of a more perfect class are frequent; but still they belong to species which appear to be at present extinct. Many of these evidently belonged to classes still well known; though they certainly possessed many particulars in their formation different from any now to be found. The bones of species now existing are never discovered, except in the banks of rivers, the bottoms of lakes, beds of peat and fissures and caverns of rocks, where they have evidently been very recently deposited. Human bones never occur, except mingled with the remains of existing species.—More than thirty different species of animals have been discovered in the secondary rocks, no specimens of which are known, at the present day, in any part of the world.

From these observations, geologists have concluded that rocks, now buried at a great depth, constituted,

at one time, the surface of continents, and the abodes of organic life; that many orders of beings have been called into existence, and afterwards destroyed by great revolutions; which introduced new classes of mineral deposits, accompanied with new tribes of organic beings; and that the appearance of man is, geologically speaking, a very recent event, before which the earth had been inhabited thousands of years by various families of plants and animals, which had been destroyed and renewed in a long series of successions. These inferences have been thought by some to be wholly inconsistent with the accounts of the creation given in the scriptures; and thus have emboldened the infidel and perplexed the inquiring christian. It may therefore be useful to make a few brief remarks on this system.

Perhaps these facts may be explained without extending the duration of the world. According to the Mosaic history, the progress of society must have been very slow; and a long series of ages must have elapsed before the descendants of one man could occupy those parts of the globe which were distant from the place where he was originally formed; nor would many of the animals multiply with greater rapidity. Might not the primitive rocks then be formed in regions more distant from the centre of population; while the secondary masses were increasing, where animals were numerous? And may not the violent convulsions and revolutions, which all allow have taken place in the internal parts of the earth, sufficiently account for the irregular and mixed state in which the various minerals now appear? Or, is it certain that these philosophers have discovered the

real process of nature in the production of these masses? Are there not very learned, diligent and sagacious geologists, not at all likely to be biassed in favour of christianity, who explain these facts in a very different manner? and conjecture that those rocks, which are free from organic remains, owe that distinction to the intensity of the heat by which, as they suppose, they were first chrysalized, which consumed all the organic substances that they contained?

But, granting every thing which the geologists ask, the authority of the sacred records remains unaffected. These philosophers assert that certain masses of stone, of almost every bulk, from the mountain rock to the pebble, exhibit incontrovertible proofs that they existed long before organic creatures, either vegetable or animal, were formed: and that others plainly shew, that there was a time when various plants and living creatures were abundant; which have long since disappeared; and that the materials out of which this world was formed were all in a state of confusion and decomposition. Now does not Moses himself confirm this statement, when he says: "The earth was without form and void, and darkness was upon the face of the deep." This was the state of chaotic confusion in which the materials lay, when "the Spirit of God moved upon the face of the waters," and commenced his work of reducing the discordant elements into harmony. But is not this the present state, in which the facts already noticed have led philosophers to conclude the earth lay, prior to its reduction to its present form? The sacred historian introduces his most interesting account with this solemn and important declaration:—

"In the beginning *God* created the heaven and the earth;" thus stating, in opposition to all atheistical theories, that, whenever the matter which composes the present system of nature began to exist, it was called into existence by the power of God. But Moses is silent as to the period when this original creation took place, and the changes and revolution which this matter had undergone prior to the grand arrangements by which our globe was gradually reduced to the order in which we now behold it. To describe that mighty change and the subsequent events was his principal design; and the period to which he fixes it, as well as the circumstances by which it was attended and succeeded, have been remarkably confirmed by the results of geological inquiry. One of the most enlightened professors of this science has deduced, from certain progressive changes on the earth's surface, the conclusion that the human species cannot have inhabited the earth for more than five or six thousand years: a conclusion equally confirmed by the researches of the antiquarian and historian.—Geology thus, in its present state, corroborates the accuracy of the Mosaic history; and there appears sufficient reason to believe that future improvements will more decidedly strengthen its testimony.

But there is another important event in the history of the earth, as recorded by the sacred writer, which ought not to be overlooked. Moses tells us that, many centuries after the creation of man, his descendants had become so desperately wicked and depraved, that their holy Creator resolved to destroy the whole human race, except one small family, by an universal flood. The Almighty therefore poured

down on the devoted earth, incessant rain, during forty days and forty nights. To augment the quantity of waters, the inspired penman states, with his usual precision and brevity, that "all the fountains of the great deep were broken up, and the windows of heaven were opened." The awful consequences were that "the waters prevailed and were increased greatly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upwards did the waters prevail: and the mountains were covered." Every living creature was destroyed which was upon the face of the ground, both man and cattle; and Noah only remained alive, and they that were with him in the ark.' Now who can read this sublime description, without perceiving what changes must have been produced on the surface of the earth, by a flood which, for one hundred and fifty days, rolled over its highest eminences: and what revolutions and convulsions must have occurred in the internal structure of the globe, by the violent disruption of the rocks which confined the treasures of water that were hid in its bowels; and the impetuous eruption of those probably immense collections of fluids up through the incumbent masses to the surface; or, in the language of Moses, by "the breaking up of all the fountains of the great deep." The effects of these concussions must have been permanent; and the science of geology seems to be peculiarly adapted to discover and trace them. Here then that science may be fairly summoned to confirm or weaken the authority of Revelation.

And what do geologists depose on this important subject? Let them speak for themselves. Whatever

their systems of philosophy, or whatever their religious creeds, they have been compelled, by the incontestible evidence of facts, to conclude, that every part of the present habitable globe, even the summits of its highest mountains, have been, at some past and remote period of its existence, covered with the waters of the ocean. The remains of marine shells and animals, in the most elevated situations, sufficiently demonstrate the certainty of this conclusion. And, by the same unequivocal and general evidence of existing facts, they have universally acknowledged that all the strata, or beds of minerals, which compose the earth, to the lowest depths yet explored, have been broken up and disordered, since their original formation, "by some prodigious and mysterious power." Had these retained the position in which they were originally deposited, they would always have been found in horizontal layers, one above another, according to their respective gravities; but, at present, they very seldom present this appearance. They generally incline in a greater or less degree. In some places, they rise till the lowest bed reaches the surface; and in others they sink at once several hundred feet, below their proper level. In some instances, they are found leaning one against another, resting on their edges; and sometimes large portions of their beds have been carried quite away, and their places filled up with different materials. Of the truth of this statement, which indeed is allowed by all competent judges, our young readers may easily satisfy themselves, by inspecting the beds of coal, and the layers of stone, as they appear in our own pits, mines and quarries; or by inquiring of any

intelligent person who works in them. These wonderful appearances puzzle geologists; and they are constrained to confess their ignorance, by ascribing them to "some prodigious and mysterious power;" but the humble Christian knows who it was that broke up all the fountains of the great deep; and that knowledge at once dispels the mystery. Nothing is difficult to omnipotence; and he who first called the earth into existence, and arranged its parts with exquisite skill, can with equal ease confound its structure. Thus geology bears unequivocal and unimpeachable testimony to the truth of one important portion of the sacred scriptures; which has long been ridiculed, by infidels, as improbable and naturally impossible. Let not religion then fear the strictest examination by real philosophy. The more clearly and extensively the Works of God are understood, the more strongly will they confirm his Word.

These observations have extended to an unexpected length; but we trust that they will not be either uninteresting or useless to those young and inquisitive minds, which are most exposed to danger from the objections of infidelity when they assume the garb of science. We shall therefore postpone our remarks on the other kinds of stones, metals and minerals to a future occasion; and conclude the present paper in the words of a pious and able writer, to whose pages we arc considerably indebted.

"But, besides the testimony which geology bears to the authenticity of Scripture-History, it exhibits some of the grandest objects in the history of the physical operations of Divine Providence. It presents to our view, in a most impressive form, the majestic agency of

God, in convulsing and disarranging the structure of our globe, which at first sprung from his hand in perfect order and beauty. When we contemplate the objects which this science embraces, we seem to be standing on the ruins of a former world. We behold 'hills' which 'have melted like wax at the presence of the Lord;' and 'mountains' which 'have been carried into the midst of the sea.' We behold rocks of enormous size, which have been rent from their foundations, and rolled from one continent to another—the most solid strata of the earth bent under the action of some tremendous power, and dispersed in fragments through the surrounding regions. We behold the summits of lofty mountains, over which the ocean has rolled its mighty billows—confoundng lands and seas in one universal devastation—transporting plants and forests from one quarter of the world to another; and spreading universal destruction among the animated inhabitants of the waters and the earth. When we enter the wild and romantic scene of a mountainous country, or descend into the subterraneous regions of the globe, we are every where struck with the vestiges of operations carried on by the powers of nature, upon a scale of prodigious magnitude, and with the exertion of forces, the stupendous nature of which astonishes and overpowers the mind. Contemplating such scenes of grandeur, we perceive the force and sublimity of those descriptions of Deity contained in the volume of inspiration: 'The Lord reigneth, he is clothed with majesty; in his hand are the deep places of the earth, the strength of the hills is his also. He removeth the mountains, and they know not; he overturneth them in his anger;

he shaketh the earth out of her place, and the pillars thereof tremble. At his presence the earth shook and trembled: the foundations also of the hills moved, and were shaken, because he was wroth.' 'Thou coveredst the earth with the deep, as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away.' While retracing such terrific displays of Omnipotence, we are naturally led to inquire into the *moral* cause which induced the Benevolent Creator to inflict upon the world such overwhelming desolations. For reason, as well as revelation, declares, that a *moral* cause must have existed. Man must have violated the commands of his Maker, and frustrated the end of his creation; and to this conclusion the sacred historian bears ample testimony—'God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually: and Jehovah, said I will destroy man whom I have created, from the face of the earth, both man and beast, and the creeping thing, and the fowls of the air.' "

*Dick's Christian Philosopher,
Art. Geology.*

THE DUTIES OF CHURCH MEMBERS TOWARDS EACH OTHER.

"*A new commandment I give unto you, that ye love one another.*"—JESUS CHRIST.

Gentlemen,

I should be much gratified, could I indulge a hope that the following Extract would obtain an early insertion in your Miscel-

lany. As it appears to me well adapted to be very useful to all who profess the christian name; and is copied from a work little known, or likely to be known, to many of your readers; I should greatly regret, should it share the fate of a former communication, which has already remained two years "under consideration."—Hoping that this will not be the case with the present, I am, yours, respectfully,

Derbyshire, AN OLD BAPTIST.
June 2, 1830.

THE first duty, and that which indeed seems to include every other, is *love*. The stress which is laid on this in the word of God, both as it respects the manner in which it is stated, and the frequency with which it is enjoined, sufficiently proves its vast importance in the christian temper, and its powerful influence on the communion of believers. It is a grace so important, that, like holiness, no measure of it is sufficient to satisfy the requirements of the word of God. It is the basis, cement, and beauty of the christian union. The church where it is wanting, whatever may be the numbers or gifts of its members, is nothing better than a heap of stones, which, however polished, want the coherence and similitude of a palace.

Complacency is the very essence of love; and the ground of all proper complacency in the saints, is their relation and likeness to God. We should feel peculiar delight in each other, as fellow-heirs of the grace of God, partakers of like precious faith, and joint sharers of the common salvation. The love of christians is of a very sacred nature, and is quite peculiar. It is not merely the love of friendship, or interest, or general esteem; but it is an affection cherished for Christ's sake. They may see many things in each other to admire; such as an amiable temper, public spirit, tender

sympathy, and such like. Yet christian love, does not rest on these things, although they may increase it: but on the ground of a common relationship to Christ. On this account they ought to take peculiar delight in each other, as being one in Christ. "These," should a believer exclaim, as he looks on the church, "are the objects of the Redeemer's living and dying love, whom he regards with complacency; and, out of affection to him, I feel an inexpressible delight in them, I love to associate with them, to talk with them, to look upon them, because they are Christ's."

Love to our brethren will lead us to bear one another's burthens, and so fulfil the law of Christ. When we see them oppressed with a weight of anxious care, instead of carrying ourselves with cold indifference and unfeeling distance towards them, we should cherish a tender solicitude to know and relieve their anxieties. How touching would such a salutation as the following be, from one christian to another, "Brother, I have observed, with considerable pain, that your countenance has lately been covered with gloom, as if you were sinking under some inward solicitude. I would not be unpleasantly officious, nor wish to obtrude myself upon your attention farther than is agreeable; but I offer you the expressions of christian sympathy, and the assistance of christian counsel. Can I in any way assist to mitigate your care, and to restore your tranquillity?" At such sounds, the loaded heart would feel as if half its load were gone. It may be, the kind enquirer could yield no effectual relief; but there is balm in his sympathy. Love requires that we should take the deepest interest in each others case; that we should patiently listen to

the tale of woe, which a brother brings us; that we should mingle our tears with his; that we should offer him our advice; that we should suggest to him the consolations of the gospel; in short, we should let him see that his troubles not only reach our ears, but our hearts.

Forbearance is a great part of love. In a christian church, especially where it is of considerable magnitude, we must expect to find a very great diversity of characters. In many persons, there will be found some things which, although they by no means affect the reality and sincerity of their religion, considerably diminish its lustre; and have a tendency, without the caution of love, to disturb our communion with them. Some have a forward and obtrusive manner; others are abrupt almost to rudeness in their address. These and many more are the spots of God's children; with which we are sometimes so much displeas'd as to feel an alienation of heart from the subjects of them, although we have no doubt of their real piety. Now here is room for the exercise of love. These are the cases in which we are to employ that charity which covereth all things. Are we to love only amiable christians? Perhaps after all, in the substantial parts of religion, these rough characters far excel others, whom courtesy and amiableness have carried to the highest degree of polish. I do not say we are to love these individuals for their peculiarities, but in spite of them; not on their own account, but for Christ's sake, to whom they belong. And what can be a greater proof of our affection for him, than to love an unlovely individual on his account?

Church members should cultivate peace and harmony one with another; yea, all of them should be

subject one to another, and be clothed with humility. Now from hence we learn that some kind of mutual subjection ought to be established in every christian church. This of course does not mean that some members are to make an entire surrender of their opinions and feelings to others, so far as never to oppose them and always to be guided by them. It is not the subjection of an inferior, but of equals to one another; not that which is extorted by authority, but voluntarily conceded by affection; not yielded as matter of right, but given for the sake of peace. In short, it is the mutual subjection of love and humility. Young and inexperienced persons ought to be subject to the aged. Nor does the obligation rest here; it extends to those who are equal in age and rank. They also should be subject to each other. They should not be determined, at all events, to have their own way; but should go as far as principle would let them in giving up their own views to the rest. Every one should hearken with respectful attention to the opinions of others, and be willing to sacrifice his own. The contention ought not to be for rule, but for subjection. Some are so thoughtless, they never consult the feelings of others; and are equally careless whom they please and whom they offend. They say and do just what their feelings prompt, without the least regard to the consequences of their words and actions. This is not that charity which is kind and courteous.— A christian should ever be afraid of giving offence; the peace of his brethren should be even more sacred than his own.

We should likewise be careful in taking offence. We should never suffer ourselves to be offended,

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until at least we are sure offence was intended; and this is really not so often as we are apt to conclude. Had we but patience to wait, or humility to enquire, we should find many things were done by mistake which we attribute to design. How often do we violate that charity which thinketh no evil; and which demands of us to attribute a good motive to another's conduct, except a bad one be proved? Let us then deliberately determine that, by the grace of God, we will not be easily offended. If such a resolution were generally made and kept, offences would cease. When we have received an injury which is too serious to be passed over without notice, and requires explanation in order to our future pleasant intercourse with the individual who inflicts it, we should neither brood over it in silence, nor communicate it to a third party. Some persons when they have received an offence, set off to some friend, perhaps to more than one, to lodge their complaints, and tell how they have been treated. The report of the injury spreads farther and wider, exaggerated and swelled by those circumstances which every gossip, through whose hands it passes, chooses to add to the original report; till, in process of time, it comes round to the offender himself, in its magnified form, who now finds himself aggrieved. Thus a difficult and complicated case of offence grows out of what was perhaps at first most simple in its nature.

We should always close our ears against the complaints of any individual, who would inform us of the faults of a brother, before he has told the offender himself. Third persons whose ears are open to catch reports, should be avoided as the plague. They are the mischief-

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makers and pests of our churches. If the peace of the church must be preserved, the members must watch against and repress a tattling disposition. Let it be a rule with every church member, that "I will be slow to speak of others. I will neither originate a report, by saying what I think; nor help to circulate a report by repeating what I hear." This is a most wise regulation, which would at once preserve our own peace and the peace of society. We should be careful not to say any thing which, by the perverted ingenuity of a slanderous disposition, may become the basis of a tale to the disadvantage of another. It is not enough that we do not originate a report, but we ought not to circulate it. When it reaches us, there it should rest and go no farther. We must never appear pleased with the tales of newsmongers, much less with the scandals of the backbiter. Our smile is their reward. If there were no listeners, there would be no reporters. In company, let us always discourage and repress such conversation.

Many, who would be afraid or ashamed to mention the faults of a brother in the way of direct affirmation or report, easily find, or attempt to find, a disguise for their backbiting disposition in affected lamentation. "What a pity it is," they exclaim, "that brother B. should have behaved so ill! Poor man, I am sorry that he should have so committed himself; the petulance of his temper is much to be regretted. He does not much honour religion."—"And then," replies a second, "how sorry I am to hear this report of sister C. How the world will talk, and the cause of Christ suffer by such things in the conduct of a professor. It will not be a secret long, or I would not mention it."—

"Oh," says a third, "I have heard whispers long. I have long suspected it; and mentioned my fears some months ago to a friend or two. I thought she was not the person she appeared to be. I am very sorry for her and for the cause of Christ. I have long had my suspicions, and now they are all confirmed. I shall tell the friends, to whom I expressed my fears, what I have now heard." In this way is a tattling disposition indulged in, under the guise of lamentation for the sins of others. "Odious and disgusting cant!" would an honourable christian exclaim with indignation. "Which of you, if you really lamented the fact, would report it? Which of you has gone to the erring individuals, and enquired into the truth of the matter? and finding it true, has mildly expostulated with them? Let your lamentations be poured out before God and the offender; but none else."—Others again indulge this disposition by running about to enquire into the truth of a report which, they say, has reached them, respecting a brother. "Have you heard any thing of brother H. lately," they ask with a significant look. "No," replies the person. "Then I suppose it is not true." "Why? what have you heard? Nothing, I hope, affecting his moral character?" "Not very materially: but I hope it is false." The tattler cannot go without letting out the secret; and then sets off to enquire of another and another. Mischief-making creature! why had he not gone, as was his obvious duty, to the individual who was the subject of the report, and enquired of him the truth of it? But then the story would have been contradicted at once; and the pleasure of telling it would have been lost.

Besides these things, there are

duties which members owe to the church in its collective capacity. First: they are bound to take a deep interest in its concerns; and to seek its prosperity by all lawful means. Every one should feel that he has a personal share in the welfare of the society. He should consider that, having selected that particular community with which he is associated as his religious home, he is under a solemn obligation to promote, by every proper effort, its real interest. He is to be indifferent to nothing which, at any time, affects its prosperity. Some members, from the moment they have joined a christian church, take no concern in any of its affairs. They scarcely ever attend a church meeting. They know neither who are excluded nor who are received. If members are added, they express no delight; if none are admitted, they feel no grief. This is a most criminal apathy. A christian ought to be as tremblingly alive to the welfare of the religious society to which he is united, as he is to the success of his worldly affairs. He is bound to attend all the meetings of the church; at least so far as his circumstances will allow. He had better be absent from sermons and prayer-meetings than from these. How can he know the state of the society, if he is not present when its affairs are exhibited and arranged? How can he exercise that proper confidence in the piety of the brethren, which is essential to fellowship, if he is absent at the time of their admission? It is due to the authority of the church, that every member should cordially submit to its discipline. Without this, order would be destroyed, and the reign of anarchy introduced. But how can a church, as a church, exercise discipline, except a majority of its

members be present when matters of discipline are discussed and determined? Are the decisions of one tenth part of the members the decisions of the church? Brethren: by leaving the management of the concerns of your church in the hands of a few, who are compelled to act alone, because their friends will not assist them, you betray your own rights, throw away your own privileges, endanger the liberty wherewith Christ has made you free, and lay a heavy burden and responsibility on your active friends. All the one hundred and twenty members of the primitive church were present when the first deacons were chosen. The decision of the meeting at Jerusalem, a few years afterwards, was adopted after a free discussion, by the "apostles, elders and the whole church." In the church at Corinth, the disorderly member was to be excluded when they were *gathered together*; and the punishment was actually inflicted by *many*. Oh! when will such language apply to the proceedings of our church-meetings!

ON THE SABBATH.

In reply to a Query.

Gentlemen,

THE query proposed by your correspondent, S. T. in your number for July last, page 257, deserves attention. That the passage to which he refers, Col. ii. 16, has sometimes been quoted to excuse a neglect or profanation of the Lord's day, I well know; that it has always been misapplied when so employed, will, I hope, appear from the following remarks, which I respectfully submit to your disposal.

The word *days* is not in the original, but has been added by our translators; as they have intimated, by printing it in italics: and the verse may be rendered thus, "Let no man therefore judge you in meat, or in drink; or in respect of an holy-day, or of the *sabbaths*." Now the term sabbath is

used in scripture to signify a season of rest. This is its literal meaning; and it is used not unfrequently simply in this sense. Thus the Babylonish Captivity is called a sabbath for the land; because that, while the country was uninhabited, the land enjoyed her sabbaths.¹ But the term was more frequently applied to days set apart from worldly engagements, and devoted to the service of God; and, as the weekly rest of the seventh day was the most frequent and important of these, it obtained the name of the sabbath in a more especial sense. Yet it was frequently applied to other holy days appointed to be observed by the Levitical law. Instances of this use of the term may be found in the passages referred to in the margin.² These solemn rests were strictly enjoined on the people, "besides the sabbaths of the Lord;"³ or in addition to the weekly sabbaths. Now it is plain, that the apostle, in the passage mentioned by the querist, refers to these days of solemn rest; which were enjoined on the Jews, by the same authority as the distinctions of food, the holy-days and new moons with which they are associated. Thus understood, the whole passage harmonizes with the apostle's design in the context. He evidently is teaching the christians at Colosse not to expect salvation from the observance of the rights and injunctions of the Levitical dispensation; nor even to esteem themselves bound by mere legal enactments. Because they were intended as a shadow or type of things to come; and all they had been designed to prefigure, had been actually fulfilled in the atoning sacrifice offered on mount Calvary. On that glorious occasion, the Saviour not only had spoiled principalities and powers, and made a shew of them openly; but had closed the typical dispensation, and established a better and more spiritual system. He had blotted out the hand-writing of ordinances that was against his children, and nailed it to his cross: and by introducing the substance had taken away the shadow; and thus delivered them from that burden of ceremonies and carnal ordinances which neither they nor their fathers could bear. Among these rituals were probably many injunctions respecting the sabbath which were peculiar to Judaism.

But the religious observance of the Lord's day by no means depends on the appointment of the Jewish weekly sabbath. The devoting of one day in seven to religious

services was divinely appointed long before Moses or his system existed. At the creation of the world, it was enjoined on man, as a memorial of the goodness, power and wisdom of the adorable Creator. The law commanding it was given to our first parent; and therefore is obligatory on all his descendants. The gentiles are as much interested in the blessings of creation as the Jews; and are equally called, by duty and gratitude, to preserve in their hearts a reverential and affectionate recollection of them. The advantages, both temporal and spiritual, both civil and religious, which naturally follow a conscientious observance of the sabbath, and they are many and great, are as important and as necessary to the welfare of a Gentile as of a Jew. The sabbath was designed to commemorate the attributes of the Deity as displayed in the work of creation—to give the laborious classes of mankind, and even of animals, an opportunity of resting from toil—to furnish an opportunity to man, in a state of innocence, of increasing in holiness and bliss—and to man, in his fallen estate, of acquiring holiness and obtaining salvation. These gracious designs embrace all mankind; and are equally intended and adapted for all.

The seventh day from the commencement of the creation was appointed, by God himself, to be the first sabbath; and it was fixed by the same authority to return every seventh day. It is probable, though not certain, that the same day of the week was the day sanctioned by Moses, under divine direction, to be the sabbath of the Israelitish nation. But, when the work of redemption had been completed, and the plan for the new creation of sinful man had received the sanction of heaven, by the resurrection of the glorious Redeemer from the dead, it is evident that his disciples, doubtless in conformity with his own gracious and all-wise directions, for they could not have ventured to make such a change without divine authority, substituted the first day of the week, the day of their Lord's resurrection, for the seventh, as the sabbath to be devoted to religious exercises. It is evident, that this interesting change took place immediately after the event; and it is probable that the day of the resurrection of the Saviour was the first christian sabbath. There is also the plainest and most direct evidence, that this day has been observed, through every age of the church, by nearly all the followers of Christ.

But this change of the day has made no alteration in the obligations under which christians, as well as all their fellow men,

¹ 2 Chron. xxxvi. 21.

² Lev. xvi. 31.—xxiii. 32, 39, &c.

³ Lev. xxiii. 39.

were previously laid to devote one day in seven to the service of God, in commemoration of the completion of the work of creation. On the contrary, it has super-added to them the peculiar obligations by which, as christians, they are called to recollect and celebrate the resurrection of the Saviour from the dead, as the completion of the work of redemption. It is their duty to maintain a public profession of their religion, and to let their light so shine among men as to glorify their Father: it is their duty to extend the knowledge of the gospel to all mankind, to use every proper method to induce sinners to embrace it, and to instruct those who receive it, in the doctrines and duties which it inculcates: and it is their duty to support the public worship of God, as the God of providence as well as of grace. All this and much more is their duty as the creatures of God, but especially as the followers and disciples of the Saviour. But there must be certain seasons and known places for these exercises, or they cannot be attended to with propriety or advantage. If the professors of christianity were generally to forsake the assembling of themselves together, as the manner of too many who make that profession is, religion would speedily decline both in society and in individuals. If there were no sabbaths and the sacred exercises for which they are designed, it is highly probable that all profession of religion would, in a short time, disappear from the earth.

It is true, that many of the rigorous requirements of the law of Moses respecting the observance of the sabbath, are inconsistent with the spirit of the gospel. But let us beware lest a wish to stand fast in the liberty wherewith Christ has made us free, should lead us into licentiousness. Whatsoever has a tendency to impede or prevent the attainment of the grand objects for which the christian sabbath was first designed, is as strictly forbidden to the christian as to the Jew. Whatever is inconsistent with a diligent and profitable discharge of the duties to which that day particularly calls us, must be avoided by all who wish to approve themselves the disciples of him that came into the world not to destroy the law, but to fulfil it.

It has been already observed, that one gracious design of the Almighty in the institution of the sabbath, was to give the labouring classes, and even animals, a necessary season of repose from toil. How affecting is the condescension of the Lord, when he assigns this amiable reason for his command. "Six days thou shalt do thy work, and on the seventh day thou shalt

rest: that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed."⁴ Their indulgent Creator knew, that the strength both of man and beast would be worn down by incessant labour; and therefore very benevolently appointed them a day of rest at regular intervals. And that parent, or master, or owner who deprives his children, or his servants, or his cattle of that season of repose, and employs them, on that day, in unnecessary labour, disobeys the commandments of his Maker, defeats one gracious purpose for which he has instituted the sabbath, and deprives the poor and helpless of a privilege to which they have a claim by the express grant of the Ruler of the universe. Let such careless or avaricious oppressors remember, that "the Lord will maintain the cause of the afflicted and judge the poor."⁵

But another and still more momentous design of the sabbath, as hinted already, is to furnish fallen man with an opportunity of acquiring holiness and obtaining salvation. How necessary is such a provision for sinners, justly exposed to the wrath of their Maker, and so depraved as to be unfit for his presence and unworthy of his notice! How astonishingly merciful must that God be against whom we have so grievously transgressed; who not only provides for our escape from deserved punishment; but also appoints means for the recovery of our nature from the defilements and depravity of sin, and for preparing us for holiness and happiness for ever! How gratefully then ought mortals to accept the Means of Grace! and how diligently to improve them! But, of all the appointed means of grace none have been so effectual, and none so conspicuously crowned with the blessing of heaven, in every age of the church and in every clime, as the regular and conscientious observance of the sabbath. Whoever therefore neglects to embrace the means offered to his acceptance by this divine institution, or trifles with a day so graciously adapted for the promotion of his highest interest and happiness, is guilty at once of the grossest folly, ingratitude and rebellion. How unwise it is for a creature exposed to eternal ruin, to neglect the means that might lead him to everlasting happiness! How ungrateful the man who slights the overtures of mercy from an offended God! How daring the rebel who treats the commands of his heavenly Sovereign with insolent contempt! Surely no one, who wishes to be thought a christian, can be guilty of such base, such

⁴ Exod. xxiii. 12.

⁵ Psa. cxi. 12.

infatuated conduct! Yet every man is guilty of this aggravated wickedness—who does not prepare for this sacred day, so as to be able to discharge its holy duties, and enjoy its precious privileges with the least interruption and to the greatest advantage—or, who spends the day itself in a careless and unprofitable manner—or, who does not use his utmost endeavours to improve the advantages afforded by the sabbath to the gracious purposes for which they are designed. Each of these assertions afford abundant matter for enlargement; but I cannot hope that your limits will allow more than a word or two on each.

The Jews were so sensible of the importance of being duly prepared for the sabbath, that they undertook no secular business on the sixth day, which could not be easily finished some time before the sun set, when their day of rest commenced. They took care to have every thing relating to their worldly occupations laid aside, and put out of the way, an hour before the close of the day. Even the provisions, which were to support them on the morrow, were always prepared, and often placed on the table, at the same time. Indeed, the whole of the sixth day was so much employed in arranging for the due observance of the sabbath, that it was usually denominated the day of preparation. But, alas! how different is the conduct of some professing christians. It is too common with them to continue their attention to their usual occupations so late on the saturday evening, that they are obliged to postpone all the preparation for the sabbath to the day itself. The preparation of victuals, and too often the purchasing of them—the cleaning of themselves and their habitations—the arranging of their domestic concerns are all deferred to that more convenient season. This is done without scruple in families in which no profession of religion is made; and, strange as it may appear, it is too often practised by those who are members of churches, especially in the lower classes. And even those who make it a duty to finish their necessary preparations on the preceding evening, generally commence them so late, that the usual hours of repose are encroached upon; and the natural effect is that, on the following morning, they do not feel disposed to rise at the accustomed time; and, when they do leave their beds, are incapable of paying that lively attention to the transactions of the day which alone can render them profitable. While external preparation in families is thus neglected, it is hardly possible that the minds of the individuals should be

properly regulated. Busily occupied to the last moment in the concerns of the world, they have neither opportunity nor inclination to reflect on the important transactions in which the following day will call them to engage.

Thus unprepared in body and mind too many professors commence the sabbath.— Instead of opening the sacred day with a serious and pious attention to private and family devotion; the arrangement of their houses and persons occupy all the time till the commencement of public worship.— Frequently that hour arrives before many of the family are ready to attend. Parents, especially fathers, set out alone; and leave their domestics to follow them when their several engagements afford them opportunity: and the congregation is often disturbed by their arriving successively after the service is begun. How irregular and disorderly is this conduct! Contrast with it the interesting spectacle of a pious father and mother, attended by their children, walking together, decently and in order, to the house of their God; and there seating themselves like the centurion and his household, ready to address the minister when he ascends the pulpit, as they did the apostle. “Now we are all here present before God, to hear all the things that are commanded thee of God.”⁶

But our hearts should be engaged as well as our bodies. We should lay aside the cares and business of life and turn our thoughts and meditations on the things that relate to our eternal interests. We should seriously examine the state of our souls; endeavour to impress our hearts with a consciousness of the importance of being delivered from sin and its natural effects, misery; and to excite proper views and feelings respecting the wondrous plan of redemption by Christ. With a sincere desire to gain instruction, we should read the word of God and attend to its ministration; and, with earnest prayer, that we may understand and remember it, and that we may profit by it. We should reflect too, that, in the devotional parts of public worship, we are as much concerned as the minister—that the prayers, praises, confessions and intercessions, made by him, are made in our names, and offered to the great Searcher of hearts as our sentiments—and, that unless we heartily join in them with real personal interest, we are only mocking God to his face. Let us all tremble at the idea: and earnestly and constantly pray for the assistance of the Holy

⁶ Acts x. 33.

Spirit, that we may, by his gracious influence, be enabled to keep our attention fixed and our hearts engaged in the sacred exercises of the day; and that the intervals of those exercises may be so employed as to cherish and retain their good effects.

But much of our real edification depends on the due improvement of the privileges of the sabbath during the other six days of the week. If, when we have attended these blessed means of grace through the day, we lay them aside with our sunday clothes, and think no more of them till they again return, our profiting will be small indeed, the world and its cares will soon choke the word and render it unfruitful. But, if we endeavour at every proper interval during the week, to recollect the important truths which we have heard on the sabbath, to revive and deepen the impressions they may have made on our hearts by devout meditation; to examine how far they are applicable to our own concerns either as doctrine, reproof, correction, or instruction in righteousness; and humbly to seek divine assistance to apply them conscientiously to the daily regulation of our feelings, our words, and our conduct, we shall then feel and enjoy the blessed fruits of the sabbath, during our pilgrimage on earth, and through the boundless extent of a happy eternity.

RESPONSOR.

AN OLD GENERAL BAPTIST.

Gentlemen,

I HAVE now before me a Tract written by a General Baptist minister of the seventeenth century. It's title-page is characteristic both of the age and sect of the writer. It reads thus: "A Fanatick's Address, humbly presented to the king and his peers, by Henry Adis, a Baptized Believer, undergoing the name of a Free-willer, &c. Printed for the Author, an Upholsterer, living in Prince's Street, Covent Garden." 1661. It is a quarto Tract of seventeen pages; and throws some light on the treatment which that despised sect, which then was every where spoken against, experienced from the newly restored rulers.—Though most of the numerous sects into which the professors of christianity were then divided, had suffered in their turns the cruelty of persecution for conscience sake, yet they were too ready to inflict it upon others, when the political changes of those unsettled times gave them the ascendancy. The Bap-

tists constantly condemned the practice as inconsistent with the natural rights of man, contrary to the spirit of christianity, and expressly forbidden by the scriptures. It has indeed been slyly insinuated that, as they never had the power of retorting, but were constantly sufferers from that anti-christian practice, it was easy and natural for them to feel its injustice, and plead heartily against it: yet had the sword ever been put into their hands, they probably would have acted like their brethren. That might have indeed been the case, for human nature is often inconsistent; but we know that the first government that, in modern times, declared liberty of conscience to be the birth-right of man and an essential principle of its constitution, was established by a Baptist, Roger Williams, the founder of the State of Rhode Island.

Henry Adis however felt the weight of persecution on account of religion, and boldly pleaded the cause of liberty. At page 4, of the pamphlet before me, he says: "The better to shew to the whole nation our innocency, I caused fifteen hundred declarations to be printed and published, Jan. 1659, in which I declared my judgment concerning government and obedience to magistrates; and yet, notwithstanding, myself and two others have been cruelly imprisoned in the Gate House dungeon, and printed as traitors, although acts of violence and bloodshed we abhor." A few pages further, speaking of the persecution which he and his friends suffered, he inquires, "Whether it be without impartiality? Whether they would be willing to be served so themselves? Whether, if they have, at any time, undergone persecution for conscience sake, have they not cried out against it, as the Roman Catholics and Episcopalians have done, in Oliver Cromwell's days; and as the General Baptist should have done, had he longer continued? Even as they with others now do; and as that people of the Presbyterian persuasion, unless my judgment greatly fails me, suddenly will do; if this horrid Rome-bred persecuting spirit still be predominant in England; which is contrary to the true spirit of God, whose fruit is love, joy, peace, long-suffering, gentleness, meekness and temperance, against which there is no law. Oh! that this were taking upon your spirits that now sit at the stern!"

Mr. Adis also published the following pieces, which have not fallen under my eye: "The Symptoms of Ruin; or, the Sword and Famine, the Attendants on Oppression, 1648."—"A Cup for the City

and her Adherents."—A Spie for Justice, sent out of the Tower Chambers of the Fleet Prison: a Poem."—"Fanatic's Mite cast into the King's Treasury." 4to. 1659.—"Alarm given to the Lord Mayor in his Quarters."

I am, Gentlemen,
Your's, respectfully,
Ipswich. A BOOKWORM.

OBITUARY.

In any case, the christian may find a pensive pleasure in referring to the peaceful departure from this transitory state, of those who through faith and patience, inherit the promises. But there is something peculiarly pleasing when such individuals are the first fruits of a newly cultivated field; that thus begins to yield its harvest to the garner of God. This was the case with the departed friend, **MRS. CHARLOTTE WILLIAMS**, of *Ashbourne, Derbyshire*. She was one of the seven with which the Baptist church at that place commenced. She was the first baptized; in intelligence and piety inferior to none; and was the first called to her eternal home.

Charlotte Williams was born in August, 1803. With the particulars of her life, the writer has little acquaintance. She married young, and became a widow before she was twenty-one; her husband died of illness contracted by sleeping in a damp bed.—When the Baptists commenced preaching in Ashbourne, she became a regular hearer. She had not been long such, when, by a promising offer of a worldly nature, a relative endeavoured to prevail on her to remove to Birmingham. She consulted the writer of these lines; and, on the ground that it might be injurious to her best interests, was advised to decline acceding to the offer. She did so; and had cause to rejoice that she did. A sermon by Mr. G. Pike, then of Belper, was peculiarly blessed to her; she obtained relief from the burden that pressed upon her; and took his yoke to whom she had been directed to go to obtain rest for her soul. On July 10, 1825, she and six others were baptized, in a brook near Ashbourne.

In the new and sacred connection with the church of Christ, to which she was thus introduced, she adorned the glorious gospel; and appeared truly desirous for the prosperity of the infant church, of which she was a member. Her last illness was

long and lingering. On several occasions the writer visited her; and in her meek resignation, her holy peace, her animating hope, beheld the blessed influence of heartfelt piety. On one occasion, she observed to him, "I am comfortable. I have no expectation of recovery. I should be thankful to get better, on account of my mother and sister; else I do not wish to creep back to life." Referring to her Lord, she remarked, "I lay down and thought of Him, and felt that I would not change situation with a king on his throne."

Distance prevented the writer from paying her those frequent visits it would have been a privilege to have paid; but a worthy minister belonging to Lady Huntingdon's Connection, during the latter weeks of her life, supplied his lack of service. The following account of his visit was forwarded to the writer:

"The minister of Sion Chapel visited Mrs. Williams about ten weeks before she departed this life. Her views to him appeared very clear, respecting her state of acceptance by her being clothed in the righteousness of Christ; being pardoned through his death; and being cleansed in his most precious blood. He found her general state of mind was placid and contemplative. She bore her affliction with remarkable patience, and with great submission to the will of God. Her view of her interest in Christ overcame and excluded the fear of death. At one time, he remarks, she had been tempted by satan, which produced some little agitation of mind respecting her safety; but this was soon removed. He was pleased, as this was an additional evidence. Had she not possessed the grace of God and the love of Jesus, satan would not have troubled her. She possessed a good natural understanding; and this being improved by grace, she had a clear conception of the things which the Spirit of God teaches. At one time she repeated these lines of Dr. Watt's:

"There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain."

She would often say, "Whom have I in heaven but thee; and there is none upon earth I desire besides thee? Come, Lord Jesus, come quickly." Many passages of scripture she would repeat, and many verses of hymns. And although her affliction increased, he did not find her trust in God shaken in the smallest degree. She did not seek to shun the grim messenger—death; but it became daily more familiar. Like

Paul, who possessed a desire to depart and to be with Christ, which would be to her far better. The Monday but one before her departure, she manifested much anxiety for her dear mother; at which he was pleased, and was led to speak to and pray for her mother. She wished him, after her decease, to call upon her and converse with her. Through this conversation her mind was much relieved. She said, "What a delightful time this has been!" He left her more composed than usual, even delighted. He was with her the night before she departed, when she remarked to him: "Every beating pulse leaves but the number less." He has no doubt but her happy spirit, when it left the body, went to join the spirits of the church triumphant. It was in the strength of her christian principles, and her warm love to Jesus Christ, being enabled to look to him, and having a good hope through grace, that her sins were all pardoned, and that she was kept in this state of serenity."

To this account the writer will only add. On Lord's-day, Feb. 10, 1828, her death was improved by Mr. Peggs; who addressed a crowded and attentive congregation, from Matt. xxiv. 44. May all the members of this little but now rising church live as consistently and die as safely and as peacefully as *Charlotte Williams!*

J. G. P.

ON Friday, April 23, 1830, died, in the thirty-eighth year of his age, Mr. J. HALL, pastor of the G. B. church, Lyndhurst, Hampshire. This servant of Christ had been laid aside from his public labours for nearly nine months. He was enabled to bear his affliction with exemplary patience, and to meet death with a full assurance of hope. The funeral took place on Friday, the 30th, and was attended by several of the neighbouring ministers. Mr. Brand, of Portsea, delivered an appropriate address in the chapel. On the following sabbath, the funeral sermon was preached by the Rev. J. Stevens, Independent minister of Totton, from words chosen by the deceased, John xviii. 11. "The cup which my Father hath given me, shall I not drink it."—The widow and five children are left in very destitute circumstances.* J. S.

* It has been suggested, by a neighbouring minister, of another persuasion, that some liberal individuals might perhaps feel disposed to render assistance to the distressed widow and orphans of the late Mr. Hall, of Lyndhurst, if they knew to whom to forward their bounty. For the sake of such, we

ORDINATIONS.

ON Wednesday, Aug. 4, 1830, Mr. J. G. PIKE was publicly ordained to the pastoral office, over the General Baptist church assembling in Brook Street, Derby. Mr. G. T. Pike, Ilkstone, read suitable portions of scripture and offered the general prayer. Mr. Goadby, Ashby-de-la-Zouch, delivered an introductory discourse; in which he briefly glanced at the nature and scriptural constitution of christian churches—disclaiming the right of interference in them by any human authority; but recognizing Christ as the Head of the Church; and shewing that allegiance and responsibility in spiritual matters were only due to Him. He then proceeded to ask the usual questions of the church; which were answered, in a satisfactory manner, on their behalf, by Mr. Wilkins, of Derby. Mr. Goadby then asked Mr. Pike several questions, referring to his conversion to God—the leadings of Divine Providence which first introduced him into the ministry, and by which he was brought to Derby—and his willingness to discharge the duties of a pastor to this church, according to the teachings of the scriptures. The answers to these questions were heard with solemn interest; Mr. Pike himself was deeply affected, and many of the congregation were in tears. Mr. Goadby then offered the ordination prayer; when Mr. W. Pickering, Nottingham, and Mr. T. Stevenson, Loughborough, united with him in laying on of hands. Mr. W. Pickering gave an impressive charge to the pastor, which possessed an additional solemnity from the years of the venerable speaker. It was founded on Heb. xiii. 17. "For they watch for your souls, as they that must give account." Mr. Tho. Stevenson, jun. Leicester, gave out suitable hymns, on this interesting occasion; several pastors from neighbouring churches were present.

In the evening, Mr. J. Goadby, jun., Leicester, opened the service by reading and prayer; and Mr. Thomas Stevenson delivered a charge to the church, from 1 Cor. xvi. 14. "Let all your things be done with charity," which was given with his accustomed ability, energy and effect. Mr. J. Derry, Barton, gave out suitable hymns on the occasion.

beg leave to state, that the Editors of this Miscellany will be happy to receive, acknowledge and transmit any sums that may be confided to their care, for this truly benevolent purpose.

The attendance during the day was very large; and a high degree of holy pleasure, christian love, and solemnity, characterized its proceedings. We pray that the divine blessing may ever rest on the esteemed pastor and the people committed to his charge. About five hundred friends partook of tea, in the school-rooms, at the close of the afternoon service. The day was the first of Derby Races, when thousands were rushing into scenes of sin and folly. The striking contrast they afforded added additional interest to these solemn services.

On Lord's day, June 27, 1830, Mr. R. KENNY was ordained to the pastoral office over the G. B. church, Macclesfield. In the morning, Mr. Joseph Binns, of Bourn, preached from 1 John, iv. 19. "We love him because he first loved us."

In the afternoon, Mr. G. B. Kidd, independent minister of Roe Street Chapel, commenced the service by reading and prayer; Mr. Samuel Ayrton, of Manchester, gave out suitable hymns; Mr. Stevenson, of Loughborough, delivered the introductory discourse; Mr. W. Pickering, of Nottingham, proposed the usual questions to the church and the minister, received the minister's confession of faith, and then offered a suitable ordination prayer, accompanied with the imposition of hands.

Mr. Pickering delivered a faithful and solemn charge to the minister from 2 Tim. iv. 5. "But watch thou in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry."

In the evening, Mr. Samuel Ayrton opened the service by reading and prayer. Mr. T. Stevenson, of Loughborough, addressed the church, in a judicious and impressive discourse, from Rom. v. 30. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me."

The attendance at these services were good; particularly in the afternoon, when the chapel was crowded to excess, so that many could not gain admittance. The exercises of the day were solemn and impressive; many returned home confessing they had enjoyed a profitable and interesting season. May the great head of the church smile on this infant cause; and may the union thus formed be lasting, happy, and highly prosperous!

On Tuesday, July 20, 1830, Mr. THOMAS SMITH was solemnly set apart to the pastoral office over the G. B. church, assem-

bling in Mount Pleasant Chapel, Staley Bridge. Mr. T. Hudson, late a missionary at Lucea in Jamaica, introduced the service by reading suitable portions of scripture and prayer; and afterwards delivered the introductory discourse. Mr. Hollinrake proposed the questions to the church and minister; and received their answers, and the minister's confession of faith. Mr. R. Ingham offered up the ordination prayer; and was joined in the imposition of hands by Messrs. H. Hollinrake, G. Dean, and R. Kenny. Mr. Ingham afterwards gave an excellent charge to the minister, from 1 Tim. iv. 4. In the afternoon, Mr. Kenny, of Macclesfield, opened the service with reading and prayer; and Mr. Hollinrake preached a judicious discourse to the church, from Deut. iii. 28, "Encourage him."

In the evening, three brethren, Brooks, Hyde, jun., and Warhurst, were set apart to the office of deacons; to whom Mr. Dean delivered a most impressive charge.

The whole of the services were solemn and interesting; and it is hoped will long be remembered. May the Lord bless the union to the good of both pastor and people; and may the cords of Zion, in this place, be abundantly lengthened, and her stakes strengthened! T. H.

VISIT TO NORFOLK,

BY MR. PAYNE.*

Gentlemen,

ACCORDING to the request of the Lincolnshire Conference, I send you an account of my visit to some of our churches in Norfolk. The resolution of the Conference, held at Long-Sutton, Mar. 12, 1830, was as follows: "That Mr. Payne be requested to go in into Norfolk and attend to this case, (viz. Smallborough Chapel, referred to this Conference from the Association;) and to others in the same neighbourhood;—also that he preach two Lord's days at Norwich; and arrange supplies from the time Mr. Reeve leaves that church, till the next Conference, &c."

In compliance with this request, I left home, April 23, and stopped at Wisbeach

* Though this Journal came to hand sadly too late for the present number; yet, as we suppose many of our readers have long expected it, we have withdrawn some other matter, already in type, to gratify them.

that night, to converse with Mr. Jarrom on the methods necessary for me to pursue, in order most effectually to accomplish the object in view.

24th Sep. Left Wisbeach. Called in my way at Lynn; and had some conversation with a friend, who much regretted that there was not a good G. B. cause in that large town. He thought that, if an effort was made, it might be done; and he felt a conviction that it was the duty of the G. B.s to try. Arrived at Norwich in the evening.—Met, at the coach, by the two deacons; who took me to a friend's house, where I had much interesting conversation on the state of religion amongst the General Baptists in that city, and the neighbourhood. The cause, upon the whole, seemed to be very low and discouraging. After tea, I went to my friend, Mr. G.'s, who was a fellow student with me at the academy; at whose house I lodged, and was kindly entertained during my stay.

25th, Lord's day.—I went to the meeting house, Priory Yard, about ten o'clock, expecting to find a Sunday school; but I found it had been broken up for want of good and persevering teachers. Till the time of worship, I was a good deal interested in looking over some tablets in the house and in the yard; several of which are more than one hundred years old. I was particularly interested with one, erected to the memory of that valuable man, Thomas Grantham. In the morning, preached on the church's prayer and earnest desire for a revival of religion, Cant. iv. 16. About one hundred hearers. In the afternoon, to two hundred, on the old and good way, Jer. vi. 16; and, in the evening, to about the same number, on the condescending methods Christ takes to gain access to the human heart. Rev. iii. 20. The people were very attentive; and much good feeling and affection appeared to be manifested. But it was lamentable to see such a good place of worship, capable of seating at least five hundred, so thinly attended, and in a populous neighbourhood where there is no other meeting-house.

26th.—Made considerable inquiries amongst friends about the deeds of the place of worship and property at Smallborough; but no one could give me the necessary information. Mr. Green thought they were in the hands of a lawyer, of the name of Staff. I solicited him to go with me; to which he kindly agreed, and was very useful to me in all the business of this case.—Here I found the writings put into the lawyer's hands, by Messrs. Thompson and Davy; and also a new trust-deed which

not been signed. Mr. Staff said, he had often wondered they had not been enquired after before. As he could not then easily lay his hands on them, nor attend to the business that day, I agreed to call again on Friday or Saturday. In the evening, I met a few pious friends at a prayer-meeting; and gave them an address, from Mal. iii. 16, 17. After this, we had a church-meeting, at which we attended to a good deal of important business; and, at the close, I gave them an exhortation to steadfastness, love, union, zeal and christian forbearance: to which they listened with great attention, and appeared thankful for the opportunity. This was further manifested, by a voluntary and cheerful agreement to raise a subscription, to the amount of two pounds, towards my expenses in visiting them. I left them about ten o'clock that night; (they remaining still at the meeting) under the impression that if they had a firm, experienced, persevering G. B. minister, there might soon be a very respectable cause raised in that place.

27th.—Walked to Fornsett; but had not an opportunity to preach. Spent the evening, and had a good deal of interesting conversation with Mr. King, the minister of the place. I found him to be a firm G. Baptist; though not a very active one: as he preached only once on the Lord's day, and not at all on the week day. Little or nothing is doing here. Mr. K.'s health is very indifferent; and he has a school to attend, which has a bad effect both on body and mind; as is generally the case with ministers thus engaged. They cannot exert themselves; neither do they feel the inclination as others do. They have here an interesting little sabbath school, and a few pious young active teachers. They also have another place of worship, a few miles distant; where some of the friends go once on the sabbath, and hold a meeting, and are well attended. Mr. K. has bestowed much labour in repairing the chapel, and improving the yard, house and ground, belonging to the church. He gave me some little information respecting Marsham, a small church, a few miles distant from them. Their late minister is professedly become a Calvinist; and has removed to another village in the same neighbourhood, where his friends have fitted him up a place to preach in. He took the pulpit and most of the seats out of the G. B. place at M—, with the intention of putting them into his new place. The friends sent for Mr. King; through whose influence this has been for the present prevented. He however still threatens to take them away.—There is a firm G. Baptist friend at M—,

a Mr. Shrave; who endeavours to collect and keep the few people together, by holding meetings for prayer and reading the word of God and sermons; to whom, Mr. K. thought, it would be advisable for the Lincolnshire Conference to unite, and encourage him and the people to be firm; especially in resisting the claims to the things that were purchased by them, and for the use of the G. Baptists alone. I had not time to pay them a visit; as I could not be more than two Lord's days from home.—What a state these two churches are in! And what can be done for them? If some one or two of our firm and laborious ministers, could be placed at N— or near it, what good might be done!

28th.—Walked back to N—, and preached in the evening to a good congregation; on the nature, means and evidences of sanctification. Arranged supplies up to the next Conference.

29th.—Went in the steam packet to *Yarmouth*. Had a good deal of conversation with some of the passengers. Was much interested with one woman; whose mind had been much struck and impressed by a tract, she had that morning received in N—. Who can tell but it may be the means of her conversion? Here were persons of all ages and almost of all classes; but not one, that I could find, truly pious. When I arrived at Y—, found Mr. Maddy the G. B. minister, waiting by the water-side for me. Though perfect strangers, we soon became acquainted, and felt the glow of christian affection. He kindly conducted me to a friend's house, where they were waiting for me for dinner. I found things here much better than they had been for a long time. The former minister of the meeting house having left the town, Mr. Maddy and his friends (who had for some time met together at another place, because they could not be comfortable under that ministry) were invited to unite with the church, and Mr. M. to become their minister; which union has been happily effected, and seems likely to be permanent and useful. In the evening, preached on the object, manner and motive of ministerial solicitude; from Heb. xiii. 17. Had, upon the whole, a good and a very attentive congregation. After preaching, retired to a friend's house; and meeting several members of the church, had much interesting and important conversation. I also answered many questions, and gave some advice. I was much pleased with my visit to Y—: found the people very friendly; and I do hope that the cause is upon the whole in a comfortable way, and likely to prosper.

30th.—This morning, I took a walk down to the sea. What a most grand and interesting sight! "This great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships; there is that Leviathan which thou hast made to play therein. O Lord, how manifold are thy works! In wisdom hast thou made them all!" As I stood viewing the continual rolling of the waves, and the restlessness of the sea, I was forcibly struck with the declaration of holy writ respecting the state of the wicked: "That they are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked." At nine o'clock, I left Y—, and returned to N— in the packet; and preached in the evening for my friend Green, in the Lancelian school room, on Paul's anxiety to finish his course with joy, Acts xx. 24.—The congregation, for a week-day evening, was good and very attentive.

May 1st.—Visited many of the friends; and had a good deal of conversation with some of them. But was much taken up with the lawyer and Smallborough case.—Mr. Staff read over to me and Mr. Green all the principal parts of the old deed. This instrument is dated June 2, 1798. There were then nine trustees, viz. Joseph Hill, William Simson, Matthew Dexter, William Finch, Henry Linch, Thomas Bell, Robert Barnham, Francis Elennaut, Robert Love. Robert Barnham then living in Norwich, I several times called on; who manifested a great anxiety to have the deed renewed. But he is since dead. It appears that the chapel is copyhold; and the probability is, that two, if not three, of the trustees are still living. It is probable that there are two acres of land belonging to the chapel, besides the four acres at Catfield, in the occupation of Mr. George Barber. This, however, would be seen by examining the books of the court-baron. There was also, on the enclosure of Smallborough, a piece of land thrown to the chapel-right, on the common half a mile distant. This a person got either from Booty or Simson, and built on it a cottage. It is likely this also could be recovered. There is a provision in the deeds of the land, that if the G. B. cause become extinct at S—, the rent shall be taken, by any one appointed by the trustees, and given to the five congregations in London, included in Captain Pierce John's donation, to be equally divided between the poor and the ministers, until a new cause shall be raised there; and so on for ever. The land at Catfield lets for eight pounds per annum; and the chapel at S—,

to the Methodists, for five pounds. A person by the name of Sidney, who was once the preacher at S—, but is now a school-master in Norwich, has for some years taken the rents. The lawyer says, that the whole could be easily secured in one deed. He was willing to give up the writings to any person who had proper authority to demand them; but not otherwise, as they were put into his hands with that injunction.

2nd. Lord's day.—Preached in the morning, from Abraham's obedience a test of his piety, Gen. xvii. 12: from one hundred to one hundred and fifty were present. In the afternoon, preached on the subject of believer's baptism; and baptized four persons, in the presence of more than four hundred spectators, all of whom seemed much interested. I never observed, on such an occasion, greater attention, stillness and order. In the evening, preached on the principal reasons why the believer glories in the cross of Christ. Gal. vi. 14. After preaching, took the candidates into the church; giving to each the right hand of fellowship, & accompanied with a short address; and then administered the Lord's supper to the church. The congregation was large, and all staid the whole of the services; which did not conclude till nine o'clock. Many expressed that it had been a good day; and hoped they had received impressions that would never be lost: the Lord grant it may be so!

This church, as well as others in the same neighbourhood, has a great claim upon our sympathies and prayers. They are as sheep having no shepherd. If some of our experienced ministers could often visit them, it would be of very great use to "set in order the things that are wanting;" and "to strengthen the things that remain, that are ready to die." We had a very affectionate parting. I felt much for them; and was fully persuaded, that if they had a suitable minister, they might yet rise and become a respectable church. I left a young man, whom I had this day baptized, according to their request, to supply them till the next Conference. I fear he will not suit them long; but it seemed the best arrangement we could make up to the time appointed.

3rd.—This morning, at seven o'clock, I left N—, I hope, much benefited by my visit. O that it may be found, that to the cause of Christ, it was not in vain. At Wisbeach, I was expected to stop and preach in the evening, to parents, teachers and children; it being the time for their Sunday-school treat. I addressed them on

the preciousness of the soul's redemption, from *Psa. xlix. 8*. This was, at least to me, a pleasing and profitable season; and appeared to be so to others. The next day, I proceeded on my journey home; where I found, through mercy, all safe and well. "Bless the Lord, O my soul: and all that is within me, bless his holy name!"

Barrowden,

E. PAYNE.

Aug. 10, 1830.

ANNUAL ASSOCIATION.

THE ANNUAL ASSOCIATION of our Connection was held, this year, at *Birchcliff*, near *Halifax, Yorkshire*; when Mr. Tho. Stevenson, of Loughborough, was chosen chairman; Mr. R. Ingham, of Heptonstall Slack, deputy-chairman; and Messrs. W. Pickering and J. Smith, of Nottingham, moderators. Though the place was at the outskirts of the Connection, the attendance was respectable. About fifty representatives were present; besides a number of the members of neighbouring churches who attended as spectators. The Reports of the state of religion in the different churches, received at this meeting, were generally of an encouraging character. From them it appeared that, during the past year, seven hundred and eighty-six members had been added to our churches by baptism; seventy-seven received from sister churches; and sixty-five restored to fellowship as returning backsliders. On the contrary, eighty-six have been dismissed to other churches; one hundred and ninety-nine excluded; ninety-five have withdrawn; and one hundred and sixty-seven have died. The total increase in the year is three hundred and ninety-six; and the present number of members, ten thousand eight hundred and sixty-nine. Our Connection at present includes one hundred and nine churches; which are supplied with eighty-six pastors and one hundred and twenty unordained ministers.

At this meeting, on the Wednesday afternoon, Mr. Cameron, of Louth, opened the public service by reading and prayer; and Mr. W. Pickering preached, from *James v. 19, 20*. In the evening, the Annual Meeting of the Foreign Missionary Society was held; at which Mr. Wallis, of London, presided. On Thursday evening, Mr. Paterson, from Glasgow, read and prayed; and Mr. J. G. Pike, of Derby, preached, from *I Chronicles, xxix. 5*.

The churches at Stamford and Coningsby were, at their own request, received into the Connection.—The next Association to be held at Stoney Street, Nottingham; and notice of the preachers, &c. to be given in this Miscellany.

MIDLAND CONFERENCE.

THIS Conference will be held at *Derby*, on Tuesday, September 21st ensuing; instead of the last Tuesday, in order to avoid the Chertsey Fair.—Mr. J. Goadby, of Ashby de-la-Zouch, is expected to preach; or, in case of failure, Mr. Jones, of Kegworth.

VARIETIES.

GREEK SCHOOLS.—The British and Foreign Bible Society have recently employed agents in the newly formed State of Greece, to distribute the scriptures and assist the efforts, making by the inhabitants of that interesting country, to improve the character of a people who have long been debased by oppression. Mr. Barker, one of these agents, spent some part of the summer of 1829, at *Ægina*, a Greek island, containing a population of twelve thousand souls. He paid particular attention to the state of education; and his letters contain much pleasing information on that important subject. We present our readers with a few Extracts.

“The town of *Ægina* being crowded, does not afford proper room for schools, which are carried on in miserable huts or sheds. I saw the boys of one of these schools actually taking their lessons in the shade of a wall; in many, part of the boys were in a room, and the rest in the open air. At a school composed of thirty-four boys and fifteen girls, I saw the latter in the master's parlour (which served him likewise for bed-room and kitchen), attended by a female; and the boys, with the master, outside in the street. These schools are, if possible, still more miserable in regard to books: in short, what I witnessed is truly deplorable; for I could hardly find an entire book in schools of forty and fifty children, excepting now and then a tract printed at the Malta missionary press.—Some boys had only half a book, others held a few leaves of one; and most of them had their lessons written out. Notwithstanding all these inconveniences, it is astonishing to see the progress which the children make, how readily they go to school, and how anxious they are to learn and to excel each other. About twenty of these schools possess from fifteen to one hundred children; others, less numbers. There are besides, the Orphan Asylum, which is now composed of about five hundred boys, and

the school for ancient Greek, of one hundred and twenty. The latter, though better off with respect to books compared with one of our schools, is yet but poorly circumstanced. The school-room is the gallery of the principal church; but so inadequate to contain all the boys, that some of them are seen sitting on the stairs leading up to it, whilst the rest are suffering under the pressure of numbers.”

“At the Orphan Asylum in this island.” Mr. B. says, “I witnessed a pleasing sight in this school, which I must not omit to mention. I went once there when the boys had assembled for their dinner, and wishing to see whether they were orderly in their meals I entered the dining-room, and was surprised to find not only great order, but a boy standing in a conspicuous place and reading aloud, in a clear and audible voice, chapters out of the Society's modern Greek New Testament, to the boys who were eating their soup. I inquired if this was a daily practice, and I was told, that not only at dinner-time the Scriptures were read, but also in the morning and evening, during their other meals. On taking final leave of this school, one of the directors requested me to remain a little longer; when he addressed the boys, telling them who I was, and that I had presented them with two hundred and fifty volumes of the Sacred Scriptures; and finished by admonishing them to attend to their studies, promising that, as soon as a boy knew how to read, he would immediately have a New Testament. The whole of the boys then rose and shouted as loud as they could, “Long live the friends of Greece!”

THE TRIUMPH OF PERSEVERANCE.—In a village where people were extremely ignorant and depraved, many attempts had been made to introduce the gospel, but for a number of years every effort had proved fruitless. Even the methodists, who seldom failed of success—such was the energy of their character—had tried the ground and had abandoned it in despair. Some few years ago, two young men, struck with the state of this village, consulted together as to what could be done for it. They were not very opulent individuals, the richer of the two possessing only fourteen shillings a week; but they resolved to do what they could. They therefore procured some religious tracts, walked over to the place every sabbath morning, whether wet or dry; they there went from cottage to cottage, distributing the tracts, and talking with the people. In that course they persevered for some time; taking their dinners in their pockets, and remaining with the

people for the whole day. What were the results? The cottagers were excited to a desire to learn to read; a room was taken, instruction was afforded, religious tracts were read to them, prayer was offered up, and at length the young men ventured to address them publicly upon the importance of religion, and the love of Christ to a guilty world. The effects were, that many were awakened to a sense of the value of the gospel, and one of the most depraved, brutish, and degraded among them, a noted prize-fighter, was brought as a lamb to the feet of Jesus. He became a humble, pious, and devoted follower of the Lord: employing himself in lighting the candles, sweeping the room, and generally assisting those who had been the honoured instruments of his conversion. And whenever they were discouraged by any new circumstance, he directed their attention to his own case, as a proof of the blessing and power of God.

REVIEW.

A TREATISE ON THE SABBATH. *By the Rev. TIMOTHY DWIGHT, LL. D. late President of Yale College, America.*

18mo. pp. 108. stiff covers, price 6d.
Religious Tract Society, London.

THE Sabbath is an important subject. Its origin and history involve topics the most interesting. It is impossible to reflect seriously on this admirable institution, without feeling that creation and redemption are events that most nearly concern ourselves. The vast influence too of the sabbath on the happiness or misery, the character and destiny of mankind, renders it the duty of every real friend to his species, to use his best efforts to secure the blessings and avert the curses, to which the improvement or the neglect of this sacred day exposes individuals and communities. For, amongst all the benevolent exertions which are making, at present, for promoting the best interests of society, both temporal and spiritual, the encouraging of a due observance of the sabbath will always hold a primary station, in the estimation of the wise and the good. There are, however, certain difficulties connected with the christian sabbath, by which infidelity sometimes misleads the unstable and the ignorant, and perplexes the more established christian; and every judicious attempt to enlighten the understanding and impress the consciences of men, on this important subject, merits the gratitude of all christian patriots.

The fame of Dr. Dwight, as a christian and a theologian, is too widely spread and too firmly established to require any recommendation from us. Among the subjects that employed his pen, he published five sermons on the sabbath. These sermons have, by a few slight alterations, been reduced into a treatise, and re-published, in a neat sixpenny pamphlet, by that useful institution, the Religious Tract Society. And we sincerely hope, that a wide circulation and distinguished usefulness will crown this seasonable effort with great success.

The treatise is divided into five chapters. 1. The Perpetuity of the sabbath. 2. The change of the day of the sabbath. 3. Objections against both the perpetuity and the change, answered. 4. The manner in which the sabbath is to be observed; and 5. Reflections on the sabbath. In discussing these parts of his subject, the Author generally brings forwards direct proofs in the first place, and then answers objections.

His remarks on the change of the day are very judicious, and well deserve the serious perusal of those who feel doubts on the question. He shews, from the nature of the case, that the day might be altered without any change in the institution itself.—that several passages in the Old Testament intimated that it would be changed—that the work of Redemption is a more glorious work than the work of Creation, and therefore ought to be perpetually commemorated—that this change was predicted in Isa. lxxv. 17, 18. and Psa. cxviii.—that Christ gave an intimation of it, Matt. ix. 14.—that the apostles established it by their example, which has been followed uninterruptedly by the great majority of christians—and, that the change has received the sanction of the Almighty, by the constant and glorious blessings with which he has, in all ages and in all countries, crowned the conscientious observance of the Lord's day. We have given this very concise summary of the Dr.'s reasoning on this subject, that our young friends may be prepared to hear objections without injury. For, though some of his premises may lead more directly to his conclusions than others; and, in one or two instances, his deductions from the Old Testament prophecies may not be very convincing to a reflecting mind; yet, taken as a whole, we are persuaded that every unprejudiced reader must admit, that the author has fully proved his position. The other parts of the discussion abound in clear explanation and sound argument; and are enforced on the conscience with affectionate energy.

We have long considered a proper observance of the sabbath to be one of the most effectual means of promoting a revival in religion; and are persuaded that the diligent and judicious distribution of tracts like that before us, would be much more likely to affect the desirable object, than any compulsory measures to attain it, either by taking away our patronage from sabbath-breakers, or enforcing the laws against them. Compulsion has a tendency to irritate and harden the offenders; but the lucid illustrations, the strong reasons, earnest exhortations and affecting appeals of such writers as Dr. D. operate powerfully to enlighten the understandings and interest the hearts of the most inattentive. We therefore most cordially recommend this excellent pamphlet to all the patronage which our zealous friends can give it. It is neatly got up, very cheap, portable, and well adapted, by the divine blessing, for usefulness.

Though we have already occupied more room with this small work than some of our readers may think consistent with our limits, yet we shall venture to copy one short extract, as a specimen of the author's style and spirit; which will, we trust, excite a desire to peruse the Work itself.

After reflecting on the wisdom and goodness of God in appointing the sabbath; its tendency to refresh the jaded frames of man and beast; to promote neatness and cleanliness, courtesy and civility; to depress the haughty and exalt the humble; to communicate instruction and increase knowledge of the most necessary and useful kind; the author proceeds thus.—“It will not be denied, that each of the things which I have specified is an important benefit to mankind, nor that all of them united are of advantage inestimable. But the sabbath has blessings to give of a still higher nature. Among them this is one of supreme moment; that the sabbath is the great means of preserving in the world the knowledge and the worship of the one living and true God. Wherever the sabbath is not, there is no worship, no religion. Man forgets God, and God forsakes man. The moral world becomes a desert, where life never springs, and beauty never smiles. The beams of the Sun of righteousness never dawn upon the miserable waste; the rains of heaven never descend.”

“But, ‘thanks be to God for this unspeakable gift!’ the sabbath, ‘according to his abundant mercy,’ returns at the close of every week to shine upon us with its peaceful and benevolent beams. At the close of every week, with ‘a still, small voice,’ it summons us to the house of God. Here, we meet, and find, and know, and serve our glorious and

blessed Creator, Redeemer, and Sanctifier.— Here, on the mercy-seat, he sits enthroned, to hear our complaints and petitions, to receive our praises, to accept our repentance, and to forgive our sins for the sake of the Lord Jesus Christ. Here he makes known his pleasure and our duty. Here he promises to those who obey, divine and eternal rewards; and threatens those who disobey with terrible and never-ending punishments. Seen every week in these awful and amiable characters, God cannot be unknown nor forgotten. Accordingly, throughout the ages of christianity, his presence and agency are understood everywhere, and by every person who frequents the house of God. The child is as familiarly acquainted with them as the man of gravitas; the peasant as the monarch. ‘All,’ in this sense, ‘know God, from the least to the greatest;’ and there is ‘no occasion for a man to say to his neighbour, Know the Lord.”

THE CATECHISM OF SCRIPTURE BIOGRAPHY; noticing the principal Characters of the Holy Scriptures, in Chronological Order.

18mo: pp. 36. stiff Covers, Wood-Cuts.
Price 4d.

Religious Tract Society, London.

THIS is another very useful publication by the same active Society. It forms one of a Series of “Catechisms of Scripture Knowledge;” to which also belongs the “Catechism of Scripture History,” noticed in our number for July last. The author divides his subject into nine periods—the World before the Flood—the times of the Patriarchs—the Journeyings of Israel to Canaan—the government of the Judges—the Monarchy of the Hebrews—the Kingdoms of Judah and Israel—the Captivity of Babylon—the Restoration of the Jews—and the times of Christ and his Apostles.—Under each of these Periods, the principal persons mentioned in scripture are noticed; the leading trait in the history and character of each stated; and reference given to the portions of Holy Writ, which will furnish more ample information. The whole is illustrated by several concise, but very useful Tables.

This little Manual has been compiled with great judgment and ability, is well printed; and is, in our opinion, admirably adapted to assist parents and teachers in the important task of religious education. We cordially recommend it to their notice; and hope that its success will encourage the publishers to proceed in their projected plan. We shall be happy to introduce succeeding members of this series to the public attention.

Missionary Observer.

SEPTEMBER 1st. 1830.

General Baptist Missionary Society.

CONFERENCE AT POOREE FOR 1829.

I HAVE not, till now, had any opportunity of giving a brief account of our late Conference Meeting, which was held at Pooree in the first week in November, 1829; brethren, Bampton, Lacey, and Sutton present.

1st. Our first business was to decide on brother Beddy's case which, on account of brother Bampton's absence, had stood over so long; after maturely weighing the business, we concluded that, under all circumstances, we had better not invite brother B. to join us. We know nothing to lessen our esteem of his piety or disposition to do good; he preaches occasionally in Bengal, and will perhaps be employed there, and he will probably be more useful there than he would be with us. Brother S. to write to him.

2nd. James Sunder was directed to join us immediately, and brother B. was to write to him and Mr. Mack to this effect.

3rd. Brother S. was directed to print an edition of 500 copies, of his Oriya Hymn-Book, at Serampore; not to exceed twenty pages.

4. Resolved, That every Missionary who has Tracts to print, shall obtain the printer's promise to supply him with proofs, till he obtain a correct one before printing the work.

5. That brother B., print at Serampore, 1,500 copies of his tract, on Christian duties, not to exceed sixteen pages.

6th. That brother S. print at Mr. Pearce's, 1000 copies of his tract, on the Evidences of the truth of the Bible, and falsehood of the Hindoo shastras. This is to be printed gratis, by brother Pearce, in consequence of the misprint of part of an edition of 5000 copies of brother S.'s Essence of the Bible, occasioned by the carelessness of brother P.'s corrector of the Press.

EXTRACTS FROM JOURNAL OF MR. SUTTON.

Pipplee, half-way between Pooree and Cuttack.

Sabbath, December 27th.—Have to-day been engaged at Bhurtee-market, and had a very good opportunity. The foundation of my principal address was some verses which exposed the various vain refuges of idolaters, and pointed out Jesus Christ as the Saviour of sinners. I also read and commented on a tract of Dr. Carey's, and proclaimed the efficacy of the Gospel in purifying the heart. I afterwards had some friendly talk about England, how our forefathers were idolaters, but now worshipped the true God: and that as pious men formerly conveyed the Gospel to England, so now I brought it to them. Many questions were asked as to the produce and customs of England; and the people were much pleased with the sight of my watch. One man said, as others have often

done, "Ah, I dare not sit and talk with other Sabibs as I do with you; they would set their servants to drive me away!" I explained to them that I sought the salvation of their souls, and had no other object in view. O that I knew how to persuade them to turn to Jesus and live! Come, happy day, when all shall know and love my God and Saviour! come, happy day, pregnant with everlasting blessings to fallen man! O how I long to see thy approach in benighted Orissa!

"O city of the Lord! begin the universal song,
And let the scattered villages the joyful notes prolong!"

Took a walk in the evening through the village of Piplee, and after sitting a little time at a shopkeeper's door-way several people collected, with whom I had some conversation, principally on the evils of idolatry. This shopkeeper had his house and walls covered with pictures of Krishnoo and his revels, as related in the Bhagabot.

Wednesday, 30th.—Have to-day visited Bolunga-market, a place at which brother Hampton has often been engaged. I found a large attendance of people, but they did not hear well. One man, in the name of the rest, told me it was of no use going about in this way preaching, they only made a laughing stock of me. It is however a sufficient answer that all do not laugh; notwithstanding this, it is hard, after slaving from day to day, to be received with a smile of scorn and contempt; perhaps I do not know my own heart, but I think if the people did but receive the Gospel, I should not care in what desert I spent my days, or what privations I endured. I wish, however, to submit, and feel that the path of duty is better than the path of mere seeming prosperity. Some of the people, perhaps with a better spirit, listened while I explained the incarnation and death of Christ. The people in these parts are clamorous enough for books, but I fear from no friendly motives.

After leaving the market I preached for about half an hour in the street of a large village very comfortably; the people sat around me, and listened very attentively while I showed them their danger, as sinners, and the way of salvation by Jesus Christ. The Oriyas have a couplet in universal circulation which asserts that the fruit of actions must be endured; on this ground I stood and showed how they had all sinned; that as, another couplet said, the end of sin was hell; that they must therefore either endure the fruit of sin themselves, or some one must for them, or they cannot be saved. I then went over all their false refuges, showing them that there was none that could atone for sin,

and directed them to Jesus as the surety of sinners, who had suffered the just for the unjust to bring us to God. I have used a similar address oftener, and think with better effect than any thing else. I have just read, in a letter from America, that in the state of Georgia alone, ten thousand were added to the Baptist Connexion, in 1828. In one year more members added, than our connexion numbers altogether!

31st.—Juggernathpoor-market. Had a good opportunity for about two hours; the best part of my opportunity was in replying to an inquiry. One of my auditors asked, with an apparent desire to know, if I would tell him truly what the Company paid me per month. The reply was, of course, that they paid me nothing. "How then can you defray your expenses of living and travelling about from place to place?" I explained how good people, who felt for their souls, and desired their salvation, contributed to send me. They could hardly credit this, till I affirmed it was even so. I asked them "if I knew that a neighbouring village was dying with the cholera, and I possessed a remedy which would be sure to be effectual, if I did not make it known, should I not be guilty?" They answered, "Yes." This formed the ground of a serious address, in which I showed them our reasons for believing them in danger of hell fire, and of the saving efficacy of the Gospel; I felt, and I think the people did.

January 1st, 1830.—The first day of another year. If we are spared to see its close may we be found increasing in holiness, in diligence, and usefulness; I have no desire like this. Have to-day had a long heavy day's labour; had about seven or eight miles to go to a market, where there was a very numerous attendance of unruly hearers; they were most of them people from the villages whence the car-drawers are selected for the Ruth Jatra, consequently I was well known. Brother B. had been in their neighbourhood if not to the market. I think the market is called Koorrea-market; and, if I am rightly informed, is situated in the midst of twelve villages; it is one of the largest markets I have seen in the country. As I returned preached in two villages called Narrain-Ketta and Barrynool. Though it is the middle of the cold season I found the sun excessively hot to-day; and could not help contrasting the weather here, in what is called the cold season, with the weather in England, as I rode on the coach over the Derby hills to Manchester, the first day of 1824; then my ears and nose were almost uipt off with cold, and now they are as nearly being burnt off. The cultivation here presents a very different aspect from what it does in most parts of

Orissa ; we generally see nothing but paddy (rice) fields for many koss together, but here there is an agreeable diversity of tobacco, sugar-cane, and various kinds of pulse ; indeed the whole district appears, from the magnificent temples, and vast tanks, &c., to have been considered of more importance than any other part of the country. Have just heard of the removal by death, of Mrs. Penny, of the Benevolent School, Calcutta ; she was a dear friend of ours, and a very pious, useful woman ; her loss will be much felt. She and her husband formed a part of the junior brethren's Mission family ; but she lived usefully and, I have no doubt, died happy ; and this is the highest privilege of man. May it be so said, with truth, of me.

4th.—Saturday and Sunday nearly lost days ; was disappointed in going to a market on Saturday, and was engaged part of the day in correcting a proof ; in the afternoon went to a neighbouring village, but did not succeed to my expectation. On Sunday was unwell and feared to expose myself to the sun ; have to-day been to Hurrampoor-market, but have not had a good opportunity. The poor people think it impossible to mind a pure religion in the Kalee joog ; “ We cannot fill our bellies and transact business without lying.” One man told me on Sunday, “ *He knew what was right but he had no heart to practise it!*” It is astonishing what obscene language the people use ; to-day I had to cross a river in returning from the market, and as soon as I was on the opposite side a group of little urchins abused me in the most shameful language, as they thought they could then do it with impunity ; but none of the bystanders, perhaps their parents, offered to restrain them.

Tuesday, 5th.—Have had a pretty good day's work ; first attended Mohunnissuine-market for about two hours ; then went to a village called Vessundar, where I had about an hour's talk with ten or twelve persons ; afterwards was engaged twice in Nooa Sasuna, and Sasuna Patna ; was out from about half-past eight till past four. My intercourse with the people presents so much sameness, that there is little to record in a journal but the names of places to which I go. One man seemed struck with the folly of idolatry, and explained it to others, from a common observation that I made, viz. if he went to visit his friend, and saw a likeness of him drawn on the wall, whether he would salute his friend or the likeness ; and again, if his friend's servant were to wait upon this image for a month, instead of doing his master's business, whether he would be pleased and pay him his wages. The reply of course was, “ No ;” and the application of course was, that, if instead of worshipping and serv-

ing God, they made imaginary likenesses, and spent their time in worshipping these things ; they were so far from pleasing God, that he would surely condemn them for it. On another occasion to-day, I was pleased by a brahmun inquiring what I meant by heaven, for he had no wish to go to such a place as their shastras described swarga or bykont to be ; and I gave him the Scriptural account of heaven, which I had written out in my preaching book. Another inquired a good deal about original sin, and, Hindoo-like, said, that God instigated to both sin and holiness. But after I had explained that sin was a misapplication of those powers and faculties with which God had entrusted man, and that, consequently, man alone was responsible for his abuse of God's blessings, he said he was of the same opinion, and in other respects seemed pleased. I moreover said that sin was a breach of God's law, which was given for man to keep, and that God's punishing men for their disobedience was a proof that the blame could not be laid on God. I then preached Jesus as the only Saviour from the curse of the broken law. *I feel little doubt that if we had means commensurate with our work, idolatry would speedily totter to its very foundations in Orissa!*

Sabbath-day, 10th.—Bhobuneswer. Have written nothing for several days, in consequence of my engagements here and travelling. On Wednesday last I was at Bhurtee-market, and on Thursday prepared for a journey hither, where we arrived on Friday afternoon. The occasion of my being here is that I heard of a jattrā to be held here on Saturday, Sunday, and Monday, and being so near thought it a good opportunity for our making known the Gospel. Brother Lacey I expect to-morrow, and two of our native brethren have arrived to-night. I have had two days' work alone in this wonderful hold of idolatry, such another place, I expect, does not exist on the face of the earth. However, it is now much neglected, and hundreds of temples are falling into ruins. So may all thine enemies perish, O Lord!

Monday, 11th.—Have had a pretty good day's work ; brother Lacey and myself, with Gunga Dhor and Ram Chundra, have been engaged at different times all day, and of course some hundreds have had the Gospel preached to them, perhaps thousands, and many more have had tracts, &c., given to them.

On Wednesday the whole of our party took an excursion of about four miles from Bhobuneswer to look at some very curious remains of the ancient Jain religion, as also some remarkable natural curiosities, consist-

ing of a palace formed by nature out of the solid rock, and a series of caves, improved a little by art, for the accommodation of the devotees of this ancient persecuted sect. Had not Mr. Stirling given some particulars of these interesting curiosities in his work on Cuttack, it would have been due to the lovers of oriental research to have attempted some account of them; still, however, they deserve a more particular investigation and description. The principal images found in the caves, and cut in the rocks, are those of Boodhe, in the sitting posture, and a tall, naked, erect figure of a giant, perhaps Parushuat; on the top of the most remarkable hill, called Khunda giri, is a temple, dedicated to the last mentioned idol. The Jains were a sect of the Buddhist system, and are now nearly extinct in this part of India; they are much less superstitious than the Hindoos, and two of them, who came from Cuttack to worship the idol, while we were there, made not the least objection to brother Lacey's going in with them, and remaining during the ceremony.

Friday.—Lingpoor. We are now on our way back to Pipplee, having had a week's work at Bhubuneswer. Our brother and sister Lacey, with our native brethren, left us yesterday, having spent four days with us, to our comfort. We so seldom enjoy the pleasures of a European's society, much less that of a Christian brother and sister's, that these treats are to us of importance in our list of blessings. Those who cannot enter into our views and feelings would probably think us miserable wanderers, absent as we are, for so long a time together, very often from all society, and living in the midst of rude people in a foreign land, without most of the comforts which others possess; this, however, is not our character; the interest we feel in our work is sufficient to fill our hearts, and banish all little considerations of comforts and conveniences, such as time and place can grant. The vast realities of religion, of salvation, and eternity, are enough to fill the soul and banish loneliness, and if to this we add, plenty of work and success in it, we need no more to make us happy; to get to heaven ourselves, and lead others there with us, is the greatest work of man.

Pipplee, January 20, 1830.

My dear brother,

Enclosed is a short account of our labours at Pipplee, where we have been nearly a month. By the blessing of an ever gracious providence we have been preserved almost uninterruptedly strong to labour, which is a privilege many of our fellow-labourers in India have not enjoyed; may it appear at

the last great day that we have not been wholly unmindful of this blessing. Ours, as you will perceive by our different communications, is a wandering life; we could wish, if it were the path of duty, that it were otherwise. However we feel that we have been, in a manner, obliged to do as we have done; and are now waiting the openings of divine providence to show us the way in which we should go. Our course of labour has led us to feel that we have little to do with the applause or censure of men; no eye but God beholds our travail, and to secure his approbation, who seeth in secret, is more to us than millions of perishing worlds. Our labour requires great grace, great faith, and great bodily strength; let our friends, who love us for our work's sake, pray for these blessings for us, that so we may finish our course with joy, and the ministry which we have received to testify of the Gospel of the grace of God.

You will, of course, before this reaches have celebrated the abolition of Suttees. Mrs. S. had copied the order of Government on the subject, but, as I suppose you will receive it from other quarters, and as my packet is full weight, I do not send with this. So may misery and wickedness cease to the ends of the earth! Cannot you send us a school-master and two or three more labourers? the work spreads in Bengal.

Our beloved brother Bampton is still very ill, sometimes we think he may recover, but, generally, we have reason to fear he gets weaker and weaker; may our God be better to us than our doubts and fears. With our united love to Mrs. P—— and yourself,

We are, yours ever,

A. and E. SUTTON.

RESEMBLANCE BETWEEN POKERY AND HEATHENISM.

THE following article has been forwarded by a friend for insertion. It is stated to be by the late excellent Missionary, Mr. Ward, of Serampore. It contains much curious and useful information, and was published as a tract; but as, from its limited circulation, it is probably unknown to nearly every reader of this Miscellany, in compliance with our friend's suggestion we insert it.

THE HOLY ROMAN CHURCH.

By Mr. W. Ward, Serampore.

IT has been very often remarked by impartial observers, that there is a most astonishing resemblance between popery and heathenism. The writer of this tract, having lived many years amongst the heathen, has been completely convinced, that those errors in the Roman Church, objected to by Protestants, are pure heathenism; and have been engrafted upon the ancient catholic religion, at different times, in order to facilitate conversions to this church. He offers a few proofs from the heathenism prevalent in the British dominions in India.

1. *Initiation into the Roman Church, and Baptismal Regeneration.*—It is well known that when an adult person is admitted in the Roman Church, he is taught to commit to memory two or three forms, which he is thence forward to repeat daily, or more frequently, as charms; and that such person, at his baptism, is said to be born again. Now this is the exact mode of initiation into heathenism: a Hindoo youth is taught certain forms, which he is to repeat daily when he rises, and at the time of his ablutions, and which are regarded by him as charms or incantations; his spiritual guide repeats them to him till he has received them into his memory; and when this initiation regards a young brahmun, he is, from the time of his initiation, called *dweej*, or the twice-born.

2. *Forbidding the Holy Scriptures to the laity.*—By the positive injunction of the Hindoo writings, the lower orders, the *shoodrus*, are forbidden to read the original scriptures of the Hindoos, called the *vedu*, which are, in their writings, declared to be the *udikar*, that is, the inheritance only of the brahmun, who are the priests of the Hindoos; and so obedient is the poor Hindoo to this injunction, that

if, while passing in the street, he hears a priest reciting any part of what he supposes to be the *vedu*, he claps his hands to his ears, and runs away. From whence could this coincidence arise? Our Lord Jesus Christ says, "Search the Scriptures."

3. *The Bead-roll.*—As the Roman Catholic counts his beads while repeating his *Ave-Marias*, his *Paternosters*, &c., so the heathen in India, especially priests and mendicants, carry along with them different bead-rolls, made of the wood of sacred trees, &c.; and, as they pass along, or when they sit down, keep repeating the names of the gods and different incantations, as acts of merit and as charms. From whence could this coincidence arise? There must have been a borrowing on one side or the other: nothing of this is found in the Holy Scriptures.

4. *Pilgrimages.*—Many places, the resort of pilgrims, exist in India, called by the heathen *dharma-st'han*, or holy places. These are, famous temples, sacred rivers, natural phenomena, holy wells, prints of the feet of the gods, and other places the former retreats of sages or hermits. Thousands of Hindoos go on pilgrimage to these places, as works of merit; and these pilgrims may be seen on the roads every month of the year, sometimes singly, and at other times in groups. Some of the Hindoos spend a great part of their lives in these pilgrimages, and others remain and die at these holy places, that they may be sure of heaven after death. Whence this astonishing coincidence between the *dharma-st'han*s of the heathen in India, and the shrines, the holy wells, &c., of England formerly, and of Ireland and Italy at present? The Roman Catholic did not find these pilgrims and holy places in the New Testament.

5. *Reverence for the priests and dread of their power* are known to

have been the great engine of Government in the hands of the Roman Church. Now it so happens that we have a perfect counterpart to this among the heathen and their priests in India. When endeavouring to convince a Hindoo auditory that their priests are sinful and weak like other men, the author of this tract has seen a poor Hindoo throw himself all his length at the feet of the nearest priest, and, pointing with the hand to his face, has heard him exclaim, "This, Sir, is my God!" The curse of the priests is so much dreaded by these heathens, that when a man falls under it, he loses his rest, wanders about in a state of distraction, and finds no rest, till he has pacified this angry agent of the gods. What a striking parallel is here between the degraded Hindoo and the poor priest-ridden Irish Catholic!

6. *Holy Water*.—With the water of the Ganges the Hindoo, as he commences his daily worship, sprinkles all the utensils of worship, the offerings, the temple floor, his own person, as well as the interior of his dwelling. Did he borrow this from the Roman Church? This could hardly be the case, since these ceremonies existed long before the Christian æra. The Roman Church must have obtained this holy water somewhere. She did not obtain it from the New Testament: it must have some alliance then with the Nile or the Ganges.

7. *Incense and the Bell at the Mass*.—As neither incense nor the use of the bell appears to have made a part of apostolic worship, but are used in every act of worship (*pooja*) amongst the Hindoos, the use of these things by the Catholics must have had a heathen origin.

8. *Hermits*.—We have no accounts of any of the Christians converted by the Apostles residing as hermits in forests; the hermits of the Roman Church must have received the exam-

ple from some other quarter. Now the Hindoo writings are full of legends respecting holy sages, residing in forests, living on the air, or on the fruits and water of these forests; performing the most wonderful miracles; and practising the most dreadful austerities. The Roman ascetics are not fit to be named on the same day with the Hindoo yogees.

9. *Mendicants*.—What has been so often said of the Roman begging friars and mendicants, that they were a swarm of locusts devouring the produce of the earth, is emphatically realized in the Hindoo mendicants; and by the insolence, covetousness, and impurity of these orders, in Italy and India, their source and union are incontestably identified.

10. *Use of an unknown Tongue in the Roman ritual*.—As the Hindoo laity, or the shoodrus, are forbidden to read the original Scriptures of the Hindoos, so they must employ a brahmun priest to repeat in Sungskrit, the sacred language of the Hindoos, the formulas of worship; and those formulas, which they are permitted to use with their daily ablutions, are contained in this to them an unknown tongue. Another remarkable proof that the heathenism of Italy and India are one, or have had one source.

11. *Extreme Unction*.—The Roman priest, for a dying person, performs a ceremony, to which has been given this extraordinary name: he is thus called in to meet what is considered an extreme case. How astonishing that here also we recognise him as the priest of idolatry. As soon as a Hindoo is pronounced to be in dying circumstances, he is hurried to the side of the Ganges, where the heathen priest attends him, in the midst of his disconsolate relations. The priest directs him, though in the agonies of death, to be immersed up to the middle in the sacred river; the upper parts of his body are be-

smear'd with the holy earth from the side of the river; and large quantities of the water are poured down the throat of the dying heathen, if he can swallow it. The anxiety of the dying man and of his relations for these last ceremonies, is even greater than that of the Roman Catholic for extreme unction. Such a Hindoo is said to have had the benefit of the Ganges at death, and is called "Gunga praptu," that is, the obtainer of Gunga.

12. *Prayers for the dead.*—A rich Hindoo when dying never fails to charge one of his family to go and offer pindidan, for the repose of his soul, at a holy place called Guya, a town not far from Patna, and to present the offerings at home for the same purpose. This offering of rice, called pindidan, at Guya, is accompanied with a considerable offering to the priests at that place, and the ceremony called shradh, performed repeatedly for the repose of the soul, costs a very rich Hindoo not unfrequently a lack of rupees, (100,000.) Here also we see the heathenism of India, and of Italy and Ireland, the same in substance, though there may be shades of difference in the forms of each.

Other coincidences might be traced: these twelve may suffice; and surely they are sufficient to convince every candid Catholic, that the religion which he professes, is, in the main, heathenism and not Christianity. He may truly call his religion the most ancient, for it existed long before the birth of our Saviour. Taking up the argument so often urged by Catholics, that their religion has been secured by a direct succession from St. Peter, may we not ask, how comes there then so much heathenism in it? Has this successor of Peter, and have all these holy councils done nothing better for us than carry us back to heathenism?

But, my reader, you will soon be struggling in the agonies of death. Dare you die with nothing better to trust to than the religion of the Hindoo pagans? Why trust in the Roman Catholic shradh, or extreme unction, when the blood of Jesus Christ, applied by a true faith, cleanses from all sin? "Wherefore, come out from among them, and be ye separate, saith the Lord, and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty."

Religious Tract Society.

EFFICACY OF RELIGIOUS TRACTS.

America.

The Report of the Auxiliary of Providence, R. I. says: The superintendent of a Sabbath-school in this town presented each of ten young ladies with a copy of *THE RISE AND PROGRESS OF RELIGION IN THE SOUL*, and there is reason to believe it was the means, under the agency of the Holy Spirit, of leading each of them to the Saviour. He lately purchased eleven more for a similar distribution. Who will go and do likewise, seeing they are now furnished by the Society at a price which puts them within the reach of almost every person?

HEAVEN LOST.—An individual engaged in teaching at one of the Missionary stations among the Indians, called one day upon a respectable merchant, who resided in a small village a little distance from the station. He was a man of pleasure, and possessed many amiable qualities, yet lacking the one thing needful; and about this, perhaps, he was unsolicitous. After a short interview, the Teacher presented Mr. M. with a Tract entitled *Heaven Lost*, with a request that he would carefully examine it. Mr. M. very readily manifested a willingness to comply with the request. The Teacher passed on. Nothing was heard from the Tract for several months. But one evening Mr. and Mrs. M. called at the Mission house. They had frequently done so only as a matter of civility; now they had a more important errand. They immediately inquired what they must do to be saved; and in a few days Mr. M. was rejoicing in hope, believing in Jesus, and his

faith seemed to be of that kind which works by love. He immediately went from house to house, to all his neighbours, with language plain, but forcible enough to move a heart of stone. In relating the exercises of his mind, he said, as soon as the teacher left his house, he cast his eye upon the title of the Tract, *Heaven Lost*. Feeling a strong aversion to reading it, he laid it aside; but could not banish from his mind *Heaven Lost*. Whenever he thought of reading, that Tract was the first thing that presented itself. If he attempted to take up any book, the tract was the first that came to hand. At length he resolved to read it, and was convinced that heaven would be for ever lost to him. He found no rest until he ventured to cast his soul upon an almighty Saviour. His wife next found peace in believing.

A very interesting work was now commenced; six or seven others were hopefully the subjects of renewing grace. Several of the most influential in the place were among the number.

A SAILOR, (says the Report of the Branch Society in Baltimore) being about to embark on a voyage, called on a gentleman to take leave of him, and was presented with nine Tracts. Several months afterward he returned, called immediately on his friend, and the first words he uttered were "The books! the books! the best books in the world!" When requested to give a statement of their effects on himself and the crew, he said, "There was on board a sailor, who was a very profane man; he used to read old newspapers and almanacks, and the men praised him for reading so well. One day I told him I had some books, and he promised to read them. I brought him the nine Tracts, and he swore he would read them all, if they would be still. He took one and said, 'Here is *The Swearer's Prayer*, we will read that first.' He read, but he soon began to weep; the sailors made sport of his tears, but he became so affected as to be compelled to lay down the Tract. He became so alarmed for himself, that he would not go aloft, for fear of falling and having his many wicked prayers answered. He cried and prayed until he found peace in Jesus Christ. Then he could go aloft as well as ever, and read the rest of the books for the sailors. Every calm we go around him to hear him; and on that voyage, four others were converted to God. He came to be the best man on board; when the hands got sick he would pray for them, and read my books for them; so that you see they are the best books in the world."

Great Britain.

FEBRUARY 16, 1829. An aged female addressed me in the following manner:—"Sir, it is now more than twenty years since I was left a poor afflicted widow with three small children. At that time I was much distressed, the affliction and loss of my husband, together with the hardness of the times, almost overwhelmed me. I contracted debts which I have never been asked for, and I confess with shame I have sometimes thought I would never pay them. But yesterday (Sunday), while I was reading the Tract ON RESTITUTION, left at my house by the distributors, I became uneasy: Oh, what did I feel! I could not rest, I wept, and read it again and again—and the more I read it, the more I wept; I saw it was my duty to pay what I owed, even though it had been due more than twenty years, and though I had never been asked for it." "But are the persons living?" I asked. "One I know is dead, and the other may be for aught I know. But if they are all dead, may not the money go to their children or friends, for I cannot die happy unless it be paid." "To be sure," I answered, "the sooner the money goes to them the better; you will then feel more happy in mind, and as you see it is your duty, let it be done without delay."

She then proceeded. "For several months I have been laying up a few pence at a time as I could spare them, but for what purpose I then could not tell, only I thought what little money I could get together would be useful in the time of affliction; or, if it happened that I had nothing to do, and so nothing coming in. With great difficulty," she added, "I have increased my little stock to the amount of 36s., which, if you please, I will deliver into your hands, and get you to write a letter to —, of —. I sent 20s. to her towards the 30s. I stood indebted to her son who is dead, and tell her the remainder: I will send as soon as I can. Let 11s. be sent to a draper of —. I forget his name, but he used to live in — street, to him I owe 10s. 9d. Let the remaining 5s. be sent for —, a shoemaker of —, to him I owe 4s. 9d. If any, or all of them be dead, let the money go to their children or their nearest friends. Give my humble and sincere thanks to them all, and let them know that if God had never changed poor —'s heart, they would never have been paid. I rejoice that I ever read the tract, that the Lord impressed my mind to come to you, and that I have been enabled thus to overcome the enemy to my soul."

BRIEF MEMOIR OF MR. JOSHUA
MUNDY CROPPER.

A PRINCIPAL object that should be kept in view in attempts to describe the character of those who are now saints in light, is the benefit of those who are still sojourners upon earth. To try to draw the picture of the dead, for the sake of extolling them, is folly. The dead are passed beyond the reach of human censure or applause; the applause or the censures of all nations, resounding even to the skies, could not, in the smallest degree, please or pain those who now inhabit eternity.

Of all the foolish, as well as wicked passions which dwell in the depraved human heart, there is none more foolish than the love of fame. That beings, who must exist to eternity, amidst the glory of heaven or the ignominy of hell, should be anxious what may be said respecting them through the short period of time, in a world they will for ever have quitted, and whose censures or whose praises they will never hear, affords an affecting proof how foolish, as well as how wicked, a creature sin has rendered man. If fame sound far and wide the name of the dead, this imparts no more pleasure to the lifeless remains, that moulder in the tomb, than to the unconscious dust that covers them. The spirits of the just, adorned with the honours of eternity, and crowned with the glories of heaven, are raised to a height, from which they might look down with almost infinite contempt on that despicable honour a sounding name. And could the voice of fame reach the regions of misery, the anguish of a lost immortal would not receive a momentary alleviation by the information, "Your name is sounded over all the earth, and your fame will endure to the last moment of time." Alas! despicable honour to a soul banished from God, covered with eternal infamy, the scorn of devils, and the despairing inhabitant of hell!

Foolish, however, as is the love of fame, what evil disposition is more common! or, by a great part of the world, what corrupt passion of the human heart so much admired! For this have warriors waded through seas of human blood: for this have even professed ministers of the Gospel neglected what might awaken and save perishing immortals, to catch at human applause. Perhaps of all the snares to which Ministers of the Gospel are liable, especially in their younger years, there is no one so dangerous. It appears in so specious a form, and steals into the heart in so subtle a manner, that its real nature is little suspected. But when it gets possession there, farewell to that affec-

tionate yet rousing plainness, that will drive the sinner from his sins, or occasion him, in disgust, to leave the place where he is perpetually reminded of their consequences. And farewell to those simple statements of a Saviour's love which most benefit the penitent and drooping soul, but which display no splendid talent and never lead the hearer to admire the learning, and the imagination, and the abstruseness, and the eloquent language of the preacher.

Though it is useless to extol the dead, the living may derive important benefit from contemplating their course who followed Jesus, and now rest in heaven. Of the innumerable multitude who dwell in that long and peaceful home, doubtless the far greater part were converted while young; and many of these in early life were called from the conflicts of time to the rest of eternity. Yet

Long do they live, nor die too soon,
Who live till life's great work is done.

The subject of this brief memoir was one of these; his course was short; his days were few; yet there is a reason to believe that a number to all eternity will have to bless God that he existed; and that from his lips they heard the words of everlasting life. This memoir will be chiefly compiled from his own papers. Of his early years the writer knows very little; nearly the whole information that he finds is contained in the following paragraph, written by the dear and lamented youth to whom it refers.

"Joshua Mundy Cropper was born at Oxford, of religious parents, in the year of our Lord 1807, December 10th. He was put to school very early in life, and cannot remember the period when he could not join with the family when reading the Scriptures; and read his chapter in his turn. At five years old, with his younger brother, he was sent to a boarding-school about ten miles from Oxford, where he continued a twelvemonth. During this time he had frequent serious and striking ideas respecting religion; but getting among other children whose parents never thought of religion nor ever pressed it upon their offspring, these impressions wore off as the early dew. Between the period of eight and ten years of age he had many serious convictions, particularly of the dreadfully awful state of the lost; frequently when rolling about his marbles, he would burst into tears at this tremendous state."

Led forward by the grace of God, Joshua Cropper became decidedly pious, and by a variety of circumstances, evidently taking place under providential direction, which he detailed verbally at his ordination, but of which no written account appears to exist,

his mind was directed to Missionary labours; and he became acquainted with the individual who subsequently was his tutor. On the 26th of June, 1825, he was baptized at Derby, with several other young friends, some of whom are still following the Saviour on earth, and one of whom, like him, has reached her eternal home. Soon after this he was admitted on probation as a Missionary student, and placed under the instruction of the Minister of the Church to which he belonged. He was now in his eighteenth year; his heart was set on publishing the glorious Gospel, but he had not preached a single sermon. He applied, with considerable diligence, to study, and speedily became an acceptable and useful preacher. From a Journal, commencing July 8, 1825, and continued, though with frequent and considerable interruptions, to January 19th, 1827, a principal part of the information contained in this brief narrative, will be selected. This diary does not appear to have been designed for the inspection of any eye except his own; hence he records his conflicts, his fears, his dulness, and his comforts, as well as refers to his studies and labours. The introductory lines represent his own welfare and the divine glory, as his objects for thus narrating, for subsequent inspection, the joys and sorrows of his soul. Perhaps it may be deemed by some that the following extracts, which include the greater part of this journal, are too ample. The writer is aware, that as is usual in such narratives of Christian experience, there is frequent reference to the same subjects, and what some may deem repetition; but, on the other hand, it may be urged that it is repetition on subjects of the greatest importance; and that the fervour and zeal, which frequently burst forth, present a most instructive example to young Christians, and particularly to young men, who are devoting themselves to the arduous duties of the Gospel ministry. Would to God that our section of the Church of Christ, and every evangelical denomination, possessed many young men influenced by the spirit and zeal of our lamented Cropper.

"I thank and praise thee, O God, that thou hast at length permitted me to commence this long neglected duty, and now humbly implore thy gracious assistance to enable me to continue it to thy honour and my eternal welfare.

"*July 8th.*—It is now a fortnight since I underwent that solemn ordinance—baptism; but to my shame and confusion of face am I compelled to confess, that my private meditations and communions with God have been but few, and that few attended with that lukewarmness which is so offensive to

God, and destructive to that growth in grace which bringeth down so many blessings on the Christian's head. 'My soul cleaveth unto the dust, quicken thou me, O Lord!' Went with a few friends yesterday to visit a female member, who has been confined to a bed of sickness for a period of six years, and was remarkably struck with her humility, resignation, and faith; after a few minutes conversation, at her request, we sung a hymn, and I engaged in prayer: what a striking instance of the influence of religion on the soul! Lord, let not this bright example shine before my face in vain. Began also my study of Hebrew. This morning rose rather earlier than usual, continued reading the Scriptures and prayer till breakfast, then resumed my study of Hebrew till about three in the afternoon, when, being invited out to tea, to a friend's house, I complied.

"*9th.*—Rose rather late this morning, but was rather composed and fervent in private meditation and prayer. 'Hold thou me up, O Lord, and I shall be safe;' but find that I want a more humble and resigned spirit, as self-conceit and self-righteousness too much disturb and harass me, and very much impede my growth in grace: have been troubled very much with foolish vain thoughts, and have therefore incurred the displeasure of the great I AM; being guilty of that which he has declared to be an abomination to him, namely, 'a heart that deviseth wicked imaginations;' Lord have mercy upon me, and cleanse me from these my secret faults. Continued my study of Hebrew with satisfaction to myself respecting my improvement: engaged this evening in family prayer, and as it was the first time I had engaged before the master of the house, I am compelled to confess, with shame, that I felt rather abashed.

"*10th.*—Rose this morning to attend a public prayer-meeting, and found it a time of refreshing to my soul; took a short walk before service, and was very much profited by a sermon from Psalm xxiii. 4; after dinner another in the open-air, from Heb. ii. 3. 'How shall we escape if we neglect so great salvation!' During which exhortation, or rather warning, I was thoughtful and desirous of entering upon my ministerial missionary office. In the afternoon heard a very affectionate and appropriate discourse from Colos. i. 20. 'My soul praised the Lord, and my spirit rejoiced in God my Saviour;' and in the evening a sermon from Acts iv. 12. But my spirits were rather heavy, therefore I could not hear with that profit or pleasure which I ought; was lukewarm and almost cold in prayer. 'Hold thou me up, O Lord, save me or I perish!'

Lord, how astonishing are thy compassions and long-forgiveness towards us sinful creatures! Take not thy Holy Spirit from me! Lord, what is man, that thou art mindful of him; or the son of man, that thou visitest him? Take this cold flinty heart away, and give me a heart of flesh and love. Visited a sick female friend, with whom I had some very profitable conversation; found her completely resigned to her Maker's will: sung a hymn; read the 15th chapter of John, and engaged in prayer, with very great pleasure, at her request.

12th.—Rose this morning at about half-past four, to attend a friend and fellow-student to the coach, who was about to leave off studying for a few months, to endeavour to recover his health. Took a walk for about an hour, but my thoughts not being of a serious nature it was very irksome; came home and read my Bible; engaged in private meditation and prayer, but could not bring my mind to consider truly. O God, I am worse than the brutes that perish; for the ox does know his owner, and the ass his master's crib, but I have not known thee, thou ever blessed, merciful, kind, and indulgent Lord God; take not vengeance on my sins, but spare me, God most holy, to become a very zealous Missionary in thine own dear cause. After breakfast was likewise harassed and disturbed by my basely wicked thoughts, which, alas! instead of setting guard against, I am too apt to cherish, and let them get over me. Lord, how long wilt thou bear with me, how long wilt thou suffer me to go on in this wicked way! for ever! God forbid. O thou, who commandest light to shine out of darkness; speak but the word, and infuse thy light into my soul; soften this hard heart, and enlighten, and cleanse this dark mind of mine: the longer I live, the more of my own weakness I experience. Lord, humble this my proud heart in the dust, that it may learn to call thee, with due veneration, 'My Lord and my God,' now 'be merciful to me a sinner!' But, thanks be to Almighty God, I did not continue in this sinful mood all day long. Finding myself in this condition, I took up my journal, wrote in it, and then perused, commending myself unto him, from whom alone I would look for help; in a short time I was enabled to resume my studies with composure, and to think on my God with delight; and read the 2nd chapter of Matthew, in the Greek Testament, before dinner. After dinner commenced my studies with some delight, as my mind seemed refreshed with thankfulness, as my body was with food. In the evening went with Mr. P—— to Derby, to hear him preach; was particularly

servent in prayer, found it a time of refreshing to my soul. Made a resolution, D. V. I would endeavour to expound a short psalm or a text of Scripture at that next prayer meeting, and hope, by the blessing of God, to be able to perform my resolution.

13th.—I began to-day, for the first time, to endeavour to compose a sermon from 2 Cor. viii. 9. 'Ye know the grace of our Lord Jesus Christ, how that he was rich, yet for our sakes he became poor, that we, through his poverty, might be made rich.' Being my first attempt I was rather perplexed at first, but commending myself to Jesus in prayer, concerning whom I was about to write, proceeded to my own satisfaction; though had I shown it my tutor he would not have been so satisfied as I was with it. After dinner studied a little Greek and Hebrew, but could not bring my thoughts into subjection as I could in the morning, and therefore could not make that improvement I could wish. After tea visited some sick people, one of whom had been ill nearly eleven years, but had experienced the gracious hand of him, who was her staff and her support, as leading her gently through this transitory scene of woe, this vale of tears, to another and a better world, where she will experience no more pain. Went also to a little village called Darley, to visit a young sick female, who seemed to be just come to a knowledge of the truth: she acknowledged she was a sinner, had broken God's holy law, and was therefore deserving of eternal wrath; was greatly affected at her conversation, and engaged in prayer; but never did I experience the assistance of the Lord, in prayer, so much as I did then. Continue thy mercy great God, and grant that it might be instrumental in bringing her near to God, and as very little hopes are entertained of her recovery, may God, of his infinite mercy and goodness, grant that she may pass through the valley and shadow of death without fearing any evil, may his staff and his rod comfort her, and his shall be the praise for ever and ever.

14th.—Rose this morning rather earlier than usual, and attended a prayer-meeting at a little village, about a mile from Derby; and attended the bed of a sick person, when, after a short conversation on the state of her soul, I prayed with her, and have humble reason to expect that when she dies, which will probably be ere long, she will join her kindred in the skies, and, clothed with the Saviour's righteousness, sit down at his right hand, there to dwell in peace and happiness for ever. Heard a very faithful discourse from 1 Sam. xii. 23. 'God forbid that I should cease to pray,' &c.; and was

most seriously convinced of my neglect of this important duty, and when it is performed, O the dreadful lukewarmness that prevails! In the afternoon from Rom. v. 10.; and another in the evening from Luke xv. 7. 'There is joy in the presence of the angels of God,' &c. And after the public services of the day, at a small prayer-meeting, which was, to me, the most comfortable part of the day.

"19th.—Read a little before breakfast, and after breakfast sat down to composition; but could not collect my thoughts, they wandered so peculiarly from one subject to another, but dwelt more particularly on death; not on my own death, but seemed to anticipate that I should hear of my parents being dead; sometimes one of them, sometimes both, and brothers and sisters, then contemplating how I should bear it. But should I be prepared to meet my own doom? to be summoned to the dread tribunal of my Redeemer? Lord, decide the doubtful case. Continued my studies with some satisfaction; began to read the Hebrew Bible, but having a sermon to compose from the words, Luke x. 42, 'One thing is needful,' I found it more difficult than any thing I ever before undertook.

27th.—Have very much neglected this important duty, as it is ten days since I wrote in my journal; but, thanks be to God, I have continued happy and comfortable, both in body and mind, though, at times, my spirits are very much depressed. Last Sabbath I was particularly wavering in my thoughts, but was more collected in the evening, when I attended Mr. P—— to preach out in the open-air, being the Sabbath previous to the Derby races; on Monday heard him preach another at Derby; and on Tuesday another in the chapel, when I lost most part of the benefits of the sermon, from depression of spirits: am now well, can pursue my studies with great pleasure; the only thing I want is more grace, and am thankful that God has promised this to all who come unto him through Christ.

"August 12th.—Still have to lament the neglect of this great duty, but am now compelled to it, as I am obliged to confess that this morning has been the worst I have spent ever since I had the least feelings of religion; but O, how weak is man; what would be the use of pardoning mercy without preventing grace? Most gracious God! I feel my want of thy assistance: have mercy upon me, O God; cleanse thou me from my many awful secret sins: Lord save, I sink, I die! But thanks be to God, that the latter part of the day I seemed more humble under a sense of my own sinfulness, and am rather more comfortable in my mind: have experienced

the hand of the Lord assisting me in my studies, which I pursue with great pleasure and delight.

"18th.—Have pursued my studies with much delight since I last wrote in my Journal; and have preached one sermon, and was surprisingly assisted, as I preached with as much confidence my first sermon as I shall my last; but am to-day rather unwell; am unable to study, or fix my mind closely to any thing; my spirits are quite damped; my graces are getting cold; my soul cleaveth unto the dust: quicken thou me, O Lord!

"September 14th.—Since I last wrote in my Journal have laboured under a slight indisposition two days. O that this might remind me more of death and its consequences. Have been greatly assisted by divine grace, particularly in preaching; have been engaged every Sabbath since I first began, and a few times in the week besides. Attended a Missionary Meeting at Ilkiston on the 12th, and am now waiting with impatience to start to a foreign clime, to begin to preach the unsearchable riches of Christ to those who never heard of the sweet reviving name of Jesus, who are sitting in nature's darkness. O may God, of his infinite goodness and mercy, shorten the time that even my expectations or wishes have set. Thanks be to God, I am enabled to pursue my studies, though with less diligence than I ought, considering what a great field lies before me.

"December 14th.—Most merciful and most gracious God, thou only knowest the feelings of my mind while reviewing my past life, and especially my neglect of this important privilege; three months have now passed since I wrote in this book: thanks be to thee, most holy and immaculate God, for preserving me so long, and enabling me to see, in any degree, my own sinfulness, and for giving me any assurance that I am born again. Have experienced much comfort from perusing Baxter's Saints' Rest; a most beautiful book. And am very thankful that, by the assistance of God, I have been enabled to make any improvement in my studies. Thanks be to thee, great God, for this zeal that animates and cheers my heart. O hasten the time when I shall go forth as a labourer into thy Indian vineyard. Or if it be thy holy will that I wait a little longer here in England, permit me, with all due reverence, to ask that the time may appear to me, as the seven years did to the patriarch Jacob.

"15th.—With thankfulness and gratitude do I now take my pen to write. By the blessing of God have been enabled to spend this day rather comfortably. Have good

spirits, and rejoice in God my Saviour. Attended this evening a Missionary Prayer-Meeting, heard some pleasing and some melaucholy news. My heart burns within me, I long to begin. Thanks be to God, I am increasing in zeal. 'Increase my courage, Lord.'

"18th.—Lord's day: preached with great comfort this morning, at Ashbourne, the afternoon rather dull, in the evening with peculiarly great comfort and satisfaction to my own mind.

"19th.—Rose rather later than usual this morning, and satan did not lose this opportunity of tempting me; and, alas! too far succeeded, for I was called down to breakfast before I had engaged in private prayer. Again, after breakfast, he assailed me with his wiles, and succeeded. After every meal it is my usual custom to spend a short time in prayer; some one coming into my room this morning I deferred it, intending to perform this sacred duty after they were gone, but it slipped my memory; and dearly have I paid for it all the day: in the morning I was not able to do any composition; in the afternoon was very dull with my Greek and Hebrew; this evening am in very low spirits; my desire for prayer is become lukewarm. Great God! make me more watchful and more prayerful. Grant that for the future I may devote more of my time in communion with thee. Give me a more ardent love for spiritual things, a stronger faith, a brighter hope, a greater hungering and thirsting after growth in grace. Without the assistance of God what is man! My Lord and my God, now raise my drooping spirits! Tune my heart to sing thy praise.

"January 9th.—Last week was much engaged, and neglected my diary. Sunday se'nnight went to Smalley, and preached twice, morning and evening, and at Denby in the afternoon.

"Tuesday.—My thoughts were not at all settled, nor in a studying frame. Preached in the evening at Derby.

"Wednesday.—More happy and comfortable in the morning; preached and held a fellowship-meeting at Langley at night.

"Thursday.—Pursued my studies with delight in the day. And was greatly benefited by the sermon at night, by our dear faithful Minister; one of the most simple, plain, but clever and profitable sermons, I ever heard.

"Friday.—Pursued my regular studies till the evening, when I preached and held a fellowship-meeting at Normanton.

"Saturday.—Read very closely all the day, from six in the morning till nine at night.

"Sunday.—Attended a prayer-meeting before breakfast at Darley. A most comfortable

opportunity. My soul leaped for joy, my heart burned within me; a heavenly spirit seemed to rise from every heart. It was indeed a time of great refreshing from the presence of the Lord. Walked to Belper for morning service. Preached at Heage afternoon and night, and returned to Derby the same night, about twenty-three miles' walk. All through the day the Lord was with me, and blessed my preaching; one of the members after service came to me, wished me to come again soon, said my preaching did him good. O how manifest is it that the Lord is with me. But I frequently feel the need of remembering a small piece of advice given me by my father, when he heard that I had become a preacher, BEWARE OF MR. PUFF UP. By the blessing of God reached home in safety by eleven o'clock.

"Monday morning.—Rose between four and five. Rode to Barlestone to breakfast, twenty-two miles. Felt the effects of yesterday's blessing, was never more happy in my life; could sing, pray, bless God; was quite happy. Returned to Derby to tea. O how am I blessed; how ungrateful is my conduct. I frequently dwell with delight, instead of disgust, on the pleasures of my former life. Find it very difficult to keep heavenly minded. Lord, hold thou me up, and I shall be safe.

"On my arrival at Derby I received a letter from one of my former companions, to whom I had written a sharp affectionate letter, being at one of the Colleges at Oxford, and expecting to enter into holy orders. I spoke on the awful responsibility he was about to take upon him. In answer he said he would not enter till he could discharge its duties faithfully. I mentioned in my letter I was very poor but very happy; he said he was glad to hear my poverty did not grieve me, and added, our Saviour and his followers were poor, but, like them, you must lay up a store in heaven. Referring to his first examination, he said, 'I passed' with credit, my only hope was in Providence, nothing else could have led me through with it.' In the same letter was a note from my poor backsliding ———, in which I have some hope of his recovery. His letter begins thus, 'My dear boy, I say go on, go on and prosper, and may God be with you. When you write to your sister, beg of her to persevere. On this head write to us freely, as we shall be glad to hear.' He adds, 'I must give you a bit of advice, (alluding to my preaching,) Always aim at the heart, hit or miss!' and concludes by saying, 'May God be with you always, my dear boy.' Great God, I bless thee! 'Bless the Lord, O my soul, and all that is within me, bless his holy

name.' Language cannot express my feelings; imagination cannot paint: Lord, thou knowest all things. Lord, increase my love, increase my gratitude, increase my faith.

"15th.—Had a very restless night; in the morning visited two sick afflicted Christians, neither of whom had enjoyed health for a long series of years. One felt quite distressed, her heart was as a dry place: but the other was in an enviable condition, though frequently racked with pain. She enjoyed sweet communion with God, and found Jesus the altogether lovely. Wrote a letter in the afternoon; intended to have spent the greater part of it in reading the Scriptures, but satan prevailed, it slipped my memory; in the evening very dull, but comfortable. Preached at Darley from 'Pray without ceasing;' the Lord attended it with his blessing; one of the members said to me, she was glad I came, she had felt good, and knew it would do her good.

"13th.—This morning arose refreshed and comforted, pursued my studies with peculiar delight, found myself quite happy in prayer, the effects of which I felt all the morning. While finishing my sermon from that beautiful text, 'He shall be as rivers of waters in a dry place, the shadow of a great rock in a weary land;' O how happy I felt; could exclaim and sing with transport, 'Praise God from whom all blessings flow.' O I long to begin my labours in India. Haste, happy day, that day I long to see. Afterwards read a chapter in my Hebrew Bible, and three chapters of St. John's Gospel, in Greek; and preached in the evening at Normanton.

"14th.—Saturday night; thank God I am preserved in health and safety to the end of another week. Another week of peculiarly distinguishing mercies. O how many more deserving creatures than myself have been enduring hunger, thirst, poverty, affliction, and distress, to which I am a stranger. Have not done much to-day, have been engaged and called from my studies till the evening, when I comfortably read some of Baxter's Saints' Rest, and the Scriptures. O for a more heavenly mind, for a greater delight in prayer, for a more happy frame, for a more lively faith! I find there is too much of Peter's fitting zeal about me. Lord, enable me to trust more upon thee, to place more dependence upon thee.

"18th.—Went to Ashbourne and preached three times, was very cold in the morning, which rather affected my preaching; but in the afternoon and evening was peculiarly assisted by divine grace; returned at night. Tuesday, was disturbed in my studies, to procure a minister to inter a corpse, Mr. Pike being from home; not being able to effect it,

was obliged to officiate myself. How loudly do the dead speak! there is no language, their voice is not heard, yet, most solemnly do they seem to cry, 'Prepare to meet thy God.' O that when that solemn hour shall arrive, I may be found of him in peace, without spot, and blameless, cleansed by the blood of Christ, and clothed with his righteousness. Rose this morning rather earlier, pursued my studies with some degree of pleasure all through the day. But now I experience the force of an expression used by an eminent writer,—that the merely outward irregularities of men bear no more proportion to the whole of their depravity than the particles of water emitted from the surface of the ocean to the tide that rolls beneath. (Fuller's systems compared.)

"19th.—Thanks be to God that I am now most comfortably happy, most beautifully happy. O blessed Jesus, I love thy charming name, 'tis music to my ear. Have written comfortably to-day from the words of Amos, 'Prepare to meet thy God.' Have interred another corpse to-day. Lord, I feel a longing desire to be engaged in thy Indian vineyard; when shall that happy day arrive! Haste, happy day, that day I long to see. Lord, it is thy own cause, therefore I know thou wilt send me when thou pleasest. Thanks be to God I have no confidence in the deliberations of man, but commit myself to God, whose child I am; I am a remarkable child of Providence; Providence has baulked all my fears to my welfare, and will still continue to exercise that parental care over me.

"21st.—Enjoyed great comfort of mind yesterday all through the day; at night my spirits drooped and seemed spent, was cold and short in prayer, the effects of which I felt all the night, my thoughts so miserably far from God, and full of sin. Lord, deliver me from it I beseech thee. I want more watchfulness. Have been in a poor way as it respects spirituals all day. O how astonishing are the forbearance and mercy of God towards me; I am constrained to admire them with astonishment. My heart is completely a dry place, void of all that is good. Saturday night,—my mind does not look forward to the Sabbath with that delight I would desire; though I have read some of the most interesting parts of the Scripture, yet, my heart seems cold and indifferent; being another week nearer eternity does not seem to affect me as it ought: tears flush into my eyes, but my heart is almost unmoved; subdue this stubborn will, Lord, break this hard heart, fill it full of love and grace, make it submissive and resigned, a copy Lord, of thine. O may the next week be more profitable.

"24th.—Sunday morning, rose in good health and spirits, enjoyed a very comfortable opportunity at a morning prayer-meeting; in the course of the day walked about sixteen miles, preached twice very comfortably, and rode about eight miles; on the whole I spent a comfortable Sabbath. But O how many millions never smile when a Sabbath appears, who know nothing of these great comforts. Great and mighty God, if it be consistent with thy holy will, hasten the time when I shall labour in thy Indian vineyard; but thy will, O Lord, be done. Monday pursued my studies pretty comfortably, was rather happy. To-day have been pretty comfortable, but find I am not sufficiently devoted. O that my heart was set more on heaven and heavenly things. But thank God I improve in my studies. O that I could be more thankful.

"29th.—Rose early this morning; began the Sabbath with a comfortable prayer. I preached morning and afternoon at Shottle; Littleover* in the evening: felt rather fatigued with my walk before evening preaching; but feeling the subject I was preaching from, and assisted by divine grace, preached with as much or more comfort than in any part of the day. Most blessed and glorious God, it is in thy cause I am engaged, and thy glory I would have ever near my heart. How long, O Lord, how long, wilt thou keep me from thy Indian vineyard—for ever? Have been frequently and seriously impressed lately with the thought that I shall never reach India. Lord, thou knowest all things; thou knowest it is my heart's desire to go there. Nevertheless, not my will, but thine be done!

"February 2nd.—Am more calm and composed to-day; have passed the last two days with a little more comfort than the two preceding. Last night had a most curious dream; I thought a message had arrived from India, in consequence of which I was to start immediately. O how my heart beat; how my soul rejoiced. I thought my prayers were answered, and my predictions realized. But on account of my clothes not being ready, and the ship was about to sail immediately, I could not possibly go by that ship; but having the promise of my worthy tutor to go in the next ship I awoke. Lord, how long shall these delusive hopes deceive me? O hasten the time thou blessed God! Waft me on the wings of love to India's pagan shores. Am thankful that the Lord blesses my endeavours with regard to my improvement in my studies; but am more thankful that, though sin harrasses me, and indwelling

corruption disturbs me, yet they do not reign; and though the flesh lusts against the spirit, it does not prevail; and I can, with humble boldness, look up unto God and cry, 'Abba Father!' and deem myself a child, though an unworthy one.

"3rd.—Have been very much confused to-day, my mind was completely out of order, and awfully dark. O what indwelling corruption is in my hard callous heart. What lusts of the flesh to mortify; what natural depravity——— Lord, hide not thy face from me, draw me near thee by the cords of thy love: 'let thy grace, Lord, like a fetter, bind my wandering heart to thee.' O what could poor man, sinful man, do had he not so rich, so kind, so affectionate, so merciful, a God to deal with? O what a God is our God, how astonishingly rich in patience; surely my conduct this day has deserved damnation in the lowest hell! But thanks be to thee, thou great God, thou hast not rewarded me according to my iniquities, nor dealt with me according to my sins. Great God, be pleased to grant that my next day be given up entirely to thee, may I glorify thy name in it; may I live nearer to thee; Lord thou knowest I do not live sufficiently near to thee; my prayers are too short, too formal, my devotion is not sufficiently serious nor devout.

"4th.—By the abundant goodness of God I am permitted in health to see the close of another week. O with what shame do I take a retrospective view of it. Seldom, if ever, since I have been brought to a knowledge of the truth, have I spent a week so unprofitably. To-day have been miserably dark, confused and uncomfortable. Could neither study, nor do any thing to my satisfaction; particularly in prayer, could not enjoy a moment's sweet communion with my God, could not prevail; have been wrestling, but have been compelled to rise from my knees without a blessing. Lord change this state before the blessed Sabbath shall dawn. May I find it a day of much good to my soul. Thanks be to God, while I was musing, the fire burned, the great God smiled in some degree upon me. I felt my unworthiness, and wept bitterly for nearly half an hour, then committed myself to Jesus, and slept comfortably through the night.

"7th. Sunday morning.—Rose in better spirits. Refreshed in both body and soul. Went to a little village prayer meeting, engaged with great comfort. Walked to Belper, to preach in the morning. In the afternoon at villages in the neighbourhood of Belper, and at Belper in the evening.

"Monday.—Continued to superintend the School of Mr. P——, who was absent, re-

* Nine or ten miles from Shottle.

turned in the evening in time to attend a Meeting called the Union Missionary prayer-meeting, where some pleasing and melancholy information was advanced; but in the whole great cause for peculiar gratitude and praise. I long to be going, my zeal began to glow, my heart burned within me. This morning have been very comfortable, have written very freely and profitably to my own feelings, from the words of Isaiah, lxvi. 13. 'As one whom her mother comforteth, would I comfort you, and ye shall be comforted.' Continued pretty comfortable in my studies till evening, drank tea with a friend, and then attended public prayer-meeting: was particularly comfortable indeed; life, love, and energy flowed through the meeting, while many poor wretches were pulling about a nasty ball for their diversion, whose disgusting shouts reminded me most seriously of the hellish yell that is raised about Juggernaut's car. Lord, thou seest the dreadful darkness that prevails over England. O England! England! if thou despise thy privileges the fate of Sodom and Gomorrah, or Tyre and Sidon will be thine. Lord have mercy upon us, Lord have mercy upon us. Was kept pretty comfortable both in body and soul all through this week.

"11th.—Wednesday night preached pretty comfortably to a few people at Littleover.

"Thursday, went on very well with my Hebrew and Greek, but was not able to fix upon a text to write from, in the morning. Heard an encouraging sermon in the evening, by Mr. P.—

"Friday.—Was particularly comfortable all day, especially in the morning, when writing from those consoling words of the Saviour, 'Him that cometh unto me I will in no wise cast out;' preached from them in the evening, at Normanton, and held a fellowship-meeting afterwards. The Lord fulfilled his promise; he was with us and blessed us; it was indeed a time of refreshing from the presence of our God. Before preaching I visited a poor infirm old lady, poor, not in worldly things, poor in spirituals. I think I never heard of such darkness, and so thick a veil between God and one of his creatures, who experienced a desire after spirituals. I talked to her of the atonement, of the love, boundless love, of Christ, in dying for her. She said she had such hard thoughts of God she could not believe. I spoke to her of the promises in the most striking terms I could. She shook her head and wept, as much as to say, 'Not for me, not for me!' I told her of the folly and sin of unbelief. She said she knew it: at last I prayed with her. Thus we see how difficult it is to turn to God in old age; her

infirmity and weak state of 'body' have a great effect upon her mind; how mad then, how cruel are they who put off Religion till old age or a sick bed. Great God, make the little conversation we had, prove the power of God to her comfort; take away the dark veil from her eyes, and let her see Jesus as the chiefest among ten thousand, and the altogether lovely. Being this morning not much inclined to pursue my regular studies, I thought I would endeavour to write a little poetry. Having thought a great deal of my dear mother, I fixed upon her as the subject, and wrote the following lines:—

On whom? My conscience say,
Thy Mother.

Yes, conscience, she shall ever be
Esteem'd, rever'd, below'd by me,
O how dears the name to me,
Of Mother.

Who is it now methinks I see,
With sighs, and groans, and bended knee,
Pray God to give his grace to me?
My Mother.

Who now is first her God to praise,
With sacred joy her heart to raise,
That I am shunning sinners' ways?
My Mother.

Who does with holy fervour plead,
With him who did on Calvary bleed,
To bless me in the time of need?
My Mother.

Who is it now I seem t' hear say,
Hasten, dear Joshua, haste away,
Tell heathens Christ's the only way?
My Mother.

Who will with pleasure hail the hour
That I shall leave Old England's shore,
Though ne'er on earth to see her more?
My Mother.

Who'll pray to God her son to keep
From all the dangers of the deep—
In prayer spend hours while he's asleep?
My Mother.

When hellish foes my soul assail,
When love grows cold and spirits fail,
Who'll pray that flesh may not prevail?
My Mother.

But should an angry billow sweep
Her son into the stormy deep,
Who would, like Christ for Lazarus, weep?
My Mother.

Or should I reach my destined place,
And preach to that unhappy race,
Who fondly would this news embrace?
My Mother.

Who'll then pray God her son to bless,
And crown his efforts with success,
While labouring in that wilderness?
My Mother.

O mighty God, now condescend
To be the Comforter and friend,
Yea, guard and bless the latter end
Of my dear Mother.

(To be continued.)

Accounts of various Missionary Meetings in
our next.

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VOL. IX.

BRIEF MEMOIR
OF
ELIJAH CHERRY.

To relate the history of our christian friends who, at an early period, have been called to exchange time for eternity, cannot fail to excite in the mind emotions both of a pleasing and mournful character. It is pleasing to reflect, that they have escaped all the dangers which surround a state of probation, and are now enjoying the inheritance of the saints in light; but it is a mournful thought that the church of Christ should so soon be deprived of all their benevolent and useful labours. Under these circumstances, however, it is well to cherish a spirit of submission to the will of our heavenly Parent, and to say, with holy Job, "the Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Mr. Elijah Cherry was born, May 28, 1810, at Arnold, a village about four miles north of Nottingham. It was his happiness to be the son of pious parents; and he was also favoured with the advantages of sabbath-school instruction. While very young, his mind was seriously impressed with the importance of re-

ligion; and he determined, when only twelve years of age, to begin in earnest to seek the Lord. But these impressions gradually left him; and he became indifferent regarding the salvation of his soul.

He continued to feel but little concern about his state as a sinner, until May 18, 1826; at which time he was again the subject of very powerful convictions. To use his own expressions, his heart was absorbed in grief on account of his sins, and he began to implore the Divine forgiveness; resolving never to rest until he had found him of whom Moses in the law and the prophets did write. For five months, his distress of mind was very great. Sometimes he could not shed a tear for his sins; and then he would weep over the hardness of his heart. And, if at any time he felt an inclination not to think so much about his future state, it only increased his mental anguish: for he thought, if these were the desires of his heart, he had no reason to expect forgiveness. Then he was afraid he had not sufficiently repented; and this led him to exclaim, "O wretched man that I am, who shall deliver me? What must I do to be saved?" At length, however, he was happily delivered from this horrible pit. One night, after having ear-

nestly prayed that the Lord would shew him the way of peace, and remove the burden of his sins, he retired to rest, not without some hope that his prayers would be answered. When he awoke in the morning, he said, "I felt as though the cross of Christ was before me; and I was assured he *died for me*. Yea, he loved *me*, and gave himself for *me*. This was the happiest day I ever realized. Bless the Lord, O my soul! and let all that is within me bless his holy name."

He was baptized and united to the church at Broad Street, June 3, 1827; and his humble and pious deportment secured him much of the esteem of his christian friends. Diligent in his attention to the means of grace, and frequently engaged in meetings for social prayer, it was soon discovered by his friends that he possessed talents for more extensive usefulness; and they encouraged him to begin to speak in public. In compliance with their request, he made the attempt; and was heard with great satisfaction. He continued his occasional labours with increasing acceptance; and was instrumental, in the hand of God, in bringing several to the knowledge and enjoyment of the truth. He was judicious in the selection and arrangement of the matter of his discourses; and his manner was feeling and impressive. He evinced a strong and ardent desire for the salvation of his fellow-creatures, and was unwearied in his efforts to promote their eternal welfare.

His piety and zeal attracted considerable attention; and his success in preaching the gospel confirmed the opinion of his friends, that he was a suitable person to be employed in the work of the ministry. They advised him therefore to ap-

ply for admission into the academy at Wisbeach: he accordingly wrote to the committee, and they agreed to his acceptance. He removed to Wisbeach, August 5, 1829; and, while he was able to study, his progress in the acquisition of learning was highly satisfactory. It was the opinion of his worthy Tutor, that he possessed talents of a superior order; and, had his health been continued, there is every reason to believe that he would have become an able minister of the New Testament.

But, being naturally of a consumptive habit, he was soon laid aside by severe affliction. Medical assistance was obtained, but it was ineffectual. The disease continued to waste his strength, until all hope of his recovery was relinquished.— He returned home, Feb. 5, 1830; but his cough became more violent, his perspiration increased, and he had every symptom of approaching dissolution. While his life continued, he was repeatedly visited by many of his christian friends; and his conversation with them was of the most pleasing and satisfactory nature. For though he was fully aware that his end was near, he retained the utmost composure of mind. He said "I know in whom I have believed; and am persuaded he is able to keep that which I have committed to him against that day." Death to him lost its terrors; for "he knew that if the earthly house of this tabernacle were dissolved, he had a building of God, a house not made with hands, eternal in the heavens." After lingering about three months from the time he came home, he calmly fell asleep in Jesus, on Friday, April 30, 1830.

His mortal remains were interred in the G. B. burying ground, at

New Basford, the Monday following; and the numbers that attended his funeral shewed the deep hold he had upon the affection of his friends. The next Lord's-day evening, Mr. Hurst improved the solemn and mournful event, from Phil. i. 21. "For to me to live is Christ, and to die is gain:" a passage which our departed brother had himself selected for the occasion. And though the night was unfavourable, the meeting-house at New Basford was crowded; and the congregation was deeply affected. "Let me die the death of the righteous; and let my last end be like his."

Nottingham,
Sept. 9, 1830.

A. S.

THE IMPORTANCE OF PURITY OF MOTIVE.

IT is to be feared, that we are too apt to overlook the motives from which we act; and to form an estimate of our character and state, rather by the actions themselves, than by the sources from which they proceed; though the moral qualities of an action can be determined only from the motives of the agent. Yet actions, which in their external appearances are precisely similar, when performed, by the same person, from different motives, are viewed in a very altered light, by Him who searcheth the hearts and trieth the reins of the children of men. Prayer and praise, when offered with sincere humility and gratitude, are acceptable to God, and will be heard and answered by him; but the same exercises, when they spring from a desire to gain the applause of men, or from any other inferior principle, will be re-

jected with sacred abhorrence.—
"The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight." The widow's mite, cast into the treasury of God from the genuine impulse of gratitude, was valued more highly than the munificent offerings of the rich. A cup of cold water, given to a disciple, in the name of a disciple, *because he belonged to the Saviour*, was declared, by the divine Teacher himself, to be certain of an ample reward.

Seeing then that actions, in themselves good and acceptable to the Almighty, may be so vitiated by proceeding from impure sources as to render them odious in his sight, and expose us to his just displeasure; how necessary that we should frequently scrutinize the motives which influence our conduct! how proper that "every man should prove his own work!" For the most striking deeds of mercy may be done so as to lose all their merit, for want of the proper disposition of heart. A man may bestow all his goods to feed the poor; and yet, without charity, it will profit him nothing. He may discharge the most important duties of religion, with zeal and diligence, and even be very instrumental in promoting the cause of the Saviour among men; and yet be disowned and condemned by the great Judge of all at the last day. We read of some who prophesied, cast out devils, and did many wonderful works in the name of Christ, who will at last be repulsed by him with the stern rebuke, "I never knew you: depart from me, ye that work iniquity." There were some preachers at Rome, whose diligence, zeal and success caused the great apostle of the gentiles to rejoice even in prison: but their motives were awful-

ly impious. They preached Christ, not of sincerity, but of envy and strife and contention, with a cruel design to add affliction to the bonds of the illustrious sufferer. Surely these inhuman hypocrites will have their reward.

The necessity for strict self-examination on this momentous subject is still more apparent from the alarming fact, that it is easy and very usual, for a man to mistake his own motives; and to suppose that he is influenced by principles far different from those which really actuate him. Prejudice, ignorance and self-love frequently so blind and confuse the understanding, as to lead a man to form a very erroneous estimate of his own conduct: and under this delusion, his conscience excuses, or even applauds, proceedings which are highly culpable. The two disciples who proposed to call down fire from heaven to consume the inhospitable Samaritans that had refused to receive their Lord for a guest, doubtless thought they were displaying an ardent and very laudable zeal for the honour of their adorable Master; but he turned and rebuked them, and said, "Ye know not what manner of spirit ye are of." Jesus himself foretold his mourning disciples, just before he was apprehended, that the time was coming, when whosoever killed them would think he did God service. And the apostle Paul ingenuously confessed to king Agrippa, that, before his conversion, he verily thought within himself, that he ought to do many things contrary to the name of Jesus of Nazareth; and, under this mistaken conviction, he acted with his natural energy and decision; and made havoc of the church, entering into every house, and haling men and women committed them to pri-

son. With these awful instances of self-deception before our eyes, who would refuse to adopt the prayer of the royal Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting."

The great motive that ought to influence every christian, as well as every other responsible and moral agent, is a *sense of duty*; an intention of performing any action because he knows he *ought* to perform it. And the only and sufficient authority, from which our rule of duty is derived, is the *will of God*. This alone is the standard by which we ought to regulate our conduct. He has kindly given us a revelation of his will in the scriptures of truth; and, *because they contain his will*, they demand our implicit, cheerful, and universal obedience. As our Creator, our Preserver, and especially as our Redeemer we are laid under every possible obligation to obey all his commands. These commands have been graciously reduced, by the divine Legislator himself, to two simple and short, but comprehensive, precepts. "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind; and thou shalt love thy neighbour as thyself."—"On these two commandments," says the adorable Saviour, "hang all the law and the prophets." He who keeps them constantly in view, and regulates his conduct both towards his Creator and his fellow creatures by them, has fulfilled the whole will of God.

The same infallible Teacher has also given us another compendium of his law, equally full and explicit. "All things whatsoever ye would that men should do to you, do ye

even so to them: for this is the law and the prophets." These two admirable summaries of the divine law are nearly identical; or rather the latter, though evidently designed by our Lord, in a special manner, to direct our conduct towards our fellow men, includes the former.—For, could we possibly conceive ourselves to be placed in the same relative situation towards any beings as the Almighty God is towards the human race, we certainly should most equitably require their sincerest love, warmest gratitude and most unlimited obedience. The motives therefore that ought to prompt a real christian to action are, Love to God and Love to man. Love is the fulfilling of the law: it satisfies every demand of duty and justice. It will incite him who acts under its genuine influence to acts of piety towards God, and induce him to treat his neighbour with equity, kindness, and forbearance. He will do this, not with a mercenary view to reward, nor for any advantage of a personal nature; but from a sincere desire and intention of performing his duty. He will feel that to love God with all his heart, and to love his neighbour as himself, is the most important, the most reasonable, and the most obligatory of all duties, and includes all the rest. He will deeply feel and cheerfully acknowledge his obligations to God for the blessings of nature, of providence and of grace; and will be ready, with grateful alacrity, to prove his love to his Maker and his Saviour, by doing all his will. He will be fully convinced of his own unworthiness of these blessings, of their inestimable value, and of the astonishing mercy and kindness of the great and adorable Creator in the bestowment of them. This conviction will heigh-

ten his views of the claims of the bountiful Giver of all to his obedience; and draw still closer the bonds of obligation. It will constrain him, not only to obey the Divine commands, but to do it with sacred pleasure. His delight will be to keep the statutes of the Lord. He will say, with David of old, "I delight to do thy will, O God: thy law is within my heart." This pleasure will grow more intense and permanent, as his perception of the excellency of the Divine law increases. Every advance which he makes in the experience of vital christianity, every step in the progress of sanctification, will form him more and more into the temper and disposition of his heavenly Redeemer, whose "meat and drink it was to do the will of him that sent him."

Happy would it be for the world, if all who profess the christian name acted constantly on these holy principles! Happy would it be for the church, if all those who are sincere believers in Christ could, on a conscientious examination of themselves, discover evidence that any of their actions, either of a temporal or spiritual nature, flowed entirely from these sacred sources!—But, alas, such is the depravity of our fallen nature, that all we do is imperfect and sinful. So prone are our hearts to indulge carnal objects and to forget their obligations to him, whose they are and whom they ought to serve, that inferior motives mix themselves with this noble principle, and render our actions unworthy of the acceptance of Him who claims the possession of the heart, and justly requires an entire and undivided allegiance.—It may then be useful to assist us in scrutinizing our own motives, to mention one or two of the prin-

principal sources by which we are led astray.

Actions, which ought to be performed only through a sense of duty and gratitude, are too often prompted by a love of praise. This appears to have been the besetting sin of the scribes and pharisees. Our blessed Saviour, who well knew what was in man, declares that "all their works they did to be seen of men;" "they loved the praise of men more than the praise of God." When they gave alms they took care to have witnesses of their benevolence. They sounded a trumpet before them in the streets to invite applicants; and adopted other means to arrest observation. They chose the corners of the streets and other public places for offering their daily prayers; and, when they fasted, they disfigured their countenances so as to give indications to men of their abstinence. In all their acts of religion or charity, they appeared to say to the spectators, like proud Jehu, "Come with me, and see my zeal for the Lord." Had these actions been performed from proper motives, they would doubtless have been approved by the holy Jesus; but on account of the unholy sources from which they sprung, he plainly declared that publicans and harlots should enter the kingdom of heaven before those ostentatious professors. Such were the scribes and pharisees of old.—And, alas, there are too many of the same character to be found in the present day, among the avowed disciples of that Saviour who expressed his sacred displeasure against them. But, instead of judging our neighbours, let each of us examine his own heart; and seriously inquire, —Have I never regarded the applause or esteem, which a liberal or pious act would procure me in the

sight of my brethren or friends, more than the duty which the laws of my God had imposed on me? more than the glory it would produce to my Maker or the good it would confer on my brethren? Have I never been more pleased with the commendation which they have lavished on me, than with the reflection that I have done right in the sight of God? If conscience tells me that this has, in any case, been the ruling motive of action, I have had my reward; and need expect no other.

Selfishness is another base disposition, which sometimes pollutes actions that would otherwise be laudable and proper. We assume the garb of religion and attend to its duties, with a view to the promotion of our secular interest. There were some in our Saviour's days who made long prayers, under a pretence of extraordinary piety; but their real design was, by this means, to obtain access to widows' houses, that they might devour their property. "Sinners," says Christ, "give to sinners that they may receive as much again." The motive of their bounty was, not love to those on whom it was bestowed, nor a desire to relieve their necessities; but a hope, by some indirect mode, to increase their own treasures. And, it is much to be feared that, even in this age of liberal and zealous exertion for the temporal and spiritual benefit of our fellow creatures, views of personal emolument too often mix themselves with nobler sentiments. Do we never unite ourselves to benevolent and religious societies, or to christian churches, and appear zealous and active in promoting their objects, more with a view to gain the esteem of those from whom we expect some personal favour, than from a wish to please God? There have been, under a former

dispensation, persons who attended the worship of God, and sat as his people and heard the words of his law, but did them not; who with their mouths shewed much love, but their hearts went after covetousness. As there have been, in all ages of the church, persons of this character, let every reader severely scrutinize his own breast; and, if he discover that an improper wish to promote his own personal advantage, has led him to act differently in religion or society than he would have done from the simple influence of duty, let him repent, and humbling himself in the presence of his Maker, beg his assistance to act no longer such a mean, such a wicked part.

But the most fatal, and perhaps the most frequent mistake on this momentous subject, remains to be noticed. All mankind are naturally legalists; and when they turn their thoughts to the danger of their state as sinners, they almost universally begin to think of doing something to purchase the favour of an offended God. They eagerly inquire, like the awakened eastern prince, "Shall I come before him with burnt offerings, with calves of a year old?—Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" They therefore immediately endeavour to perform some action or make some sacrifice, which they hope will be accepted as an atonement for past sins, and entitle them to future mercy: and thus substitute their own works for a humble dependance on the merits of Christ,—This appears to have been the spirit of the pharisee who went up into the temple to pray. That proud man evidently forgot the object of

his attendance; and, instead of praying, exhibited a pompous catalogue of his own good deeds; which he plainly estimated as fully sufficient to entitle him to the favour of his Maker. He trusted in himself that he was righteous, and despised others. He did indeed thank God for being so excellent a character: yet he took all the merit to himself.—How different the feelings and language of his humble companion! He was sensible that he had nothing of which he could boast himself, that he had no claim on the justice of God, and must entirely throw himself on his mercy. With a deep conviction of guilt, conscious of his unworthiness to approach the footstool of a holy Creator, he stood at a respectful distance, and smiting on his breast, with dejected eyes, cried, "God, be merciful to me, a sinner." Yet this lowly, self abased penitent, the adorable Saviour declared, "went down to his house justified rather than the other."—The former refrained from extortion, injustice and uncleanness, fasted and paid tithes, with a mercenary view to justify himself; but the latter, when he had experienced pardoning grace, would lay himself under the same restraints and perform the same and more exalted duties, from a sense of obligation to that God and Saviour, to whom he owed every blessing both temporal and spiritual.

Yet how unreasonable as well as unscriptural is the idea of meriting salvation by our own good works! None but those who in every moment of their existence, love the Lord with all their hearts, and their neighbours as themselves, and act with uninterrupted uniformity in perfect accordance with this holy disposition, can claim reward, or even escape punishment, from the

moral Governor of the universe.— This no mortal ever did or ever will do, and therefore all must stand before God as breakers of his holy law, and justly exposed to his displeasure: nor can they hope for pardon and acceptance except through the merits of another. But “there is none other name under heaven, except the name of Jesus Christ of Nazareth, given among men whereby we must be saved: neither is there salvation in any other.” For his sake alone can the Sovereign of all be a just God and a Saviour; but through his name, every humble believer will be accepted of God. Pardon here and glory hereafter are bestowed through the Son. “The wages of sin are death; but the gift of God is eternal life, through Jesus Christ, our Lord.” “The kindness of God our Saviour towards man appeared, not by works of righteousness which we have done; but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost.”

But while the sincere and intelligent christian will renounce all dependence on his best works for acceptance with God, because he knows that they are all imperfect and sinful, and place all his hopes of salvation on the atonement of Christ; yet he is fully aware that faith works by love and that a tree is known by its fruits. He will therefore pray for divine assistance to shew his faith by his works; and to adorn the doctrine of God his Saviour in all things. Denying ungodliness and worldly lusts, he will live righteously and soberly and godly in this present world. In short, it will be his constant aim to exemplify the apostolic precept, “Whether ye eat or drink, or whatever ye do, do all to the glory of God:” that “God in all things may

be glorified through Jesus Christ.”

It may perhaps be proper, if not necessary, to drop a hint of caution before we conclude. The observations that have been made on improper motives are designed for the use of the sincere christian in ascertaining his own character; and not either to encourage or assist him in judging his brethren. The hearts of our fellow men are too deep for us to sound; and are only known to him that formed them. For us ignorant mortals, to undertake to discover the secret motives of others is, at best, vain, and often wicked and presumptuous. We can judge men only by their words and actions; and unless there is something in their outward conversation, that is inconsistent with their professions, we ought to give them credit for sincerity. If they be insincere, God knows it, and will treat them accordingly; but who am I to judge another man's servant? To his own Master he standeth or falleth. And to suspect or impugn the principles on which my brother acts, without good reason, is a breach of charity, directly opposed to our Saviour's golden rule, of treating others as we would wish them to treat us.— On the other hand, to examine the state of our own hearts and closely to scrutinize the motives of our own actions, is a duty, enjoined both by reason and scripture, and sanctioned by the practice of good men under every dispensation. How anxiously did David pray for divine assistance in this important work! How often and how solemnly did the Teacher sent from heaven warn his hearers of the evil things which proceed out of the heart, and of the necessity of guarding against them!— How seriously and repeatedly did Paul enjoin on his hearers to examine themselves whether they be

in the faith—to prove their own selves—each to prove his own work, that he might rejoice in himself alone and not in another.— May every reader be enabled to obey these sacred precepts; and to enjoy the blessings connected with a conscientious obedience! S. O.

ON

SINGING IN PUBLIC WORSHIP.

By the late Mr. Dan Taylor.

Gentlemen,

IN looking over a pamphlet, published by the late Mr. Dan Taylor, almost fifty years ago, I was much struck with the good sense and piety of some *Directions*, which he gives, for the conducting of that important and pleasing part of the public worship of God, singing. Though things have strangely altered since they were written; yet I am persuaded it would increase the respectability and harmony of our present congregations, if a practical regard were generally paid to them. As they are very brief, I copy them for your inspection, and shall be pleased to see them in an early number of your Miscellany; for it is to be feared, that few of your readers have seen them. It will be a disgrace and a misfortune to our Connection, if the valuable works of that eminent minister of Jesus Christ should be suffered to fall into oblivion. Can nothing be done to prevent it?

Yours, SELECTOR.

I shall venture here to mention a few remarks and rules, which, if I mistake not, will be found agreeable both to reason and scripture: though I only mention them, and leave the reader to judge of their importance and propriety.

1. It is plain, that singing the praises of God is an essential duty, and an important part of Christian worship, strictly enjoined in both Testaments; which nothing but incapacity can justify the neglect of; and that general edification is the object of it.

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2. It is a duty enjoined on the church in general; and in the New Testament, on the church alone: though it is plain, from the nature of things, and from the Old Testament, that others have a right to join in it; and that they may do it to great advantage.

3. In order that the song may be general throughout the whole congregation, as it ought to be, it is requisite that such tunes be sung, and such only, as the members in general can join in. I cannot see how we can justify a person who leads the song, in fixing upon a tune generally unknown, better than we can justify one who preaches or prays in an unknown tongue. And though it be right that new tunes be introduced, yet they ought to be learnt at another time, and not in divine worship. For the science of music and the art of singing can have no more to do with this part of divine worship, than the art of grammar, rhetorick or logic, have to do with preaching or praying. But learning these arts is work for another season, than that of divine worship; and therefore, so is learning the tunes that are to be sung in the house of God.

4. That the members of the church have all the authority and rule in their own hands, in whatever relates to this or any other part of divine worship: and that unconverted persons be not left to direct what tunes shall be sung, or the manner of singing them. Because the edification of the church, and the glory of God, are the great objects to be attended to; and unconverted people have not capacities to attend to them, for they are "spiritual things," to be "spiritually discerned," and cannot be understood by the "carnal man."

5. That those members, who

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have capacities for this part of christian worship, make it their endeavour, by notes, or by the ear, to be able to join in it with concord and harmony, that all things may be "done decently and in order." For though there is no necessity for fine singing, any more than fine praying or preaching; yet there is the same necessity that singing be performed with propriety and harmony, as there is that those who pray or preach should use propriety of speech.

6. That unconverted people, and the children of the members of churches, be not only permitted but encouraged to join in the exercise; that they also may receive instruction and admonition by it.

7. That the capacities and all other circumstances of every church be seriously considered among themselves; and that such parts, and so many parts be sung as, upon careful examination of the matter, will appear most likely to answer the great end of general edification; "that all our works may be done with charity."

8. Above all: Let every one remember, that whatever is profitably and acceptably done in religion, must be done seriously. Let the heart be engaged. "Sing with the Spirit." Let the mind be employed. "Sing with the understanding."—Melody must be "made in our hearts to the Lord;" and we must "sing to the Lord with grace in our hearts;" and in doing this, we may expect his presence and approbation, through Jesus Christ.

Thus I have dropped a few thoughts freely, though briefly, "on Singing in the worship of God." May He, "who inhabits the praises of Israel," command his blessing on those who read them!

THE CHARACTER OF ESAU.

THE personal character of Esau appears to have been often misunderstood. This mistake has chiefly arisen from the conspicuous place which his name and conduct have occupied in a controversy that has too long agitated the religious world. Before his birth, the Almighty had informed his anxious mother, that "two nations were in her womb, and two manner of people should be separated from her bowels: and that one people should be stronger than the other; and the elder should serve the younger." Fourteen hundred years afterwards, the prophet Malachi represents the Lord as saying, "I loved Jacob and hated Esau; and laid his mountains and his heritage waste for the dragons of the wilderness." And the apostle, when treating of the adoption of the gentiles into the christian church, and the rejection of the Jews from being a peculiar people, refers to the declaration of the prophet, as an instance of a similar proceeding.¹ Now, though it has been often proved that, in all these passages, the sacred writers are speaking of the descendants of these patriarchs, the two nations that sprung from them, and not of the individuals themselves; yet Jacob and Esau have been so long considered, by a leading class of theologians, as the representatives of the elect and the reprobate, that all the virtues and vices of their respective constituents have been usually ascribed personally to them. This however is not the light in which the Oracles of Truth exhibit these ancients. There they appear men of like passions with their brethren; and each has his own share of praise or censure given him without partiality. The historians of the Bible, like that God who guided their pens, were no respecters of persons.—To place the character of Esau in a scripture light is the object of the subsequent hints.

Throughout his whole life, Esau acted towards his father with affection and respect. From the birth of these celebrated twins, an unhappy disunion existed in the family. Isaac their father loved Esau; because he ate of the venison, which that bold and dexterous huntsman caught in the chase, and brought to his indulgent parent: while Rebekah, their mother, was partial to Jacob, who, being a plain man and dwelling in tents, had more frequent opportunities of ingratiating himself with her.—This partiality was carried on her part to

¹ Gen. xxv. 19—23. Mal. i. 2, 3.
Rom. ix. 13.

an unjustifiable excess, and led to the most distressing consequences. By her machinations to promote the interests of her favourite, Esau at length found himself deprived of his most valuable rights. Deeply sensible of the injury that he had received, his resentment was excited, and he determined to take a mortal revenge on the darling who had supplanted him. But, even while under the strongest influence of his passions, his regard to his father restrained him from carrying his horrible design into execution. Unwilling to involve the feeble old man in the distress which such an atrocious deed would occasion, he postponed it till after the funeral of Isaac. Some indeed have supposed, that Esau thought he should have then a more favourable opportunity to satisfy his revenge; but it is not easy to conceive that many occasions would not occur, during the residence of the two brothers together under the paternal roof, when he might have accomplished his wicked purpose, with more facility and safety, had not a regard to his father's feelings checked his rage, than amidst the concourse which the funeral of a man of Isaac's rank and affluence, when all the branches of a large and powerful family would, according to the customs of the times, be assembled.²

The manner in which he treated his father on this trying occasion, when Isaac had, by most unwarrantable means, been led to bestow his last blessing on his brother, and deprive him of all the important distinctions and privileges connected with that blessing, affords pleasing evidence of his filial piety. The respectful alacrity with which he attended the summons of his aged parent, and hastened to execute his orders, bespeak an habitual sense of duty and a warm affection. But the same amiable dispositions were more strikingly displayed when, having executed these orders, he returned in high expectation of receiving the blessing, and learned that, during his short absence, his artful brother, under the direction of his mother, had imposed upon the blind and infirm patriarch, and robbed him of the desired object. Though affected almost to distraction by the unforeseen result; so much so that he "cried with a great and exceedingly bitter cry, and lifted up his voice and wept," yet he indulged in no upbraiding complaint against him who had been the undesigning instrument of his cruel disappointment; nor uttered a word of reproach or censure when Isaac refused to retract a blessing so solemnly bestowed. His language to his father was still respect-

ful and affectionate. The agonized son exclaimed, "Hast thou but one blessing, my father? bless me, even me also, O my father!" and lifted up his voice and wept.³

Nor did Esau evince less desire to please his father after this unhappy event. Rebekah, fearing that her favourite might fall a victim to his brother's resentment; by a new imposition on her weak husband, induced him to send Jacob to seek a wife among her own relatives. Esau having observed, from the parting advice which his father gave to Jacob, that "the daughters of Canaan pleased not Isaac," a fact of which he seems previously not to have been fully aware; and, reflecting on his former imprudence in marrying two wives from the daughters of Heth the Canaanite, determined to make what reparation he could. He went therefore and took to wife the daughter of Ishmael, Abraham's son and Isaac's brother. This action too has been usually reckoned among Esau's crimes; and various selfish and wicked motives ascribed to him. Polygamy however was practised by the patriarchs under Divine permission; and Moses plainly intimates, that the reason that induced him to take this step, was a wish to please his father: and surely such a wish was no sign of reprobation. This filial regard to his parent continued to the last; for when Isaac died, at the advanced age of one hundred and eighty, we are expressly told that "Esau and Jacob buried him:" the former being as ready and hearty in paying the last respects to their deceased parent as the latter.⁴

Again. Esau's conduct towards his brother, notwithstanding the unhappy disputes that arose between them, displayed many proofs of a commendable and affectionate disposition. We have no account of their intercourse till the time that Jacob took advantage of his hunger and obtained possession of his birth-right. On that occasion he appears not to have valued the privilege so highly as he ought: and therefore felt little regret for the loss of it. "He despised his birth-right." On subsequent reflection, however, he learned to appreciate it more justly; and more than twenty years afterwards, he reproached Jacob with having supplanted him by taking it away. We know nothing of the domestic history of this family during this interval; but there must have been much discord and ill will, or the minds of Rebekah and Jacob could not have been prepared for

² Gen. xxvii. 41.

³ Gen. xxvii.

⁴ Gen. xxvii. 6—10. xxx. 29.

the course they afterwards pursued to deprive Esau of the dying blessing of his father. After these repeated proofs of the selfish hostility of his brother and mother, we are told that "Esau hated Jacob because of the blessing wherewith his father had blessed him; and Esau said in his heart, The days of mourning for my father are at hand, then will I slay my brother Jacob." This revengeful resolution admits of no apology. It was awfully wicked. The injury he had received was indeed great, and attended with circumstances peculiarly aggravating; but nothing can justify, or even extenuate, such a deadly resentment. Yet his fury was restrained even at its height, by better feelings; and, instead of rushing forward to immediate satisfaction, he postponed it to a future period. And though his mother was justly alarmed for the present safety of her favourite son; yet she expected that Esau's anger would soon subside, and he would lay aside his resentment. She therefore advised Jacob to retire to her relatives, at Padan-Aram; and to "tarry with them a few days, until his brother's fury should turn away;" an expression which, considering all the circumstances of the case, affords a strong testimony to his general affection and placability: and the succeeding events of his life strongly confirm this testimony.⁵

It has been generally supposed that Esau retained his resentment against his brother during the whole sojourn of the latter in Mesopotamia; and that, hearing of his return, he set out with four hundred armed attendants, with a design of executing his long-meditated vengeance. But of all this there is not the least hint in scripture, except the alarm of Jacob, whose character, both moral and religious, had greatly improved during his absence. He appears, at this period, to have been fully sensible of the guilt of his former conduct, and of the great cause which Esau had to be incensed against him. He therefore was greatly afraid; and dreaded the results of his anger. To avert, if possible, the anticipated danger, Jacob sent messengers to inform his brother of his return; and to sue for a reconciliation. They proceeded to Mount Seir, the habitation of Esau, and had an interview with him, in which they delivered their master's message, couched in the most obsequious terms. If Esau had nourished any vindictive feelings previously, of which we have no proof, it is probable that the submissive tone of this com-

munication at once removed them. He sent back Jacob's messengers, with an intimation that he would come in person, attended by his friends, to meet them. It does not appear that he explained himself any farther to the messengers: wishing perhaps, like Joseph in after times, to prove the sincerity of these professions before he fully declared himself. But had he still nourished any intention of revenge, he would not have sent back the servants at all; as by giving their master timely notice, he might probably have eluded the attack, either by altering his route, or returning to Laban. Whatever was Esau's real design, Jacob's alarm was greatly increased by this intelligence; and he concluded that his irritated brother was coming to destroy his whole family and seize his possessions: to "smite him and the mother with the children." He was now sensible of the injury he had done this formidable visitor, and of the guilt of his conduct: and a guilty conscience is easily alarmed, and apprehends the worst that can happen. Jacob, however, who had now learnt where to look for help, first implores the protection of the God of his fathers; and then disposes of his family and flocks in such positions as he thought most likely to conduce to their safety.—Having made these arrangements, he spent the succeeding night in earnest wrestling with God.⁶

Soon after sunrise, Jacob perceived the approach of the dreaded Esau and his numerous attendants. He hastened to meet him, and by an unreserved submission to propitiate his mercy. As he advanced towards him, he "bowed himself to the ground seven times." But, what must have been his feelings when this offended brother, instead of repelling his advance by any hostile act, or even indulging in upbraids for his former treachery, "ran to meet him, and fell on his neck and kissed him!" So unexpected a reception melted the heart of Jacob into tears of remorse; and the noble Esau, touched with the contrition of his prostrate brother, joined his tears with those of the penitent. How affecting and how natural is the simple, yet sublime statement of the inspired writer: "and they wept." From this moment, the honest Esau laid aside every resentful feeling; and studied only to assist and please his brother. He declined, in the most handsome manner, the liberal presents which Jacob had prepared for him; with this considerate declaration, "I have

⁵ Gen. xxvii. 41, 44.

⁶ Gen. xxxii.

enough, my brother; keep that thou hast unto thyself:" and it was only to satisfy Jacob of the sincerity of his reconciliation, that, after urgent solicitation, he accepted them. He then kindly invited the returning exile to his residence at Mount Seir; and offered to attend him with his companions as guides and protectors. Indeed, it is not improbable that it was for this kind purpose that Esau brought so many companions with him. For, it was not till after Jacob had sent him information that he was returning from Mesopotamia, with oxen and asses, flocks and men-servants and women-servants; that his brother, well knowing the danger of traversing those deserts with such valuable property, without a sufficient escort, set out with his four hundred men to join him.— But Jacob, whose conscience seems to have been busy in aggravating the wickedness of his former treachery, could hardly trust to the unexpected kindness of a person whom he had so deeply injured; and respectfully excused himself from accompanying his brother, on the plea of the care necessary to be used in conducting the progress of the cattle, which might be fatally injured if overdriven only for one day. Esau instantly admitted the justice of the plea; and proposed leaving a few of his men to assist him. This Jacob assured him was unnecessary; and promised to proceed, as speedily as he could with safety, to Mount Seir. Esau, who had no wish to lay any restraint on his brother's motions, left him to pursue his journey according to his own judgment.⁷

It does not appear that Jacob ever visited Mount Seir; but Esau afterwards resided with him, in the land of Canaan, for a long period. Here they prospered under the blessing of heaven, and increased in flocks and herds, the riches of the patriarchs; till the country could no longer support their numerous cattle, and, like Abraham and Lot, they were obliged to separate. On this occasion, Esau retired and took up his final residence in Mount Seir; leaving Jacob in possession of the promised land. This action also has generally been produced as direct proof of the profaneness of Esau, in thus despising the spiritual privileges of the family of Abraham, and forsaking the people of God. But Moses assigns a different reason for this separation. "Their riches," he says, "were more than they might dwell together." And may we not suppose that, when this parting became necessary, they recollected the divine will,

that Jacob and his posterity should inherit the land of Canaan, and enjoy the privileges connected with it; and that this arrangement was made in obedience to the will of God. This step therefore should be considered rather as an evidence of the pious acquiescence of Esau in the appointment of the Lord, than as a despising of his ordinances: especially when we consider that "God himself had given Mount Seir unto Esau for a possession:" and had doubtless favoured that patriarch with some indication of this purpose. For there is no evidence from scripture that Esau did not, in the latter part of his life, sincerely fear and serve the God of Isaac his father. On the contrary, there seems very plain traces of the knowledge of the true religion among his descendants for several generations.⁸

It is true that, on one painful occasion, in the early part of his history, Esau did despise the birthright and prove himself, at that period, fully to deserve the character of a "profane person," given him by the apostle.⁹ But that unhappy occurrence and its results will form a proper subject for another communication, should the present be thought worthy of insertion in your pages.

ELIPHAZ.

HALIFAX TRACT SOCIETY.

Gentlemen,

HAVING been some time employed in the distribution of Religious Tracts, on the loan system, and having, as we believe, good evidence that our labours have been, through the divine blessing, useful in promoting the Redeemer's cause amongst us, we have agreed to send you a brief report of the rise and progress of our little Institution; with the hope that, should you think it worthy of a place in your valuable periodical, some other of our sister churches, that have not yet adopted the system, may be induced to try it. Thus sinners, who seldom or never attend at a place of worship may have their "eyes opened, be turned from darkness to light, and from the power of satau unto God, that they may have inheritance among them that are sanctified through faith in the Redeemer."

When our esteemed minister, Mr. J. Ingham, returned from the Association, three years ago, he mentioned to a few of our friends, that some of our sister churches in the Midland District had begun to dis-

⁷ Gen. xxxii. xxxi.

⁸ Gen. xxxvi. 6—8. Deut. ii. 4.

⁹ Heb. xii. 16, 17.

tribute tracts on the loan system; that some good appeared to be doing by it; and that he thought, were we to adopt it, it might be useful among us. Several of our friends were of the same opinion, and after a little time was spent in thought, conversation, and enquiry, the subject was brought before the church, Sept. 9, 1827. The matter was postponed until the next church meeting; and then it was left to a committee which was appointed to attend more fully to the subject. This committee resolved to make a trial, in our neighbourhood, of a system so useful in other places; a regular Tract Committee was formed, and a Treasurer and Secretary were chosen.

Our committee having received information that tracts could be obtained at Loughborough, at the rate of ten shillings per annum, for the supply of one hundred houses, and that at the end of each quarter they would have to be returned, and a new supply sent for the next quarter; the secretary was instructed to write for tracts for the supply of two hundred houses.—The tracts came, and the first Lord's day morning, in 1828, after holding a prayer meeting to solicit the divine blessing on our undertaking, we commenced lending tracts to about two hundred houses. A prayer meeting for the same object has been kept up once a month ever since, from seven to eight o'clock on a Lord's day morning, in the vestry of the chapel. After the supply above mentioned had been sent down, it was found to be too small for the districts we intended to serve; and the committee appointed the secretary to write for a supply for an additional hundred houses. This was done; and in February we supplied three hundred houses: thus scattering the seeds of eternal life amongst about one thousand individuals, both old and young.

We have great pleasure in stating, from the Minutes of our secretary for the first quarter, that our congregations had sensibly increased. The instructions of the committee to the distributors were: "To inquire of the inhabitants, in each of their districts, whether they had children, of a proper age, who did not go to any Sunday school; and if they found any, to invite them to ours. And whether the parents of such children attended at any place of public worship; if not, to invite them to ours; and to speak in a friendly way to them on the necessity of attending to eternal things." And we have reason to believe that the distributors entered heartily into their work, with singleness of heart as unto the Lord. Children poured into the school in such numbers, that the teachers began to cry

out to the distributors, "You have sent us scholars, cannot you send us teachers?" The answer was, "We can try:—they did try; and not in vain. Our Sunday school had been in existence many years previous to the formation of our Tract Society, and we had always taught in the chapel, which is not a large one. During the first year of our tract distribution, our congregations and the number of scholars increased so much, that we feared, if some means were not provided to meet the influx of children, we should be under the painful necessity of refusing either children or hearers. To prevent our being placed in such a disagreeable dilemma, we purchased some ground and erected a school-room upon it, nineteen yards long, and seven yards wide within. And now we have forty teachers and two hundred and forty scholars, and room for one hundred more.

As we proceeded in our labours, first one person and then another was induced to attend at the chapel to hear the word of life; and we hope not in vain. In 1829, we agreed to enlarge our operations, and supplied five hundred houses; and as there was an Auxiliary to the London Religious Tract Society recently formed in Halifax, it was found more convenient to purchase our tracts there, and get tracts on baptism, &c. from Loughborough, to distribute with them.

We also agreed, at the same time, to alter our plan of distribution, and to adopt the plan of leaving a different tract in every house; so that if a circuit consist of fifty houses, and each house were supplied with a different tract, each tract would be a year in moving round its circuit, so as to visit every house. We have found this plan to answer very well; and to be a considerable saving both in trouble and expense. During the year 1829, we established four meetings for prayer and religious conversation, in the Tract circuits; and we have reason to believe that they have done good.

We have now ten distributors, who supply about six hundred houses, and have abundant reason to persevere in the good work. During the last year, we baptized eighteen persons; some of whom had received essential benefit, either directly or indirectly from our tract distributors. We have about eight enquirers attend on our meetings. May the Great Head of the church crown, not only the efforts of our society, but also of every other similar institution, with increasing success, that by this means many careless sinners may be aroused from their dangerous lethargy, and savingly converted from the error of their

waps, is the sincere prayer of yours, in the bonds of christian love,

In behalf of the Tract Distributors,

THOMAS WILSON.

DANIEL WILSON.

THE NATURE AND ADVANTAGES
OF
CO-OPERATIVE SOCIETIES.

Gentlemen,

THE subject of Co-operation has of late excited some attention in many parts of the country; and, as it promises to confer a lasting benefit on the working classes in general, in all places where it may be generally adopted, it becomes necessary that the principles and advantages of the system should be generally known. The principles of co-operation, as understood by me, are not at variance with either christian principles or practice; but, if they were acted upon in their true spirit, the system would be a handmaid to religion, rather than an hindrance to it.

The objects of co-operation are the natural and moral improvement and comfort of the working classes: to be effected—by supplying them with employment, and abridging, as soon as possible, the hours of labour—by establishing infant and other schools for the instruction of the children of co-operators, in all branches of useful knowledge;—by relieving the sick;—by encouraging habits of industry and sobriety;—and otherwise promoting whatever will increase the natural, the mental and the moral improvement of the working classes. In order to accomplish these great and desirable objects, you will perceive that union is necessary; for they are beyond the power of individual effort to achieve.

You are aware that almost every great and useful object is accomplished by Co-operation: whether the making of roads, the cutting of canals, the forming and laying of railways, or the establishing of banking companies. And almost every thing in the religious world is done by Co-operation. The erecting and upholding of meeting houses, the supporting of a gospel ministry, of home and foreign missions, &c. are all accomplished by it.

In order to form a Co-operative Society, let any number of individuals, from two hundred to five hundred, unite and mutually

assist each other to obtain their objects.—Let a committee first be formed, with a president and a secretary. Then let subscriptions be opened at three pence, four pence, or sixpence per week, from each member. These subscriptions will of course accumulate, in time, to a considerable sum. To prevent the money from lying idle, and to ensure a good profit, let this money be laid out on articles of daily consumption, at wholesale prices; and retail them among themselves and to the public, at retail prices; taking care both to purchase and to sell for ready money only. It will be necessary to choose a fit person to act as salesman, with a proper house for a shop, and one or two persons to buy in such articles as are wanted. The salesman, the purchasing agents, and the secretary must of course be paid for their labour.

Acting upon these arrangements, the profits of trade, independent of all expenses, may be expected to amount to £100 per cent. per annum, upon the capital employed. This profit, though it appears to be large, is not greater than has been realized by many Co-operative Societies; and the writer knows one Co-operative Society which realized a profit of £200 per cent. during the first year of its existence. After a society has been in existence a year, it may be expected that its store, or place of sale will be moderately stocked with corn, grocery, &c.; and then the stock may be increased by adding articles of clothing.—When the society's store is sufficiently furnished with these goods, the surplus capital, continually arising from profits and subscriptions, may be invested in some kind of manufacture, or in tilling the ground, according as it may suit the convenience or the advantage of the society. By this means, employment will be found for the unemployed members; and if the members continue united, and strive together for the good of the cause, most, if not all of them, may be emancipated from a precarious dependance upon others for employment, and may be employed by the society upon the basis of its own capital. The society, thus employing its members, and letting the profits go into its funds, will, it is presumed, be able, in time, to give a better remuneration for labour; thus affording the means of increasing the temporal comfort of the now much distressed labourer; and placing him in a situation, though not of affluence, yet of comparative comfort and independence.

While the above methods are in operation for the benefit of the body, means may be devised, and put into execution,

for the improvement of the mind. A library might be first established, containing works of standard merit, and real utility. An infant school, or a regular day school, or both, might be opened, for the children of co-operators, wherein they might be taught the rudiments of useful knowledge, and have instilled into their young minds the principles and advantages of co-operation, morality, religion, industry, &c. Conversation, or a lecture at stated times, on useful branches of knowledge, would tend to enlarge and improve the mind; and to beget a love of learning, and a desire for a more extensive acquaintance with the works of Nature, and the ways of Divine Providence, and, perhaps, in some cases, to explore the depths of science.

Gentlemen, I trust that if co-operation can realize the above advantages, you will admit, not only that its design is laudable, and worthy of encouragement, but also that it stands foremost, among the merely human schemes, for the permanent benefit of the human race. You will recollect that the system is yet only in its infancy, as two years ago there were very few societies in existence; though now there are from two to three hundred, and therefore it is premature to expect much good to have arisen from it as yet. But it has already given signs that if care be taken in its nursing, its youth will be active, and its maturity glorious to the labouring classes. For, if societies of two years growth have realized a capital of hundreds of pounds, and have commenced employing their own members in some kind of manufacture, or in cultivating the ground; and if libraries, in some societies, have been founded already, and lectures on scientific subjects commenced; all of which have actually taken place, who can tell what these and other societies may accomplish in the course of twenty or thirty years? And as nearly three hundred co-operative societies have started into being in two years time, may we not expect that the time is not far distant when co-operation will become generally prevalent, both in Great Britain and Ireland, and also in every nation of Europe, and in America?

Although the writer is sanguine as to the happy results of co-operation, if its principles be acted upon, yet he is aware that it has many difficulties to encounter: such as opposition from without, mismanagement, selfishness, and ignorance, within, &c. But any object, especially such as are good and great, cannot be expected to proceed without obstacles; and there is no cause for surprise that some societies have already

fallen victims to one or other of them. The majority of the working classes know not as yet what is for their own good; but knowledge is spreading, and it is hoped that the eyes of the public will soon be opened to see their true advantage.

It is stated, in Acts ii. 44 and iv. 32, that the church in Jerusalem had all things in common, &c. Co-operation has a tendency to produce such a state of society as this. It is also recorded by the sacred historian, to the honour of the church at Jerusalem, that the rich among them sold their property and cast the produce into the common stock, for the advantage of their poor brethren. Now, though the rich in our churches cannot be expected to possess such self-denial, love to the cause, and love to their poor brethren, as to imitate their honourable example; I do not see why the poor in them might not unite for their mutual benefit, in order to procure for themselves what the rich are not disposed to grant them. There is one difficulty in the way of members of churches uniting in the mode above recommended, viz.—when any of the most influential members of the church are shopkeepers, some of them might be unwilling to sacrifice a trifling self-advantage for the good of the general body. But even if this difficulty were insuperable, so far as the purchasing of articles of food and clothing goes, yet they might unite and subscribe to raise a fund to commence some kind of manufacture, or to cultivate the soil, and thus find themselves employment. There is one society established on this principle in London, called a Manufacturing Community. The grand object might thus be attained, though by a slower process.

The above remarks, gentlemen, I submit to your inspection, as a very brief and general outline of Co-operation; and if by their perusal you should judge favourably of the system, I trust that you will not be backward in recommending it, as you may have occasion or opportunity.

PHILANTHROPOS.

OBITUARY.

ANN FOGG, wife of Mr. Fogg, of Ashbourn, late of Nottingham, departed this life, June 2, 1830; after a long and painful illness of more than nine months, which she bore with great christian patience and resignation. Though her sufferings were

great, she was never heard to complain; but, in the midst of all, continually praised God. Often she would say, "How good the Lord is to me, fulfilling that sweet promise, 'As thy day is, so shall thy strength be.' Yes, I believe God will never, never leave me, nor forsake me. I feel Christ precious to me now; he supports me; and I bless God that ever I became a G. Baptist. Though it is more than fifteen years since, I feel as I did the day I was baptized; composed and serene, as in the arms of Christ, willing to live or die, just as God thinks best. Yet of myself how weak am I! how true is that saying, "Without me ye can do nothing." Yet I know in whom I have believed, and am persuaded he will keep all safe till the last day. "Then will he own my worthless name," &c. &c."—When the pains were exceedingly great, she would cry, "Now Lord, help me to bear this and as many more as thou pleasest to lay on me. God will not afflict me more than needs; for he is too good to be unkind and too wise to err. He knows my poor frame, and remembers I am but dust.—Shall I receive good at the hand of the Lord and not evil?" And shall I slight my father's rod, &c. No, I bless God for very heavy afflictions. If they had been lighter, I should have felt more difficulty in getting my affections loosed from my dear husband and children, James especially, (meaning the youngest son, who is deprived of his hearing.) Thank God, he is gently breaking these cords. Yes, they gradually give way; I have got loose from all below, though I love them still; I can, I will give them up to the care of God my Saviour; for I know he will provide for them: for 'I have not seen the righteous forsaken, nor his seed begging bread.'" When conversing about death, she said to her husband: "I go before, but you, my dear, will very soon follow. I shall only rest my poor body in the dust; and we shall soon be parted no more for ever. O! sweet Jesus, thou hast a heavenly mansion, the glory of which eye hath not seen, nor ear heard, nor heart conceived, prepared for all that love thee. Help me to love thee more. My Jesus, I shall soon put off this tabernacle. Yes, I wish to be clothed upon with my house from heaven. Then shall I see his face. I have almost fought the good fight; I am just at the end of my course; and shall soon receive the crown of righteousness."

When exceedingly racked with pain and worn down with restless nights, her husband remarked, "There remaineth a rest to the people of God, and you are one of them." I believe I am, blessed be God! all through

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Jesus—'O to grace how great a debtor'—Not unto me, not unto me, but unto thy name be praise. What should I do if there were no rest? I shall enjoy that rest for ever and ever." Growing worse, she gently took her leave of all. Speaking to her daughter one day, while walking slowly up the garden, she said: "I shall walk here no more. It is the last time, I shall soon walk above." She continued to come down stairs a few days, and to be carried up at night; but the physician strongly advised her to keep her room, thinking she would die every moment. Mentioning this to a friend, she said, "Does the doctor think me a runaway from death? No, I can meet him without dismay. He has nothing alarming in his aspect or approach. If sin be pardoned, I am secure." The night before her confinement to her room, she said to her husband, "My dear, I will not fight against God, I will keep my room; but I shall not keep it long. I am going to the house appointed for all living." She spoke of death to all with pleasure, to the astonishment of those who visited her. Striking were the warnings and admonitions she gave. The members of the church she particularly charged to be prepared to meet God. She spoke of the power of religion in her own soul; while floods of tears rolled down the cheeks of those whom she addressed. "I hoped when the providence of God brought me to this place, I should have held up my husband's hands; and have been useful in promoting the glorious cause of Christ; but I am prevented. God has ordered it otherwise. Live in peace," &c. She prayed much for the church and people.

Being asked if she should like to see her absent children, she said, "I am unconcerned about it, as I have left them with God; yet if they come I shall be glad to see them. It will be a trying time, yet God will support me." When the children came, she called them to her bedside, saying, "I am your mother, your dying mother; and this is my dying advice. If you love me, fear God, hate sin, and obey your dear father and love him. Remember you have souls to save or lose: and I charge you to meet me at the right hand of God, at the judgment day." She then kissed them, and shook them by the hand and bid them farewell. Her husband stood by in tears. She looked up and said, "Do not weep; 'tis wrong, 'tis very wrong; Christ is mine and I am his; what can I want beside? I hope you will continue to labour to promote the cause of the Lord Jesus, and the Lord will help you."

The cold hand of death seemed now to

3 B

have taken hold upon her. June 1st, at four o'clock in the morning, she said to her husband, "Something strange has taken place in my feelings, it seems like death." Then in a low voice she continued, "My dear, pray—pray fervently and humbly, and in faith." After prayer, she said, "Bless God—bless God—happy—happy. You will remain with me all day, and talk to me about the kingdom." She continued to converse on religious subjects, and remained quite sensible to the last. When her pain prevented her speaking, she gently lifted up her hands in the attitude of prayer, and when her speech returned, she cried; "Come Jesus—come Jesus—I want to die in thy arms." Her prayer was heard, for she died without a struggle, in the forty-eighth year of her age; having been a worthy member of the G. B. church, Stoney Street, Nottingham, more than fifteen years, where she had regularly attended many years prior to this.

She never wilfully neglected the Lord's supper, and was regular at the private means of grace. The first lasting impression which was made on her mind was while hearing a sermon from Isaiah xxxviii. 1. "Set thine house in order, &c. Her convictions were strong; her repentance genuine, and her trust was in the Lord Jesus alone. She viewed him as her Saviour and Friend. She never seemed to have those ecstasies which some profess to have; nor was she cast down; for her life was a life of faith on the Son of God. Her remains were interred, in the G. B. burying ground at Nottingham; and the event was improved there by Mr. Pickering. A funeral sermon was also preached for her at Ashbourn, June 6, by the Rev. Alex. Start, Independent minister at that place, to a large congregation, from Num. xxiii. 10. "Let me die the death of the righteous," &c. She has left a husband and four children to lament their loss.—May they all follow her to glory!

T. P.
Ashbourn, Aug. 19, 1830.

RECENT DEATH.

THAT venerable man of God and respectable minister of the gospel, Mr. WILLIAM TAYLOR of Boston, has recently been called to rest from his labours. He had been the faithful, successful, and highly respected pastor of the G. B. church, in that place, for more than thirty-three years: having been ordained March 22, 1797. A funeral sermon was preached for him at Boston, on Lord's day, August 8, by Mr. Jarrom of Wisbeach, from Heb. xiii. 7; which, at the

request of the family and friends of the deceased, Mr. J. has consented to publish in a shilling pamphlet: to which we hope the churches will, out of regard both to the subject and the preacher, give a generous patronage. We trust that we shall soon be enabled to present our readers with an interesting Memoir of our late esteemed brother.

QUERY.

DID our blessed Saviour celebrate the Lord's Supper with the two disciples at Emmaus? Luke xxiv. 30—35.

LECTOR.

STATE OF KILLINGHOLM CHURCH.

Gentlemen,

ON my arrival at Retford, to see my dear old mother, now in her eighty-sixth year, I took up a copy of the Minutes of the last Association, and, to my grief and disappointment; found our Letter from Killingholm to the Association had not come to hand in time. I therefore, in the most earnest and respectful manner, request you will insert a line or two to the following purport:—That, through some mistake in the person intrusted with the Letter, it did not arrive in time for the Association—that six have been baptized since the last Association; and that the number of members at present is *nineteen* instead of *four*. Had not the same incorrect statement appeared in the Minutes the preceding year I would not have troubled you. I therefore hope you will not fail to insert this communication in your next.

I am, yours, respectfully,

W. SMEDLEY.

Retford, Sept. 20. 1830.

CHRISTIAN MISSION.*

THE progress of this society continues to be very encouraging. Aug. 16, five candidates were baptized at Broughty Ferry, four miles from Dundee, by Mess. Burns & Blake, its active ministers, at three o'clock in the afternoon. It is supposed that the sacred ordinance had never been administered before at that place. The road from Dundee was actually lined with passengers;

* See page 209 of this Volume.

and it was estimated that no fewer than two thousand spectators were present. The lieutenant kindly offered the castle for the accommodation of the candidates; and a circle of boats was formed in the river.— After the ordinance was concluded, a discourse was delivered, from Acts xiii. 33-40. A little confusion took place in consequence of men, women, and children, wading into the water and pressing to see the administration of the ordinance; but, on the whole, good order prevailed. Persons of all denominations were present; and several professed they had received scriptural views on the subject.

On the Lord's day following, eight more persons were baptized at the same place; and though the ordinance was administered at half-past five in the morning, and no previous notice had been given, fifteen or sixteen hundred persons assembled to witness the pleasing transaction. Thus, in the short space of a week, thirteen have come forward publicly to testify their obedience to their Saviour: seven females and six males.

One of the males was Mr. G. Petrie, who had imbibed and professed the principles of infidelity; but had made a public recantation of his errors, Aug. 22, in the chapel held by the Christian Mission in Dundee. The service on this interesting occasion commenced at eight o'clock; but long before that hour, the place was crowded almost to suffocation. After singing, Mr. Blake, one of the ministers employed by the mission prayed; when Mr. Burus, another of its ministers, introduced the young man, and requested the candid attention of the audience, to the statements about to be made. Mr. Petrie then commenced his address by observing, that he did not stand forward through vain ostentation; but at the request of his friends, and for the sake of bearing his testimony to the power and truth of the christian religion. The causes that led him into infidelity, he stated, were placing too much confidence in his own judgment; and reading books which disputed or denied the authenticity of scripture.— His conversion, he ascribed, under God's blessing, to a sermon which he heard, delivered, in the open air, at Westport, Dundee, by Mr. J. Burns, from Ezek. xxxiii. 14.— Infidelity, he observed, offered no solid peace to the mind. He recollected the death but of one infidel, who trusted in his principles till within an hour or two of his death, and then solicited the prayers of others, and prayed earnestly for himself.— The young man concluded his solemn address in these impressive words: "Add

now, in the sight of that great Being who created all worlds, and whose presence filleth immensity; before angels and spirits, and before this vast assembly, be it known to all men, that I believe in God and in the merits of Jesus Christ his Son. I have been baptized in his name; and now I look forward to the hope of a blessed immortality through him. May the Lord enable me to walk worthy of my profession!"

J. B.

* * We are requested to correct a mistake in our account of the "Christian Mission" in our number for August. It was not the third minister, Mr. Blake, but the fourth, who was baptized, June 22, at Leith.

REVIEW.

A FUNERAL DISCOURSE *on the Death of the Rev. WILLIAM ORME, delivered at Camberwell, May 23, 1830, by JOSEPH FLETCHER, A. M. : to which is prefixed, the ADDRESS at the Interment, May 17, by ROBERT WINTER, D. D.*

Svo. pp. 68, stitched, price 2s.

Westley & Davis, London.

FEW events of a similar nature caused a deeper sensation in the religious world than the death of the Rev. Mr. Orme, of Camberwell, secretary to the London Missionary Society. The eminence of the deceased, as a man, a christian, a minister, and an author; his zeal and success in promoting the various schemes of christian benevolence, which adorn the present age; and the prominent station which, for a short time, he had filled in one of the leading institutions in the metropolis, with exemplary diligence, ability and success, drew the eyes of the public upon him; and excited, in the pious mind, feelings of surprize, sorrow and disappointment, when such a man was unexpectedly removed from the world, in the prime of life and in the midst of his usefulness.

Most of his brethren in the ministry testified their respect to his memory by improving the mysterious event in their several congregations. The venerable Dr. Winter was requested, by the friends of the deceased, to deliver an address at the grave; and Mr. Orme himself had engaged his valued friend, Mr. J. Fletcher of Stepney, to preach a funeral sermon to the bereaved

church and family. With these requests these worthy ministers cheerfully complied; and the pamphlet before us contains the address and the sermon delivered on these occasions.

Dr. Winter's address was seasonable and affectionate; and peculiarly impressive and solemn, as coming from the lips of a veteran in the ministry, who probably had been actively engaged in the work of his celestial Master, before the birth of the deceased. It is replete with instruction, admonition and consolation; and affords pleasing proof of the vigour of intellect and affectionate piety of the venerable author.

Mr. Fletcher founded his discourse on Col. iii. 11. "Christ is all and in all;" and was led to the choice of this text in a very affecting manner. "In the last interview," he observes, "which I had with our beloved friend, a few days before his departure, there was an expression of joy and satisfaction in his countenance, which it was indeed refreshing to contemplate. 'I have perfect peace,' he said on seeing me, 'I never in all my life had more peace; and that peace is founded on the perfect righteousness of the Lord Jesus Christ—the work finished on the cross.' I reminded him of the well-known lines of Cowper:

'While struggling in the vale of tears below,
That never failed—nor will it fail you now.'

He instantly replied, with a fervour and animation that indicated the confidence he felt—'That's it, that's it. There I rest all my hope—that never failed.' It was at the close of this interview, that he requested me to engage in this last mournful service: and after we had again united in prayer, he exclaimed, 'Christ is all and in all.' Such was his testimony in death, and such will be his song though eternity." "These, my christian brethren, were the last words which it was my mournful privilege to hear from the lips of your beloved pastor; and they have often since occurred to my mind, as the most appropriate subject of our present meditations."

Having briefly explained the general meaning and context of this comprehensive declaration, the preacher proceeds to observe—that it accounts for the essential similarity of Christian Character—illustrates the true unity of the Christian Church—proves the universality of the Christian Dispensation—constitutes the great subject of the Christian Ministry, and assigns the true cause of its efficiency—and exhibits an adequate and all-sufficient source of Consolation and Support in the prospects of death and eternity.

Having ably and usefully, though concisely stated and applied these several observations, he gives an interesting account of the life, labours, character and death of his lamented friend; which occupies more than half his discourse, and cannot be read by the pious christian without grateful regret. The graces, the talent and zeal which animated the deceased through life; and the supports and consolations he enjoyed at all times, but especially during his last illness, demand devout gratitude to the adorable Giver of every blessing; but a feeling of regret will arise, almost voluntarily in the mind of the most pious, when he reflects that such a man was taken away from the church, at a time when his assistance appeared to be peculiarly needed.—The sincere and humble christian, however, will soon recollect whose kingdom ruleth over all; and will be satisfied that, though his ways are sometimes past finding out, by us ignorant mortals, yet he "does all things well;" and that even this mysterious dispensation of his providence will, if properly improved, be over-ruled for real and important good.

We should gladly have made copious extracts from the Account of Mr. Orme, as given by his mourning friend, did our limits permit; but it is probable that, in some future number, we may present our readers with brief notices of this and some other worthy ministers, who have lately been called to their reward.

It is hardly necessary, from the well-known character of the Authors, to inform our friends that this interesting pamphlet is very instructive and edifying; and will remain a lasting monument of the virtues of the deceased, and the talents, piety and friendship of the ministers who were employed on these deeply affecting occasions,

THE WORK OF THE HOLY SPIRIT IN
CONVERSION considered in its relation
to the Condition of Man and the Ways of
God; with practical Addresses to a Sinner
on the Principles maintained. By JOHN
HOWARD HINTON, A. M.

12mo, pp. 414, price, bds. cloth back, 6s.
Holdsworth & Ball, London.

THIS singular composition has lain some time on our table; partly for want of room and leisure to give it that attentive examination which its importance, and especially its pretensions, deserve; but chiefly from the peculiarity of its contents. In works of an ordinary construction, it is easy either

do applaud or condemn. A calvinistic reviewer, if he is honest in his profession, very naturally condemns and endeavours to refute an arminian production: and an arminian critic finds himself called upon to bring forth his strong arguments against a defence of calvinism. This is all fair and consistent: each feels himself advocating what he esteems to be truth, and opposing what to him appears to be error. But, when an author espouses both these contradictory systems, and carries both to an extreme, to which the sober advocates of either would tremble to follow him; there arises a difficulty in treating his work, something similar to that which the aged Isaac felt, when at loss to ascertain which of his sons stood before him, he said, "The voice is Jacob's voice, but the hands are the hands of Esau." In this perplexity, therefore, we shall not attempt either to defend or refute a system, which has always appeared to be to us inconsistent with itself; but examine as concisely as the subject will permit, the machinery by which this ingenious theologian imagines he has completely reconciled the apparently irreconcilable doctrines of human responsibility and personal unconditional election to eternal life. We adopt this method the more willingly, because the points of dispute between the two parties are, at present, under discussion in another department of this Miscellany.

Our readers will doubtless recollect a former work of this learned author, entitled "Theology;" which was noticed, at some length, in this Miscellany for Oct. and Nov. 1827. One avowed design of the volume before us, is to defend and illustrate the doctrines advanced in "Theology." It may therefore perhaps be advisable for those readers who wish clearly to understand the subject, to look over the numbers just mentioned, before they peruse the following observations; as the narrow limits to which we are confined forbid the needless repetition of what was said on that occasion.

The Preface contains many excellent sentiments and convincing proofs of the superior ability and exalted piety of the worthy author. But it displays also a degree of self-complacency in his own views, of boldness in arraigning and condemning others, even of the highest name among divines, joined to a love of paradox and a dogmatical style, which seems to be the distinguishing characteristics, not of the system, we hope, but of its advocate. There is however one remark in this preface, of the truth of which we are daily more strongly persuaded. Speaking of the difficulty of

correcting error, Mr. H. observes; "I know that certain forms of sentiment and phraseology sometimes acquire, in the eyes of the people, a greater sanctity than even the word of God." This we sincerely believe to be an important truth; which should teach us to examine all religious terms and axioms by the test of scripture. Most theological controversies have been excited or lengthened by this cause; and many a sophism has been advanced, by wise and good men, sooner than resign a favourite expression. Nor can we divest ourselves of the fear that Mr. J. H. Hinton, strong as his mental faculties are, and sincere and ardent as his piety is, has not wholly broken off these chains. His good sense and upright conscience recoil at the injustice of punishing any creature for not doing what he had not power to do; and therefore feels that it is impossible for a perfectly just God to condemn a man to everlasting misery, for not accepting the gospel, who never could accept it. On the other hand, he has been so long accustomed to hear salvation ascribed to mere sovereign, conquering grace alone, without any participation of man, that he dares not embrace any doctrine that ascribes to the sinner, even the acceptance of the gospel message without the aid of an irresistible influence of the Holy Spirit, under which he is wholly passive. Now, inconsistent as this latter statement is with the former, Mr. H. conceives himself obliged to believe and defend both: and imagines his scheme of Theology will reconcile them in harmony. Whether his imagination will be realized, time will determine.

In the first chapter, our author treats of the absolute necessity of the Spirit's Influence in conversion, without which, he insists that "conversion to God never has taken place, nor ever will take place."—This he triumphantly proves by a well conducted and decisive appeal to the holy scriptures. Here we cordially agree with him; and esteem the evidence which he adduces as conclusive of the point. But, we cannot follow him with such complete satisfaction through his reasonings in the next chapter, in which he asserts and defends the *certain efficacy* of the Spirit's Influence in conversion. Here we look in vain for scripture proof; for Mr. H. candidly acknowledges that this is a point on which the scripture bears no express testimony, except that which is involved in the declaration that *God is Almighty*. In the total absence of express scripture, the author argues largely on, what he calls, scriptural grounds, which, he observes are of course of the same authority and conclusiveness—

from the wisdom, the power and the faithfulness of God—the pre-eminent excellency of the work of conversion—its gracious character—and the connection subsisting between the work of the Spirit and the glory of Christ. This last argument, we confess, appears to us not to be urged, with a good grace, by a divine who contends so strenuously that Christ died properly for all mankind; and yet that the saving influence of the Holy Spirit is granted only to a part. But passing this at present, we conceive that all the reasonings built on the unerring wisdom, the uncontrollable power, and unshaken fidelity of the Divine Agent in conversion, are completely answered by himself in a subsequent chapter. “There are,” he says, “two characters or capacities in which God acts: in the one he appears as a sovereign agent, accomplishing all his pleasure; in the other, as a moral Governor submitting himself, within certain limits, to the pleasure of others. This latter idea is necessarily involved in the creation of rational beings, who may or may not honour their Maker by obeying his commands or accomplishing his will.” “This state of things involves no dishonour to God; because whatever the conduct of his creatures may be, however they may choose to disobey and dishonour him, there are ultimate measures of wrath, by taking which his name and glory will be fully vindicated.” If then the Creator has called into existence rational and responsible subjects of his moral government, they may, as moral agents, and, alas! they too often do, frustrate his most benevolent designs, and defeat those purposes, the accomplishment of which he most ardently and sincerely desires. “I have no pleasure in the death of him that dieth, saith the Lord; therefore, turn yourselves and live ye.” “The Lord,” says the apostle, “is not willing that any should perish; but that all should come to repentance.”

But any irresistible influence of the Spirit under which the man is wholly passive, in order to change his heart, and make him willing to accept the gospel, would at once destroy both his free agency and his responsibility. We find no such influence ascribed to the Holy Spirit in scripture. There we hear the Almighty declaring that his Spirit shall no longer strive with man, because he refused to obey his gracious dictates. There the Jews are censured for always resisting the Holy Ghost; and believers are exhorted not to grieve the Holy Spirit, and even not to quench the Spirit. In that infallible book, men are represented as frustrating the grace of God. Now, what-

ever may be the precise meaning of these and numerous other passages, it is evident that this phraseology is totally inconsistent with our Author's assumption; “that whenever the Spirit begins to operate upon the heart of a sinner for his conversion, he invariably accomplishes his work.”—But as our design is not to dispute, we stop here; and pray that we and our readers may be excited to a holy jealousy lest we receive the grace of God in vain.

The writer next proceeds to consider the work of the Holy Spirit in conversion in relation to the condition of man. This leads him to discuss the doctrine of human depravity; especially the question, whether man have power of himself, in his present fallen state, to turn to God without the influence of the Holy Spirit. On this important question, Mr. H. decidedly takes the affirmative side; and the principal design of his book is to prove that man possesses this power. He brings his proofs “from the language of scripture, as well as from an examination of the structure of the human mind, and of the actual operation of the Spirit, from the just responsibility of man, from the gracious and sovereign character of the gift of the Holy Ghost, and from the pre-eminent tendency of the sentiments they advocate, at once to humble the sinner and give glory to God.” But, previous to entering into the discussion of these points, he explains the structure and operations of the human mind, and gives a definition of the principal terms used in describing them.

On the former of these, Mr. H. exhibits an ingenious intellectual system, admirably adapted to assist his own argument. He reckons the powers or faculties of the mind to be three, the *understanding*, the *heart*, and the *will*. The understanding perceives objects according to their apparent nature; in the heart, feelings are excited corresponding to the apprehended nature of the objects perceived by the understanding; and the will determines what it shall be or what it shall do, according to the feelings excited in the heart. According to this author, all these three powers act involuntarily, as they are acted upon. They have no choice whether they will act or not; nor in what manner they will act. Like mechanism they are adapted to be acted upon, and to propagate their action, till something is produced, by their combination, totally different from the character of any of them. Whatever action is produced it will be intelligent, voluntary, and correspond with the apparent nature of things. Thus, according to this scheme, a voluntary action for which the agent becomes morally re-

responsible, is produced from the joint operation of three involuntary faculties, which only act as they are acted upon. We profess no great skill in metaphysics; but we fear that the ingenious theorist will find a difficulty in defending so extraordinary an hypothesis.

We suspect that his definition of the *will* is not perfectly correct. The will, he says, does not act of itself; its acts do not in any case originate with itself. As it has no power of choice or self-control it cannot be either bound or free: if it does not act as it is acted upon, the mind is no longer sane. Now we have always been disposed to believe, that there was a faculty in the human mind, which had the power of choice, independent either of the feelings of the heart or the perception of the senses, whether external or internal. That it generally does determine in correspondence with the other faculties is readily admitted; but that it *necessarily* does so appears doubtful. Was Mr. H. never placed in circumstances that compelled him to *determine*, and to *act* on that determination, even in matters of importance, when both his understanding and his heart have been totally undecided? If he have never been thus placed, he has escaped many perplexities and anxieties to which his less-favoured brethren have been exposed. But does not this fact lead us to suspect, that the human mind is capable of choosing and determining independent of the understanding or the heart; and that the will is not merely the instrument for confirming the dictates of the other faculties.

Mr. H.'s definition of the term *voluntary* appears liable to a similar objection. It has generally been thought that actions were voluntary when they were done from the mere pleasure of the actor, unimpelled by constraint from any cause: or, that a voluntary agent could either act or refrain from acting at his own option. This author informs us that the true and proper idea of voluntary action is, action resulting from our own feelings. But our feelings do not exist of themselves; they are excited by the objects presented to the mind; and every object, which has a tendency to move our feelings at all, does so independently of our choice. For whatever object is intelligibly presented to our mind we perceive it inevitably. Hence, on this hypothesis, our actions depend on our wills; our wills on our feelings, and our feelings on the perceptions exacted in our understandings by the objects presented to our minds; and we have no choice whether we will perceive them or not. This is rather an unusual description of a voluntary act. It is, indeed,

as the author justly observes, of the nature of mechanism.

But the conduct of mankind betrays little of this process. It is true the understanding will operate on the heart, and influence the will, and that much of the order and rectitude of the latter will depend on the clearness, propriety and character of the former; yet there are but faint traces of any such *inevitable* results as are supposed. We constantly see men obstinately choosing the ways of death, and deliberately acting, in the most momentous concerns, contrary to the clearest dictates of their understandings; while they evidently enjoy the full use of their mental faculties, when they choose to employ them. From proceedings like these, which we are daily called to witness, we are compelled to conclude that mankind have the power to will and act independent of the process prescribed by this theory. We are aware that Mr. H. will contend that such persons are not of a sound mind. He may place their actions to insanity. We ascribe them to depravity.

It would not, however, be just to omit stating, that this Author has not left his system destitute of a due provision for the guidance and government of its operations. We all know that any object takes possession of the mind with a force proportioned to the attention which is given to it. This *faculty of attention* is assigned by Mr. H. to the human mind, as the power by which it is to be guided in the right course, and conducted to its proper end. By paying an attention to objects that solicit our notice, corresponding to their nature and importance, he contends, that every thing will have its due influence on us: proper feelings will be excited; and correct determinations will be followed by upright conduct. By this faculty of attention, he asserts, man is endowed with a power of *self-regulation and control*; and every man is thus put in possession of the key of his own heart, and is enabled to render it a sanctuary of select objects, inviolable, to a great extent, by whatever he may choose to exclude. This is the most important power of the human mind, and by the possession of it, man becomes a free agent; and responsible for his actions to a moral Governor. By it, we select at pleasure the objects that shall occupy the understanding; and thus choose those which shall affect the heart, determine the will, and regulate the conduct.

This important faculty ought to be well understood. Yet, though it occupies so prominent a place in his system, there is something rather obscure in Mr. H.'s account

of it. He acknowledges that it is partly involuntary; and that there are objects which fix our attention, instantly and rivet it in spite of ourselves: while to others nothing but a strong sense of duty can induce us to pay any attention. And no doubt this Author has often experienced, that a great portion of the weariness of study, which has been complained of ever since the days of Solomon, has arisen chiefly from the difficulty of keeping the thoughts engaged, for any length of time, on one object. If then this vague, uncertain and, in many cases, ungovernable faculty, be the means by which we are expected to regulate our feelings and actions, and form our characters, it is much to be feared that the result will be disappointment and disgrace.

[To be continued.]

LITERARY INTELLIGENCE.

SERMONS on Baptism, by the late Rev. James Dore, A. M. with a Preface and Notes by W. Newman, D. D. Second Edition. Palmer, 8vo. stitched, 1s. 6d.

THE FRIENDS, a true Tale of Woe and Joy, from the East; with a View of Monghyr on the Banks of the Ganges. Wightman. Boards, 2s. 6d.

ERRATA.

In the last Number, page 321, col. 2, line 4, for "one eight thousandth part of an inch," read "one thousandth part," &c. and page 339, col. 1, line 5, for "24th Sept." read "24th April."

ON DEATH,

By the late ELIJAH CHERRY.

BEGONE, ye vain, distracting, earthly cares;
At distance stand: by contemplation's eye,
View, O my soul, Death's dismal gloomy vale.
The time will surely—yes, may shortly, come,¹
When this frail frame shall sicken,—shall expire.
Then where—O where wilt thou direct thy flight?
Up to the throne of God? or downward dive
To Tophet's flame? Oh, solemn—solemn thought!

A long eternity, in Heaven or Hell,
My soul must spend. And which do I deserve?
The righteous laws of God, have I not broke?
His offer'd grace, have I not oft despis'd?
How then shall I approach the judgment seat?
His Justice satisfy? his wrath appease?
Guilty I stand, and own that sentence just;
"The soul that sinneth, it shall surely die."

But, O my God, is refuge no where found,
From thy just wrath to save my guilty soul?
For what did Jesus die?—for crimes his own?
No! 'twas for mine. Behold in him my shield.
With him thou art well pleas'd: 'tis here I hide—
'Tis here I trust my soul's eternal All.

Now, welcome, Death, robb'd of thy keenest sting,
I triumph o'er thy terrors, and the Grave;
Through him who died and rose again for me.
Now Death to life, the Grave to glory leads.
O happy moment! when from earth to heav'n
My Spirit takes its everlasting flight;
To join with all the ransom'd blood-bought throng,
In loud ascriptions of immortal praise,
To him that sits upon the eternal throne,
And to the Lamb for ever!

Missionary Observer.

OCTOBER 1st. 1830.

General Baptist Missionary Society.

MEMOIR OF MR. CROPPER.

(Continued from page 360.)

In pursuing our account of this valuable young labourer, it is apprehended that some further extracts, from his diary, will be adapted for usefulness.

12th.—“Sunday morning, rather dull. But O what a prospect now is before me to-day. Have no engagement for preaching, am expecting to spend the Sabbath at home. Poor heathens, my heart burns for you, my prayers shall ascend for you. You never smile when a Sabbath appears. You know nothing of the joy of attending the means of grace; know no spiritual comfort; know nothing of the inward satisfaction and peace of mind given by the immaculate Jesus. You must die, yes death has passed upon every soul of man; man dieth and wasteth away, yea, man giveth up the ghost, and where is he? The apostle answers this question expressly; Christians are present with their Lord as soon as they are absent from the body. But he says, ‘without holiness no man shall see the Lord.’ Poor heathens, you are without holiness. You are miserable captives of satan, helpless prisoners of divine justice, strangers to the covenant of promise, without hope and without God in the world. Poor brethren! O Lord, how long shall this darkness cover the earth, and this darkness so awfully gross and thick dwell in the minds of the people? Disperse it by the light of thy Holy Spirit. It is an awful consideration, a melancholy theme for contemplation. But O how many heathens there are in Britain, in London, that seat of vice. I am surprised, I am shocked at the accounts; I am almost astonished at the patience and mercy of God, and led in raptures of surprise, and mingled joy, to exclaim, ‘What a God is our God! O England! England!’ Attended preaching, heard a very good sermon from

Lukexxii. 31, 32. Went to preach in the afternoon at Langley; was to have preached in the evening at another village, but not expecting any one was coming to them to preach, I was disappointed; but endeavoured to get to Derby for evening preaching. A sick friend being about to receive the Lord’s supper at her house,* I embraced the opportunity, and hope I gained some good to my soul. In the evening was as dull and as tired as if I had walked twenty miles and preached three times.

16th, &c. Monday.—“Rose rather later than I should have done; continued pretty comfortable through the day; studied till two o’clock. Rose about a quarter past seven, continued my studies till six in the evening; preached at a village about two and a half miles distant, and continued my studies till twelve. Rose about half-past seven; continued my regular studies, with a little dullness, in the afternoon, or whether I was not studying a more difficult portion I am not sure; preached about four and a half miles from Derby: returned and renewed my studies comfortably till one o’clock. This morning finished a sermon that I was about all the week, from Ezek. xxxiii. 11. Attended a comfortable Missionary prayer-meeting; came home and pursued the task I had set myself in my Greek Testament, being the last chapter of the Acts of the Apostles. O thou mighty God, how conspicuous is thy hand in the improvement I make in my studies. Lord, hasten, in thy good time, the period when I shall have finished my studying in England. I have now an increase of faith, that the Lord will send me into his vineyard speedily; when I say speedily, more speedily than some expect, from the melancholy news of the ill health of one of our dear Missionaries, who we fear will be called

* This young friend was for years prevented attending the Lord’s table. In consequence of this, much to her comfort, the Lord’s supper used to be occasionally administered, at her house, to herself, and such friends as chose to meet with her.

from the harvest, at least the Indian field. Have lately experienced a failure in sight, especially in reading Greek. Am not so spiritually comfortable as I could wish to be; but, blessed be God, for that little I do enjoy. O that I could enjoy more. The watchman is now crying past twelve o'clock, I must soon get into bed, and if it be the Lord's will, sleep comfortably.

18th, *Saturday night*.—"Have been rather comfortable to-day; have written profitably from Matt. xiii. part of the 40th to 43rd verse. When taking a review of the past week, I have abundant reason to thank God for his mercy, his bounty, his patience, and continual watchful providence over me. Have to lament that I have not made that progress in growth of grace, that I could wish; yet, blessed be God, I seem to cherish a greater fondness for, and regularity in, attending to prayer, from which I hope and believe great good will arise. Another week is come to a close; O, my soul, how soon will the last be closed! what effect has this upon thee? Call home thy utmost confidence and say what are thy hopes. Thanks be to God, I have an humble hope of being, by grace, an unworthy disciple of the blessed Jesus. O for more love, more faith, more gratitude, for this wonderful love to unworthy sinful me. And shall I live content to keep these hopes to myself? Vanish the ungrateful thought! Jesus, thou diedst for all mankind. Thou hast said, Go preach the Gospel to every creature, and lo, I am with you always, even to the end of the world. O when, great God, shall the time arrive that all the world shall know thee; every knee shall bow to thee? How long wilt thou let the heathen rage and the people imagine a vain thing? O arise and plead thine own cause: disperse this dark and dismal gloom that covers the earth, and the gross darkness that covers the minds of the people. Fill thy extensive harvest with labourers. O condescend, mighty God, to make me an instrument in thy hand for some good. Bless me, Lord, in my preaching in England, and hasten that happy time when I shall preach on the distant shores of India. Great God, invited by thy goodness, encouraged by thy word and promises, and being concerned for thy glory, permit me, in the name, and for the sake, of thy once crucified, but now exalted Son, to supplicate thy consent that I should reach India before my twenty-first year; it wants nearly three years to it. O let not men despise my youth, for out of the mouths of babes and sucklings thou hast ordained strength. But with humility, resignation, and reverence, would I exclaim, 'Thy will, not mine, O Lord, be

done.' Shouldst thou see fit to detain me at home, may I not be so conceited as to think thy cause would suffer for it. Now, O most mighty God, accept my sincere and thankful acknowledgments for all mercies; and while I thank thee for ten thousand thousands that are past, I would humbly sue for more.

25th.—"Preached three times at Ashbourne very comfortably, and hope with some profit to the hearers, many of whom seemed greatly affected. Tuesday attended a very interesting Missionary Meeting; some very important information was given. My zeal kindled—my whole heart caught the flame; I longed to be gone; their afflictions increased my desires to go over and help them. Lord, how long! The happy time will soon arrive if ever: weeks, months, and years pass away very quickly. Preached this evening at Littleover, and at Normanton on Friday evening. Am now brought to the close of another week. Great God thy mercies have been new every morning, and fresh every evening. Blessed be thy holy name for that degree of spiritual comfort I have enjoyed through the week. I have a faint assurance that I have made some progress in my studies within this last fortnight.

March 2nd, Sunday.—Accompanied a friend to Ashbourne, heard him preach three times. In the intervals of worship went to see a few sick folks; one poor creature, far advanced in life, and evidently very near the grave, confessed she was not afraid to die, nor in the least alarmed, because she prayed to her blessed Lord. Poor creature! We endeavoured to convince her that was self-righteousness; that it was the Lord that made the atonement. We directed her to Christ, as well as we possibly could: but O how hard it is to teach those grown old in sin. O, thou adorable Creator; how does praise become me; that thy grace has led me to the Gospel feast when young; O for grace to persevere. Monday, was dull; could not study; seemed fatigued; *perdidi diem*; finding myself thus unfit for study I went to bed about seven o'clock, and slept till seven again. I then rose, and worked till two. The next morning rose a little after seven, worked diligently in the morning and afternoon; when hearing Mr. Pike's little boy read, I became almost borne away in praise. But ah, alas! Satan tempted and prevailed. O God, my God, have mercy upon me, have mercy upon me. I bless thee for that confidence, thou hast given me, of pardon. O let this make me more watchful. At night preached rather comfortably from Matt. xiii. 40—43. In the evening was rather fatigued; went to bed by half-past ten. Rose this morn-

ing at seven; read more beautiful Missionary information, that they were likely to endure persecution. Great God, shall they have all this honour to themselves? O send me forth, send me forth. Come, Lord Jesus, quickly come! Preached in the evening at Derby.

16th, *Lord's day*.—"Preached three times at Ashbourne; returned at night. Monday, being fatigued from my Sabbath-day's journey, visited a few sick folks. Have not been so industrious these last two or three days as I could have wished. Tuesday, preached at Langley to about seven people, not so many people as I had to walk miles. Wednesday, preached at Normanton. This afternoon, while engaged in private prayer, I heard a blind man crying, or rather speaking the tale of distress. I arose, went to the window; called down God's blessing upon me; went down; called the man, and spoke to him of Christ. He seemed astonished; acknowledged the hand of God in his affliction; thanked me for my advice. I warned him of hearing it in vain, telling him if he despised it he despised not man, but God that sent it. Gave him a trifle and retired to my room; convinced of my abuse of God's mercies; mourned and wept aloud over my ingratitude; a flood of tears came to my relief; my heart burned for the millions of the spiritually blind. O when shall I proclaim amongst them the blessed Gospel which is sight to the blind; liberty to the helpless captive? Attended this evening a Missionary prayer-meeting. Have been much affected on account of the state of the poor heathens. O when I consider my mercies, my blessings, my privileges, and contrast them with my ingratitude, my coldness, my indifference, and unmindfulness of God in return, I am constrained to admire and wonder at the patience and forbearance of God; yet, led by a secret impulse to praise him for his goodness. O for a greater growth in grace. Lately, by the blessing of God, I have been enabled, in some degree, to read my title to glory, not in my merit; Lord, forgive the presumptuous thought, but through the blood and intercession of Christ. Jesus is the rock on which I build; my shield and hiding-place. O that my heart could feast more upon thee. O that I could, with confidence, adopt the language of Paul, 'I live a life of faith upon the Son of God.' O that Jesus ruled every passion, every desire, every thought. O that I could grow up myself in Christ. O for an angel's tongue to speak his praise. But Lord, art thou not gone to prepare a place for me, that where thou art there may I also be? Till then, Lord, may I live a useful life, a devoted life,

a life of love, a life of labour, a life of prayer!

17th—"Rose about seven after a very comfortable night's rest, greatly refreshed considering the short time I was in bed. Have pursued my studies with pleasure this day. Am one night and one day nearer eternity, and, I hope, one day nearer India; one day nearer heaven. I expect to have a long voyage if I ever reach there; have been impressed lately with the idea of dying before that time, and thus never to embark on my Missionary cause. If it be thy will, O Lord, let it be done. I would pray to live no longer than while I am useful; I would wish to live so that I may finish my course with joy, and enter into everlasting life. Everlasting life! O what a thought! But ah, how ill have I deserved, and how little are my thoughts set upon it. Lord, it is my great complaint that my love is weak and faint. Lord quicken this dead heart: make it more alive to Christ.

27th.—"Thanks be to God, the last prayer of my diary is answered; I am alive to-day! Can rejoice in hope of the glory of God. Yesterday saw the solemn ordinance of baptism administered in the open-air, though excessively cold; the candidates thus initiated into the church of Christ, stood the weather with courage and intrepidity that did them credit. The multitude was silent; all was done decently and in good order. Heard our dear brother Hudson deliver his farewell sermon in the evening; an affecting time. After he concluded I engaged in prayer with great, very great, comfort and liberty. O Lord, what a good God thou art! How excellent is thy name in all the earth! The poor heathens know not these refreshing seasons; they are strangers to such comforts and such blessings. O Lord, send me forth to preach that Gospel that proclaims liberty to those helpless miserable captives, to those wretched blind creatures; that unstops their deaf ears—enlightens their blind minds—changes their hearts, and turns them from the most abject, wretched, and miserable state of degradation and woe, to the glorious condition of free sons of God, heirs of heaven, happiness, glory, and eternal joy. O my heart burns for poor heathens! my blood almost curdles at the idea of long delay! But away, ye unpleasant thoughts! Jesus, I am only thine; thy will, not mine, be done. But O, may I do thy will while doing mine. This morning I walked from Ashbourne in good spirits: drank tea with some friends: had a lively prayer-meeting at night; in good spirits afterwards. Wrote part of a sermon which I had pondered over while on my road. Met

to-day with a man in a poor pitiable condition; he was a worn out soldier, once in a comfortable situation and circumstances in life; but, as he confessed, had, by his own folly, brought himself into misery and wretchedness. Had some interesting conversation concerning the battle of Waterloo, and endeavoured, as much as possible, to impress on his mind the importance of religion: but he says, 'A man brought down so low by distress has not a heart for any thing.' One curious idea the man mentioned, that he thought the world was nearly at an end. I told him his death would be the end of the world to him. Lord, why am I not such an abject creature as he is? it cannot be any thing in me that makes the difference, but it is thy mercy, thy loving-kindness. Write deeper and deeper upon my heart a law of gratitude for past mercies; and faith, and confidence, for those that are to come. O what shall I render to the Lord for all his gifts to me? I will again renew my covenant with him; and will now again take the solemn vows of God upon me, and devote my heart and soul unto thee, unreservedly and entirely. Jesus, I am wholly thine! Have lately been seriously impressed with the thoughts, that the Lord will take me to himself before or instead of sending me to India. Thank God I am resigned, may I ever continue so; may I ever live as though I was in my last week, watchful, prayerful, and diligent; full of faith, zeal, and love; clothed with the armour of God; arrayed with the righteousness of Christ!

April 6th.—"Have lately had many serious thoughts on death, my soul is pretty comfortable respecting it. I seem inwardly convinced my life will be very short. Thank God the thought does not distress me; whether I live, I would live to the Lord; or if I die, I would wish to die to the Lord; that whether living therefore or dying I may be the Lord's. O may these convictions increase my diligence and exertions for the cause of Christ. May I preach as though I never should preach again, preach as a dying man to dying men. Again writing in my diary, I have at times enjoyed many seasons of spiritual comfort. When setting out in the course of religion, I was rather surprised at the confidence with which Christians expressed themselves as it respects the certainty of their interest in Christ and the new birth. But now, blessed be God, I can with comfort adopt the language of one of them, 'The work is real, I can no more doubt of it than I can doubt of my existence. I am walking quite another way, though I am incessantly stumbling in that way. This is my bliss that Christ is my all. Upheld by him I smile at death. It is no

longer a question about my worthiness, I glory in God through our Lord Jesus Christ. O what have I to do but to labour and watch for the salvation of my own soul and that of the heathen world. Ten thousand times more than ever do I feel devoted to that precious work: and gladly will I spend my whole life in dangers, difficulties, privations, and conflicts in the cause of an exalted and divine Redeemer. Yes, Jesus is mine, what can I want besides? If I could live ten thousand thousand lives, and each life ten thousand thousand years, I would devote every moment to thee, thou compassionate being and bountiful friend. Yea, I would glory in martyrdom for thy cause. O increase my courage Lord, give me a more patient and resigned spirit, and may I wait with pleasure thy own time before I am engaged in thy glorious work. But ah! I am engaged in it; are there no sinners in England, are there no British heathens? Alas! too many. May I, great God, be an instrument in thy hand for some good in my native land; may I be made a blessing to our villages.

19th.—"Since I last wrote in my diary, I have experienced many changes. Have been greatly harassed by indwelling corruption. O how obstinate is the conflict between flesh and spirit. I have to regret I am guilty of that neglect which too frequently is followed by spiritual desertion and depression of spirits; neglect, or rather shortness and coldness in prayer. O what a poor heart is mine! though filled with unbelief and sin, blessed be God I can deem myself a child. Last Lord's day preached very comfortably at Ashbourne; returned on the Monday morning, read a little in the afternoon; attended a Wesleyan Methodist Missionary Meeting, was greatly interested, my zeal I hope was a little touched. When I hear of their trials I long to help to bear them. If I hear of their success I would rather go to another station, according to my present views; I could like to be sent to the most arduous self-denying station possible. But alas! is there not some mixture of pride with that wish; does it arise entirely from a pure motive? Hush, kind reprover. Ah! thou wilt not: conscience will stare me in the face, and with boldness tell me there is pride wants rooting out. Alas! where shall I set about it? upon examination I find I am but a heap of pride. How vile, yet how arrogant. How ignorant, yet how confident. How sinful, yet how impenitent. What a poor wicked heart mine is. And wilt thou, O thou awful God, condescend to take notice of such a heart as this, such a vile unworthy creature as I am! O yes thou wilt, thy word, thy

promises encourage me; the scarlet and crimson coloured sinner can be made white by the precious blood of Christ. 'His blood can make the vilest clean.' Jesus! O how sweet the word, how full of comfort, how full of consolation. What blessings centre there! Lover of my soul, let me to thy bosom fly. My heart bounds at the thought. O may I not be exalted above measure. O when shall I experience these times of refreshing from the presence of my God in a foreign land? O great Lord of the harvest, permit me once again to supplicate thy throne on this subject. Great and merciful Father, I would pray for the influence of thy Holy Spirit; I would pray for thy blessing to attend me in my private studies and public administration. Qualify me, and then send me forth under thy smiles and protection. My heart burns for the poor heathen: I hope to spend and be spent for them. But ah! who knows, but God only, whether I shall ever live to see them and preach to them. Sometimes I have very powerful impressions that I shall soon depart, and be with Jesus. Thy will, O Lord, be done. Forbid that any conceited thought should arise that would insinuate that thy cause would suffer by it. I thank thee, O God, that I have no fear of death: Jesus has taken away its sting! O grave, where is thy victory? O death, where is thy sting?

25th.—Preached pretty comfortably at Ashbourne last Lord's day, and I hope not entirely in vain; returned the same evening. Monday, rather unfit for close study, from the fatigue of the preceding day: paid a few visits and retired to rest rather earlier than usual. This morning rose rather late; not quite so well as I have been; have a cold attended with a cough, and failure of breath. I am sometimes inclined to think these are symptoms of a decline, and that the day of my departure is at hand. Lord, thou knowest all things, thou knowest that I love thee. Sweet is the comfort of friends; sweet the communion of saints; but sweeter still the glories of heaven. If it please thee that I should be spared, may I be more zealous, more active, more diligent. O what heaps of sin are still remaining in this poor hard heart! O Lord, root them out! O what boundless reason for gratitude and thankfulness! O my heart glows with some glimmer of love, some spark of affection! O that it may soon brighten! Received, on Saturday, the tidings of the death of an aunt, whom I left at Oxford in health, and tolerable strength. No present health can health insure. I have, thank God, most glorious views of eternal happiness! Not surer am I of my own existence, than of my new birth!

29th, Saturday night.—"O solemn season! O my soul, how hast thou spent the past week? Little, O little to what I ought to have done! yet has the week been crowned with abundant blessings. My health is a little better at least, I have now scarcely any thing the matter with me. But the glorious Sabbath now breaks in upon my view—Sabbath—sweet day of rest! O the joyful sound! what comfort seems enwrapped in the very name! O may I be in the Spirit on this day; may my heart be guarded and protected by thee! Ah! what millions never look forward with pleasure to this day, who know nothing of the comfort of assembling in the house of God, to sing his praises; to hear his word; to wait for his blessing. What millions, to whom the sweet name of Jesus has no beauty, who still despise and reject every thing that does not consist in their filthy idolatries. O what a galling thought! O what a heart-rending consideration! And is there no relief for them? Is there no possible way of removing this awful veil? O yes there is; I read that the time shall come, when every knee shall bow: when the Lord God Omnipotent shall reign; and when the knowledge of the Saviour shall cover the earth, as the waters cover the deep. Haste, happy day! that time I long to see! What do I here? why am I not in India preaching the everlasting Gospel? Why am I not pointing the poor Hindoos to the Lamb of God, that taketh away the sin of the world? Why am I not joining our little band, that are gone to attack Jugernaut, and are crying out for help? Who are not a handful of corn on the mountains, but rather like a small pebble on the sea shore. Why am I here? why am I here? ah, why indeed! Lord, thou knowest all things; to thee I commit myself; it is in thy cause I am engaged: if it be thy will hasten the time when I shall bid my kindred, and friends, and native land farewell. Lord, how long? O when I view the Missionary work; when I view the vast extent of devastation and death; when I consider the value of precious souls, and the need they have of spiritual help, I am almost ready to accuse the proceedings of the Committee, and resolve upon some plan to free me from their jurisdiction, and start off to India. But hark! a voice, 'Be still and know that I am God!' Lord, I will be obedient to thy word, and endeavour to wait with patience my appointed time.

May 1st.—"Yesterday, being Lord's day, I rose and went to one of our village prayer-meetings; a happy time; the Lord was with us, so it was good for us to be there. In the morning, not having to preach, I at

tended chapel at Derby; had an affectionate discourse delivered to us from John xv. 9. 'Continue ye in my love;' this also was a time of great refreshing from the presence of our God. In the afternoon went and preached at one of our little villages, about four and half miles: was rather dull. In the evening preached at another of our villages with some comfort, though to but five persons, three of whom were inmates of the house; but the Lord was there, I hope for some good. Returned home in time for a prayer-meeting at Derby; a soul-reviving time; enjoyed it with great freedom and comfort, and then went to a friend's house where they were holding an experience meeting; was very happy there also. O, it has been a happy day! O that ever I should again prove ungrateful to so kind, so merciful a God! Wherever I went he was with me. If I go into heaven he is there; if I sink into hell he is there; if I fly unto the ends of the earth there he is not absent. Praise the Lord, O my soul! bless his holy name! forget not all his benefits, who has forgiven all thine iniquities, transgressions, and sins, and has redeemed thy life from destruction; who is continually renewing thy strength. O for a heart more grateful and more humble! But herein is love, that though I am ungrateful, yet God, through Christ, regards me. Looking over my diary for Saturday night, I cannot but be struck with the exactness of the fulfilment of my prayer, 'May I be in the Spirit on thy day!' Truly I was in the Spirit: experienced its comforts and influences. This morning I feel the effects of a well-spent Sabbath; my heart is still warm with love. I am still animated and cheered with a beautiful prospect of an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ! Am very happy in Christ. O for more love, gratitude, and thanks. But, Lord, I am in a dangerous condition, I am fearful lest I should trust to my own strength, and then fall disappointed to the ground: keep me watchful, humble, and diligently prayerful; deliver me from evil, lead me not into temptation; hold thou me up and I shall be safe. My symptoms of a consumption are rather increasing, it leads me, therefore, to more care. I am not apprehensive of any danger at present, all diseases rise from small beginnings: this may be the case with me. The Lord's will be done! O how thankful I am, and much more ought to be, that God has blessed me with grace in youth. O never shall I complain of turning to him so soon; no; no; no! O that I had turned to him sooner; that I had been brought into his fold younger.

June 27th.—"Since I last wrote in my journal I have preached much and walked much. Have not experienced those comforts and delights in Religion I sometimes feel, cannot enjoy as I would private or public prayer, my heart seems heavy, dead and dull; my graces are become languid, and this day I have felt the dreadful effects the awfully dreadful effects of being remiss in the duty,—watchfulness. Lord, take not vengeance on my sins, for Christ's sake have mercy upon me; lift upon me the light of thy reconciling countenance; in Christ Jesus give me a more solid and firm hope that my sins are forgiven me; give me thy grace to go and sin no more. Lord, reveal thyself unto me; permit me to go on my way rejoicing.

"Prone am I, alas! to wander,
In pursuit of earthy joys:
Prone to wander, Lord, I feel it;
Prone to leave the God I love."

Love, yea I do love thee, behold my heart and see, and turn every cursed idol out that dares to rival thee. O for grace to love thee more. O this poor heart, this poor heart, guide me Lord by thy counsel. Lord, though I am apt to forsake thee, O do not forsake me. If thou forsake me Lord, I perish, I sink, I die, I pine away in despair. But hence, begone, ye presumptuous thoughts; what saith the Scripture? 'I will never leave thee, nor forsake thee, therefore fear not nor be thou discouraged.' Lord, help thy unworthy creature, worthless as I am I have a rich Almighty friend. Jesus, I come to thee, to me thyself reveal.

July 22nd.—"Last Wednesday, by the goodness and mercy of God, I was permitted, after five weeks' absence, to return to Derby. The first ten days I spent among my friends at Oxford, and at the request of the Particular Baptist Minister, preached there on Tuesday night, and again on Lord's day afternoon. O what a difference is there between this visit and my visit three years ago. And who has wrought this wondrous change? O 'tis thou my God, my friend, my all; yes to thee, to thee be all the praise ascribed! 'tis thou who hast done this wondrous thing. Though the difference is so great, yet scarcely is the difference greater than the difference between the true state of my heart then, and what it ought to have been. What pride, what self-conceit was evident. The last week of my visit was spent pleasantly to myself in many respects, and I hope profitably in some degree to others. I visited with Lieut. Col. Moxon, the greater part of the poor, aged, infirm, and sick in the neighbourhood; though upon the whole my visit was exceedingly pleasant, though the great God was so very bountifully kind to me, Re-

ligion ran low; my approaches to a throne of grace were neither so frequent nor so fervent as they ought. When I preached I felt cramped, could not feel what I preached, and thus became dull. O what a poor heart is this, had I not a merciful God, alas what would become of me.

25th.—“Last Lord’s day preached three times with some comfort, with what success he only knows with whom is the residue of the Spirit. On Monday returned, read a little in the evening. This morning rose rather earlier than usual, read a little of Matthew Henry’s Commentary, and Baxter’s Call to the Unconverted; in the morning wrote from the 1st verse of 91st Psalm, ‘He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty.’ In the afternoon read two Psalms in my Hebrew Bible, and a little Greek, then read Chamberlain’s Life, for about an hour; and perused Baxter’s Call to the Unconverted. On the whole I have been pretty comfortable as it respects spiritual things, but find a deal of remaining indwelling corruption; my thoughts are exceedingly vile and sinful. Thoughts, why speak I of thoughts, I am sinful all over; prone to wander. How little of the true spirit of Christianity do I enjoy. Was greatly refreshed by reading Chamberlain. O that I had such a spirit reigning in my heart. My heart is so hard I cannot feel as I would, and as he did for perishing sinners. Yet I long to be abroad, I long to go to India. To-day my kind tutor informed me that he expected that I should very soon begin the Oreh language, and devote a great deal of my time to it. O this infuses into my mind some hope that my departure is not far distant. But ah, how presumptuously I talk, how know I that I shall go at all? Great God, I commend myself to thee, to thee I look, on thee I would depend, be thou my refuge and my strong tower. Enable me this session to pursue my studies with more eagerness, delight, and dependance on thee than ever.

27th.—“Thank God I am in the enjoyment of exceedingly good health and strength; rose this morning rather fatigued and very sleepy till breakfast time; wrote this morning from the words of Luke, ‘and in hell he lifted up his eyes being in torments.’ O that I could feel more for poor sinners when I preach this sermon, if permitted so to do. O mighty God, do thou assist me and impress me with a deeper sense of my responsibility. Heard to-day that the Committee had determined that I should begin Oreh immediately. O may I set out in a proper spirit, and continue it under thy blessing. Lord, enable

me to feel more and more of my own weakness; make me more dependant on thee for all things; make me more zealous, more desirous of spreading knowledge all around me. I hope my progress in Religious experience increases, and I hope will more speedily increase. My thoughts are so exceedingly wicked that I am astonished at it when I think that God is a discerner of the thoughts. Blessed be his name, he knoweth my poor weak wicked frame, he knows I am but dust,—a worm, and no man.

29th, *Saturday Evening*.—“Another week has rolled over my head into the abyss of eternity, and has brought me another week nearer my latter end, nearer my everlasting rest! Lord, thou only knowest what a week of mercy the past has been; exceedingly good health, cheerful spirits, no trial, no difficulty but those arising from my faithless wicked heart. Have been greatly harassed in this respect by wicked, carnal, sensual, devilish thoughts, which entering in have defiled it. But thou O God hast been merciful, hast not dealt with me according to my sins, nor rewarded me according to my iniquities. This evening, in distributing my Tracts, I was more interested than usual. After giving one poor woman a Tract, understanding she had been ill, I entered a little into conversation with her about death and her future prospects. ‘O!’ she exclaimed, ‘I hope when the Lord takes me from this world, he will take me into his *gloriest* place of all.’ ‘On what do you ground these hopes, friend?’ ‘O,’ says she, ‘I never done no body any harm, I have lived as good as most folks, I have always been a good liver.’ ‘O my good woman,’ cried I, ‘what a wrong foundation you are building on; these hopes will not do, you are quite wrong.’ ‘I hope not, I hope not,’ said she. I then endeavoured to explain to her her actual state, and the need of a Saviour. ‘Ah,’ said she, ‘when you have lived as long as I have, you will know better and think different from what you do now.’ Poor creature! thought I. I felt a little, but not what I ought at so awful so tremendous a sight. A person so self-righteous, so completely deceived by the devil I never saw. I left her a Tract explaining the new birth. Lord impress it deeply on her mind, bring her to herself, for no hand but thine can touch her; make bare thy holy arm, O God, and bring her as the once self-concited Paul of Tarsus to the ground, and make her finally thine. To-morrow, what an expression; who can make sure of the morrow; but should I be permitted to see it, it will be the Lord’s day. O may I be in the Spirit on thy day, may I preach feelingly; O may I feel

something of the value of precious souls; do thou bless my labour; O give me, if it be thy will, some seal to my ministry to-morrow. I have not had that evidence yet that my preaching is the Gospel. My hearers are enraptured with attention, some weep greatly, many seem deeply impressed, yet have I never heard of one being thoroughly converted through my instrumentality. O may I preach and study with more dependence on the divine blessing and assistance.

31st.—“Am now once again, through mercy, brought to the last day of another month. Goodness and mercy followed me all through the last, which I may take as a pledge for the month that is to come. Yesterday was Lord’s day; went to Ashbourne; preached three times, and held a meeting a short time to converse with a few young persons—candidates for baptism; upon the whole I felt rather comfortable, yet had not that inward feeling for the salvation of poor sinners that I could wish to have. O soften this poor hard heart, thou indulgent God.

August 3rd.—“Am rather fatigued this morning; the weather being hot yesterday the journey was rather a long one to walk, being twenty-six miles. O how frail, how sinful is man; what is he, Lord, that thou shouldest be mindful of him, or the son of man that thou shouldest visit him? For these last two days have been exceedingly low and dull; not able to direct my attention to my studies; thou, Lord, only knowest the cause, thou only canst remove it. O come now and dwell in this poor heart of mine, and cheer me with the influence of thy divine power and blessing; now

If I read, or sing, or pray,
Sin is mix’d with all I do.
If I turn my eyes within,
All is dark, and vain, and wild:
Fill’d with unbelief and SIN.
Do I love the Lord or no,
Am I his, or am I not?

O God, let me no longer thus doubtful, distressed, and wretched remain, lift upon me the light of thy recovering countenance in Christ Jesus. Let me sing with true feeling,

‘Jesus, I love thy charming name,
‘Tis music to mine ear;
Fain would I sound it out so loud,
That all the earth might hear.’

‘Jesus, the name that soothes our fears,
And bids our sorrows cease;
‘Tis music in the sinner’s ears,
‘Tis life, and health, and peace.’

These words frequently yield me much sweet comfort; I sing them with raptures: but now I cannot; no, this dull stupid heart cannot. Have been reading the Memoirs of

that indefatigable Missionary Chamberlain. I find that he sometimes was brought into the same way as myself. O that I were now preaching, on the plains of India, the glad tidings of salvation! O that I were more qualified for the work! Lord, qualify me, and then send me forth! Heard, this evening my worthy tutor preach, at my request, from Isaiah lvii. 15. Yet words have no effect upon flint, neither had his upon my poor hard heart. O Lord, melt this flinty heart by the blaze of thy love! Jesus, into thy hands I commit myself!

4th.—“Through mercy I am exceedingly revived and cheered to-day; sorrow may endure for a night, but joy shall come in the morning. Wrote comfortably this morning from Psalm cxvi. 1—4. Read more easily than usual my Greek and Hebrew; read also some of Chamberlain’s Memoirs, and Baxter’s Saint or a Brute. My wicked thoughts have not troubled me so to-day as usual. In taking a view of the past, how applicable is the expression of the inspired writer, when he exclaims, ‘Goodness and mercy have followed me all the day long; yea, mercy hath and does compass me about; what then shall I render to the Lord for all his benefits towards me?’ O that with the Psalmist I could exclaim, ‘I will walk before him all the days of my life.’ Lord, it is my heart’s desire to do so, assist me by thy grace, make me complete in thy dear Son. Let not sinful lusts prevail against me, but stretch forth thy hand and help me.

7th.—“Last Lord’s day preached at Crich afternoon and evening, was pretty comfortable both opportunities, especially in the evening when addressing the aged, many seemed deeply affected. To-day am rather refreshed and in good spirits. Another week, Lord, lies before me, another week’s duties present themselves; O do thou of thy great goodness grant me the assistance of thy Holy Spirit, without which I can do nothing. I hope I have learnt to place implicit confidence and dependance on God for direction and assistance in the prosecution of my studies. Have read to-day some of Chamberlain’s Life. O what a Missionary he was, what a devoted spirit he cherished! Lord, qualify me, and then send me forth in this great, good, and glorious work; enable me to feel more and more of the responsibility of the office. This evening attended a Union Missionary Prayer-meeting. My conscience seems to accuse me for not noticing a peculiarly kind dispensation of Providence, in an immediate answer to prayer. The first time I went to Wirksworth, I returned the same evening, when about two miles from the place, I was seized with a

pain in my bowels, so severe that I could scarcely proceed, and almost resolved to return. Instead of doing so I sought help of Him who is ever near; and with strong assurance of immediate relief, I prayed for divine help; scarcely had I concluded before the pain was entirely removed, and I returned home comfortably and cheerfully, and felt no more inconvenience from it; and shall I ever doubt again? Lord, increase my faith. May I take these, thy past favours, as pledges for those that are to come; Lord, by thy assistance I will. Bless the Lord, O my soul!

9th.—Am rather unwell or idle to-day, I scarcely know which, or, perhaps, I may say both; am very much inclined to sleep. Read some of Baxter, and finished Chamberlain's memoirs. May I follow his example, as far as he followed Christ. Have had my doubts respecting my departure from England, whether I shall live till then or not. O Lord, thou only knowest! thy will be done! May I live as on the borders of eternity; as just going to meet my God. O, I am too forgetful of death; my heart is not sufficiently conversant with heaven and eternal things! Yet am I preserved still, surrounded with mercies, new and increasingly fresh!

“O to grace how great a debtor,
Daily I'm constrained to be;
Let that grace, Lord, like a fetter,
Bind my wandering heart to thee.

22nd.—“Have sadly neglected my diary lately. Thanks be to God, mercy is still my song; perhaps he sees I am better prepared for this than judgment. Though I am surrounded with goodness and mercy, yet what an awful state of mind I am in; such a lethargy, a kind of deadly senseless apathy! I kneel down to prayer, when my mind wanders on various subjects, and, perhaps, drawn out into a reverie or trance, I fall asleep. I cannot weep, I cannot mourn, I cannot wrestle, I seem as spiritually helpless as a babe. Lord, quicken thou me! shed abroad the cheering influences of thy Holy Spirit in this poor heart of mine! Have lately had some curious symptoms: my breath again catches, I have frequently a quick pulse, and a rather acute pain under my left ribs. Lord, into thy hands I commit myself, do with me as it seemeth thee good! Have just begun the Bengalee language; I am afraid to pursue it with much attention, for fear I should have to unlearn when my dear brother Peggs comes to Derby, which we expect will be in a few days. Last Lord's day but one, I preached two charity sermons at Measham, in the evening at Ashby. Heard lately some very pleasing intelligence from

home, that my poor prodigal brother had been turned from darkness to light, from the power of sin and satan unto God. Truly the Ethiopian changes his skin and the leopard his spots. There was also a distant hint that it was through my instrumentality when at home. O Lord, thine is the power, thine is the glory, thine is the praise! O may this be the gentle droppings of a plentiful shower! Make me an instrument in thy hand for much good, both at home and abroad! O when I think of God, of heaven, of Christ, and dwell a little in contemplation here, then sink to man, how overwhelming appears the love, how infinite the condescension of the Most High, to cast even a glance of pity on such poor rebels as we are; well might he be called the WONDERFUL! Have been reading Ward's History of the Hindoos, and Baxter's directions to prevent miscarrying in conversion. Through mercy I have not been so much teased and harassed with evil thoughts lately, though they have been rather wandering. O Jesus, fix them all on thee!

28th.—“Yesterday was Lord's day, preached at Ashbourne three times with some degree of profit, I hope both to myself and those who heard me. Have been reading to-day a part of the life of Harriet Newell. O in many respects how near does her experience come to mine: how frequently does she mourn her stupidity, her coldness, deadness, &c.; but in true vital godliness she as much surpassed:—nay! what presumption to make a comparison. For the last week or fortnight my heart has been exceedingly dull and heavy, I cannot find a more appropriate word than stupid. Stupid indeed! filled with unbelief; prone to wander; full of vile thoughts; unaffected at all things, neither heaven inspires it with hope, nor hell with dread. Yet I must exclaim with the dear Christian, whose memoirs I have been reading, ‘Notwithstanding all my death-like stupidity, I cannot renounce the hope of being a child of the Most High.’ Yet this hope, if I may use that word, does not raise my heart with joy, with gratitude, with love to him, who gives me this hope, who is kind and compassionate towards me. This day I have been informed that I am to begin the Oreah language with the Bengalee, and not pay so much attention to the Greek and Hebrew, as the oriental languages demand the greatest attention. And if I attend sedulously, and improve my time, I have hope that I shall set sail for India (D. V.) next spring, accompanied by Dr. Marshman. O now, ye autumn and winter, gird up your loins, and, with rapid strides pass on, and let spring, with her cheering

and benign influence, approach. O thou sweet voice, that now whispers in my ear, be still, the vision is for an appointed time, it will come and not tarry. O may I be enabled, with persevering diligence, to pursue my studies. Many important thoughts arise in my mind, and possess my breast occasionally.

September 7th.—“Still dull, dead, lifeless, cold, stupid. O this wicked heart! O what a merciful God! Mercy, Lord, mercy, is what I crave! Mercy not obtaining I must die! everlastingly die! Have this evening caught cold; am rather fearful of it. As last night going to bed I took a pill, partly composed of calomel, as I suppose. Lord, I am in thy hands, do with me what seemeth thee good, and then I am convinced it will be right. Lord teach me, with some resignation in all things, to say thy will be done. Made some progress in the Bengalee language. O when shall I know and preach it? When shall I preach to the poor Hindoos the joyful sound of salvation through a crucified Jesus? When, Lord! How long? Haste, happy day, that I long more anxiously than ever to see!”

14th.—“My God, my God, why hast thou forsaken me? O I see countless sins lurking in my heart, that are sufficient to drive thee away. Return, O God, lift upon thy unworthy creature the light of thy reconciling countenance; let me not walk continually in darkness, with no light in me. O never did such a veil of gross darkness, so awfully thick, cover my mind before. I have not enjoyed one minute’s sweet communion with God for a considerable time. I endeavour to pray; kneel down at my appointed seasons for prayer; but, alas! the devil, that arch fiend, that prince of the damned, harasses my soul—fills my mind with foolish thoughts—leads my imagination astray. In counting over my sins he hardens my heart, so that sins, black as darkness, and horrible as hell, make no impression upon my flinty heart. When casting my eyes to heaven; when seeking into the ground of my acceptance with God—my hope of everlasting glory—the witness within myself that I am born of God; he renders

my heart so stupid, so dead, so hell like, that I am astonished. To what end must I bring the matter? What saith the Scripture? ‘Call upon me in the time of trouble.’ Alas, I cannot. ‘The righteous cry, the Lord heareth, and delivereth them out of their trouble.’ But as for me, day and night do I cry, time after time do I endeavour to call upon the Lord; but, alas! I cannot find him to the rejoicing of my heart. O that I knew where I could find him! I am almost weary of the wicked world, this wretched sinful heart. O when shall I appear before God? when will he take these black stains away? when shall I appear clothed in white, surrounding the throne of glory? or shall I ever appear there? Is not God willing? is not Christ willing? O yes; they are all willing. Lord, make me more willing; estrange my mind from the things of time; fill my heart with heavenly peace! O let me not continue thus dead and dull; quicken thou me, O God! Last Lord’s day preached two charity sermons at Ashby, with what effect, thou, O God, with whom is the residue of the Spirit, alone knowest.

January 19th.—“O what a time since I wrote in my diary; how many important changes have taken place since then. Till within these few days my path has appeared clear; I have seemed to be following the leadings of providence: now a cloud has fallen and covered me on all sides; dark, vain, and wild, is my prospect. Lord, lead me by thy hand, then I shall be safe! I will not fear. Blessed be God, I am resigned to his will let what will come. I hope I make a little progress in my learning. O that I knew more of the excellency of the knowledge of Christ Jesus my Lord. Into thy hands, O God, I fall!”

This Diary has occupied more room than was expected, but it has been judged most advisable to finish it in the present number. The Memoir will, with the divine permission, be continued, and probably concluded, in the next number.

SLAVERY.

A CRY FROM SOUTH AFRICA.

By James Montgomery.

AFRICA, from her remotest strand,
Lifts to high Heaven one fettered hand;
And, to the utmost of her chain,
Stretches the other o’er the main;

Then, kneeling midst ten thousand slaves,
 Utters a cry across the waves,
 Of power to reach to either pole,
 And pierce, like conscience, through the soul;
 Though dreary, faint, and low the sound,
 Like life-blood gurgling from a wound,
 As if her heart, before it broke,
 Had found a human tongue, and spoke.

“ Britain, not now I ask of thee
 Freedom, the right of bond and free;
 Let Mammon hold, while Mammon can,
 The bones and blood of living man;
 Let tyrants scorn, while tyrants dare,
 The shrieks and writhings of despair;
 An end will come—it will not wait,
 Bonds, yokes, and scourges, have their date;
 Slavery itself must pass away,
 And be a tale of yesterday.
 But now I urge a dearer claim,
 And urge it in a mightier name;
 Hope of the world! on thee I call,
 By the great Father of us all,
 By the Redeemer of our race,
 And by the Spirit of all grace,
 Turn not, O! turn not from my plea—
 So help thee God, as thou help'st me!

“ Mine outcast children come to light
 From darkness, and go down in night—
 A night of more mysterious gloom
 Than that which wrapt them in the womb:
 —O! that the womb had been the grave
 Of every being born a slave!
 O! that the grave itself might close
 The slave's unutterable woes!
 But what beyond that gulf may be,
 What portion in eternity,
 For those who live to curse their breath,
 And die without a hope in death,
 I know not—and I dare not think;
 Yet while I shudder o'er the brink
 Of that unfathomable deep,
 Where wrath lies chain'd and judgments sleep,
 To thee, thou Paradise of isles!
 Where mercy in full glory smiles;
 Eden of lands! o'er all the rest,
 By blessing others, doubly blest,
 To thee I lift my weeping eye,
 Send me the Gospel, or I die;
 The word of Christ's salvation give,
 That I may hear his voice and live.”

ATROCIOUS WEST INDIAN CRUELTY.

THE following atrocious case has occurred. It adds one to the many melancholy proofs that Slavery is an infernal system which the Christians of England should unite to abolish; AND NEVER CEASE THEIR EFFORTS TILL THE WORK IS DONE.

The account is given by Mr. Knibb, Baptist Missionary, at Savanna-la-Mar; and appeared in the Watchman, a Jamaica Newspaper.

“During my absence from this place (Sav.-la-Mar) in consequence of serious indisposition, a number of my congregation were molested by certain ‘lewd fellows of the baser sort,’ and which molestation ended, according to my conception, in as manifest a perversion of justice as ever I have witnessed.

“On the Sabbath after Easter, an express reached me at Falmouth, from which I was informed that proceedings were about to be instituted against some of my members, and I immediately hastened to the place, that I might become acquainted with the whole of the affair.

“It appeared afterwards, that on Easter Sabbath evening part of my congregation assembled at my house, for the purpose of holding a prayer-meeting, which is customary in all dissenting congregations. This meeting was conducted by a respectable person of colour, and, in conformity with our usual practice, the members of the church were called upon to pray. When they were thus engaged, much interruption was experienced by them from two persons of the names of Pessoa and Mitchener, and who on the following day, after consulting the clergyman of the Established Church what steps they should pur-

sue, gave information, upon which a warrant was issued for the apprehension of six free persons and six slaves. Their examination took place on the succeeding Thursday, when I was present; but before I detail the proceedings, I will mention the particulars of the deposition, made on oath by Pessoa, one of the informers. It contained the four following charges, the whole of which I am prepared to prove were *false*, as also that the majority of them were proved so, on oath, by three respectable gentlemen:—

“1st. That the persons were assembled for the purpose of *preaching and teaching*.

“2nd. That the meeting was continued until between the hours of *nine and ten o'clock at night*.

“3rd. That such a noise was made as *disturbed the whole neighbourhood*—and

“4th. That a slave named John Wright was there,” who, it could have been proved, at that time was four miles off.

To answer the second and third of these charges, the head constable, who lives opposite to my house; Mr. Gibson, who resides next door, and Mr. Qualo, who was with the first-named gentleman on the night mentioned, appeared, without being solicited, and on oath deposed, that so far from these charges being *true*, that they could not hear the least noise, and that they were certain the meeting was over before eight o'clock in the evening. The owner of the slave who subsequently suffered, Mr. Aaron Deleon, attended the investigation, and informed the presiding magistrates, the Hon. D. Finlayson and T. W. Hardin, Esq. that he had given the Negro Sam free permission to attend the meeting; when the Custos

asked whether such permission was given *in writing*, and on the owner answering that he was not aware that that was necessary, he was informed that the omission rendered his leave of no avail.

“After a long investigation, and nothing tangible appearing against the parties, the Custos, appeared determined to find Sam Swinney, one of the slaves apprehended, guilty of something for which he might be punished; and therefore, because he prayed without a book, and out of *his head*, or, as one of the witnesses swore, with *his lips*, he declared that praying and preaching were synonymous terms, and that he had acted illegally, and must suffer for the infraction of the law. Having obtained leave, I explained to Mr. Finlayson the nature of the meeting, and adverted to the testimony given by the gentlemen present, contrasting it with that sworn to by Pessoa. I told him that Dissenters made use of no set form of prayer, and endeavoured to show that there was a manifest difference between preaching and praying. He replied that there was not, that they were the same, that praying meant *teaching*, and that preaching meant *teaching*, and that it was nonsense to make a difference, that it would not do, and in no very gentlemanly manner said, ‘Mr. Knibb, you have done very wrong, and if you do so again *I’ll* take away your licence;’ a threat, that nothing but a respect for the office he held kept me from answering in a manner that his arrogance and folly richly merited.

“The result of this extraordinary proceeding was, that though the owner of the slave appeared, and

stated that the Negro had his permission to attend the meeting—though the neighbours declared that the depositions of the informer were false—without any hesitation the man was convicted, and for simply, on his knees, offering a short prayer to God, was sentenced to receive twenty lashes, and to be worked in chains for a fortnight. Early on the following morning I went to see the disgusting scene that was then enacted. What my feelings were I will not now express, to behold a fellow-creature, a respectable tradesman of his class, stretched indecently on the earth, and lacerated with a *cart whip*, and immediately after chained to a convict, and sent to work on the road, to the amusement of the perjured infidel, and to gratify the prejudices of those who hold that preaching and praying are the same, and equal infractions on the law of Jamaica!

“Whether justice has been pursued in this case I leave others to determine; but for my own part, I must consider, that if the law sanctions such conclusion, that law is an abomination, a disgrace to a Christian country; and I shall ever feel myself honoured by whatever reproach a polluted press may cast upon me, for expressing a sense of its being an infraction of every principle of right and of justice.”

These two wicked beings, Finlayson and Hardin, whose proceedings disgrace the title of magistrate, probably call themselves Christians; but where is the difference between such beings, and a Nero, a Dioclesian, or a Bonner? Might not Satan as well as they assume the name of Christian?

LETTER FROM MR. LACEY.

THE following letter from Mr. L.— has just come to hand. Part of it will be read with pleasure, and part with mournful interest.

Cuttack, March 9, 1830.

Dear brother,

I have been expecting a letter from you for a long time back, and imagine some, one letter at least, must have been lost, as it will soon be twelve months since I heard from you, and I have no reason to think you have not written in this period. My principal anxiety arises from the Subscribers expecting a schoolmaster out; I wish to have something to say satisfactorily on the subject. I trust you have found a master and mistress before this, and that they will be here soon.

We had the Annual Examination of the day and Boarding School on the 1st. It was conducted in the Chapel: there were about forty boys of the Day-school and ten boarders. Mr. and Mrs. Pigou, Col. W. and Mrs. H. were all that attended; some were detained by press of business, and others by illness, either of themselves or of others belonging to them. The examination commenced at ten and ended at twelve o'clock. The boys exhibited specimens of writing and accounts. They then recited several pieces, prose and verse, as well as hymns. The specimen of Welch preaching was affecting, and made a good impression. The ability of the children to commit to memory is not deficient, but their false pronunciation and accent are the greatest difficulties connected with their reading or repeating, and are nearly insurmountable. They also read, spelt,

parsed, and went through some other easy grammatical exercises. The boarders also exhibited writing, sewing, marking, and repeated some small pieces, as well as read and spelt. These poor children have undoubtedly much improved, not only in their learning, but in a moral respect; I wish I could add in a spiritual sense also. The Judge and Col. distributed about thirty prizes of useful books, to the most diligent of the boys, accompanied with some appropriate remarks, while neglectors were admonished.

But we are far from being satisfied with mere improvement of a literary description; we long to see some spiritual good resulting from our labours; for it will be of little advantage to them, or to us, to fit the children for a cutcheree, if we do not fit them for heaven. They are regular in their attendance on public worship, and have the advantages of the means of grace in the School; but they want plain, and faithful, and persevering admonition privately,—of this they have too little.

I doubt the School funds are low, but cannot speak of them with decision or correctness. The new School-house goes on, and will, I hope, be completed about May; but, about that time, it will be the subject of a separate communication to you.

I believe I have made no separate mention of our native brother Rama to you. There are some scattered references to him in my journal, but it is not yet off. He continues, I believe, to improve in knowledge, faith, and holiness; he sees more and more the excellence of the Gospel, and becomes attached to its salvation proportionably. He is a good preacher, and

we are on the point of calling him to be employed as a native labourer. About a month ago he brought me a bag full of idols, and some salgrams, which I shall send over to you. These are won by our immediate labours from the prince of darkness. Many a victim has bled before the principal idol while his father was governor of the fort in Cuttack. Sheep, goats, and buffaloes were offered to it. It has been satisfied with less costly sacrifices since Rama has had it in possession, such as rice, flowers, dal, &c.: but, for the last five years, he with his companions, have hung up on the roof of the master's, or, rather, disciple's house. The poorana or shaster of this idol, wherein was the history of the god, with directions for his worship, was destroyed in the following manner. It was written in gold letters, and when Rama's regard for his godship decreased he wished to sell the book, accordingly he brought it to Cuttack, and offered it for sale. No one however could afford more than six rupees for the book with golden letters, and it was taken back. It remained in peace some time, till on a certain rent day its possessor being straitened for money, he again thought of selling the useless shaster, but could find no customer willing to give any thing like its value, and he therefore resolved to burn the book, and melt down the gold as a speculation. He accordingly takes it down, and first made the experiment on one leaf, then another, and then another, and he soon found a small quantity of metal on the plate. He felt encouraged to go on, and leaf after leaf was committed to the fire, till all was consumed. And now, with some anxiety, he removed the

tinder to discover his gain, nor was he disappointed, for he raised as much gold metal as sold for eighty rupees, more than thirteen times the sum he had been offered for the whole book; so that it paid his rent and he had an overplus for his family.

10th.—I have this morning received a letter from dear Bampton; I should think he is fast advancing towards the goal: and who will say that he has not fought a good fight? I trust the minds of our friends at home have been prepared to hear of his departure. We have wondered how he has been able to hold out so long; but the reason is that the climate of India is so congenial with consumptive disorders that the subjects remain long, much longer, than in colder climes. I give you an extract from his letter,—“Yesterday and to-day I have coughed less than usual, but for some time past, I think my cough has been worse than ever before, and it, with a daily fever, shakes me considerably. I do not know whether constant uneasiness is much more easily borne than real pain. Almost every thing in the world loses much of its value because I cannot enjoy it. At the age of forty-three the days are come and the years draw nigh, in which I must say, I have scarcely any pleasure in them: my strength, like that of a man of eighty is labour and sorrow. My general opinion is that the disease will finally master me, and then, I trust, I shall be at rest. The Gospel remains the same, but it is with difficulty that I can apply my feverish mind to divine things, sufficiently to enjoy all the consolation they would probably afford in other circumstances. I can cleave to the Saviour, but I cannot soar aloft. Well, the Lord is, not-

withstanding all, doing what is right, and what I shall hereafter rejoice on account of." I hope Mrs. Bampton communicates with you regarding brother B.'s illness, and therefore information from us is unnecessary. I have had a serious attack of my liver complaint the last month, nor have I yet quite got clear of it. It has kept me from the bazar for eight or ten days; yesterday I got out again for the first time. May God be gracious to us, and spare us, and greatly bless and multiply us. Our difficulties are great, unspeakably great, and our discouragements many, and very formidable, and it requires no ordinary faith to hold up under them. O pray for us that our faith fail not; it is a great comfort to know that our friends in England are still wrestling and praying for us. And do, dear brother, send us help, if possible; our godly men are failing, and their departure leaves us weak and discouraged. May the Lord bless and keep our native brethren and native preachers; they are the first fruits to you and to us, as well as to God; pray earnestly for them, they have many dangers and temptations of which you have no idea. Upon the whole they give us pleasure; they are consistent, and some of them inspire us with hope and joy. In English nothing is doing, besides keeping the few pious among us, and occasionally here, on their way. This is done, I trust, by our ministry, and this must encourage us. The prospect regarding inquirers is not so hopeful as it has been; convictions stifled leave the heart hard and the sinner hopeless. Accept our united love, and believe me, beloved brother, affectionately yours,

C. LACEY.

MISSIONARY ANNIVERSARIES.

THE following accounts have been forwarded, and are cheerfully inserted.

April 14, 1830, a Missionary Meeting was held at Butterwick, which was addressed by Mr. J. Felkin, Baglan, (New Methodist) Brown, Watson, and Stocks. Collections £3.8s.6d. Collected by Miss Ross, £5.0s.2d.

On the following day a similar Meeting was held at Crowle, and addressed by Messrs. R. Brown, Barley, J. Watson, Blount, and Stocks. Collections amounted to £2.12s.9d. Epworth Chapel Box, 3s. Mrs. Goodall's Box 10s.

R. Stocks preached at each place previously to the Meeting. The opportunities were of an edifying description, and gave general satisfaction.

PORTSEA.

THE Anniversary of the Missionary Society of our friends was held July 25th and 26th. Brother Peggs paid us a visit and preached on the occasion; in the afternoon from Rom. i. 14—16., the Christian a debtor to the Greek and Barbarian, and in the evening from Isaiah lii. 7., on the acceptableness of the Gospel. Between the public services brother Brand preached in the open-air to an attentive congregation.

On Monday evening the Missionary Meeting was held. The Meeting was opened by the Minister and the Secretary, who gave a report of the proceedings of the auxiliary; the Meeting was then addressed by several Ministers, viz. Messrs. Neave, Clay, Arnot, Birt, and Peggs. The evening was peculiarly unfavourable, which affected the Congregation. Collection, £5. 14s.

LYNDHURST.

On July 29th brother Peggs visited this place. The death of brother Hall has cast a gloom over the cause; and the people are as "sheep not having a shepherd." A small collection was made for the Mission.

In this journey Mr. Peggs visited Salisbury, Southampton, and Lymington, and obtained public collections in the two latter places amounting to £5. 5s. for the gratuitous circulation of "India's Cries to British Humanity," in this country and in India.

BEESTON.

June 14.—Sermons by Mr. Henham,—much approved. Missionary Meeting,—Mr. John Pearson in the Chair. Speakers,—Messrs. Pickering, Smith, Stocks, and Beard-sall.—Very interesting. R. ABBOTT.

MISSIONARY MEETINGS FOR OCTOBER.

5th Chesham. 6th Berkhamstead. 24th Shottle and Wirksworth Sermons. 25th Wirksworth. 26th Bonsall. 31st Ilkiston Sermons.

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THE
GENERAL BAPTIST REPOSITORY,
AND
Missionary Observer.

No. 107.

NOVEMBER 1, 1830.

VOL. IX.

DEATH AND JUDGMENT.

THE following Discourse was the last which the late Elijah Cherry, of whom a brief Memoir appeared in our last Number, composed at the Academy. It is inserted at the request of some of his surviving friends: a request with which we cheerfully comply; as it affords, in our opinion, a pleasing memorial of the talents and piety of the lamented author, who was snatched from his labours on earth before he had completed the twentieth year of his age, and when he had spent only a few months in his preparatory studies.—May the affecting recollection that these solemn admonitions were written by a youth who has already passed the valley of the shadow of death into the presence of his final Judge, awaken every reader, but especially every youthful reader, to serious attention, strict self-application and earnest prayer.

EDIT.

HEBREWS ix. 27.

“It is appointed unto men once to die, but after this the judgment.”

PERHAPS it would be a difficult task to direct your attention to two subjects more affecting and important than those you have now before you. With respect to the first, you are sensible it will be realized in your own experience: and, with regard to the second, a doubt respecting its certainty can only enter that mind which is grossly ignorant of its own nature, and unworthy of a

VOL. IX.

better title than that which David has given to the man who hath said in his heart, “there is no God.” For, if there be a God, who created and governs the world, he is good. This is manifest in all his works. If he is good, he must be holy. If he is holy, he is also just. If he is just, he must punish wickedness. And as we do not see his justice manifested in the present world, where many, who are comparatively pious, are subject to almost incessant pain; and others, whose characters are stained with the vilest crimes, as it respects present enjoyments, “have more than their hearts can wish,” there must be a future state of existence where virtue shall be rewarded and vice punished.—So that we have the most rational ground to conclude, that as certain as it is appointed unto all men once to die, so certainly must they afterwards be brought to judgment.

But, I apprehend those present have no more doubt upon their minds of the certainty of a future judgment, than they have of the certainty of death. But, are that line of conduct which we almost invariably pursue—that trifling conversation in which we indulge, and those unholy dispositions, and vain thoughts which we suffer to lodge within us—the natural consequen-

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ces of such a persuasion? Nay, do we not declare by our conduct, that we do not believe we shall either die, or be brought to judgment?—Surely, if we do certainly believe these solemn truths, they engage but little of our attention: not because they are of minor importance, compared with those subjects which generally engross our thoughts; but because we are prone to forget things that have an especial reference to our souls and eternity, and to dwell with unwearied attention upon those inconsiderable trifles which relate to the body and to time. Oh! then, let us unitedly call down the influences of God's Spirit, to raise our minds above the level of their ordinary meditations, to contemplate subjects so affecting in their nature, and momentous in their consequences, as those we have now before us. Thus may our trifling minds be solemnized, our carnal affections spiritualized, our desires to be found approved of God excited, and our lives regulated under the influence of these most affecting truths: "It is appointed unto men once to die, but after this the judgment."

The text divides itself into two distinct parts, which we shall consider in the order they lie before us: making a few remarks, first, on *Death*; and secondly, on *Judgment*.

1. We propose to make a few remarks upon the subject of *death*, an event incomparably solemn—usually afflictive—universal in its extent—uncertain as to the time of its occurrence;—which finishes our state of probation, and hurries us, prepared or unprepared, into an eternal world.

1. We observe then, that death is an event of incomparable solemnity. How solemn to see a person,

who recently could engage in the avocations of life with equal activity and skill with ourselves, at once deprived of breath and motion—his lungs no longer perform their office—his pulse ceases to beat: and the stream of life which had flowed, without intermission, from the first dawn of his existence, hesitates, stops, congeals and putrefies. Here we see the hand that swayed a sceptre covered with mortal dew; there the warrior's arm lies stiff and motionless, unable to drive away the worms that riot in its strength. Here the eye that, not content with earthly scenes, winged over yon starry fields and sought new worlds, fixed, and covered with a deathly mist. There the boasting beauty, withered like a flower, shrouded, confined and entombed, and consigned to corruption. All the circumstances connected with the subject of death—the breathless, insensible, inactive, and corrupting corpse—the long white shroud—the closing coffin—the silent procession of weeping friends, and the gaping grave: all, I say, combine to render the subject of death unutterably solemn.

2. Not only is it solemn, but it is also *afflictive*. It is usually afflictive with regard to those who are the subjects of it. Sometimes indeed persons have but little warning of the approach of death; but are almost instantaneously launched upon the billows of eternity; but then the suddenness of their exit commonly renders the event so much the more afflictive to survivors. But it frequently is the case, that persons are doomed to spend weeks, at times months, and even years on beds of languishing; while death is secretly and irresistibly undermining their constitution, and finding a way to the heart. Such

are "made to possess months of vanity, and wearisome nights are appointed unto them." "When they lie down they say, 'when shall I arise and the night be gone;' and they are full of tossing to and fro unto the dawning of the day." Their friends gather around, and would fain administer ease and comfort; but, alas! it is but of little avail: the cold hand of death begins to be felt. It chills the fevered blood, and at length extorts the expiring groan. See what tears gush from the eyes of those fatherless children—what anguish rends the widow's heart! not only the object of their tenderest affections, but perhaps the apparent staff of their existence is removed. Oh death! thou cruel, thou relentless tyrant! and must I meet thee? Ah, now we have probed the wound indeed; this, my hearers, renders the subject of death so deeply interesting and affecting to us.

3. The empire of death is *universal*. All must pay him tribute. Kings and beggars, senators and lunatics, tyrants and slaves, Africans, Asiatics, Americans, and Europeans—whether mingling in goodly crowds in the swarming streets of populous cities, or living in solitude and exclusion; whether strong or weak, beautiful or deformed, saints or sinners, male or female, young or old: it is appointed unto men once to die. The cup goes round: and who so artful as to put it by? Death makes no difference between the rich and poor, the wise and the unwise; nor indeed is perfect health any security from his invisible shaft. The most robust and healthful are equally accessible with the most infirm and afflicted. The extent of his empire is not limited by any other boundaries, than those which inclose the whole human race.

4. But a circumstance which renders the subject of death still *more* striking, which loudly calls every christian to the most anxious watchfulness, and which, surely, ought to strike terror into the mind of every unconverted man, is, that *the time of death is uncertain*. Eccles. xii. 7—8. We cannot assure ourselves of an hour, nor even a single moment. It is not important business, not surrounding friends, a secret closet, the arms of sleep, or the walls of God's house, that can secure the young, the middle-aged or old, "from the arrow that flieth by day, the pestilence that wasteth at noon-day, or the destruction that walketh in darkness." How many millions of our mortal race might be addressed by the destroying angel, at the commencement of the present year, in the language of the prophet: "This year thou shalt die?" And how many thousands, who bade as fair for long life as any one present, have been obliged, during the past year, to obey the summons? Nor is it improbable that many who last Lord's-day sat and heard, with equal carelessness as some of you, the gospel of God, and who were equally unapprehensive of their approaching death, have now taken up their abode in "the house appointed for all living." Numbers, who but an hour ago, were forming projects for business or for pleasure, are now in eternity. And it is more than probable that many whom the present hour witnesses, vainly rejoicing in the prospect of succeeding years of impure enjoyments, will be conducted by the next to the tribunal of their Judge; and from thence consigned to regions of eternal anguish. And, oh! ye thoughtless young, and perhaps equally thoughtless old, while thousands thus fall at your

side and ten thousand at your right hand, can you say it shall not come nigh you? Have you made a league with death? and are you at an agreement with hell? Have you surveyed the destroying angel's roll, and found your name not written there? that you can remain so comfortable in your present condition. "Thou fool, this night thy soul may be required of thee," therefore "because there is wrath beware, lest he take thee away with a stroke; so that a great ransom cannot deliver thee." 5. For I have to add that which ought to excite in you the greatest alarm:

5. *Death finishes our state of probation.* We are sent into the world by God, and we must work the works of him who has sent us while it is day: for the night cometh when no man can work. The end for which we were sent into the present world was, that we might prepare for another. It is the will of God that we should be happy both here and hereafter. As an evidence of it, his mercy and his justice have so ordered the circumstances of the present state, that though we, from year to year, may have trampled upon his authority—violated his law—neglected his gospel; though our guilt may be as great as that of a Paul—our sins as numerous as those of a Magdalen—our crimes as malignant as those of a Manasseli: should the cursed foundations of the mountain of our guilt be laid so low in the infernal pit, and should it rear its impious summit so high against the throne and monarchy of God, as that we might be numbered with the murderers of Immanuel—yea, though all the vices that stained the souls of all these monuments of human depravity should concentrate in our own; such is the efficacy of Jesu's

blood, that we may be cleansed from all sin—such the depth and extent of the unfathomable and shoreless ocean of God's compassion, that the mountain of our crimes may be buried in eternal oblivion. So that instead of being the objects of his dread frown, we may share his transporting smiles; instead of being the vassals of satan, we may become the sons and daughters of the Lord Almighty; and instead of being heirs of an everlasting hell, we may have an indefeasible title to unutterable, inconceivable, and eternal bliss.

The present is the day of our merciful visitation. 'Tis *now* God calls, and calls to you, "Turn ye, turn ye, for why will ye die." 'Tis *now* the Saviour invites, "Ho every one that thirsteth come ye to the waters, and he that hath no money come ye—yea, come, buy wine and milk, without money and without price." 'Tis *now* the Holy Spirit strives, and reiterates with divine energy, "Come! for all things are now ready." *Now* the ambassadors of Christ beseech you, in the name of Christ, to be reconciled to God; and *now* you have opportunity afforded you of having your unworthy names written in the Lamb's book of life, and securing present and eternal happiness. But when *once* death comes, all is over—the die is cast—the doom is fixed—Hark! from the lips of eternal truth what solemn accents fall, "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." How many, who a few hours ago might have obtained the forgiveness of their sins, and an inheritance among all them which are sanctified, have now their eter-

nal damnation sealed! their doom irrevocably fixed! And may there not be some who, but a short time ago, were in the gall of bitterness, upon the verge of eternity, with all their imperfections on their heads, through engaging in Jesus' service at the eleventh hour, have now entered upon an infinite and eternal reward. A few more hours, or days, or weeks, or months, or years at most, will close our lives; and I must enter—yes, sinner, and thou also must enter upon a state of sorrow or enjoyment, unalterable, unutterable and eternal. Wherefore, Oh, my soul, and Oh, my fellow-mortal, if thou art capable of being awed by the threatenings of a God, or allured by his promises, "whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, nor repentance, faith or pardon in the grave, whither thou goest." As the tree falls, it must lie; so as death leaves us Judgment will find us; for it is not only appointed unto men once to die, but after this the Judgment.

To be continued.

SURVEY OF THE EARTH.

GEOLOGY.

GEMS—METALS—MINERALS.

BESIDES those large rocky masses, which we have briefly noticed in a former paper, there exist in the bowels of the earth, many other species of stone, which display the wisdom and goodness of the Creator, and contribute greatly to the comfort and advantage of the creature. Amongst these, the most brilliant, though not the most useful, are the *gems* or *precious stones*,

which, from the earliest periods of antiquity, have been esteemed the most costly of the productions of nature. Though classed by naturalists among pebbles, they are highly prized for their lustre, their hardness and their rarity. The possession of them, and the ostentatious display of that possession, have, in every age, nourished the haughtiness and inflated the vanity of the rich, and excited the envy of the less opulent. They have adorned the crowns and thrones of princes; and increased the pomp of royalty. Some of them have been valued at incredible sums; and thousands of miserable human beings have been sacrificed, by a lingering death, to procure these useless trifles. One diamond, lately in the possession of an Indian chief, was valued at upwards of seven hundred thousand pounds sterling, though it scarcely weighed one ounce and a half troy.

Precious stones were well known to the ancients; and are often mentioned in scripture. They sparkled in the breast plate of the Jewish high-priest; shone, in vast abundance in various parts of Solomon's temple; and formed the most valued portion of that monarch's treasures. So highly indeed were they esteemed, that the sacred writers, in conformity doubtless to the views of their readers, employed them, as the highest standard of value, to represent every thing of splendour or worth. The ruby seems to have occupied a distinguished place in the estimation of the Asiatics; but the inspired writers are careful to inform us, that there are possessions of superior excellence than even this highly prized gem. Wisdom, they assure us, is more precious than rubies; knowledge is to be preferred be-

fore a multitude of rubies; and the price of a virtuous woman is far above rubies. This decision is perfectly just. Precious stones can neither feed the hungry, clothe the naked, heal the sick, comfort the afflicted, nor administer to the real happiness of society; but virtue and religion not only bless the possessor himself, but render him a blessing to all with whom he is connected.

Far more useful and truly admirable than the whole family of gems, is the humble and unostentatious *magnet* or *loadstone*. This extraordinary stone exhibits no exterior attractions; but lies undistinguished among its fellow pebbles; yet it possesses several properties which have been of incalculable benefit to society, and instrumental in producing very important changes in the circumstances of mankind. When this stone is left to move without obstruction, it always settles in such a position that one of its extremities uniformly points towards the northern parts of the heavens. This property is communicated to pieces of iron or steel, by rubbing them on a loadstone; and they will, when permitted to range at liberty, point in the same direction. This singular quality remained long unobserved; and not many centuries have elapsed since it was adopted as a guide in traversing the pathless ocean. Mariners formerly might know that their desired haven lay in a certain direction; and while they continued to sail along the shore, the landmarks might enable them to pursue the proper course. And, when they lost sight of land, as long as the sun was visible by day or the stars by night, they might still ascertain the point towards which they were proceeding. But it often happened, when, like Paul, they were ex-

ceedingly tossed with a tempest and driven up and down in the sea, that neither sun nor stars appeared for many days; and then all the skill and courage of the bewildered sailors could not secure them from destruction. Their voyages therefore were short; and, being confined to the coast, often tediously circuitous. But by skillfully placing a needle, touched with the magnet, in a manner that permits it freely to move in any direction, they are now enabled, at any time, to determine the north, and consequently every other point, of the horizon, without either terrestrial or celestial assistance. Thus has the magnet guided the mariner with confidence across the most extensive oceans, and united the most distant parts of the globe in friendly intercourse. It has conveyed the blessings of commerce and the light of knowledge, both natural and divine, to the nations that had long been buried in barbarism, ignorance and idolatry.—Happy would it have been for the human race, if the same means had never been employed to spread the horrors of oppression and war!

The Loadstone has also another curious property of attracting iron and other substances to itself. This property is of various force; but it has been found so strong in some magnets as to hold suspended a mass of iron two hundred and fifty times its own weight.—But we must refer our young readers for more satisfactory information on this and many other interesting particulars, to the authors who treat expressly on such subjects. Our limits forbid us even to mention the numerous uses to which stones, of various kinds and qualities, are applied in the arts, in medicine, in trade, and in architecture.

Another great and very import-

ant portion of the internal structure of our earth consists of *metals*. If the youthful reader will pause and reflect on the benefits which society derives from only one of these, iron, he will soon be convinced of their extensive utility. Were man deprived of the aid of iron, what an astonishing diminution would follow of his powers and his comforts! The acquaintance with this metal and its uses forms one chief distinction between the member of civilized society and the naked, wretched savage, who is advanced but a little in his accommodations above the brutes that surround his hut.

The known metals were formerly only six; Gold, Lead, Silver, Copper, Iron and Tin; to which the chemists added Quicksilver or Mercury, a substance which melts with so little heat that, in our climate, it is always found as a fluid. But the labours of modern philosophers have increased the number of distinct metals to nearly thirty; and given names to their discoveries. It would not, however, be either interesting or instructive to the majority of our readers to describe, or even to enumerate, the modern species; and with the old ones they are sufficiently acquainted.—Metals are generally found situated at considerable depths below the surface of the ground; and intimately mixed with other earthy substances. The masses which contain them are called ores; and the metal is extracted by the skill and labour of the refiner. Ores are often dug out of mines of great depth and extent; and the workmen employed to procure them are usually exposed to perils and labours of appalling magnitude. They wear out a miserable life in disease and toil; and are buried for years, and not unfrequently for life, in the ca-

verns of the earth, deprived of the cheerful light of the day, and of the wholesome air which animates the most wretched of their brethren on the surface of the globe.

But, though metals are most usually found in the state of ores; yet, in some cases, nature has superseded the necessity of the process of art, and produced specimens of various kinds in a refined and pure state. These specimens are distinguished by the appellation of native; and have been found in various countries, and under very different circumstances. A mass of native copper has been discovered in Brazil, weighing upwards of two thousand six hundred pounds; and at Petersburg, is shewn a piece of native iron, the weight of which is upwards of twelve hundred pounds. Grains of gold and other metals are frequently washed down from the mountains, by the torrents which rush from their sides, into the rivers and plains below. These grains are frequently collected from the sands or earth by subjecting it to repeated washing and grinding. In general, the gold thus obtained is in very small particles, and called by the merchants gold-dust; but sometimes the grains are much larger. There is a plain in South America fourteen leagues in extent, where gold of this description is found in considerable quantities, at only sixteen inches below the surface. Several of the grains weighed seventy-two ounces; and one, which was one hundred and thirty-two ounces in weight, was valued at five hundred pounds sterling.—Native silver has been discovered in China, of such pureness and tenacity, that coins have been struck from it without any preparation.

The principal properties of metals are malleability, ductility and

tenacity. By the first, they can be beaten out, by the strokes of a hammer, to almost any degree of thinness; by the second, they may be drawn out into wire of amazing firmness, and the third enables them to support great weights before their parts will separate. Gold has been beaten out into leaves so extremely thin, that fourteen millions of them laid on each other would not form a sheet an inch thick: a thickness more than fifty thousand times less than that of common writing paper. A single ounce of gold is sufficient to gild a silver wire of thirteen hundred miles in length. A wire of the same metal, only one-tenth of an inch in diameter, will support a weight of five hundred pounds troy; and a similar wire of tempered steel will sustain nine hundred pounds without breaking. Metals can also be melted by heat: and when thus reduced into a liquid state moulded into any form at pleasure. To these properties they owe much of their usefulness and value.

The metals have been known and highly prized from the highest antiquity. Before the flood, Tubal-Cain was "an instructor of every artificer in brass * and iron." Moses gives us a catalogue of those that were known, in his days. Num. xxxi. 22, and it is remarkable that it is the same which has existed till the modern chemists added quicksilver to the list. Gold, silver, brass (or copper), iron, tin, or lead, were then the only metals known; and they continued to be so for three thousand years. The land of Ca-

naan was well stor'd with these treasures of the earth. Moses told the children of Israel, when they were advancing to take possession of it, that the Lord was leading them to "a land whose stones were iron, and out of whose hills they might dig brass." The precious metals were almost incredibly abundant. The quantity of gold and silver, as well as of other metals, prepared by David for the building of the Temple, and expended by his son in the erection and decoration of that sumptuous edifice, gives us an exalted idea of the magnificence and opulence of those monarchs.*

A survey of the nature, production and uses of metals would exhibit many striking displays of the goodness, wisdom and power of their Creator; but we must confine ourselves to two obvious remarks. In the distribution of these valuable materials there is a marked regard to the wants of man. While the more precious metals; such as gold and silver, which serve rather for ostentation than use, are rarely found except in certain countries, and are procured with difficulty, danger and expense, the most useful and ne-

* By *Brass*, in this text and in most other parts of scripture, is probably meant *Copper*, as the original word is translated, Ezra viii. 24: brass being a factitious metal apparently not known 'till long after the time of the Old Testament.

* The gold and silver prepared by David, in his troubles, if calculated upon the commonly received value of the Jewish talent, amounted to the enormous sum of more than eight hundred and sixty-one millions of pounds sterling of our English money; besides "brass and iron without weight, for it was in abundance," and timber and stone. The almost incredible magnitude of these preparations, have led some commentators to doubt either the accuracy of the numbers or the weight of the talent. But all history, sacred and profane, lead us to conclude, that the monarchs of Asia, of that age, amassed treasures far more extensive and valuable than modern princes. Every utensil in the palaces and country residences of his successor was of pure gold; none of silver; "it was not any thing accounted of in the days of Solomon." 1 Chron. xxii. 14—19. 2 Chron. ix. 20.

cessary, such as copper, and especially iron, abounds nearly in every region, and are discovered in almost every substance, whether vegetable or animal.* And, had these immense treasures of metallic ores and stony substances been deposited on the surface of the globe, it would have disfigured the scene, and left a very inadequate space for the culture of the vegetables so necessary for the food of the various tribes of the animal creation. But, placed in the interior of the earth, they neither offend the eye, nor prevent cultivation.

Another class of fossils are various kinds of salts, sulphurs and other substances which cannot properly be denominated either stones or metals: such as Chalk, Limestone, Coal, Nitre, Amber, &c.—They are of vast importance to man as articles of commerce, manufacture and medicine; but our limits forbid us to enumerate, much less to describe them. Many of these substances, especially those of a sulphurous and bituminous nature, when mixed in certain proportions, or exposed to air or moisture, easily take fire; and some of them explode with great violence and noise. These mixtures and exposures sometimes take place in the bowels of the earth; when, from the immense quantities of the materials, the consequences are awfully grand and destructive. The earth trembles; volcanoes belch out their fiery contents; convulsions of nature the most

vigilant ensue, and scatter ruin and dismay among the puny inhabitants of our globe. Cities are overthrown, often overwhelmed or swallowed up; rivers change their courses, or disappear; mountains are raised by the heaving of the plains; and lakes or valleys formed by the sinking of the hills. Thousands and tens of thousands of human beings are buried beneath their falling habitations, or sink with their dwellings into the subterraneous abysses.

There is good reason to believe that the earth contains a large portion of combustible matter, and that, at some periods at least, immense masses of it are in a state of actual burning. The quantity of lava or melted matter, which is thrown out in flaming streams by volcanoes or burning mountains, affords evident proof of this fact. The torrent of lava which issued from Mount Etna, in 1619, was a mile in breadth; and ran from the mountain to the sea, at the rate of two hundred and twenty yards a day. In its progress, it reached a lake four miles in compass, and not only filled it up, but raised it into a mountain. Another stream was fourteen miles long, and in many places six in breadth, and two hundred feet deep. The mass of matter discharged by one eruption, like that just noticed, is totally inconceivable and almost incalculable. Similar discharges have been made from other volcanoes in various parts of the world. And the intensity with which these internal repositories of fire burn, is shewn by the astonishing fact, that a stream of lava of immense magnitude has been projected, out of the mouth of Vesuvius, to a height of more than ten thousand feet above the top of the mountain.

* Some idea of the extent to which the iron trade is carried in England may be formed from the fact that, a few years ago, one gentleman, the master of a set of iron-works in Wales, employed more than two thousand workmen, and paid weekly, for wages and expenses, twenty-five thousand pounds. At the same time, about three thousand tons of tin were furnished annually in Cornwall.

AN ORIGINAL LETTER,

*From the late Rev. GILBERT BOYCE,
of Coningsby, Messenger of the Baptized
Churches in Lincolnshire, addressed to a
Brother in the Ministry.*

Coningsby, April 1, 1770.

Dear loving and no less beloved Brother,

YOURS, without date, I received 14th December last, and thank you most heartily for the contents of it. I am highly pleased indeed with the account you give me of former things respecting yourself—of God's dealings with you, both in the way of his providence and grace. I have but few friends that will be so free and open in speaking their minds as you are; yet this is the pleasure and advantage we receive from one another by a christian correspondence. O when will the day come, that we shall enjoy a much larger, and a much more christian freedom in speaking our minds without reserve, for a still greater pleasure and advantage to each other? I speak this with respect to friends in general. I do not know how it is, but we seem to be too shy, as if we were afraid freely to speak our minds one to another, touching those things we know the Lord hath done for our souls. Whereas, I think, and have often said, that a free, familiar, christian conversation with each other, as brethren, would be of great use and service to us in many respects. But, alas! how hardly are brethren brought to such a happy temper and disposition, to be thus free and sociable one with another! But no more of this.—Since I received your last, I have had an uncommon degree of business fallen into my hands, head and heart. Many letters, from many persons,

in many counties, especially the county in which I live, on many occasions, which have taken up so much of my time, that I could not conveniently write to you before I had sent answers to them. Indeed, occasions of one kind or other are frequently occurring which call for the use of my pen; and what more besides you may easily guess. I wrote above one hundred letters last year, although I am neither merchant nor tradesman.

But I will now reply to some parts of your letter. You say, "I think you will not be long here, for the tide of glory seems to me to run pretty far up the river of grace in your soul." Alas! my brother, you do not know me, nor do I thoroughly know myself, as I wish to know. But you know as well as I do, that we may seem to others, and sometimes to ourselves, to stand a little height upon the mount, yet we soon slide down again into the valley. And it is good for us that it should be so. And you know the tide ebbs as well as flows; we are not always carried with a brisk wind and flowing tide. The mariner knows his ship does not always carry a full sail and run swiftly before the wind. Storms and tempests rise, and he is then obliged to furl his sails. So it is with a child of God respecting the state of his soul. Now he enjoys a pleasant gale, and an enlarged heart, and he runs amain; he soon meets with afflictions, temptations, and various impediments; and then he is necessitated to lie still. His former course is stopped for a season; he is now weeping, lamenting, sighing, moaning;—crying out, "O that it were with me as in months past, when the Lord lifted up the light of his countenance upon me—when, by his light, I walked

through darkness." Yes, my brother, when God gives us light, we shall walk through what is darkness to others; as the children of Israel did through the Red Sea, by the light of the same cloud which was darkness to the Egyptians.— And sometimes we walk through surrounding darkness to ourselves; and our "souls are much discouraged because of the way." Sometimes our wings are stretched out, and then we mount—we fly. At other times, they droop, they flag, they fail; and we fall down into an humbled state, like Paul, after he had been "caught up into the third heaven." O! how wise is God, and equally as good in all his ways. I must, my brother, I must, and do sincerely say with you, "I am a poor, barren, benighted creature. I am much afflicted both in body and mind, and very often too." I am very much afraid you should think of me above what I am; as I do not desire to be so thought of by any one. God forbid that I should have the least design to seek and desire the applause of men. "He is not commended, but whom the Lord commends."

I must say, and do say, by certain experience, that the Lord deals with me, not according to my deserts, but according to his mercy, truth and faithfulness. Want of faith deprives me, as well as you, of that comfort I otherwise might have, if my faith were stronger. But neither you nor I can have more than God is pleased to give us. And we ought to be heartily thankful for what he does give; for we have no right, in the least degree, to any of his gifts. We can make no demands on him from whom we have received our beings; and on whose bounty we continually live every moment; and without whom we

had never existed at all. O, what a just and righteous, what a high and holy, what a great and glorious God have we! in whose all-glorious presence we should immediately shrink into nothing, were it not his good pleasure, according to his superabundant grace, love and mercy, not only to give us being, but well-being, in Christ Jesus, our Lord and Head, our Saviour and our Friend. O! let us praise our God more and more; let us shew forth his praises from day to day, for his wonderful love and his astonishing grace. The more our hearts are duly, deeply, lastingly affected with the riches of his grace, the more we shall live to his glory and praise.

Never had a soul more cause to be deeply humble and highly thankful to God for his love and grace, than myself, one of the unworthiest of all the servants of God. This I speak from a truly affecting sense of what he has done for my soul. And truly what am I, and what was my father's house, that I should be favoured with so many choice and rich blessings! Amazing all indeed! I began to taste a little of the Lord's goodness, so I call it, at about twelve years old. I left my school-companions and play-fellows at their sports and games, and retired to my books.— I went on for some time in a zealous round of duties, formal enough. Quite ignorant was I of my lost state and condition, and of the want of one greater and better than myself to save me from death and hell. I had no other thought or notion of being saved, but by my own works and doings; which I have found since has been the case with many others besides myself. And yet I cannot but call my beginning a taste of God's goodness; but I very

often almost lost that little sense I had of the goodness of God, but never quite lost it. And at those intervals, when the sense of it did return, it was often, though perhaps not always, with a greater force, and made a deeper impression upon my heart. And at certain times my conscience began to be more tender; and I could not sin without much after-pain: though sin was pleasing enough in the commission, yet I felt its sting both sharper and deeper, and I had a greater sense of its odiousness, &c. But, notwithstanding all this, I was frequently under the power and dominion of it. I went on sinning and praying, sorrowing and repenting, sometimes with many heart-breakings and tears. 'Tis amazing to tell how I went on mourning, grieving, weeping, repenting of and praying against sin; and yet did certainly, at times, yield myself a slave to it.

But yet there came a time when the divine goodness, grace, love, and mercy of God, did manifestly appear in a most remarkable and astonishing manner. It was near the twentieth year of my age, and on what is called Candlemas-day, in the evening. I went into a house with my companions to play at cards for hot-pots. After I had played and drank some time, I did not find any ill effects from the liquor; but going out of doors for a minute, the air so affected me, that the moment I entered the house, I fell down, and could not get up of myself. My companions helped me up, and set me again in my chair, and put the cards into my hands; but when I looked at them, I knew not whether they were black or white. I could not distinguish one pip upon them; my eyes were blinded then indeed, and I could

scarce see who was in the room.— Finding how it was with me, I threw down the cards, and told them I would go home. Accordingly I got up, but soon fell down again. Two or three of them helped me up, and led me out of doors to go home with me; but I fell again and again out of their arms. However they got me into the street, and there I fell again; and there they left me. There I lay, till a certain young man came to the place where I was; and seeing somebody lie, he spoke, and I heard but could not speak, only made some sort of a noise. He knew me, and called me by my name. With much ado, he got me upon my feet again, and led me along, bearing me in his arms, and willing to see me home; but I fell several times, once against a stone wall, and at last down the step into the house. At length I was put to bed without sense or feeling; yet in the morning when I awoke, I remembered every circumstance; and though I got so many falls, received no hurt.

Well, my brother, as strange and admirable as it may seem to be, that time was the time of love! O adored, and for ever be adored, the rich, the free, the sovereign grace of that God "who worketh all things after the counsel of his own will." That very morning my heart was opened with my eyes. I no sooner saw the dawn of day, but I had at least a dawn of light from above glimmering in my soul. My heart was broken—I was melted down—a sense of divine love kindled into a little flame. At least, there was a little "smoking flax" which my Lord did not "quench;" "a bruised reed which he did not break," and cast away into eternal flames of "unquenchable fire." For I well remember, and I hope

I shall never forget that morning, Feb. 3, 1733, when, as soon as I awaked, I said to myself, "Lord, have mercy upon me; for what a condition was I in only last night; hadst thou taken me away then, how miserable must I have been for ever! There was a "brand plucked out of the burning." O, admirable grace! But as I had not then, so neither have I now, words sufficient to express the ten thousandth part of the freeness, fulness, riches and power of that grace which so manifestly and marvelously appeared and distinguished me from my former self, and from thousands of others. Then was I enabled to pray indeed. Tears and prayers did frequently meet together; a little joy and some praises. O the difference between a mere legal and a true evangelical repentance and real sorrow for sin! How often is the former mistaken for the latter. O what a sense of sin now returned and remained in my heart! O what a sense of the love of God to my poor perishing soul! A sense of his love brake my heart, as much, if not abundantly more, than a sense of his wrath. Happy for me, Providence so ordered it, that I quite left the country and all my sinful companions together, and came and lived in Lincolnshire; which I was glad to do. For, thought I, if I will have sinful companions, I shall have them to seek; though we need not go far, nor be at any great pains to find them.

A vast variety of circumstances in the wondrous ways of Providence have I passed through since the day of my baptism to this day. And through this long series of time, I can see nothing in myself to glory in; nor, should I live to the years of Methuselah, or to the days of

eternity, will there ever be found anything whatsoever in me, or in any other, to recommend ourselves to God. But be it as it will with others, I find still a very great deal to be ashamed of, and abased for; yea, for ever to humble me in the deepest manner before God. And nothing less than grace can save me, a poor, wretched, ruined sinner.— Here I must make a full stop. For who can go beyond grace? Glory itself is but grace in its full and perfect consummation. If glory be the top-stone, we may, we must, we shall, for ever cry out and shout, "Grace, grace unto it."

Pray, my brother, take notice that I have not written the above with any design or desire that it should be made public, therefore beg you will keep it to yourself, except it be some particular friend; some serious and experienced christian indeed, who knows the grace of God in truth. I hope this will meet you restored to health and soundness of body; and may you and your dear spouse long enjoy much peace and tranquillity of mind, much of the presence of God in your souls! calm, composed, and always resigned to the divine will of our heavenly Father in every change of his Providence! May you ever live: live to the praise and glory of his grace wherein you stand; and wherein only, you are accepted in the beloved. And may you ever rejoice in hope of the glory of God. And, when the day of your removal comes, may your hope be turned into the full fruition of glory, all eternal. Amen.

I give you thanks for informing me of the reason of your writing to me in your last, concerning my temporal state. The person told you the truth. A person may be in low circumstances and not in want. It

is so with me. I am not in want of any good thing. Providence raises up friends to support me. But I do highly esteem and accept your love; and am glad to hear you are so well provided for. Blessed be God the giver of all good.—To conclude. How long I shall continue below, God only knows.—“All the days of my appointed time will I wait till my change come.”—And now, dear christian brother, farewell! The Lord be with you night and day, and your best beloved among women; keep you in peace, and prepare you for glory. Accept the whole from a sincere heart; a heart filled with love to you both unseen, and to all the people of God. A little more time will bring us where we shall see and know each other, and live together without need of writing more.

I remain, with most cordial love and friendship, your fellow-labourer in the best of services, and for the best of Masters,

GILBERT BOYCE.

ON BREAKING BREAD.

In reply to a Query.

Gentlemen,

THERE is a query in your last Number, signed “Lector,” page 379, which, though not perhaps of great practical importance; yet, as it regards the conduct of our adorable Redeemer, and may assist his sincere followers, in certain circumstances, to determine the path of duty with respect to one of his most sacred ordinances, deserves attention. The querist asks, “Did our blessed Saviour celebrate the Lord’s Supper with his two disciples at Emmaus? Luke xxiv. 30—35.” I am inclined to answer in the affirmative, for the following brief reasons.

1. ‘Breaking of bread’ is a phrase that has been used in every age of the church

to express the administration of the Lord’s supper. By a very natural and common figure, the principal and leading part of the sacred ordinance is put for the whole. It appears indeed to have been its usual designation, at the time when Luke wrote the Acts of the Apostles. He tells us that the first christians “continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayer.” Now, unless we believe that these primitive christians, so recently filled with the Holy Spirit, neglected the sacred ordinance almost as soon as it was instituted; and were more intent on feasting with their friends, than remembering their dying and rising Saviour, according to his own parting directions, we must understand the Lord’s supper by this phrase. And surely the frequent, devout and affectionate celebration of this sacred institution would merit recording, in connection with steadfastness in doctrine, christian fellowship and prayer, rather than any common entertainment, however hospitably, affectionately or religiously conducted.

2. The terms used by the evangelist in describing the institution of the Lord’s Supper, are the same with a slight variation, as those which the same writer used in recording the transactions at Emmaus. On the former occasion, our Lord “took bread, and gave thanks and brake it, and gave unto them:” on the latter, he “took bread, and blessed it, and brake it, and gave to them.” Could the inspired penman intend to describe, by terms so strikingly similar, two such different transactions, as the asking a blessing on an ordinary meal, and the solemn celebration of a religious rite?

3. Luke informs us that it came to pass, that “as he sat at meat with them,” he took bread, &c. This could not therefore be the asking a blessing on the repast, which is always done previous to its commencement. Dr. Doddridge indeed translates it, “as he sat down to table with them;” but it is an unusual and not a very reverent practice, to ask a blessing on the victuals while the company are sitting down to table.

4. It is not likely that our blessed Lord, who was at the time unknown to them, and only an occasional guest, should assume, at the moment they sat down to meat, the character of the master of the house. His hosts, affected as they had been with the wisdom and gravity of his discourse by the way, might request him to ask a blessing: but to undertake to divide the victuals and to hand to each person of the family his

portion, could hardly have been considered either modest or proper. We have several interesting accounts of our Saviour accepting invitations to the tables of his disciples and others; but we never hear of his assuming such an office, even when he was invited in the honourable character of a prophet and a teacher.—But, when they drew towards the close of the entertainment, and their divine Guest thought proper to make himself known, nothing could be more proper, nothing more affecting, than the solemn repetition of a transaction by which he had distinguished the last meal that he had eaten with them, only a few days previously, on the eve of his crucifixion. When he took up a piece of bread, and after blessing and breaking it, gave it to them with this touching address: “This is my body which is given for you: this do in remembrance of me.” they could not fail to recognize their Lord and their Redeemer. Their eyes would immediately be opened; and they at once acknowledge their revered Guest. He would indeed be known in the breaking of bread.

6. The phrase used by the inspired penmen for partaking of an ordinary meal is, ‘*eating bread.*’ Thus the pharisees complained that the disciples of Christ did not wash their hands when they eat bread—the multitude came together so that they could not so much as eat bread—our Lord went into the house of one of the pharisees to eat bread. Numerous similar passages might readily be quoted; but I do not recollect one text in which the term ‘breaking of bread’ is used where the connection plainly requires that it should be interpreted in this sense. I would, of course, be understood to refer to those cases where the phrase is used to designate the whole transaction, not a particular circumstance attending it. Our Saviour certainly brake bread on many occasions, when he did not administer the Lord’s supper.

These considerations induce me to conclude, that our blessed Lord revealed himself to his favoured disciples at Emmaus by celebrating the Lord’s supper.

Yours,

CLEOPAS.

A HINT.

Gentlemen,

I most cordially unite in the sentiment expressed by your correspondent, *Selector*, in your last Number, page 369, that it would be a disgrace and misfortune to our Connection, if the valuable Works of the

late Mr. Dan Taylor were suffered to fall into oblivion; and I see no great difficulty in preventing it. Let a proper person, one of you, for instance, make application to the churches, stating, that it is in contemplation to publish a complete and uniform Edition of all his Works, and ascertain how many copies would be taken by each church. My opinion is, that, at least seven hundred and fifty would be disposed of, by these means in the country; and one hundred and fifty more might be sold in London. This is intended merely as a hint; I hope some abler pen will take it up and enlarge on it.

I am, yours, respectfully,

T. H. B.

* * In reply to our sanguine correspondent, we beg leave to hint, that the experiment he recommends has been tried, and the subscriptions gained, in town and country, did not amount to twenty. EDIT.

OBITUARY.

DIED, Nov. 6, 1828, Mr. JOHN BARNES, of *Austrey*, Warwickshire, in the eighty-third year of his age. His parents, though not wealthy, were respectable, and occupied a small farm. Being persons of moral habits, they regularly attended the worship of the established church; and trained up their son in the same way. This circumstance naturally attached him to the Church of England, the service of which he punctually attended for many years: and being fond of singing, he united himself to the choir, and was regarded as a leader in it. Though, at this time, he was a stranger to real religion, and apprenticed to a person who kept a public-house, where he was exposed to many temptations; yet he was not only preserved from those vices by which many are dishonoured and ruined, but maintained the character of an upright man. Having been taught to respect the sacred scriptures, he lived under an impression of the importance of reading them; and when he came to be the head of a family, often did he call his children around him and read to them the word of God.—To this conduct, they frequently refer with gratitude; inasmuch as they were thus prepared to receive the gospel, when it came to be more fully explained in after years. Thus he performed a duty, even in his natural state, which, alas! it is to be feared, is awfully neglected by many parents who bear the christian name.

At this period, with regard to experimental religion, he appears to have felt conscious of his own ignorance; yet, perceiving it to be important, he was desirous of an acquaintance with it. This feeling was very much promoted by conversation with some pious individuals; and especially by an intercourse with the late Mr. R. Wright, of Castle Donington; who was a native of Austrey, but having removed, had heard and embraced the gospel, and joined the General Baptists. Of course he was anxious to be useful to his particular acquaintance; and, at his request, he frequently visited Castle Donington. He was there at the time of an Association; when the late Mr. John Taylor, of Queenshead, preached, in the open air, from Acts xvi. 17. "These men are the servants of the most High God, who shew unto us the way of salvation." The sermon made a deep impression on his mind, and contributed, in no small degree, to determine him to cast in his lot with the Dissenters.* He did not however immediately act upon the principle, owing probably to his remote residence from all persons of that class; but at length he adopted his long formed determination. This caused no small stir amongst his neighbours: some pitied and besought him to lay aside his purpose; others treated him with ridicule; and the minister preached against the dissenters, charging them with enthusiasm and schism. Notwithstanding this opposition, he was steady to his purpose: it produced an effect just the contrary of what had been intended. From this time, he never entered the walls of the parish church as a worshipper. He had seen so much of the importance and nature of the gospel, that he resolved to obtain more acquaintance with its glorious truths: and it was his next care to seek after a gospel ministry; and for this purpose he visited a neighbouring town, where he was introduced among the dissenters. The first minister he heard, entertaining low views of the character and work of Christ, gave him no satisfaction: and, another, though he spoke highly of the Saviour and his atonement, maintained such contracted views of his love, that here also he was disappointed. At length hearing of the G. Baptists at

* This circumstance and its results perhaps were never known by the venerable preacher in this world; they were left for eternity to disclose to him. But the fact is encouraging to the faithful minister who mourns his little success, and teaches him, that his usefulness may be more extensive than he is aware.

Measham, he was resolved to visit that place; and here, under the respected pastor of the church at Ashby, he found what he was seeking. From this time, he attended regularly, and gained increasing light on gospel subjects; his impressions were deepened; and he was enabled, from a conviction of his lost condition, to fix his dependance on the Saviour. He soon afterwards proposed himself for baptism and the fellowship of the church; and was, on his profession of faith, cordially received.

He now began to feel more deeply for the spiritual welfare of his neighbours, and was anxious that they should have opportunities of hearing that gospel, which had been the power of God to his own soul. Accordingly, a large room, which he had occupied in his business, was licensed; and, May 23, 1802, his pastor, Mr. Goadby, delivered the first discourse, to a numerous congregation, from 1 Tim. i. 15. This event afforded him great joy. Thus, under God, he became the means of introducing the preaching of the gospel into his native village; which was, at that time, in a state of profound darkness. This step was crowned with success: several embraced the truth, among whom was his son, the present pastor of the church at Austrey; and two of his daughters, one of whom died in the faith of Christ many years ago; besides many others of his numerous family connections, who are now respectable members of our denomination. When he considered these things, and reflected that the word of the Lord had free course in many surrounding villages, equally as benighted as Austrey, he was filled with peculiar delight.

He continued an honourable member of the church at Ashby, till Aug. 7, 1803; when he and fourteen others were formed into a distinct church, by the late Rev. S. Deacon, of Barton. His great object being thus far accomplished, he and the few friends united with him, laboured with all their might to extend the cause, and their labour was not in vain. It was his happiness to live till the church contained upwards of two hundred members, possessed four meeting-houses, and, at the time of his decease, a fifth was in progress, at Polesworth, which has since been opened. It is obvious that these endeavours to enlarge the boundaries of the cause of Christ must have caused much labour and expense: and in all these, Mr. B. took his full share. Although he made no pretensions to the ministerial character, for which he was never particularly qualified; yet, in the absence of ministerial assistance, he

often gave a word of exhortation; and thus frequently kept open the doors, when otherwise they must have been shut. In this way also he was very useful among the children of the Sunday-school. His views of divine truth were strictly evangelical; and to the doctrines and discipline which distinguish the G. B. Connection, he maintained a very steady and decided attachment. To the business of the church, he was invariably attentive; and was always desirous that the laws of Christ should regulate its proceedings. "What saith the scripture?" was a favourite enquiry with him: with the pages of which he was most intimately acquainted. Sin was the object of his perfect hatred; and in a professor of religion it was with him insufferable, whatever was the outward circumstances or station of the aggressor. It is not meant however to sketch a perfect character: doubtless he had his imperfections in common with all other men. On some occasions, he may have been thought to express himself with too much acrimony; and to have possessed a disposition too severe and unbending; but yet he feared God above many.

In the latter end of 1828, feeling the gradual decay of nature, he, for the last time, visited a number of his old friends in Leicestershire; and to most of them he remarked, that this would be his final visit, and accordingly bade them farewell. From this time, he pursued, with increased pleasure, his favourite course of reading, meditation and prayer; thus waiting his approaching dissolution: an event of which he often spake, not only without alarm but with joy. He knew in whom he believed; and frequently, with unfeigned delight, expressed his intire dependence on the Saviour's sufferings and death. In the latter end of September, wishing to make a final arrangement of his worldly affairs, he did it with the greatest composure; and then observed he had done with the things of time.— "Well then," said a person present in a kind of jest, "if you feel certain you have done with the world, how stand matters for the change?" He instantly replied, "You do not think I have lived all these years, and have that to attend to now; no, I have long known, and I *do* know in whom I have believed." The last time he attended the public means of grace, which was when the Lord's supper was administered, it was evident to every one that he was fast sinking into the arms of death.

Having previously lived alone at Austrey for a considerable period, he now went to reside with his daughter at Newton; and

in a short time took to his bed. That gospel which can sustain the mind through afflictions and in the agonies of death, was his support; and his dying behaviour was an honour to it. On one occasion, when several of his children and relatives called to see him, he addressed them with patriarchal dignity—saying, "Take care of your souls. Guard against this world. It is a serious thing to die. I am prepared. I am happy in Christ; but if I had religion to seek now, I must go without it." Three days previous to his departure, a relative from a distance came to see him, whom he thus addressed; "Mind what I say: I am a dying man. Be sure to look well to the one thing needful. I have been at thy house and seen plenty of the world; but not so much religion as I could have wished. Remember we are told not to love the world, for the world; passeth away. What is it to me now? I do not wish thee to neglect thy business. Be *not* slothful in business, *but* fervent in spirit. Remember this when I am gone." Thus for a short time was he permitted, whilst passing through the valley of the shadow of death, to give admonition, exhortation and advice to those who visited him; and to bestow his benediction upon his children, grandchildren, and great grandchildren. On the morning of his departure, he said, "Death and I have had a battle, but he gives back; though I know he will soon come again; an I wish him. I am prepared to meet him. O death! where is thy sting." In the evening of the day he said but little; yet what he did say related to the value and worth of his Saviour. Some of the last words he articulated were, "He is precious, precious, precious to my soul."— Thus the venerable saint slept in Jesus. His end was peace.

At his request, Mr. Goadby, his former pastor, for whom he ever entertained a sincere and affectionate regard, preached his funeral discourse, from 2 Tim. ii. 11, 12, 13. On this solemn occasion, a numerous congregation assembled; and what added to the solemnity was, a grandson, who died the same day with him, was interred at the same time and in the same burying-ground. May the church of which he was a member profit by his example, possess his veneration for the laws of their great Head, and the same solicitude to enlarge their borders. And may it be the unspeakable felicity of his numerous relatives to meet him in that blissful state where there is fulness of joy and pleasures for evermore.

J. L.

Sept. 16, 1850, aged forty-three years, departed this life, Mrs. CATHERINE HULL, the wife of Mr. Samuel Hull, of Leicester. She was the daughter of the late Mr. Benjamin Pollard, of Quorndon; whose praise is in all the churches, as one of the most zealous and useful preachers of his day.— Mr. Hull was apprentice to her father, and a reciprocal affection between him and the deceased commenced at a very early period; which the chilling hand of death could not quench. In the beginning of her twenty-second year, they were united in the bonds of marriage. For a few years they resided in Derby; but, in the spring of 1809, Providence led their way to Leicester, where they have resided during the last twenty-one years.

At the commencement of the Sunday-school at Quorndon, she was, for several years, a steady and useful teacher. She heartily approved the great object of those valuable institutions; and deplored the lightness and folly too often observed among the instructors themselves. Deeply conversant in the scriptures, regular in her attendance, and often hearing the salutary admonitions of her pious father, she enjoyed ample means of grace to impress even the careless mind with a sense of the importance of religion. In her youth, their force was felt; though the convictions were too often suppressed. She invariably expressed a desire to become truly pious.— When she married, she repeatedly said, "Before I am a mother, I must wholly give myself up to the Lord." The pious design was postponed from time to time; and the period fixed passed without its being accomplished. After her removal to Leicester, an increasing family and distance of abode rendered her attendance on the means of grace irregular; and tended to lessen her regard for public worship.

As a wife, her mourning husband bears a grateful testimony to her excellence. She was tender, affectionate and attentive; and sincerely desirous of making her partner happy. By her sedulous and judicious care, his pains and anxieties were soothed and alleviated, under many heavy afflictions both in his person and family. He has always attributed his recovery from the effects of a dreadful fall, by which he was nearly dashed to pieces, under the blessing of God, to her kind and unremitting attention. The value of a good wife can never be estimated too highly.

The afflictions of her husband, loss of children, her own frequent indisposition, and the death of her father, kept alive the

convictions of the importance of religion in her mind; which were occasionally strengthened by the preaching of the word, and the affectionate solicitude and prayers of her partner. But the cares of this world and the natural depravity of the human heart checked these feelings. Year after year rolled away, and left behind only increased guilt, greater insensibility, and deeper wretchedness. Aware of her dangerous state, and accustomed to hear the word without any lasting effect, she at length was tempted to despair of profiting by the means of grace, and wrote bitter things against herself. But the day of her visitation was at hand.

In the course of last year, the Dover-Street friends have distributed tracts in the neighbourhood, and she generally read them. One of her boys, who attends the Sunday-school, brought home one day a ticket which had printed on it the text, "Be sure thy sins will find thee out." This passage roused her attention to the danger of her present state; but, when she received a tract from the distributors, on the following sabbath, with the same text for a title, an overwhelming cloud fell upon her soul. Terror and dismay caused the tract to be put aside for a time; but the struggles of conscience soon compelled her to read it. Powerful convictions took possession of her heart, earnest desires were excited, and she heartily prayed that the Lord would bring her to a proper sense of her guilt and danger, and lead her to the Saviour, though it might be by the most severe sufferings. Her prayer was heard. The Lord was pleased to lay upon her violent and painful bodily affliction; but, in the midst of wrath, he remembered mercy. On the 26th of March last, she was apparently in dying agonies, but was graciously preserved. In the midst of her sufferings she was sensible, and prayed earnestly to God for pardon and peace; though a sense of guilt nearly drove her to despair. The following day being the Lord's-day, was spent by her anxious husband in attendance upon the sufferer, and in earnest supplication for the divine presence and blessing. After a night of great pain and restlessness, the morning presented little improvement. A dear friend called early, as usual, to see her; and, on her entrance, Mrs. Hull exclaimed, "O! my friend, I have found the Saviour." The joyful news was immediately conveyed to her enraptured husband, and received with holy gratitude.

From this period, she exercised a steady though trembling faith in the blood of the

Redeemer. This happy change rejoiced the hearts of her surrounding friends, and of several neighbouring ministers, whose visits were made very useful to her edification. The deep sense she entertained of her guilt, and her truly humble dependance on the merits of the Saviour, afforded her delighted partner the fullest satisfaction of her acceptance with God. In all her conversation, she exhibited a lively consciousness of neglected mercy, which greatly depressed her spirits. She felt and urged the importance of a steady and early attention to religion; and the fear of self-deception checked those transports of joy, which many happily experience on a dying bed.

During several months of her affliction, hopes were sometimes entertained of her recovery; and all human means that could be suggested were adopted to render her comfortable and assist her restoration. But it pleased the great Disposer of all events to render abortive every attempt. For the last six weeks she gradually lost her strength and her appetite. A physician was again called in about ten days before her dissolution; but he gave no hopes of relief. Feeling nature sinking under her disease, she said to her husband, "My dear, I must leave you. When I am gone you may have occasion to seek another partner. Do not marry a young person; seek a mother in Israel: you have long wanted one."

On the Tuesday morning previous to her death, as she was coming down stairs, assisted by her daughter, she was seized with violent pains; and from that time all hopes vanished. Her husband returning from a journey, on the following evening, saw he must soon resign her to the grave. She related, with much satisfaction, a visit which she had received from Mr. Yates; from which she had derived much comfort, and especially from his prayer. On Thursday morning, she was unable to rise from her bed; and conscious that her last hour was fast approaching, her aged mother from Quorndon and two sons from Loughborough, were sent for to take their farewell of her on earth. Her weakness caused her memory sometimes to fail; but her general state of mind was tranquil. Her only fear arose from a deep sense of guilt before God: her only hope, from the atoning blood of Christ. During the night, many passages of scripture and portions of favourite hymns were repeated to her by her affected husband; which evidently gave her much pleasure. When he spoke to her of meeting her friends in glory, and particularly her dear father; she replied,

"Aye, and my dear Saviour:" adding, with a faltering voice, "I want to see him here."

About four o'clock on Friday morning she appeared to be dying; and with an energy peculiar to the moment, she took a supposed final farewell of all in the house: giving her parting charges and blessings in the most affectionate manner. This was a most solemn scene: a mother, a husband, eight children, a brother and another relative, all taking leave of one so collected, so resigned, and so thankful, though just entering on eternity and bidding adieu to earth and all its concerns. To her eldest daughter, then a candidate for baptism, she said, "Farewell. You must be kind to your dear father: strive to make him comfortable and happy: be a mother to the dear child. Remember what you are engaged in; and, at some prudent time, attend to your duty, and live according to your profession." To another who was baptized, on the preceding Lord's day, she observed; "Betty, remember what you have professed, and be steadfast. It is an awful thing to draw back into the world. Better never have made a profession than to turn back unto perdition." An old workman of her husband's, wishing to see his esteemed mistress again, was introduced into the room. She knew him, and shaking hands, said, "O George, I am going home. Farewell; persevere; be steadfast; keep the prize in view, and we shall meet in heaven."

A few hours afterwards, waking from a doze, she exclaimed, "O! this pride to the very last." At this season, the enemy of souls seems to have made his last attack on the expiring believer; for, after another short slumber, she inquired, "What must I do to be saved?" in a tone of anxious earnestness; and a few minutes afterwards, added, "Get thee behind me, satan." The conflict, however, was short; and her mind soon recovered its composure. Not long afterwards, her husband repeated part of the hymn, commencing with, "There is a land of pure delight, &c." when he reached the verse, "Could we but climb where Moses stood, and view the landscape o'er," she exclaimed, "Ah! I long to see it." Then recollecting herself for a short interval, she calmly observed, "Dying is but going home." For some time she lay speechless: nature rapidly sinking. Her partner observed, "My dear, you cannot now join us in singing your favourite lines, 'The fountain of Christ, Lord help us to sing,'" she said, "Ah! that's all my hope." These were the last words she uttered. Speech

totally failed—the eyes which, but a few hours before, had sparkled as in health, changed their colour, and closed for ever. With her hands clasped over her breast, and her head reclined on a pillow, after a few faint breathings, she fell asleep in Jesus, without a struggle or a groan; and her happy spirit ascended to the paradise of God.

Her respected friend, Mr. Tho. Yates, from whose friendly visits during her last illness, the deceased received much consolation and benefit, delivered a very affectionate address,* at the interment; and Mr. Stevenson, the esteemed pastor of her husband's church, improved the solemn event, on the following Lord's day, at the meeting-house in Archdeacon-Lane, from the appropriate and important advice of our Lord, "Be ye also ready," to a crowded congregation.—May this interesting dispensation of a gracious Providence be blest to all that were present, and especially sanctified to every one of her near and dear relatives! S. H.

Leicester, Oct. 9, 1830,

CONFERENCES.

THE MIDLAND CONFERENCE assembled at Derby, Sept. 21, 1830. The reports from the churches were, upon the whole, of an encouraging character. It appeared that ninety-five had been baptized since the last Conference; and that one hundred and thirteen were standing as candidates for baptism and fellowship; besides an indefinite number of enquirers.—1. As only about one-third of the churches in the district reported to this meeting; all the churches are strongly urged to send reports to the Conferences in future; if not by any of their own members, yet by the members of some other church. If this request were attended to, there is every reason to believe the Conferences would be much more interesting than they now are.—2. Mr. Stocks was desired to continue in his office as Secretary of this Conference another year.—3. The proceedings of the Home Mission Committee were detailed to the meeting, and were approved.—4. The church at Cauldwell

* The substance of this Address has been kindly forwarded to us; and we hope, in some future number, to gratify our readers with its insertion.

was advised to resist the claims for tithes and taxes upon the premises connected with their place of worship; and, if need be, to lay the matter before John Wilks, Esq.—5. Mr. Beardsall was chosen Travelling and Cash Secretary to the Home Mission for this district, at a salary of £25. per annum.—6. The Home Mission Committee were advised to hold their regular meetings in future, on the morning of the day and at the place where the Conference meets.—7. Messrs. Thomas and William Stevenson, John Bennett and Tho. Chapman, all of Loughborough, were appointed a sub-committee to attend to the Manchester case until next Christmas.—8. A church having been recently formed at Market Harborough, one of our Home Missionary stations, it was admitted into this Conference. The meeting expressed its approbation of the intentions of the friends at Harborough to purchase land, and erect a place of worship; and recommend them to confer with Messrs. Grocock and Hull, of Leicester, relative to the choice of suitable Trustees for the intended erection. After the rate of £26. per annum was voted to Harborough till next Conference; with the request that they exert themselves to assist the Home Mission.—9. Fifty pounds were voted to Coventry for the ensuing year; accompanied with an ardent desire that the friends in that city will make a strenuous effort to raise as near £20. as possible for the Home Mission.—10. The arrangement respecting Belper, made at the last Conference was continued till the next.—11. The churches in this district are desired to comply with the request contained in the Repository for August, page 301, respecting sending accounts of their various chapels; and as no accounts have been forwarded to the Conference, that the same be sent to Mr. A. Taylor, post-paid, without loss of time.

In the morning, Mr. R. Kenny, of Macclesfield introduced the service by reading and prayer, and Mr. R. Stocks, of Castle Donington, preached from Zech. viii. 24. Mr. W. Hawkins, of Derby, opened the meeting, in the evening; and Mr. J. Peggs, of Coventry, preached from Rom. i. 14-16.

The next Conference to be held at Ashby-de-la-Zouch, on the last Tuesday in December; Mr. Stevenson, sen. of Loughborough, to preach, in the morning. Home Missionary meeting in the evening. R. S.

THE SOUTH LINCOLNSHIRE CONFERENCE was held at *Bourn*, Sept. 23, 1830.—Mr. Payne preached on the previous even-

ing, from Deut. xxxiii. 25. The meeting assembled at eleven, when several brethren engaged in prayer. 1. A list of meeting houses was attempted to be made out, belonging to this district, and directed to be forwarded to Mr. A. Taylor.—2. The verbal reports of the several representatives present were generally favourable: upwards of thirty having been baptized since the last Conference; and about twenty at present are candidates.—3. A case from Morcott and Barrowden, enquired if it be possible to obtain money by a mortgage of the latter meeting-house, the deeds being made so that the property cannot be sold; and a lawyer's opinion is, that no title can be given to such places. And if a mortgage cannot be taken, they wish to be informed whether we know of any person willing to advance 150 or 200 pounds, upon a joint bond of eight persons of sufficient responsibility. The Conference being unable to answer these questions, Mr. Jarrold engaged to consult a friend of his upon the legal question; and if any friend in the Connection can furnish the money upon the security offered, it will relieve the friends at Barrowden from their present embarrassment.—4. In answer to a case from Mr. Payne, respecting a provision being made, at a private house, for the entertainment of the ministers and friends attending Conference, instead of going to an inn, especially for dinner; it was resolved, to recommend it to the churches where the Conference is held, that, if it be practicable, private provision be made for their entertainment, at a charge not exceeding one shilling for dinner.—5. The Letter from Coningsby, requesting supplies of ministerial assistance, in consequence of Mr. Pickance's intended removal to Sevenoaks, was referred to Mr. Jarrold, to provide supplies by the students.—6. An arrangement was made for preachers to be engaged at the opening of Whittlesea meeting-house, on Oct. 28. and the succeeding sabbath.

The next Conference to be held at Stamford, Thursday, Dec. 30, 1830. Mr. Jarrold to preach in the morning: subject—"The latter day of glory." Conference business to be transacted in the afternoon, and a Home Missionary Meeting to be held in the evening. Mr. Underwood, of Boston, opened the public services; Mr. Bisbill preached, upon the best means of reviving religion in the churches, from Psa. lxxxv. 6. The discourse was generally approved, and it was requested that an outline might be sent to the Repository.

T. R.

The sixtieth LONDON CONFERENCE was held at *Sevenoaks*, Oct. 20, 1830; when Mr. Hobbs was appointed chairman, Mr. Pickance scribe, and Mr. Auber moderator.—The reports of the state of the churches, as made to this meeting, were, upon the whole, interesting and encouraging. Peace and harmony appear to prevail; in most places the congregations improve; and twenty-nine have been added by baptism since the last Conference. Difficulties, mostly of a pecuniary nature, press heavily on some churches, and retard their progress; but efforts are making to diminish the burdens.—All the churches, with the exception of one, sent the required contributions to the Building Fund, agreeably to the resolution of the last Conference.—A letter was written to the church which had not sent; and, as the omission arose only from temporary causes, its contribution will, there is no doubt, be ready at the next Conference. Mr. Auber was requested to act as Treasurer of the Building Fund for the ensuing year; and desired, when the state of that Fund enables him, to pay ten pounds to the church at Sevenoaks, towards discharging the debt on the meeting-house.—The Home Missionary monies were received from several churches; and ten pounds were voted from this Fund to assist Mr. Pickance in defraying the expenses of his removal, &c. and two pounds ten shillings each to Messrs. Darville and Diprose.—An Address, written by Mr. Wallis, on the means of rendering Sunday-schools efficient auxiliaries to the cause of Christ, was approved by the meeting; which he was desired to send for insertion in the G. B. Repository; and it was hoped, that the ministers of our churches would see that it be read to the teachers.—The friends at Commercial Road, London, were advised to avail themselves of an eligible situation, and build a meeting-house on a moderate scale, at Paddington; and encouraged to expect assistance from the Building Fund.—This Conference not being able to supply Edmonton more than twice in each month, is compelled to decline taking the responsibility of that place.—The committee appointed to conduct the supply of Sevenoaks, made their report; which was declared to be satisfactory.—Mr. Wallis was requested to write a letter to a person who has lately been baptized, and desired to be sanctioned, by this meeting, as a minister, to shew him the propriety of deferring his application to a future period, when the parties shall have obtained a mutual acquaintance with each other.—Advice was

given to the friends at Smarden, respecting the cause at Staplehurst; and to the church at Wendover, respecting the removal of Mr. Darville to reside with them.—At this meeting, Mr. Hobbs preached from Acts xxvi. 16—18; and Mr. Rofe from 2 Tim. ii. 3.—The next Conference to be at Wendover, on Easter-Tuesday: Messrs. Pickance and Wallis to preach; or, in case of failure, Messrs. Sexton and Hobbs.

THE WARWICKSHIRE CONFERENCE met at *Austrey*, Sept. 28, 1830. In the morning, Mr. Cheatele prayed, and Mr. Peggs preached, on the importance of a due observance of the Sabbath, from Isa. lviii. 13, 14; and, in the evening, a Home Missionary meeting was held.—The state of religion, in those churches which reported, was encouraging. The secretary of the Home Mission belonging to this district was directed to urge those churches which had not made their collections for that institution, to make them by the last sabbath in October. A committee was appointed to meet the trustees of the chapels at Tipton and Sutton, to ascertain whether something cannot be done to retain the meeting-houses at these places; the Conference disapproving of their sale. The propriety of employing a Missionary or Bible-Reader in the district, to be considered at the next meeting. Mr. Peggs was requested to give an outline of his sermon 'On the observance of the Sabbath' in an early number of the Repository.

The next Conference to be at Coventry, on the last Tuesday in December: Mr. Barnes to preach on "Growth in grace."

THE YORKSHIRE CONFERENCE was held at *Lineholm*, May 31, 1830. Mr. Benjamin Phelou opened the meeting by prayer; and Mr. Richard Ingham preached, from Matt. xxv. 21.—The case of Acrlington was postponed till the next meeting.—The persons appointed to introduce the General Baptist interest into Bradford were desired to attend to it, and report their proceedings to the next meeting.—The secretaries for the Academy at Hoptonstall-Slack and for the Home Mission were ordered to print the reports of the two institutions.—The people at Clayton expressed their gratitude for ministerial supplies; and desired another arrangement till the next Conference. They also desired pecuniary aid to defray the expenses of building their new chapel, and advice concerning their Trust deed. The building was postponed; and they were

directed to consult Messrs. J. Mitchell and J. Hodgson for instruction respecting their deed. Supplies were arranged for them, and also for the church at Halifax. Mr. Jonathan Ingham being poorly.

This CONFERENCE assembled again at *Staley-Bridge*, July 19th, 1830, Mr. George Dean opened the meeting by prayer; and Mr. T. H. Hudson preached, from 2 Cor. v. 14, 15.—Mr. T. H. Hudson reported the proceedings of those who were appointed to introduce the G. B. cause into Bradford. Mr. Joseph Nicholson was added to the committee for this business; and advice was given that they look for a room to preach in. If they wanted more counsel in their undertaking, they were directed to a number of persons named by conference to give advice.—The people at Clayton were desired to come to the next Conference with a statement of the expenses of building their chapel, the amount of money collected, the tenor of their Trust deed; and also prepared to answer such questions as may be proposed to them.—The thanks of the churches at Clayton and Halifax were presented, for being so well supplied with ministers; and arrangements were again made to assist them in this respect.

The last meeting of this CONFERENCE was at *Burnley*, September 27th, 1830. Mr. Henry Hollinrake opened the meeting by prayer; and Mr. T. H. Hudson preached, from 1 Thes. iii. 8.—An eligible room being at liberty in Acrlington, it was considered desirable to take it for a preaching place. Yet it was thought more prudent to suspend this till the Christmas Conference; and, in the mean time, Mr. H. Asten was desired to visit this place. The Conference authorized Mr. T. H. Hudson and others nominated to introduce preaching into Bradford, to take the room that was mentioned to them.—It was desired that Messrs. Mitchell and Hodgson should prepare a Draft of Conveyance for our chapels, read it to the Conference for approval, and print it for general use.—A supply was named for Clayton.—In reply to the church at *Hulifax*; this meeting expressed its regret that Mr. Ingham, its pastor, could only supply them one Lord's day in the month, from indisposition; yet, as they have two young men in the church who have been educated in the Academy, it is hoped they will cheerfully supply Mr. Ingham's lack of service.—It was recommended to our churches to collect for the Foreign Mission; and Mr. T. H. Hudson

is to visit the churches for this purpose. The churches are desired to inform him when they can collect: and their ministers are to supply for him at Queen's Head, when he is absent for this purpose.—The case of Dover-Street to be taken up the next Conference. It is recommended to our churches to petition Parliament, for the abolition of slavery, as early as possible.

The next Conference to be at *Birchcliffe*, December 27th, 1830. Mr. George Dean to preach. Inn, the White Lion, Hebden Bridge.

ANNIVERSARY SERMONS.

On Lord's Day, Oct. 10th, 1830, two sermons were preached in the G. B. Chapel, *Polesworth, Warwickshire*, by the Rev. R. Carr, of Birmingham, late minister of the Mariner's Church, London, from Luke 41, 17.—“And when they had seen it, they made known abroad the saying which was told them concerning this child: and Acts viii. 5. “Then Philip went down to Samaria, and preached Christ unto them.” Collections were made, amounting to about £6., towards liquidating the debt incurred by its erection. The day was fine, the services interesting, the congregations large and attentive. The chapel, which was not quite completed at the time it was opened, has lately been considerably improved in its appearance, the expense of which has been principally defrayed by private subscriptions; and chiefly raised by the cheerful and voluntary exertions of a respectable individual in Polesworth, who is a wellwisher to the prosperity of the G. B. cause. Yet, notwithstanding all the exertions which have been made, a considerable sum is still owing, besides a mortgage of £100. on the chapel. May the Lord revive and increase his cause in this populous village, and may this exertion of his people be crowned with abundant success!

ABOLITION OF SLAVERY.

THE subject of Negro-Slavery has been often recommended to our notice: and nothing but a conviction that we had not room, in our narrow limits, to do justice to so momentous a question, has prevented us from formally introducing it. Enough, however, must have reached our readers,

through other channels, to convince them that the whole system is contrary to the plainest dictates of christianity, justice, and humanity. We most sincerely hope that the efforts, intended to be made early in the ensuing session of parliament, will roll away for ever the scandal from the British name. An influx of petitions, it is thought, would materially accelerate this desirable result; and the committee, which has been formed to conduct this attempt, earnestly request that every dissenting congregation in the united kingdoms, would transmit one to each branch of the legislature, as soon as possible after the opening of Parliament. This request, we trust, will be promptly complied with, at least by the leading churches.

To assist those who need assistance, the form of a petition has been circulated, which is designed either to furnish materials for drawing up distinct petitions, or to serve as a model to be copied by those who may approve it. We have been requested to publish it, in this Miscellany, for the information and guidance of such of our churches as have not been in the habit of addressing the Legislature. We feared its length would prevent its adoption, and have therefore taken the liberty of omitting one large paragraph, and contracting another; and have adopted the prayer recommended by the committee, in a subsequent circular, which appears to us to be more comprehensive and less dogmatical than the form originally proposed.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled. The Humble Petition of the undersigned Protestant Dissenters assembling at
in the county of

Sheweth.

That all persons born within the king's dominions are British subjects, and immediately upon their birth are entitled to the king's protection.

That the legislature of this country never possessed the legal competence to enact, and never has enacted any law declaring that innocent British subjects shall be converted into slaves for the benefit of other British subjects; and that your petitioners fully concur in the doctrine ascribed to the present Lord Chief Justice of the Common Pleas, who on a memorable occasion is represented to have said, that “Every subject of the state has a right to life and liberty, and that the government that would invade those rights would not only violate all law, but would be acting upon

a principle whose operation must destroy that government itself."

That it is notwithstanding a notorious fact, that within the dominions of the British crown, innocent children, born British subjects are, by a monstrous usurpation illegally and unconstitutionally deprived of their natural rights as human beings, and of their civil rights as British subjects, by thousands and hundreds of thousands.

That the British empire would be convulsed from one extremity to the other, if it were proposed to convert into slaves the unoffending offspring of the most atrocious felon that ever died by the hands of justice; but that these are the children of innocent men who are themselves deprived of their natural rights only because they are unprotected, who are unprotected because they are poor, who are poor, not because they are profligate, but because they are forcibly plundered of their labour and their time.

That in advocating the cause of the future children of their fellow-subjects enslaved in British Colonies, your petitioners do not mean to admit, by the remotest implication, that the natural rights of the existing slaves are less positive and unquestionable than those of their British born offspring. On the contrary, your petitioners are fully convinced that every principle of sound policy, justice, humanity and religion requires that this unhappy, oppressed and degraded class of their fellow subjects should be restored to their unalienable rights as men and as Britons, without any unnecessary delay.

Your petitioners, therefore, most earnestly pray, that your Honourable House would adopt effectual measures for the total Abolition of Negro Slavery in the British Colonies, at the earliest possible period.

And your petitioners will ever pray, &c.

The petition "to the Lord's Spiritual and Temporal in Parliament assembled," may be the same as the above, with the addition of the word, 'Right' before 'Honourable.' These petitions may be written on stout paper, and sent, post free, if directed to any member of parliament, with the ends of the cover left open; and the word "Petition" written on it. When a petition is sent up, the committee request that a letter may be forwarded to them, stating the number of the signatures and the name of the member to whom it is intrusted for presentation. This letter must be addressed to *Thomas Pringle, Esq. Anti-Slavery Office, 18, Aldermanbury.*

LITERARY INFORMATION.

Nearly ready for Publication, the first Vol. of a *Concise View of the Succession of Sacred Literature*, in a Chronological Arrangement of Authors and their Works, from the Invention of Alphabetical Characters, to the Year of our Lord 1445.—Part I. By Adam Clarke, LL. D., F.A.S., Member of the Royal Irish Academy; Member of the Royal Asiatic Society; Fellow of the Geological Society of London, &c. &c.—Part II. By J. B. B. Clarke, M. A., Of Trinity College, Cambridge; and Chaplain to H.R.H. the Duke of Sussex.

LINES

On hearing an aged G. B. Minister recently discourse on Rom. ii. 4, 5.

LONG suffering and forbearing God,
Can we thy love despise?
We who deserve thy chast'ning rod,
Whose crimes to heaven arise.

Goodness and mercy cry, "Repent"—
Regardless can we prove?
Despise the Saviour God has sent,
Resist Almighty love?

Oh, love divine! how full, how free,
How vast thy goodness, Lord!
Mercy o'erwhelming as the sea,
Abounding in thy word.

A parent's love he shews when'er
A prodigal returns;
On him his richest love bestows,
From him his anger turns.

The young, the old, the rich the poor,
All of his bounty share,
And mercy, an exhaustless store,
Does guilty sinners spare.

Not Afric's sons, from bonds set free,
(O may this good take place!)
Could more rejoice in liberty
Than saints in pard'ning grace.

From judgment, wrath and punishment,
He can and will secure;
While rebels, with astonishment,
Must all his wrath endure.

Inimitably great and good,
As well as unconfin'd,
He gives to man, his daily food,
Supports his sinking mind.

All glory, gracious God, to Thee,
Will be our grateful strain;
Exempt from sin and misery,
When we to heaven attain.

There with the church redeem'd above
Loud Hallelujahs sing.
To Him, who sav'd us by his blood;
To our Almighty King. M. E.

Missionary Observer.

NOVEMBER 1st. 1830.

THE DECLINE, REVIVAL, AND PRESENT STATE OF RELIGION IN GERMANY.



AN interesting article on the decline and revival of Religion in Germany appeared a few months ago, in "The Spirit of the Pilgrims," a publication issued at Boston, in the United States. The writer is stated to be a German. The article is not merely interesting as detailing the revival of Religion, where a cold and heartless system of Deism, masking itself under the name of Christianity, has been spreading spiritual desolation, but is highly instructive in various views; and especially in displaying the dreadful effects of forsaking the simplicity and peculiarities of the glorious Gospel. Though the whole of the article is too long for our pages, it is trusted that the principal parts will be interesting.

"The attention of the Christian public has, of late, been called particularly and repeatedly to the great and interesting changes, which Religion and Religious sentiments have undergone, within from about sixty to eighty years, in that part of Europe of which I am at this time to speak. We have had the appalling sight of a Christian country deluged with infidelity, and all its concomitants of licentiousness and vice. We have witnessed a few noble spirits, a few names written, as we trust, in heaven, engaged in a contest, long and fierce, against a host of enemies—enemies as powerful, and malicious, as subtle, decided, and persevering as have

ever been arrayed against the cause of truth. We have heard the shout of victory raised by the enemy, echoing from one end of the land to the other, proclaiming the supposed extermination of the true Religion of Christ. We have seen the true believers in Jesus, as a body, overwhelmed, and prostrated with their faces to the dust, bearing their iniquity and the iniquity of their fathers, 'and drinking at the hand of the Lord the cup of his fury' to the very dregs. We have heard their haughty enemies say, 'Bow down, that we may go over;' 'and they laid their bodies as the ground and as the street to them that went over.' 'Raze it, raze it,' was the universal shout of the adversaries in that gloomy time, when God drew back his hand, and hid his face from his people; when he made them to pass through the furnace of fire, 'to purge away their dross, and to take away their tin.' But withal, we have seen the wrath of man to praise God, and the remainder thereof restrained. Zion is awaking again, shaking herself from the dust, and, putting on her strength, meets in open contest, and with brightening hopes of victory, her profane enemy, who has so proudly and so long 'defied the armies of the living God.'

It is proposed to divide the subject into three parts. First—*The declining state of Religion in Germany during the latter half of the*

last century. Secondly—Its revival and growth, from about 1804 to 1824. And thirdly—Its present state.

I. The declining state of Religion in Germany.

If we go back into the first half of the eighteenth century, and examine the state of the Protestant churches in Germany, and the spirit of the Religious publications of the day, we shall find much sound and deep practical piety in the community, and a very animating spirit of devotedness, connected with purity of doctrine, in the Religious works then published. The writings of Arndt, Spener, Franke, Tersteegen, Gerhard, and many others, were admirably calculated to excite and cherish true and undefiled Religion in the churches. They exhibited divine truth with a simplicity, faithfulness, and power, worthy of the apostolic age. But in the second half of the century, the Religious publications underwent generally a rapid and lamentable change. A most surprising barrenness characterizes most even of the better works published from 1760 and downward. The more they increased in number, and rose in character, as compositions, the less they seemed to contain to lead the sinner to Christ, or to animate and benefit the believer. Sermons, Hymn-books, Prayer-books, and other works for public and private use, as clear as water, and as precise as any proposition in geometry, as cold also as the one, and as unproductive of Religious feeling as the other, were daily pouring in upon the public, to supplant those precious guides to heaven which had so long been instrumental in building up the church of Christ. Particularly striking is the unequalled *deceitfulness* of many of these publications. In various instances, it was not only difficult, but absolutely impossible, fairly to unmask the author, and to convict

him of unchristian sentiments, so well he knew how to hide himself under a show of piety and orthodoxy. And yet, the certain effect of these books was to divest a man, before he was aware of it, of all belief in the Bible as a revelation from God, and in Christ as a divine person, and the Redeemer of lost men.

Whoever is acquainted with the state of German theology at that time, will easily account for these facts. The theological scepticism of Semler and his companions had captivated the greater part of the ministry. Doubts or secret unbelief as to a positive divine revelation, possessed their hearts, controlled their reason, and guided their pens. The scepticism of some of the English philosophers and rationalists, and the infidelity of the French philosophers, could not remain without effect. They had read Shaftesbury, Tindal, Morgan, Chubb and Hume; Whitby, Taylor,* and Clarke; Voltaire, the Encyclopedists, and the author of the System of Nature (*Système de la Nature*.) And if the German philosophy counteracted, in any measure, the influence of these men, and saved the ministry from universal scepticism and atheism, it stripped the weaker, that is, the greater part, of what belief they yet had in any of the strictly revealed truths. To the courts of Germany, it is well known

*Probably the writer means Dr. John Taylor of Norwich. Little did he suspect that he should ever be classed with Hume and Voltaire; yet it is not too much to assert that his system and errors prepared the way for theirs. Too mournful an illustration of this is furnished in the present state of what were once the Presbyterian churches of this country. But surely Whitby, whatever may be his errors, and the writer freely acknowledges that they are many, does not deserve to be classed with the men with whom he is here ranked. Probably the writer of the article had little acquaintance with his real character as a commentator on Scripture.—Ed.

an example of infidelity was set, by Joseph II., the Roman emperor, and Frederic I., king of Prussia—men, whose influence was the more powerful, as they united some excellencies of character, as men and as monarchs, with an utter neglect, if not contempt of Religion. Through the lower and middle classes of society, especially about the Rhine, irreligion and vice were effectually spread by the French emigrants at the close of the century. Nor were injurious examples wanting among some men of learning and reputed piety. Gellert, the father of modern German poetry, whose Religious hymns are yet used and admired, once tried himself in novel-writing, and composed a number of very tedious plays for the moral improvement of the German stage. He wanted ‘to make the devil pious,’ as Luther says, but did not succeed. We will charitably suppose that he did not know what he was doing.

The consequences of all this might easily have been predicted. Through the influence of unrestrained depravity, the morals of society rapidly declined. The Religious state of the communities grew worse from year to year; and the preaching heard from most of the orthodox pulpits was far enough from being able to counteract the spirit of the times. Gospel truth was, indeed, proclaimed by many as yet; but not constantly, not the whole, not in its fulness, not with close and fearless application. Christian morals, the favourite subject, was preached by some of the best men to a disproportionate and sometimes an almost disgusting degree. Take, for instance, Zollikofer, the great Coryphæus of pulpit eloquence among the reformed churches in Germany. In all his published sermons, I have not seen one on any of the distinguishing doctrines of the Gospel. In 1783, he published two volumes of sermons ‘On the Dignity of Man,’ when

there was much more reason to publish as many ‘On the Depravity of Man.’ This Dignity, according to the first sermon, consists in reason, liberty, activity, growth of perfection, immortality, his relation to God, &c. This relation is the image of God which man possesses. (Not a word about his having lost it.) This image of God is the ground of man’s relation to Christ, as his friend, brother, relative, as making man a member of Christ’s body, of one mind with him, &c. I will give a few more of the subjects of his sermons, in the first volume of that work. The first was ‘On the Dignity of Man, and wherein it consisted.’ II. ‘What is opposed to that Dignity.’ III. ‘How does the Christian Religion restore the Dignity of Man?’ This seems to imply that his dignity was lost; but no: for it restores it, 1. By throwing light upon our relation to God; 2. It teaches us what an interest God takes in the welfare of man; what he did for him; and what he still does. Here the coming of Christ is just touched upon, in three or four lines, whilst the dealings of God with the Patriarchs, and the people of Israel, are largely exhibited. 3. It throws light upon the providence and government of God. 4. It makes the dignity of man conspicuous in the person of Christ, and in his conduct and destiny, as the head and restorer of our race. 5. It teaches the great doctrines of immortality and eternal life. This is the manner in which the Christian Religion restores the dignity of man. Can a more ‘uncertain sound’ be given?

Then follow sermons on the following subjects: On the value of life; of health; of riches; of honour; of the pleasures of sense; of spiritual enjoyment; of devotion; of sensibility; of virtue, &c. In the confession of faith, proposed to a young prince at his confirmation, not one of those doctrines is mentioned, which distin-

guish the Christian Religion from Rationalism, Unitarianism, or any other Monotheism.

Much better is Francis V. Reinhardt, one of the best preachers Germany ever had. He entered upon his theological career as an acute thinker, and a sceptical inquirer; but came out a believing, pious theologian and Christian. He touches frequently upon the doctrines of the Gospel, even at the earlier period of his life; and whenever he does so, he is unequivocally orthodox. But he never gave these doctrines that prominence which they deserve, until perhaps from the year 1810, when his mind became fully satisfied with regard to them. He was, however, too much of a moralist. His sermons are exceedingly interesting and improving to the Christian; and if he had lived in the millennium, when the devil will be bound, and cast into the bottomless pit, and shut up to deceive the nations no more, his preaching would have been well adapted to his audience, and to the state of things. But when it was emphatically the hour of the enemy, and the power of darkness; when the very gates of hell seemed to be open, to let loose upon half of Europe all which was subtle, malicious and ruinous; then was a clearer sound needed, to rouse the slumbering or disheartened disciples of Christ, and to rally them around the standard of the cross. I might proceed to characterize Spalding, and some other preachers of that age, but my limits will not permit. They all laboured, in a greater or less degree, under the same difficulty. Their sermons are little more than moral essays, addressed to men as though they were almost, if not altogether, in a safe condition. The character of an unconverted audience, and the peculiar and important office of the law in the conversion of the sinner, were not understood.

Thus, whilst Religion had but a few, and those timid defenders, Rationalism, as may be supposed, had bold and daring advocates in abundance. The higher literary characters promulgated the new doctrines as professors and authors; while men of less weight and learning inculcated them in the pulpit, each in his own way, mixed up with as much orthodoxy, or clothed in as orthodox a phraseology, as the supposed prejudice of his congregation would require. In many places, persons of this description occupied the whole ground; whilst in others, they had the dissatisfaction of seeing the progress of their pretended reformation checked, by the orthodox preaching of some superstitious mystics, as they termed them. By the governments, Rationalism was rather fostered than opposed, and the universities soon came out boldly on its side. Periodicals either took no notice of Religion, or were decidedly opposed to it, and especially to every appearance of a revival, which they deemed the height of folly and fanaticism. The reading part of the community were diverted from the subject of Religion by the impulse which every science and art were receiving at that time, and especially by those sweeping revolutions in the departments of metaphysics and philosophy. And whosoever felt a desire after something better than mere speculation, usually took up with that sentimental Religion (if it deserves the name) of which De Wette was the advocate—a sickly, sterile, undefinable abortion of metaphysics, unproductive of any thing good or holy in life or emotion, but doubtless the only refuge of those who find no rest in philosophy, and seek none in revelation.

Religion, then, in the proper sense of the word, soon became almost entirely unknown. The Bible was neglected in families. To young per-

sons of education or polished manners, it would have been a disgrace so much as to own one. Public worship was deserted; the Sabbath was profaned by every kind of business, the opening of theatres, ball-rooms, &c.; and vice and licentiousness increased to a most alarming degree.

Still God had some faithful witnesses in Germany, even at that period of infidelity. The names of those theologians and critics who have distinguished themselves in the defence of truth are too well known to be mentioned here. In the lower classes of society there were humble disciples of Christ, some praying and weeping in secret places over the desolations which they witnessed, and some enjoying communion with their Saviour, in a happy ignorance of what was transacting upon the literary and theological stage of Germany. Switzerland, Wurtemberg, some parts of Prussia, and all the places to which Moravian influence extended itself, were never wholly in the possession of the pretended reformers. A happy influence was exerted by another sect, called Pietists, who resided principally in the kingdom of Wurtemberg. A small number of literary men of the first character seemed destined also to make a narrow escape.

In several instances a powerful voice was raised against Neologism by the very enemies of orthodoxy. The glaring inconsistency of that system would not remain unnoticed by irreligious men of a sound mind. The following remarks of Lessing, who has written one of the most outrageous books against religion, will be found interesting. They are mostly taken from his letters, although I owe them to another source. Speaking of the old and new system of theology, he expresses himself thus, 'I am not at all of the opinion that the unclean water, which has long since been

good for nothing, should be preserved; but I would not have it poured away, until we know where to take clean water. I would not have it heedlessly poured out, I say, and then be obliged to bathe the child in dung water. For what is the new theology else, than dung water, when compared with the unclean water of the Orthodox system? I agree with you that the old system is false; but I am not yet ready to admit that it is a patch-work of half philosophers and bunglers. There is not a thing in the world against which sagacity has tried herself so well, as against this system. The new fashioned system is such a patch-work.' Again, 'There was a wall of separation fixed between religion and philosophy, behind which every one could comfortably go along without incommoding the rest. But what do they now? They tear down this wall; and under the pretence of making us reasonable Christians, they make us most unreasonable philosophers.' Again, 'Reason must decide in the first place, whether a book is a revelation or not; but when this question is answered in the affirmative, and she finds things in her revelation which she cannot explain, this must rather be an argument in its favour, than against it. Verily, the man is yet to appear, who shall attack religion on the one side, and he who shall defend it on the other, in that manner which the importance of the subject requires,—with all the knowledge, all the love for truth, and all the seriousness it demands.' In another place he says, 'The speculative theologian may indeed be startled by an objector; but may the Christian? No, not he. The former may be perplexed, when the props on which his system rested are struck away. But what has the Christian to do with the hypotheses, proofs, and explanations of this man? If religion exists for nobody else, it

exists at least for him;—he feels it so truly and deeply, and it renders him so happy. When the paralytic experiences the beneficial effect of the electric spark; what does he care, whether Nollet is right, or Franklin, or neither of the two? The Christian is the bold conqueror, who leaves the frontier fortresses behind him, and takes possession of the country: the speculative theologian is the timid hireling, who dashes his head against their walls, and never sees the land. If Christ is not “*the true God*,” then the Mohammedan religion is unquestionably an improvement upon the Christian, and Mohammed was a much worthier and greater man than Christ; more faithful, more cautious, and more zealous for the glory of the one God. For supposing that Christ never pretended to be God, still he uttered a hundred equivocal sentiments to lead the simple into that error: whereas Mohammed was never guilty of such ambiguities.’ Only one quotation more: ‘Man is made for action, and not for empty speculation. But on that very account he is fond of the latter, and neglects the former. His wickedness will always prompt him to do what he ought not to do, and his daring lead him to that which he cannot. Infatuated mortals! That which is above your comprehension may exist, but *not for you*. Turn your looks within yourselves; within *you* are those unfathomable mines, in which you may lose yourselves with profit. Here learn the weakness and the strength, the secret windings and the bold out-breakings of your passions. Here organize that empire, in which you shall be at the same time both subject and king.’

These were the feelings of an avowed enemy to religion. Here and there a pious man, or one of a sound, consistent mind, would also raise his voice; but they were all drowned. The state of things be-

came worse every year, until 1803, —where I presume is the turning point of light and darkness, and where our *second* inquiry begins.

Early in 1804, a correspondence was opened between the British and Foreign Bible Society, and certain influential and pious citizens of Nüremberg, in the circle of Franconia, in which correspondence one hundred pounds were offered by the former, if a similar institution should be established in that place. This was the first offer which the British and Foreign Bible Society ever made to a foreign society. The condition was met, May 10th, 1804. On Ascension day, a number of Christians assembled, and unanimously resolved to unite for the formation of a Bible Society. At the same time it was voted, that an address should be published to their Christian friends throughout Germany and Switzerland, to rouse them up to an active co-operation in the work. In 1806, this Society was transferred to Bâsle, as a more eligible place for its operations, and it has now the name of “The Bâsle Bible Society.” Its operations, though embarrassed at first, became more vigorous every year. In 1813, it distributed 1299 Bibles; in 1814, 2583 Bibles; in 1815, 5055 Bibles, and 3796 Testaments; in 1816, 7,920 Bibles, and 9,383 Testaments. On the 18th of June, 1817, the 11th edition of the German Bible, in 8vo. issued from the press; and on the 18th of July not one copy was left. On the 19th of August, the 12th edition appeared, and was disposed of in eleven days.

In the same year (1804) the British and Foreign Bible Society addressed letters of inquiry to Berlin. Early in 1806, a Bible Society was formed there, under the pa-

tronage of noblemen and other gentlemen of distinction, and received the approbation of the king. In 1814 it was united with the great Prussian Bible Society organized by Mr. Pinkerton, which embraced the whole kingdom. Time would fail me to speak of all the Bible Societies which were formed in rapid succession, from the year 1812 and downward, by the pious efforts of Mr. Pinkerton, and Mr. Steinkopff, both agents of the British and Foreign Bible Society. Before the close of 1814 were organized the Prussian Bible Society, already mentioned, the Wurtemberg Bible Society, the Hanoverian Bible Society, the Dresden Bible Society, the Bible Societies of Cleves, Osnabrück, Kœnigsfeldt, Nassau-Homburg, Frankfort, New Wied, and Wied-Runsel. There was also a Bible Society formed as early as 1806 by some pious Roman Catholics in Ratisbon, (Bavaria.) Thus the spiritual restoration of Germany commenced; and the first means which God chose to employ was HIS OWN WORD.

The dissemination of the word of God was soon followed by the calamities of war, which had the effect to lead many minds to serious reflection. It was doubtless during those seasons of public distress, when neither property nor life was in any way secure, when a thousand worldly hopes and prospects were blasted, when sword and fire pervaded the land, that many a careless sinner first thought on God, eternity, and himself. The evident display of the presence and power of God in the great events of 1814—15, when the mightiest empire on the continent was crushed, produced a surprising effect, and spread an awe, a solemnity, and a joy over delivered Germany,

such as she had never before experienced. Many individuals, in all classes of Society, date, from that period, their first religious impressions, and their hope in Christ.

During the march of the allied armies to France, there were very favourable appearances among the soldiers, particularly those of Prussia and Saxony. Many of them were found carrying their New Testaments or Bibles, and their prayer-books, and hymn-books with them in their knapsacks. They met together without distinction of rank, for religious conversation, prayer, and singing, whenever they had an opportunity. This was the more surprising, since the Prussian armies had been as much distinguished for impiety, as for shrewdness and bravery, ever since the time of Frederic II. The religious excitement, for which the minds of the people had been gradually prepared by the circulation of the Bible, and the reports, appeals, and addresses of the various Bible Societies, now spread rapidly over Germany. In the kingdom of Wurtemberg, where Storr, Flatt, and Susskind resided and laboured, it kindled up on every side. From a want, however, of experienced men to direct it, the cause was exceedingly injured by the superstitions and visionary views and hopes in which many good people, especially young Christians, indulged. The Wurtembergians seem universally prone to fanciful notions. They are the boldest Millenarians probably on the globe. In the year 1801, a considerable number of pious people emigrated from Wurtemberg to Palestine, expecting, like some of the Jews, the Lord's visible appearance there. They were influenced to do so by a book, published the year before,

by a very pious Minister and useful man, whose labours had been greatly blessed, but who was unfortunately addicted to such speculations. In 1817, if I remember right, a still larger number of people set out from the same country, with a view to reside on Mount Caucasus until the Lord's appearing. On account of some persecutions which they experienced, they thought they were the woman spoken of in Rev. xii. 1., being clothed with the sun and the moon under her feet; and they considered this journey to Caucasus as the removal of that woman into the wilderness, to be nourished there a time, times, and a half time. Many of them have since been miserably destroyed, or carried away captive by the Tshirkassians and sold into Persia, of whom a few have been removed by the Russian Government. The rest may, in the providence of God, become missionaries among the Tshirkassians and Persians: a purpose for which, I doubt not, they would be willing to be sold.

Another interesting period was the great jubilee of the Reformation, celebrated in Germany, and in other parts of Protestant Europe. It was on this occasion that the pious and fearless Harms, pastor at Kiel, published a new edition of the celebrated Theses of Luther, with appropriate remarks. This was truly a seasonable effort. The attempt of some to bring it into contempt was vain; the time had gone by when such a thing could be done. Men of weight and influence awoke to the subject, so as to alarm the most sanguine Rationalists. From that time, until 1824, Protestant Europe enjoyed more revivals than it ever did before. The stillness with which they proceeded, and the neglect with which

they were regarded by the editors of public papers, made it impossible to get any definite information respecting them. The most that is known was obtained by private correspondence, or from travelling Christians, or in some other private way.

About this time there was a powerful commotion in the Roman Catholic parts of Bavaria. Several Roman Catholic clergymen were converted, and proclaimed the Gospel with a purity and boldness which alarmed the higher ecclesiastical authorities of the Roman Catholic church, and roused up a persecution against them. Several of these preachers were put into prison. Some of them, when released, left their country, drawing after them great numbers, and afterwards became Protestant preachers in Prussia and Wurtemberg. In the German parts of Switzerland, similar events took place, though at a later period. A Roman Catholic preacher and pastor of a church, Mr. Henhoefer, (to relate but one instance,) was ejected from office by his bishop, on account of his alleged Lutheran preaching. He joined publicly the Protestant Church, and printed an apology, written with much ability and good feeling, in which he stated the reasons of his change, to the people of his late charge. Another Roman Catholic priest was now sent to supply his place among them. With him they were soon disgusted, and voted that he be requested to leave them. And since their beloved pastor was not to be obtained, they voted that a call should be given to another pious Protestant Minister, and that they would, as a body, connect themselves with the Protestant church. Several instances of this kind might be adduced, but time will not permit. I

cannot dismiss this part of my subject without remarking that these revivals, in most cases, laboured under serious difficulties. They were generally conducted by men who had just been awakened themselves, and who, of course, were nearly destitute of experience. Extravagances, therefore, might be expected. Religion was so much unknown, and so new to those who experienced it, that they felt themselves transported, at once, into the Millennium. The difference between their feelings, after indulging a hope, and those which they had before, and which they saw that the world around them still had, was so very great, that their expectations, as to what was yet to come, often rose extravagantly high. The growing opposition and persecution which they, in many instances, experienced, and the universal contempt which they had to bear, led numbers not only to pray for the immediate coming of the kingdom of God, but to *hope and look for it*, with more impatience than they ought to have done.

But I hasten to my third topic, on which I have but a few words to say. As to theological controversies in Germany, they are manifestly drawing near their close. The catastrophe will and must be, that the Rationalists give up the Bible, deny its inspiration, and virtually call Christ a deceiver. Reason, that is, their reason, is the test of religious truth. They professedly give up the hope of proving their tenets from the Scriptures. On comparing what Germany was fifteen years ago, with what it is now, there is much reason for gratitude and hope. It is like the day-break just before the rising sun. But the sun is not yet

risen. Some Christians are to be found in almost every Protestant city or place, but generally they are few. The church has many and powerful enemies, and their activity and success would be alarming, were they not manifestly on the decline. I may be permitted to mention the name of Dr. Dinter, formerly president of a seminary for the education of school-teachers at Dresden, and now a member of the consistory of Prussia, and also of that body which superintends and guides all the schools of that kingdom. This man is a thorough, shrewd, and active Rationalist. He is wholly devoted to the superintendence of schools, and to the publication of books to assist the school-teachers in their duties. In 1825, he published an edition of the New Testament, with notes and hints for school teachers; and he is now printing the Old Testament, which was completed last year as far as Job. This Bible is intended for *school-teachers*, not, as he expressly says, for *schools*. His notes and hints are calculated, in the best possible manner, to make the school-teachers and their children Rationalists and unbelievers before they are aware of it. There is not a doctrine of revelation but what is expressed in form, admitted and defended in appearance, and denied and ridiculed by inference, or perhaps in some other place, in plain words. And yet, on account of the ability with which the work is composed, and the exertions which he makes, thirty thousand copies have been scattered rapidly over Germany, and are now in the hands of about as many school-teachers, exerting their poisonous influence over as many schools. Dinter is remarkable for his acti-

vity and disinterestedness, which render his influence more powerful. He lives unmarried, in order to give himself wholly to his work. Poor himself, he educates in his house, at his own expense, a number of indigent boys, with whom he reads the Latin and Greek classics. Besides his many and pressing duties, he knits stockings for himself and other poor people; for he cannot be a moment without doing something. From the income of his publications he devotes yearly, about four hundred and twenty-six dollars to the education of poor children, and to other benevolent purposes. Hence, if his piety is called in question, he proudly answers, 'Let my office, my house, and my life prove my piety.' This man is a fearful enemy of the church.

There is one more alarming circumstance, which I cannot omit. Revivals of religion have comparatively ceased in Germany. Light is therefore spreading but slowly, and not as could be wished, or as was expected a few years ago. There is more prayer needed among Christians, more faith, more humility, and more separation from the world. Germany needs one shock more in order to be recovered, and it will very likely receive it within a few years. The church there is not to be overcome. The prayers of pious generations past will yet be heard, and will prevail. And the work which God began some twenty years ago, and has carried on till now in spite of all opposition, he will doubtless complete, to the joy of his people, and to his own glory."

(To be continued.)

MEMOIR OF MR. CROPPER.

(Continued from page 394.)

THE extracts already given from the diary of Mr. Cropper, are, it is apprehended, peculiarly deserving the attention of young men who are devoting themselves to the ministry of the Gospel, whether in Britain or in foreign lands. Too commonly has the love of ease, or unwillingness to exercise self-denial, a shrinking from fatigue and exertion, rendered comparatively useless the life of a Missionary or a Minister. But Joshua Cropper exemplified in his conduct the glowing zeal expressed in his diary. He was ready to listen to every call to labour for his Lord. It may have been observed that his evenings were often, in part, devoted to village preaching. He shrunk not from the wintry blast and storm, or the dark and lonesome road, when an opportunity was afforded for preaching the Gospel to a few villagers in a cottage. He indulged not that love of ease which would have led him to prefer a comfortable study, a snug fire-side, or a family circle, to active exertions in his great Master's cause. Yet he was not negligent in study; few young men have improved more rapidly than he did. His exertions also on the Sabbath-day, were very considerable. Frequently has he walked from Derby to Ashbourne, a distance of thirteen miles, preached thrice, and walked back again in the evening, or rather by midnight. On such occasions he lay under no obligation to return after the labours of the day, there was no wish that he should do so; but it was his own choice. From other places that he visited, nearly or quite as distant from Derby, he frequently returned when the labours, to him the delightful labours of the day, were finished. His public addresses were, at times, marked with much fervour. It has been observed that frequency and fervour in preaching are often united. The same cause, an anxiety for the spiritual welfare of men, which produces the latter, occasions the former. While Joshua Cropper was pursuing some other studies, adapted to promote his future usefulness as a Missionary, he was truly desirous to improve as a preacher. At one period of the time he spent in preparatory studies, he expressed to his Tutor a desire to supply Ashbourne for several successive Sabbaths. His reason for this desire was that the circumstance of preaching repeatedly at the same place, might act as a stimulus for greater improvement. A pious friend, who has since finished her course, observed, to the writer, that she never witnessed such rapid improvement in any young preacher as she did in him, during these few weeks.

During the period of his preparatory studies Mr. C.'s correspondence appears to have been scanty; extracts from a few of his letters will not be uninteresting. The solemn faithfulness of the first is instructive.

To Mr. C. M. C.—

“My dear brother,

“You will be greatly surprised, I dare say, on receiving this letter from me; I have long promised myself this pleasure, and have now been enabled to accomplish my design. An interest for your welfare tempts me now to write you, and hope that it will have the intended effect. The last time I saw you was at Oxford, when the circumstances you were involved in, were peculiarly distressing. I hope now things wear a different aspect. Be assured, my dear brother but, **ONE THING IS NEEDFUL**, for time and for eternity; for time religion is the chief concern of poor mortals here below. This is needful, because without it no man shall obtain the blessing and favour of God here, but always live under impending wrath, and threatening ruin. It is needful, because without it we are not prepared to meet our God, and life being so dreadfully uncertain we may be called to meet him at an hour we know not. We must meet him prepared or unprepared; if prepared by forgiveness of sins and reconciliation through Christ, he will welcome us into his kingdom, in glory, to dwell with him there in happiness for ever. If unprepared, he will cast us from his presence into a pit of darkness and despair—a lake of fire, to be tormented by demons and flames, that will never be quenched, and to be gnawed by the worm that dies not. What an awful condition! One or the other, dear brother, must be your fate and mine. How earnest then should we be to know, am I prepared? O do not stifle convictions; if conscience tells you you are not, pray think seriously; and then I think you will say, I am not prepared to meet my God. You could not stretch forth your hand and welcome **DEATH**—you would not think him a messenger of peace, one who was about to bring glad tidings of great joy. If the great God should say, ‘**THIS NIGHT** thy soul shall be required of **THEE** ;’ would not the sound thrill in your ears, and drive you to despair?—a cold trembling run through your limbs?—would it not make you almost weep blood, and your very hair stand an end for horror?—would not your blood chill in your veins?—would you view hell then with calmness and composure, or heaven with triumph?—Satan with disdain, and the blessed crucified Jesus with pleasure? O, my dear brother, what thoughts are these! pray do think on them. Whither

are you going? For what were you born? The answer to the former question must be, to **ETERNITY**; to *heaven* or to *hell*! To which are you going? The Apostle says, ‘Without holiness no man shall see the Lord.’ Our Saviour says, ‘Except a man be born again, he cannot enter into the kingdom of heaven.’ Have you been born again? if not you are now going down the stream of time into a boundless eternity; O then, ‘to-day, if you will hear his voice, harden not your heart.’ Jesus says, ‘Come unto me, all ye that labour and are heavy laden, and I will give you rest.’ ‘Him that cometh unto me I will in no wise cast out.’ Do not say, I will not come; how ungrateful that would be! he has died, yea, he has wept, and groaned, and bled, and died, for you, the just for the unjust, to bring you to God.’ Flee from the wrath of God to Christ, the only refuge; lay hold on salvation. Do you say, how? First ask the divine assistance by prayer, in the name of Christ. Get rid of all your sinful hellish companions; resolve, in the strength of the Lord, to alter your life; mourn over your past sins; seek forgiveness for them through the blood of Christ; receive him as your Lord and your Saviour.”

To Mr. H—, (a Missionary.)

Derby, Nov. 11, 1826.

“My dear brother,

“After many promises and resolutions to write to you, I now sit down with an intention to accomplish this, to me, arduous undertaking; not that I am averse to writing to you, or that I have not matter to write. I am still with Mr. Pike, at Derby, waiting with anxious expectation for returning spring, when I hope to sail to benighted India, with Dr. Marshman. I am studying the Bengalee and Oreeh languages under Mr. Peggs; am very fond of the Bengalee, and hope to make a little proficiency in it before I leave my native land. There is something pleasing, my dear friend, in that name, yet I hope to be enabled to leave it without repining. I often sing in reference to this subject, ‘Haste, happy day; that day I long to see.’ You have seen that happy day, you are now in the field of action; and from the accounts which we have heard from Mr. B—, likely to be instrumental in destroying many of the strong holds of satan. O what a glorious thought! replete with encouragement; full of every thing that would tend to cheer the drooping spirits—raise the arms that seem ready to fall, and stimulate the Missionary to more than ordinary exertion. It will possibly be your happiness to see your labours crowned with comparatively present success. The ground is

broken up in a very great measure; nay, the fields are white unto the harvest: may the God of the harvest make you an ingatherer of the abundance of the fruits. When I heard Mr. B.'s account, I was almost ready to wish to direct my attention to the West Indies. Yet this will not be; no, I must off to the East, to Juggernaut's proud boasting tower. There I must be content with breaking up the fallow ground, or hewing out a few rough stones, for others, who succeed me, to polish. O! I long to be engaged in the glorious work! Pass on, ye dark wintry hours, and give place to the benign and lovely spring!"

To Mr. H——.

Derby, Jan. 12, 1827.

"My dear friend,

"Having an opportunity of sending to Jamaica, I could not possibly let slip a time so favourable without giving you some evidence that I have not forgotten my friend Hndson. Sooner let my tongue forget to sing, than I forget my friends.

"Mrs. C—— and Miss M—— have been baptized, and, I hope, have given themselves up to the Lord. Our cause at Derby flourishes; we continue all on fire at Darley; I hope Langley revives. Mackworth has died of a decline; Ruth Potter died suddenly, at a moment's warning. May we be ready, for at such an hour as we know not the Son of man may come. Well, my good friend, Cropper often thinks and prays for you. I am now looking forward for spring. Have read the Gospel of Matthew in the Bengalee language, and the Gospel of John in the Oreah. We have another Missionary student; he wants a little more teasing fire about him; we hope to fire him. The Misses W——s are candidates at Ashbourne; their labourer is also a candidate: thanks be to God, he is a completely changed character, from a vile swearer to a meek, humble disciple of Jesus. He dates his convictions from my preaching; glory be to God! Praise him all ye people! Tell your Negro congregations I love them, and pray for them, and hope to meet them in heaven. We often think of you by the fire-side, at the dinner and tea-table, in our social conversations, in private, family, and public prayer. I long for the time, my dear brother, when I shall leave England, with all its comforts, and sail to India; there I expect to labour and toil, but cannot expect to meet with the hundredth part of the success to which you look forward. No; many Missionaries must labour, toil, and die, before there will be such a field so white to harvest in India, as there is now in Jamaica. The Lord has ten it in his own good time. We have not

any very recent communications from India. The Lord is their God, therefore they must do well."

After spending nearly two years at Derby, Mr. C. left that place to visit his friends, previously to his embarkation for India. Many of his letters, written subsequently to this period, display the strength of his piety, and the fervour of his zeal.

To Mr. W. W——.

"My dear Mother is very weak and ill, given up by Physician and surgeon, but not by the Physician of souls; he continually attends her, watches over her by night and by day, and is always doing her good; he administers to her freely the balm of Gilead, soothes her fears, listens to her groans and wipes up her tears. Yes, her confidence, her faith, and her sense of acceptance with God, are unshaken; her views clear; her prospects exceedingly cheering. Soon her earthly house of this tabernacle will be dissolved; then in her Father's house, the mansion that is now preparing for her she will occupy, and live and reign with him for ever. Religion is recovering in the establishment: I went and took tea with a student the other evening, when, reading the Scriptures, explaining or rather profitable conversation derived from them, singing and prayer, were the principal subjects that occupied our attention. They hold prayer-meetings among themselves; for which this young man fears they will be turned out of the synagogue. I pressed him closely to be staunch, and Christ would preserve him, as he did one of old times."

To the same.

Portsea, June 7, 1827.

"Believe me, my dear brother, I received, with very great pleasure, the present you were so kind as to send me, and read, with peculiar interest, the inclosed letter. My path is indeed very thorny at present; clouds and darkness seem to cover me; yet, I not only believe, but am sure, as sure as if I had heard a voice from heaven declare it, that

"Behind a frowning providence,
Christ hides a smiling face."

And that those vapours, mists, and clouds, that seem to affect me, are heavily laden with goodness and mercy, and will break in abundant blessings on my head. Why then should I be cast down, or be disquieted? Thanks be to God, I am not cast down, but, with firmness, look upwards, and press on, singing glory to God and the Lamb. It is true I feel, now and then, the loss of my dear mother. Here you can sympathize with me,

and weep when I weep, and mourn a mother lost; you can also rejoice when I rejoice, at the prospect of meeting a dear, pious, and affectionate mother in heaven. This lively, cheering, and blessed hope we owe to Jesus' dying love. I am going on here pretty actively; I have preached out of doors several times. Last Lord's Day I preached out of doors three times, and three times in different chapels. O that the Lord would revive his work here! The accounts you gave me of Ilkiston encourage me. O that, with due humility, I may be able to adopt the language of the Psalmist, 'Not unto me, Lord, not unto me, but unto thy name be all the glory.' Since I have been writing this, have heard that the Clyde is just in sight, off Spithead; really this made me jump for joy. I must now down to the point beach and gather particulars. I expect now to be off, either on Saturday or Lord's Day morning. One word before I finish; I wrote the other day to our old friend R—, and in that promised you a rub. I intend then to be close upon you; I spoke to him about being more engaged in village preaching. To you I cannot say this, as you have not begun. Come, then, arise 'and in the village shine;' as the glory of the Lord has risen upon you, learn a lesson from the grateful moon, and reflect that borrowed light. Come, Christ and poor souls demand your every exertion. What think you of India? we want a press, and many other things, over there. O be anxious to save poor souls from satan's grasp. That you are not competent for the work is no excuse; both you and R— want rousing; want stirring up, as I say to the folks here. I never felt so much the necessity of village and out of door preaching, as I do now; we must have more, or the stones themselves will cry out against us."

In June, 1827, Mr. Cropper sailed for India in the Clyde, Captain Munro. He had a very uncomfortable passage, in consequence of the insults and abuse of several wicked Cadets, that were passengers in the same vessel, and experienced treatment which it was a disgrace to a Captain to permit a passenger to endure. After his death several of his letters, written during the passage and subsequent to arriving in India, and some journals were forwarded to the writer.

From these, copious extracts might be made, but the limits of this publication require brevity. His letters to his relatives breathe an ardent concern for their spiritual welfare. From these letters and journals a few extracts follow.

To his Sisters.

"I received the letter that conveyed to me the painful information of my Mother's death, on Wednesday last: there is in her death a lesson given to us all,—it beseeches us not to receive the grace of God in vain; what we have to do, to do quickly; to put nothing off till a sick bed and dying hour. Had our dear Mother put off Religion till she was taken ill, the weakness of her body, the pain that she experienced, would not have afforded her strength to seek it then. Her conscience would have dreadfully upbraided her; the terrors of the Lord would have compassed her, and the pains of hell got hold on her; and instead of now praising God in the kingdom of the blessed Jesus, she would have been lifting up her eyes in torments among the spirits of the damned, to howl there in misery for ever. Blessed, for ever blessed be that God, who brought her from darkness into light, from the power of satan to God in her youth. Blessed, for ever blessed be that God, who is now willing to save you her children, from the same darkness and wickedness, and introduce you at last into the kingdom of heaven, to dwell with our dear Mother for ever there. O do you not wish to see your Mother again! yes you must see her; for we must all appear before the judgment seat of Christ, to receive the deeds done in the body, according to that we have done, whether good or bad. O how dreadful would be the thought, O how much more dreadful the reality, of being separated from her! How would you then accuse yourselves for neglecting her salutary advice, for despising her groans and sighs, and sweat and tears. O how would you long for the time to come again. O let not this be the case! As I live, saith the Lord, I have no pleasure in the death of the wicked, but that he turn from his wickedness and live; turn ye, turn ye from your evil ways, for why will ye die. Now pray do not make mistake in Religion; do not view it in a wrong light. You pass through this world to be fitted for another, even an eternal world. Now if you are not fitted for heaven here, you never will; and if you never are, to heaven you cannot go. What then would it profit you, if you gained the whole world, and lost your own souls! O then, my dear, very dear Sisters, trifle not with Religion, but seek the Lord while he may be found, call upon him while he is near; for He says, 'I love them that love me,' and they that seek me early shall find me."

To his Father.

Clyde, June 27, 1827.

"Although our bodies are far removed from each other, and are removing farther daily, yet a day never passes without my being joined to you in spirit, and offering up prayers to God on your behalf. But soon, very soon all this must be ended, and ended for ever: for the pen that I now hold, and the hand that holds it, will alike be crumbled to dust. Soon the tongue that offers up prayers to God on your behalf will cease to speak; and prayers for ever be done away. But our souls, immortal as the God who gave them, must live for ever; no changing scenes can annihilate them. But for ever and for ever, they must live in happiness or in woe; in happiness ineffable, inexpressible, or in woe unspeakable and full of fury. How important is it then that we should know to which of these our souls are rapidly hastening, for rapidly they do haste.

'Swift as an Indian arrow flies,
And like a shooting star.'

"O my dear, very dear Father, you are not a stranger to these things. But you remember them not; you attend to them not. In the death of our dear and pious Mother, we have enough to solemnize our hearts, rouse our passions and feelings; O we have sustained a loss. Her prayers were more valuable than an income of £10,000 a year. But she is gone, her prayers are ended, her mourning is over. Her groans are at an end for ever. Her bliss is consummate, her joys are unremoved. Her glory now will be complete. This bereaving providence cries out with a warning voice, PREPARE to MEET thy God. O my dear Father, for your family's sake, for your own soul's sake, for Christ's sake, slight not the warning; but while it is called to-day, hearken to the voice of mercy, for now is the accepted time; behold, now is the day of salvation. I blush and am grieved that I have so long held my peace on this important subject. I have hitherto considered it too tender a string for me to touch. But a sense of my duty as a Son, but especially as a Minister of the Gospel, and a Missionary, has at length influenced me thus to write. O how rejoiced should I be to hear that it came as a word in season home to your heart."

To a friend who informed him of great good being done by his last sermons at Ilkiston.

"I have now before me your kind letter that I received in London; and the contents of it rejoiced me greatly, and still rejoice me. I hope the revival you speak of, in which the Lord used me as an instrument, at Ilkiston,

is substantial, not an appearance only. O that the young, whose hearts are pricked, may not rest satisfied with conviction. O that those, who have come forward and wished to join the church of God, may be kept steadfast unto the end; and at last stand as pillars in the church triumphant! O that I, from the bottom of my heart, may be enabled to say, 'Not unto me, Lord, not unto me, but unto thy name be all the glory.' It is easy, my dear brother, to say, but not so easy to feel so. So much carnality and pride cleaves to me, that sometimes I am inclined to indulge the thought that, I am not, in heart, a Christian. Blessed be God that he remembers we are but dust, and therefore is not strict to mark what is done amiss, or how could I stand? I assure you my dear brother I have need of the assistance, the especial assistance of God, while in this floating dungeon. Here I am obliged to hear God's name profaned; his commandments broken and despised. If I speak I am vilely insulted, and treated with all the contempt they can heap upon me. I hope my dear Derby friends do not forget me at a Throne of Grace, when they approach it in their private, social, and public means of grace. I often think of them, and remember them when I am in trouble; nothing gives me greater joy, than the approach of the first Monday evening in the month, when prayer-meetings for Missionaries are held all over England and Germany. O this is heart reviving! I never felt the value of it till now. I always tell the passengers how they are remembered by thousands. O that these means were better attended and more fervently conducted!"

To Mr. Peggs.

"When I go among the sailors, some of the profligate wanton young passengers: withstand me by standing near, mocking, swearing, and laughing. After I have done they go amongst them, call me all to pieces, treat them with spirits, sing songs, immoral and bawdy, and thus the word of God, and the Gospel of Christ, are despised. As for these troublesome noisy Cadets, two of them make it part of their amusement to annoy us. One, the other day, because I told him, when he was talking lightly of death, that if I could help him, I would not mind giving £10,000. to save his life in such a state as he is now. This was a great insult; the idea of him, who was a gentleman and a Christian, going to hell, quite enraged him. He swore he was as good as I was; called me an ass, beast, fool, and every thing that the devil could invent and put on his tongue, he spit out with rage and contempt at me. This rather cut me;

perhaps I did not bear it so well as I ought to have done. If I say nothing, and pass by it all, then my conscience smites me; my charge was, 'Preach the word, be instant in season, out of season;' and thus was I charged before God and our Lord Jesus Christ: if I betray my trust, in the commencement of my work, what must be expected of me when I am in the midst of heathenism, and no mortal eye will see me."

To Mr. V——.

"August 17th.—I went on shore at the Cape, and was kindly received by the Wesleyan Missionaries there. On the 19th I went aboard again; but was very nearly left behind. I had intended to have left the shore on the preceding evening, but was rather too late, as the boats were all moored and the boatmen gone home when we got down to the beach. All the night the wind freshened, the sea became rough, and every appearance of a terribly north-wester was presented to our view: when we got to the beach in the morning we were in as sad a plight as we were the evening before; no boat could be procured; the vessel was six miles off; the Captain, we could see at a distance, in a boat very near the ship; the blue peter flying at the mast head; the wind gaining strength; we were convinced the Captain would get to sea as soon as possible; what to do we could not tell. At last we saw a black man tossing about in a little boat, and as we called to him he came; two boatmen jumped into the boat, I and Mr. Schaffter soon followed; this boat was not so large as a skiff on the Isis at Oxford; well, they rowed us off to the other boats, which were a trifle larger, and carried two small sails. In this little boat we endeavoured to get to the ship, the wind right in our teeth; therefore we were obliged to tack about. The wind increased, the sea rose higher than I had ever seen it, and kept beating over us every minute, so that we were completely drenched. Now a wave would appear just before us, as if it were coming right over us, and engulf us; then carried up by it we seemed to drop between two tremendous waves; then the little boat would dip and half fill. Only think of our situation, in a north-wester, in Table-bay, in a little boat no larger than a good sized skiff; I assure you we were not a little alarmed at first; but soon we regained courage, plucked up our spirits, smoked our cheroots, and sung a favourite hymn.—

"We may, like the ships, by tempests be toss'd
On perilous deeps, but cannot be lost,
For one thing secures us, whatever betide,
The Scripture assures us the Lord will provide."

About four tacks brought us to the ship in two hours: soon the command was given to raise the cable and make sail: the anchor was so fast, and the sea so heavy, and wind violent, that we were obliged to slip the cable, leave our anchor behind, and make off as fast as we could. Now all was anxiety; the wind against us; rocks on the larboard; a large bank of sand and rock on the starboard; in a heavy gale. Every hand was at the ropes; I never worked so hard in my life as I did for four hours that morning. The Captain grew hoarse by giving his commands. Once says he, 'If a rope goes I would not give sixpence for the ship.' Presently after the main top-sail sheets went, and we were driven, as the Captain said, within two ships' lengths of the rocks."

Mr. C. arrived in India on October 10th, 1827. The vessel touched at Madras, where he spent a few days, and had the pleasure of meeting Messrs. Bennett and Tyerman. He reached Calcutta on November 2nd, and after spending a few weeks proceeded to Balasore.

To his Father.

February 27, 1828.

"It is now nearly twelve months since I left you for India: how many and various have been the scenes through which I have passed in that short time. I am now on my journey from Balasore to Cuttack, and as the heat is now very great, in the middle of the day, I stop all day at a Bungalow, and devote my leisure moments to the pleasant employ of communing with my dear Father. You cannot possibly form an idea of India, no description could possibly paint it in such a manner, as to enable you to form a correct idea of it.—Here we saw a great number of pilgrims proceeding to Juggernaut; they had come in a body of 500 from the Nepal country; they expected about 300 would reach home again, forty had died already. This is the healthiest season of the year; death makes a dreadful havoc amongst them in the rainy season. When we arrived at Midnapore we pitched our tent under a large tope of trees, in which there was a vast number of monkeys, with their young ones. Some of the old ones were large, they were of the Hoonooman kiud; they are worshipped here, and therefore are exceedingly mischievous, without molestation.

"I long to hear, my dear Father, how you are affected towards Religion, which is the only support in trouble; the passport to heaven. O, my dear Father, with tears I beseech you to trifle not with your deathless soul—a soul for which the Saviour bled; which worlds could not purchase—a soul, the vast importance of which never can, and

never will be felt; the spirits of the lost cannot know all its importance, for they know not the joys it is capable of possessing; the happiness, and extent of that happiness, which the soul can enjoy. The spirits of the blest cannot feel its importance, as they know not what it is to lose it; they know nothing, at least comparatively, of the torments of hell. The Saviour shows its value in his humiliation and suffering to recover it; the Father shows in sending him. Your soul, my dear Father, must live for ever. Redeem the time—turn to the Lord. Remember the promise, it is the same faithful pardoning God as forgave backsliding Israel. Christ is able, he is willing—trample no longer on his blood—Jesus weeps and weeps for you—he bleeds and bleeds for you—he dies and dies for you. O flee to the blood of Jesus; repent and do your first works. For my plainness, dear Father, I plead love, duty, and a sense of my responsibility.”

May 1, 1828.

To Mr. Peggs,

“I have just acquired enough to declare the Gospel, which I attempt to do every evening. I write frequently to Lacey, and generally stick in about twenty verses of Oreah; lately have written it in Oreah verse, the same metre as the Bhagbot—I’ll give you a specimen, an extract from one of the pieces I have written to him. I’ll not translate it as that would destroy its effect. I have read about half of the Dosima,—skimmed the Bhagbot. The Ramayna and Dwareeka nilla are preparing for me. To-day I read between two and three hundred couplets in Oreah. I hope my heart is in my work, and nothing makes me so down-cast as my inability to engage in it. Doubtless you have not forgotten those feelings—the mention of them will call to mind things that are past. Gunga Dhor I like much; speaking to him one day about repentance, I asked what were the fruits meet for repentance? He said, humility. He then took a bit of grass and put it to his mouth, and replied, if we are humble we shall be like grass, that may be cut down a hundred times a year and will grow again. So if we are humble we shall bear up against a hundred evils, but if we are proud we shall be like a great tree, once cut down it will never grow again.”

Nov. 10, 1828.

To his Brother and Sister.

“Accept my thanks for your long long expected and at length welcome letter. It is with the greatest sincerity that I pray God that every good wish and every prayer

contained it relative to my welfare, may be returned tenfold unto your own bosoms. Nothing excelled, or perhaps equalled my pleasure when reading, that not only my own dear dear Sister, but also the sharer of her sorrows and joys, were desirous of finding favour from God, and would not rest till they had felt their sins forgiven. O bless the Lord, my soul, and all that is within me bless and praise his holy name. Though conviction is not conversion, yet it is the first step towards it; and a knowledge of sin is the first step to pardon. O what is life, if all our days we live under the frown of God. What are trials, or persecution, or pain, if we have a consciousness of sins forgiven, and enjoy a hope of entering into everlasting rest. Seek, my dear Brother and Sister, a deep sense of sin. Think much of the sufferings of our dear Saviour, on account of our sins. Contemplate frequently the scenes of Gethsemane and Calvary, and then rejoice that there is all your hope. It is faith in the blood of Christ alone, that will procure your peace with God, for the blood of Jesus Christ his Son cleanseth us. Particularly dear Sister and Brother, would I press upon you the necessity of frequent prayer for the divine assistance, for it is true, without God you can do nothing, but by his assistance, you can do all things: You ask me to describe my feelings in this strange land. When I first arrived at Madras, I was completely horrified at the appearance of the Natives, and could not sleep through fear; but now every thing of the kind is worn off, and I possess no feelings that are at all peculiar. We are exposed to no temporal inconvenience excepting those inseparably connected with the heat of the climate, as for instance we are in doors all day, and can do nothing for ourselves without being wet through by perspiration, and ready to faint with fatigue.”

It was expected to conclude this article in the present number, but as some other interesting matter remains, the conclusion is reluctantly deferred to the next number. That, it is hoped, will contain the remainder of this memoir, and the Report of the Society in whose service Mr. Cropper died; and, should there be room, an account of several missionary services which would have appeared in this number but for the want of room.

MISSIONARY MEETINGS.

Nov. 2, or Nov. 9. Mansfield.
 — 28. Ilkiston Sermons:—being deferred from the time previously fixed.
 — 30. Ilkiston Meeting.

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VOL. IX.

DEATH AND JUDGMENT,

A SERMON

BY THE LATE MR. E. CHERRY.

Continued from page 405.

II. I WAS in the second place to offer a few remarks upon the *Judgment*.

The general mode of expression which the apostle adopts, that after death there will be a judgment, naturally prescribes no other limits for our meditations than those which include all the circumstances and transactions of that awful period.—But, as reflection upon particulars is more likely to impress our minds than a general cursory survey of an extensive subject, I shall direct your thoughts to *the time* when this judgment shall take place—the *Judge*—the *parties* to be judged—the *laws* by which they shall be judged—and the *sentences* they shall receive.

The *time* when judgment shall take place claims our first attention. It is generally thought that there is a particular judgment passed upon men, immediately after the dissolution of the body; and there are some parts of the word of God which seem to support the idea. A man,

endowed with an extraordinary portion of divine wisdom, speaking upon this subject, says, “The dust returns to the earth as it was; and the spirit returns to God who gave it.” He is here speaking not exclusively of the righteous, but of men in general. And surely the spirits of those who, contrary to the exhortation he previously gives, disregard their Creator in time, will not be admitted into his blissful presence in eternity. For what purpose then must their spirits return to God that gave them, if not to receive their sentence, and be consigned to that place where the rich man, after his body was dead and buried, lift up his wretched eyes; there, with the fallen angels, to be reserved in everlasting chains, under darkness, unto the judgment of the great day?—But the *judgment* is most frequently represented as the time when all our race must pass the scrutiny of their Maker. That day and that hour however knoweth no man; no, not the angels in heaven, nor the Son, as it respects his human nature however dignified, but the Father. Yet while thoughtless infidels may scoff, and tauntingly enquire, “Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation;” “we know

that he is not slack concerning his promise, as some men count slackness." "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up." "Then the Son of man shall come in his glory, and all his holy angels with him."

This leads our attention to the *Judge* of all the earth. "God," saith the apostle, "hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." And our Lord himself, speaking upon this subject, says, "As the Father hath life in himself, so hath he given to the Son to have life in himself. And hath given him authority to execute judgment also, because he is the Son of man. For the Father judgeth no man, but hath committed all judgment unto the Son." "Because he humbled himself, and became obedient unto death, even the death of the cross, God hath highly exalted him, and given him a name which is above every name; that all men should honour the Son even as they honour the Father." Then from the souls of those who on earth brought the sublime doctrines of the gospel to the test of their finite and fallible reason, and were thus led to deny the divinity of the Lord that bought them, shall be extorted the confession, that "God is Judge himself." For "our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him." "His head and his hairs," says another who was favoured with the visions of the Almighty, "were white like wool, as white as snow; and his eyes were as a flame of fire; his feet

like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." "Behold! he comes with clouds, and every eye shall see him." Unable to stand before the Majesty of his face, the heavens and earth are fled.

But can this be the babe of Bethlehem? the Nazarene? that man of sorrows who was despised and rejected, betrayed and slain by impious men? Yes, this is he! those are the scars he received in the house of his pretended friends! But oh! how exalted! Now let them cry with insatiable thirst for innocent blood; "Away with him, away with him!" "Crucify him, crucify him!" Now let the impious wretch whose philosophy had taught him to ridicule the Bible, laugh at a judgment-day, and blaspheme the Son of God, bring forth his cogent arguments, his long train of profound reasonings; and tell the trembling sons of men that their eyes deceive them. Now, let the painted hypocrite bow in humble posture, with uplifted eyes, and mock Jehovah to his face. Now let those gospel-slighters, who, when they had rebelled against their God, had a pardon, full and free, offered repeatedly; yea, repeatedly urged upon their acceptance, could add to all their former guilt a trampling upon the compassion of their Maker, and the blood of his eternal Son—let these now maintain their boasted composure. But ah! all those who once so cruelly pierced him, wail because of him; and in the utmost consternation cry, "Fall on us, ye mountains! Cover us, ye hills! and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?" Alas! they cry in vain.

“For mountains through the flaming air,
In strong succession rapid fly,
And now no refuges appear,
To screen them from th’ all-seeing eye.”

This is a Judge whose power the mightiest cannot resist, whose justice the wealthiest cannot bribe, whose presence none can shun; “and the heavens shall declare his righteousness, for God is Judge himself.”

Let us now proceed to notice the *parties* to be judged. No doubt but in the transactions of that solemn and all-important day, satan and his angels will be interested. At the present it is very evident that they are not yet delivered over to the complete punishment which they will have to suffer. Now they are permitted to go to and fro in the earth, tempting the inhabitants of the world to the practice of iniquity; though their power is limited by the Omnipotent, and perhaps counteracted by those ministering spirits who are sent forth to minister unto such as shall be heirs of salvation; so that, though they may desire to hurt God’s people, God has set an hedge about them which their enemies can never pass. Yet they are reserved in everlasting chains under darkness, unto the judgment of the great day. They are under darkness, entire despair, having no hope of ever being delivered from their miserable situation. They are in chains: and they are to be thus until the judgment of the great day; when death and hell shall deliver up their contents; when, as the apostle Paul expresses it, the saints shall judge angels; when they will not have to complain that Jesus has come to punish or torment them before the time; and when “the devil that deceived the nations shall be cast into the lake of fire and brimstone, and shall be tormented day and night for ever and ever.

But the proceedings of that day will not have an exclusive, nor perhaps a principal regard to the fallen angels. ’Tis then that, before their Judge, shall be gathered all nations under heaven; for “we must all appear before the judgment seat of Christ.” At the voice of the great archangel, and the trump of God, the dead shall rise,” and the living change; change from that state of mortality and subjection to decay, which characterises every child of Adam in the present state. Then helpless infancy and decrepid age, feeling immortal blood run through their veins, will spurn the needless care of those, who with terror or with transport shall feel the same transition from corruption to incorruption in themselves. “Behold, I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” In that tremendous hour, what swarming millions shall teem from the opening earth, and troubled sea! For all that are in their graves shall come forth, whether deposited in the ocean’s lowest bed, the unfrequented desert, or in those numerous fields of death, where the mortality of ages is promiscuously blended.— God shall collect their scattered dust, and every man in his own immortal body shall come forth, either to the resurrection of life, or the resurrection of damnation.— The body of the saints will be fitted for the sublime, spiritual, heavenly and eternal enjoyments, upon which they are about to enter; for “Christ shall change their vile bodies, and fashion them like unto his own most glorious body, according to the working whereby he is able to subdue all things unto himself.” The

bodies of the wicked will be rendered immortal too; but alas! their immortality will be their curse.—Eternal beings only can undergo eternal punishment.

Now each ascends. The righteous are caught up on the wings of angels to meet their Lord in the air; while the ungodly reluctantly approach their Judge.—But the whole race of man appears. All men, of all nations, wherever a human being dwelt; of all ages, from venerable Adam down to the babe of yesterday; of all ranks and characters, not one is absent. And though the swarming myriads are mingled in one promiscuous crowd, each, as if he alone were there, is observed by him, whose “eyes are as a flame of fire.” He will discern between the righteous and the wicked; between him that served God, and him that served him not; and accordingly divide the assembled world. “Gather,” he cries, “gather my saints together; they who have made a covenant with me by sacrifice.” Here, on my right, place all my sheep; nor let the weakest lamb be left behind. But, far on my left, let the goats stand to receive their doom. What wonderful separations now are made! Parents are torn from their children—husbands from their wives, pastors from many members, and members from their pastors; the dearest and most affectionate friends, who have perhaps often walked to the house of God in company, and taken sweet counsel together, are now for ever parted. Oh painful thought! and will this be the case, my hearers, with you? Ye children, after all the affection and solicitude which your parents have manifested for your welfare, after all their pious warnings and instructions; shall they at last behold you among the heirs of eternal death? and say “Amen” to

your damnation! Or, ye parents, reverse the scene. Ah! nature shudders. How can you bear to see your children welcomed into an eternal kingdom, and ye yourselves shut out? Now let us each anticipate this solemn scene; and let every future day witness our diligence to be found of him in peace, without spot and blameless, at his coming. For we must all appear, not one present this day will then be absent, whether young or old, male or female, saint or sinner, preacher or hearer; for “we must *all* appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”

We next consider the *laws* by which we are to be tried. “God hath appointed a day in which he will judge the world in righteousness.” “I saw the dead,” saith the apostle John, “both small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” It is probable that in this passage the several books here mentioned refer to those distinct laws by which persons of every character will be judged.

Among these we may mention the *Law of Nature*, or that natural knowledge of right and wrong, which God has implanted in the minds of all intelligent creatures.—The heathen who have never heard the moral law, or the precepts or doctrines of the gospel, cannot be judged by either: for where there is no law, there can be no transgression. But while they are thus left without the written commands of God, they are not destitute of a natural knowledge of him, their

duty to him, and to their fellow men. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead: so that they are without excuse."—"For when the gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which shew the work of the law written in their hearts: their consciences also bearing witness, and their thoughts, the meanwhile, accusing or else excusing one another." So that as many as have sinned without law, that is, have broken the law of their consciences, being ignorant of any other law, shall also perish without law. They shall be punished for the breach of the natural, but not for the breach of the revealed law.—Whatever, therefore, may be the circumstances of the heathen world, and however mysterious the subject of justice with respect to them, may appear to us, we may rest assured that the Judge of all the earth will do right. For though clouds and darkness are round about him, justice and judgment are the habitations of his throne.

We however are not thus left to the feeble light of nature, and the dictates of unassisted reason, to learn our duty to God, but are favoured with a clear *revelation* of his will; and consequently by this we must be judged. "At that day," says the apostle, "God will judge the secrets of all hearts according to my gospel." And "He that rejecteth me, and receiveth not my words," the Lord Jesus himself has told us, "has one that judgeth him; the word that I have spoken, the same shall judge him at the last day." By this law, every thought,

word and action must be judged. Nor need we ask how this is possible, either with respect to the recollection of circumstances or the length of time employed in judging concerning them. God has observed each thought, word and action of our life; "he has been about our bed and about our path, and has spied out all our ways." And to his infinite understanding, nothing is past, nothing is future, but all is present. And why may not man be made to recollect every thought that crossed his breast, every expression he uttered, every action of his hands, during his probationary state? How often do thoughts occur to our minds concerning circumstances long since past; and which perhaps were never before thought of since the hour they transpired. So we shall but need the light of circumstances to gleam across our minds to render those characters legible; which, though now involved in darkness, are indelibly written in our consciences. Those consciences will be faithful to their trust, and give an unerring and unequivocal account of all things done in the body, whether good or bad. And these all must pass the scrutiny of a Being inflexibly just; and be examined by a law which requires truth in the inward parts. Then this awfully neglected Bible, which now too often is kept merely as a piece of furniture, lying upon the shelf till covered with dust—this will then be the standard of life and death, and appoint us our place in heaven or hell.—Those who, while on earth, according to its directions, forsook their wicked ways, sincerely repented of their iniquities, fled as guilty helpless sinners to Christ for salvation, loved him sincerely and served him faithfully, notwithstanding all their

imperfections, will be acquitted by him, who can be just and the Justifier of them that believe in Jesus. But, those who obstinately refused or carelessly neglected the tenders of the gospel, indulged in vice and unholiness, or contented themselves with a bare profession of religion, without experiencing a change of heart, will then be recognized by this statute-book of the King of heaven, as those rebels who would not have him to reign over them: as those who were contentious and would not obey the truth, but obeyed unrighteousness; and upon whom must fall indignation and wrath, tribulation and anguish. For the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

We now come to the closing scene: the passing of the final sentences. Let us for a moment picture to ourselves the millions of Adam's family, divided into two vast companies, which are to meet no more for ever. How different must be their feelings! The righteous with unutterable ecstasy expecting from their dear Redeemer's steps, the delightful welcome.—The wicked waiting with horror and despair, the eternal curse. A solemn silence reigns over all—every eye is fixed upon the Judge.

First, he turns to his admiring saints, and with smiles which indicate unutterable love, thus addresses them: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." How sweet! how transporting! Come, ye who long have laboured, toiled and suffered in yonder world, and met temptations, persecutions, poverty, sickness and

death, who have been looking and longing to see my face, and enter my kingdom. Come, and come ye blessed of my Father, inherit a spiritual, glorious and eternal kingdom prepared for all my faithful servants from the foundation of the world.

Then, turning towards the left, with a frown from which hell might be esteemed a refuge, shall he say to the wicked, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." How big with terror is every word.—Depart from me. I once invited you to come unto me, that you might be of the number and partakers of the blessedness of my people; yet when I thus repeatedly called, ye refused and said, "Depart from us, for we desire not the knowledge of thy ways." Now I will not receive you. Depart eternally from me—from peace—from pardon—from happiness, and from heaven. "Ye cursed—cursed of the law—cursed of the gospel—cursed of the Saviour that died to redeem you—and cursed of God." Depart into fire—the greatest and most intolerable agonies; yea, into everlasting fire. Your worm shall never die—your fire shall never be quenched; but the smoke of your torment shall ascend up for ever and ever. And, let it be remembered to all eternity, that this was not originally prepared for you, but for the fallen angels; and that your perdition is solely the fruit of your own folly. See now he whets his glittering sword—his hand takes hold on vengeance, and drives the weeping millions from his bar. In consternation and confusion they retire, when lo! Hell moves from beneath to meet them at their coming. Hear what cries—what bitter wailings!

And Oh, my soul! shall I be there? My hearers, will any of you be there? 'Tis an affecting truth, that except we are born again, we shall be amongst the number who shall go away into everlasting punishment; while the righteous—those whose sins have been forgiven, whose hearts have been renovated, and whose holy lives have borne testimony to the sincerity of their faith, shall be admitted into life eternal.

From this awakening subject let us learn the vast importance of real personal religion. That holy Book, by which we shall all be judged, assures us, that except we be born again, we can not enter into the kingdom of heaven; that those who do not repent and obey the gospel, shall, not only be driven out from bliss, but plunged into unutterable and interminable woe. How necessary then is it for every one of us immediately to inquire, "Do I possess scripture evidence that I have really obeyed the gospel, and become a new creature in Christ Jesus? A day, an hour, a moment of delay here may be fatal; and place us beyond the reach of mercy. We shall soon, we know not how soon, be summoned by death to our final account; and then we shall have no portion for ever in any thing that is done under the sun. Let us not, therefore, permit the affairs of this life to ingross an undue share of our attention; let us not look on the things which are seen and temporal, but on the things which are unseen and eternal. Let us often recollect the solemn scenes of death and judgment, and the awful eternity that will succeed them; and, since we look for such things, let us "be diligent that we may be found of him in peace without spot and blameless." Amen.

THE CHARACTER OF ESAU.

Continued from page 373.

IN a former paper, I noticed several leading facts in the history of Esau, and endeavoured to shew that his character had been frequently misunderstood, and greatly misrepresented, by those who have considered him as chief of the reprobates. Yet there are one or two events, in his life, in which he acted in a manner highly censurable, and inconsistent with the dictates of piety. On these painful cases, I propose, as intimated in my last, to make a few concise remarks.

In the patriarchal age, and especially among the Hebrews, the eldest son enjoyed several important and advantageous privileges, both of a religious and civil nature. He was considered as peculiarly dedicated to the Lord; as entitled, in case of his father's decease, to a double portion of his property, and as invested with the superiority over his brethren and supremacy in the house. Before the general introduction of public temples, he was esteemed the high-priest of the family; and had the right of offering the sacrifices of all. And, after God had graciously promised to Abraham that his posterity should possess the land of Canaan, and that in his seed all the nations of the earth should be blessed by the birth of the Messiah; these two great privileges were included in the birthright of his immediate descendants. This distinction was however not inalienable; but might be transferred to the younger son, either by the grant of the eldest, or by the authority of the parent, when the eldest was unworthy of the dignity.

This eminent rank, Esau held in the family of Isaac, as being the first-born son, till he approached the age of manhood. But he was a thoughtless youth; absorbed in the pleasures of the chase, and little regardful of either domestic duties or domestic privileges. On one occasion, he pursued his sport with such ardour and perseverance, that nature sunk under fatigue and want of food. On his return home, he found his brother preparing a mess of lentile pottage. The cravings of hunger being sharpened by the sight of food, he earnestly requested Jacob to give him a portion of the victuals, for he was faint and hungry. His brother, with his usual subtlety, thought this a favourable opportunity to obtain possession of the evicted distinctions attached to the first-born; and refused to permit him to share in the repara-

unless he would sell him his birthright.—Esau having never probably seriously considered the value of the privileges which he was desired to surrender, yielded to the increasing demands of appetite, and consented to this insidious proposal: excusing himself with this careless reflection; “Behold I am at the point to die; and what profit shall this birth-right do to me?” Surely there could be no danger of Isaac’s eldest son perishing for want in the midst of his father’s domestics; but the hungry young sportsman was intent solely on the gratification of the present moment; and, having taken a fancy to the lentile pottage, resolved to indulge it. He confirmed the infamous contract with an oath; consumed his dear-bought meal without reflection, and took his leave in the most unconcerned manner. By this imprudent and wicked conduct, he certainly deserved the character of a “profane person;” and despised the birthright and all its privileges.¹

How long Esau continued in this state of profane indifference is uncertain. At the age of forty, he married, and his family increased rapidly. Probably this might lead him to reflect on the folly of throwing away so many temporal advantages, for so paltry a gratification. As Isaac advanced in years and infirmities, and apparently approached the grave, his son’s regret at the loss of privileges which were soon likely to have devolved upon him, would naturally increase. Having always been his father’s favourite, there can be little doubt but he made him acquainted with his grief. In that age, when the father of a family, or a distinguished leader of a people was supposed to be near death, his children or his followers assembled round his dying bed, to receive his parting benediction. On these solemn occasions, the speech of the expiring patriarch was considered to be peculiarly under the guidance of divine inspiration; and the arrangements made by him were esteemed authoritative and obligatory. Instances are on record in which the birthright has been transferred, by a dying father, from his first-born to the junior branches of the family. Jacob himself took the prerogatives of birth from Reuben, and divided them amongst his younger brethren: giving to Joseph, the double portion; and to Judah the sovereignty.²

There is reason to believe that Esau and his father had looked forwards to this solemnity as a proper opportunity to reverse

the foolish contract which had been made with Jacob; and that the former well understood the intention of the latter when he desired him to procure him venison, that he might eat and his soul might bless him before he died. He ran to the field in compliance with his father’s direction, and eagerly performed his part. Hastening back full of hope and confidence, his disappointment was severe to find that, during his absence, his mother and brother had imposed on his aged father, and induced him undesignedly to confirm the regretted transfer, and declare Jacob to be lord over his brethren. When an explanation of this unexpected issue had taken place, Esau importuned his father, in the most urgent manner, to rectify the mistake into which he had been involuntarily led, and to recall the blessing which he, without intending it, had bestowed on his brother. But Isaac, though weakly partial to his afflicted son, was a truly pious man; and, perceiving that it was the divine will that Jacob should enjoy the blessing, resolutely refused to retract it; and replied, “I have blessed him; yea, and he shall be blessed.” This declaration increased the affliction of Esau; yet he still continued his entreaties. But neither his distress, nor his expostulations, nor his tears, could move the good old man from his purpose: who, though he bestowed an inferior benediction on him, steadily refused to deprive Jacob of the birthright.³

This transaction is alluded to in the New Testament, in a manner which has occasioned no small debate. The author of the Epistle to the Hebrews exhorts them to look diligently lest there be amongst them, “any fornicator or profane person as Esau, who, for one morsel of meat, sold his birthright:” and adds, as a reason to enforce the exhortation, “For ye know how that afterwards, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.”⁴ This passage has often been urged as evidence of Esau’s personal and absolute reprobation. He would, it has been said, have inherited the blessing, he sought for pardon and acceptance, carefully and with tears; but he was rejected, and found no place of repentance. His fate was inevitable: his rejection and reprobation had been decreed from all eternity; and neither his honest exertions, his penitent tears, nor his sincere desire to obtain mercy, could avert his doom, or change the inexorable purpose of

¹ Gen. xxv. 29—31.

² Gen. xlv. 3, 4. 8—12. 22—26.

³ Gen. xxvii. 1—40. ⁴ Heb. xii. 16, 17.

God towards him. His eternal ruin was inevitable, and nothing could prevent it.* But this horrid conclusion is no less repugnant to the general tenor of scripture, than it is inconsistent with the scriptural account of the event to which it alludes. A brief review of this transaction will, we trust, prove the truth of our assertion.

Esau had, in his youth, bartered away many valuable privileges for a mess of pottage; and seems then to have been insensible to the folly and wickedness of his conduct. After a lapse of years, he was convinced of his imprudence; and became sincerely and ardently desirous of regaining possession of those advantages which he had formerly despised. For this purpose, he solicited his father to disannul the contract, which had been voluntarily made and confirmed with an oath. At first, the father appeared willing to assist him: but, finding it was the will of God that the covenant should remain unchanged, he finally refused to alter it; and, without regarding his intreaties or his tears, left Esau to suffer the temporal disadvantages in which his own inconsideration and vice had involved him. This is a course of proceeding which divine Providence has pursued towards many of the most eminent servants of God, in every age of the church. It appears, indeed, to be necessary for the peace and

safety of society: for, if improvident covenants were to be dissolved, when the parties become sensible of their folly in making them, all certainty of possession among men would be destroyed. But this had nothing to do with the spiritual condition of Esau. It regarded his domestic station, and the subsequent circumstances of his posterity. His repentance of his former profaneness might be sincere, and accepted of his Maker; he might be a child of God and a heir of glory, notwithstanding he had lost the rank of first-born in the family of Isaac. His religious character must be ascertained by his conduct; and though the accounts of the latter periods of his life are very scanty; yet it is presumed that they will afford some light on this subject.

A pleasing improvement appears to have taken place in both these brothers, during the twenty years spent, by the younger, with his maternal uncle in Syria. Jacob had learnt to serve and trust the God of his fathers; and his future conduct furnished sufficient evidence that he was influenced by pious motives. Esau, who when his brother left home, could indulge a murderous resentment against him, met him on his return with the most friendly disposition, and treated him with a truly fraternal affection, which continued unaltered during their future lives.

* The candid Dr. Doddridge observes, on this passage: "The meaning undoubtedly is, not that he would have repented and could not; but that there was no room for repentance; it would not be regarded, or, in other words, his father's mind could not be changed." But how much he felt that this candour would offend some of his more consistent brethren is very evident from what he says on the noted passage, Rom. ix. 13; where, after asserting that the apostle does not here speak of the eternal state of Jacob and Esau, nor indeed of their persons, but of their posterity, he proceeds thus: "God's laying waste the heritage of the Edomites for the dragons of the wilderness, is so different from his appointing the person of Esau to eternal misery, by a mere act of sovereignty, without regard to any thing done or to be done by him to deserve it, that I will rather submit to any censure from my fellow-servants, than deal so freely with my Maker as to conclude the one from the other."—This however is not the only instance in which the benevolent and upright feelings of this amiable commentator have induced him to shrink with horror from the legitimate consequences of his own system.

See *Family Expositor*.

Though Jacob did not visit Mount Seir, according to Esau's invitation, but finally settled with his father in Canaan; yet his brother, whose natural temper appears to have been open, generous and social, removed his family and his flocks to the neighbourhood of his relatives. In this situation, he probably profited much by the example and instruction of Isaac and Jacob. When their venerable father died, he joined in paying the last respects to his memory. After this event, the two brothers continued for some time to live together and to enjoy the blessing of Providence; till they became too rich for the country, and were obliged to separate. This separation, however, and the final location of their descendants seem to have taken place under the special direction of the Almighty; and with the friendly and mutual acquiescence of all the parties. For, nearly three centuries afterwards, when the children of Israel were marching from Egypt to the land which God had promised them, and approached the country of Edom, the Lord, by Moses, strictly forbade them to molest "their brethren, the children of Esau;" "because," said the Lord, "I have given Mount Seir to Esau

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for a possession." And, in compliance with this donation, with which it is highly probable Esau was well acquainted, his removal and settlement in this country is represented as his own voluntary act.—"Esau," says the sacred historian, "took his wives, and his sons and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan, and went into the country from the presence of his brother Jacob. For their riches were more than that they might dwell together, and the land wherein they were strangers could not bear them, because of their riches." Now, if Esau, in pious acquiescence with the will of God, thus voluntarily relinquished a country to which he seems attached, and retired to a region which has generally been reckoned inferior in beauty and fertility, does it not afford a strong presumption that he truly feared and served the God of Abraham?

But this conclusion is greatly confirmed by the pleasing fact that the knowledge and worship of the true God continued, for several ages, amongst Esau's posterity. We have not indeed much direct information respecting the religious character of his immediate descendants; though Moses has preserved a long catalogue of dukes and kings who flourished in Edom, "before there reigned any king over the children of Israel."⁵ The volume of revelation has, however, preserved one illustrious name from oblivion; the lustre of which is sufficient to illumine all the rest. Who has not heard of the patience of *Job*? an unseen end of the Lord? Yet this illustrious pattern of pious resignation was, there is every reason to believe, a descendant of Esau. His name, with a slight variation, occurs in the catalogue to which we have alluded, among the early descendants and successors of that patriarch. His own history informs us, that he resided in the land of Uz; and we know, on the authority of the prophet Jeremiah, that the daughter or posterity of Edom dwelt in the land of Uz.⁶ His friends were evidently of the same origin, and chief men in the provinces planted by the same family. Eliphaz, the Temanite, was apparently the descendant, if not the son, of Teman the grandson of Esau,⁷ and was probably named after the first-born son of their common parent. And the names of the persons and places introduced in the interesting book of *Job*, all point to the same age and country. Assuming this fact, that Job was

a descendant of Esau, which appears to be so well founded and has been sanctioned by the most judicious critics, both ancient and modern, let us read the interesting book which contains his history, and observe the correct, the comprehensive and sublime conceptions which he and his friends discovered of the holiness, the justice, the goodness and the sovereign dominion of Jehovah—the pure and excellent principles of morality which they avowed and defended, the deep sense of human imperfection and depravity which appeared in their professions, and the tone of sincere piety, humble reverence and exalted devotion which runs through the whole of their conversation—and then recollect that these sentiments do not appear as the opinions or feelings of the speakers only; but are introduced as the common belief of their associates; and we shall, admitting Esau to have been the abandoned reprobate which he is generally represented, be involved in impenetrable obscurity. How could such proper notions and correct feelings have been cultivated among a people whose father, founder and governor had been sunk in infidelity and error? Would they not, in four ages, have lost all true ideas of religion; and been plunged in the deepest ignorance and atheism? But, if Esau, who spent the latter part of his life in friendly intimacy with Isaac and Jacob, joined them in the worship and service of the true God, and was influenced by a sincere desire to do his will, there is no doubt but, like his celebrated grandfather Abraham, he would command his children and his household after him, and they would keep the way of the Lord, to do justice and judgment. This removes all obscurity, solves every difficulty; and the piety and patience of *Job* reflects deserved honour on the character of his progenitor Esau.

If these few plain remarks assist the reader in forming a more just estimate of this ancient patriarch, who has long been misrepresented; and especially if they, in any degree, remove the awful imputations which have so often been cast on the character and moral government of the blessed Jehovah, respecting his treatment of Esau and his brother, the object of the writer will be fully accomplished; and God shall have the glory.

ELIPHAZ.

OBITUARY.

THOMAS GOODLIFFE was born at Lamly Lodge, in the county of Rutland, Nov. 15, 1756. His mother was a member of the

⁵ Gen. xxxvi. ⁶ Job i. 1. Lam. iv. 21.

⁷ Gen. xxxvi. 11.

G. B. church at Morcott; much respected for integrity of principle and warm piety, in the midst of much persecution. Under her pious care, our friend was brought up in the nurture and admonition of the Lord. This good woman closed a life of trial and affliction, in a very happy manner: her faith and hope being unwavering.

Thomas was the eldest son of a large family; most of whom lived and died in the faith of the gospel. He was naturally of a very gentle, kind and peaceable disposition; rather timid, and subject to painful doubts and fears; which probably arose from a constitutional nervous affection.—In his youth, he was cheerfully obedient to his parents; and his conduct was so friendly and affectionate, that he was generally esteemed. His mother, as often as circumstances would permit, attended the means of grace at Morcott, a distance of eight miles; and he always was her companion. He became, in due time, a steady friend to the G. B. cause, and fully convinced of the truth of the doctrines maintained by that body of christians; but, through timidity and a sense of weakness and imperfection, he did not unite with the people of God till he reached his thirty-second year.

After he became a member of the church of which he had long been a liberal supporter, he took a more active part in its concerns. His constant and steady attendance at public worship, all the year round, whatever the state of the weather, was exemplary. Even those who made no profession of religion noticed the regularity and punctuality with which this good man travelled, weekly, to a sanctuary eight miles from his own habitation, to serve his God. When the cause at Morcott had greatly declined, and but very few attended the public means of grace, he often said, "I will be the last that shall forsake Morcott. I will go as long as I meet my minister there." His widow has observed that there were scarcely four Lord's days in a year when he was absent; though often so indisposed in body, that he could with difficulty attend to his secular business. It was doubtless owing, in a great measure, to the steady attachment of this firm and pious, though weak and feeble friend, and his worthy family, that the G. B. cause at Morcott did not become extinct. In 1818, he and another brother were chosen to the office of deacon; which he continued faithfully to discharge the great part of his remaining years.

The views which he entertained of himself were uniformly low; mourning often in private over a depraved and sinful heart. He frequently confessed that he was the

chief of sinners; and when his friends endeavoured to encourage him by observing 'In Christ, you have an Almighty Friend and Saviour;' he would reply, with animation, "Yes; if I have any hope, it is there." He frequently walked mourning and in heaviness; and was ready to exclaim with holy Job, "Even to-day is my complaint bitter: my stroke is heavier than my groaning." But, amidst all this despondency, he ever gave decided proof that he loved religion; and that the word, the ordinances and the people of God were precious to his soul. His conversation was eminently distinguished by sobriety, moderation and consistency. In his latter years especially, his conscience was exceedingly tender, and his temper patient and docile. His mind was occasionally much distressed, lest he, or any of his family should, through the pressure of the times, or from some other cause, do any thing to dishonour God, or bring a reproach on his cause. And he often spoke, with evident gratitude, of the continued mercies and support he enjoyed from day to day.

His last affliction was neither long nor very painful; and through the course of it, he gave pleasing evidence that he enjoyed a good hope through grace. "My sins," he repeatedly observed, "are many and great, and my faith very weak; but Christ is able to save. If he do not save me, I have no other hope." When entering the dark valley, he said to his friends; "I will lay me down, and try to compose myself. I will pray to the Lord, who will, I trust, help me through the trying hour." These were the last words which he spoke. His end was peace. He died Dec. 17, 1829; and was interred in the G. B. burying ground at Barrowden on the 22nd, when Mr. Payne improved the solemnity, to the family and friends then present, from John xi. 11.—"Our friend Lazarus sleepeth;" and, on the following sabbath, from Col. iii. 1, 2. "Set your affections on things above, &c."

ELIZABETH RICHMOND, daughter of the above, was born at Laully Lodge, Aug. 28, 1792. As early as the age of two years, she would listen with great interest to those things that had a relation to God and the works of creation. Between the age of three and four, she began to pay much earnest attention to her pious mother's comments on Watts' catechism. She was often much impressed with those observations that related to her as a sinner, and the sufferings and death of Jesus Christ for sinners. She would often wish her mother to retire and pray with her and for her; that the great God would forgive her sins

through Jesus Christ. As she grew in years, she gave the most pleasing and decisive evidence that she was a subject of divine grace. In very early life, the Lord's day, the gospel, and all the means of grace were very precious to her soul. Being naturally still and timid, it was but seldom that a friend participated with her, either in her joys or conflicts. A tearful eye and a peculiar aspect of countenance, were generally the only indications of her feelings.

While very young, she felt a great desire to instruct poor ignorant children to read and understand the word of God. This influenced her to begin a school, in which she was very useful, and much beloved.

In the year 1811, she was baptized, and became united to the church at Morcott. This duty was attended to by her in the most serious and humble manner. This is apparent from a paper she wrote at that time, in which she observes, under the date of August 10th, 1811—"I rose this morning at six o'clock in a comfortable state of mind, spent an hour very profitably in retirement; employed in domestic concerns till eleven; I then retired with a view to enter into a closer covenant with God, and to devote myself and all I have, more unreservedly to his service and glory. Lord accept a poor unworthy sinful worm, through thy dear Son. Now may I, with a sincere and willing heart, give up myself to thee; O accept me, take me, seal me for thy own. Though the vilest of sinners, I am encouraged to come to thee through the atoning blood of Christ. For his sake, O be merciful to me a sinner. Thou hast a right to me; and thou knowest I desire nothing so much as to be thine, entirely thine!" "*Lord's day evening*, 11th. Hear, O heavens, and give hear, O earth; this day I have publicly declared, in the ordinance of baptism, that I am the Lord's. I have engaged now to serve him, with all I have and am. I have entered into the army of the living God; to fight against sin, satan, and the world. O may I ever be consistent, grow in grace; be useful and faithful unto death. May I ever remember that God, angels, men, and devils, have been witnesses of the transactions of this day."

Soon after this, she entered into the marriage state; but the union was far from being happy. She was called to experience many and severe trials; under which she was enabled ever to act as a christian, in the most meek and humble manner. She often said to her christian friends; "One promise soon after my marriage came forcibly home to my heart, and has fre-

quently been a great stimulus and source of encouragement to me in the time of trial. 'Be thou faithful unto death, and I will give thee a crown of life!' After this, my faith never failed." This was true; she maintained her hold of Christ and the hope of heaven, and was determined and firm in the midst of all opposition.

Her end was particularly peaceful and happy. Though when she looked on seven children, and one not more than five or six weeks old, the tear and sigh of parental affection could not be restrained; yet she was enabled to rise above distress. She frequently observed: "The Lord has said, 'Leave thy children with me.' Ah! they have been the objects of many prayers and tears. Lord, I can leave them in thy hand." Her joy in the love of Christ, seemed now to be perpetual. Her exhortations and entreaties to all about her were most impressive. Those to her children and to her husband were especially so. To a brother who was just married and entering upon business, she said, "My dear brother D—, make all safe for eternity—cleave to Christ—guard against the world—regard your own soul as being of the first importance—be diligent in religion—try to promote the cause of Christ—time is short—death and judgment are hastening on—be faithful unto death." After this she slept for more than an hour; and upon awaking it was evident she was very near the celestial world. With amazing rapture, she said to all about her, "My friends! I am going to glory! O yes! I am going to glory! to the society of angels; to Jesus, who has washed me in his precious blood!" She then expressed a wish that her mother and another friend should be called, "that I may tell them," she said, "how good the Lord is, and how blessed I am." Then lifting up her trembling hands, she said, "My dear friends! I cannot express to you the happiness I feel, now in the immediate prospect of dying. O may you all, when as near the change of worlds as I now am, be as happy. Be faithful unto death, and the Lord will give you all a crown of life." In a short time after this, she sweetly fell asleep in Jesus.

She has now found her everlasting home, where the wicked cease from troubling, and where the weary are at rest. For labours and sorrows and tears, she now enjoys a peaceful rest in the bosom of her beloved Redeemer. She was buried in the G. B. burying-ground at Barrowden, May 25, 1830; when Mr. Payne improved the providence, from 2 Tim. i. 12.

E. P.

OPENING OF A MEETING-HOUSE AT WHITTLESEA.

ON Thursday, Oct. 28, 1830, a New Meeting-house: was opened for religious worship at WHITTLESEA, Isle of Ely, Cambridge-shire. In the forenoon, W. Butler, of Longford, read and prayed; and J. Jarrom preached. In the afternoon, E. Payne read and prayed; and J. Bissill preached: and, in the evening, G. Judd, student at Wisbeach, read and prayed; and E. Payne preached. The texts, chosen on the occasion, were—in the morning, Luke xiv. 23. "And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in; that my house may be filled:" in the afternoon, Rev. vi. 1. "Come and see:" and, in the evening, 1 Cor. i. 23. "But we preach Christ crucified." J. Wood, the resident minister, read the hymns. On the following Lord's day, S. Wigg preached in the morning and evening; and T. Rogers in the afternoon. The congregations were large both days, especially in the evening; and the collections amounted to almost £40; which, considering the small number of G. Baptists in the place, and the distance of Whittlesea from other churches of the denomination, is highly encouraging.

The present attempt to establish an interest in Whittlesea commenced with the Lincolnshire Conference; and has hitherto been conducted chiefly under the direction and at the expense of the churches in the Lincolnshire district. A small room was hired, which was opened July 15, 1821: on which occasion, J. Jarrom, T. Rogers and J. Bissill were engaged. From that time, preaching has been continued with various success: and the result has been the erection of the present place of worship. The supplies, till recently, were principally students from Wisbeach, and brother Ewen and another friend from March, with occasionally a visit from some of the neighbouring ministers. The supplies from March were uniformly gratuitous. At Midsummer, 1829, brother Wood, sometime a student at Wisbeach, was appointed by the Conference, at the request of the Whittlesea friends, to become their stated minister. Since then, appearances being encouraging and the desirableness of a more suitable place of worship having been long felt, the erection of one was undertaken and has been carried into effect. Its dimensions are, including the walls, forty-seven feet in length by thirty-two in breadth; and it will seat about three hundred persons.—The whole expense, including the purchase of the land, writings, &c. will be little short

of £600. Several churches and individuals have exerted themselves by their contributions in a way highly commendable; and, with what the friends at Whittlesea have been enabled to raise among themselves, more than £200 have been collected towards the expenses. There is still however a deficiency of nearly £400; towards liquidating which it is hoped the Connection in general will render liberal and prompt assistance.

Whittlesea contains a population of from four to five thousand inhabitants; and it has long been noted as a place lamentable for irreligion and immorality. In the attempt thus made to establish the interest in question, many discouragements have hitherto been experienced; and it is, under God, chiefly indebted to the piety, steadfastness and zeal of a single family of General Baptists, who removed into the neighbourhood from Bourn, about the time the attempt commenced, for the success which has attended it. Since the meeting-house has been opened, the congregations have been large, especially in the evenings; and on Lord's day, Nov. 14, three persons were baptized, and added to this infant church. "May the little one soon become a thousand and the small one a strong nation"—"The Lord hasten it in his time."

There was formerly a General Baptist cause in Whittlesea; but at the time of commencing the present efforts it had long been extinct. The spot where the former meeting-house stood is still known; but it, together with the burying-ground which accompanied it, has long been private property; though it is generally understood that it was taken possession of without any legal claim. There are also in the parish, several acres of land; and which, there is good reason to believe, came into the hands of an individual in the same manner.—May the meeting-house now erected and the interest now establishing be followed with a happier result.

J. W.

REVIEW.

THE WORK OF THE HOLY SPIRIT IN
CONVERSION, by JOHN HOWARD HIN-
TON, A. M.

Concluded from page 384.

WE had intended to exhibit a syllabus of Mr. Hinton's reasonings and conclusions; and examine them in detail. This would have far exceeded the limits to which we are confined; and upon looking over the

volume again, we conceive it is not necessary. This system consists of a few leading principles; and if they be not well founded, it falls. To consider them in the first place, will therefore save time.

Mr. H's chief position is, that man in his fallen state, has power, without assistance, to repent and believe, and to do all that God requires of him; and therefore is justly responsible to God for not doing it. The justness of the principle, that responsibility depends on ability, is indisputable. Let us then examine how this author establishes a power in fallen man, that renders him justly obnoxious to punishment for not performing the will of his Maker.

The importance of a clear and correct definition of terms in controversy is willingly admitted; much confusion and error arise from a vague and inaccurate use of them. It is then with great propriety that Mr. H. pauses, before he enters on his main argument, to define the principal terms which he proposes to employ on the discussion. As he insists rigorously on the literal import of these definitions, and professes to use them uniformly in their strictly literal sense; it is highly necessary that this sense should convey the proper meaning of the terms, and be applicable to all the cases in which he employs them. We conceive that a rigid adherence to the precise and literal sense of his definitions has led the ingenious author sometimes into inconsistency, if not absurdity. Mathematical terms are always employed to convey precisely the same ideas, and are therefore easily defined; but metaphysical and theological terms are applied to subjects so varying in themselves, and so modified by circumstances, that it is difficult to find a definition that will always exactly apply. If such words be considered as invariable, and proper consideration be not given to these alterations and modifications, confusion and error will be the natural result.

Two of the most important terms in this discussion are *disposition* and *power*. The former is defined the "*habitually prevalent state of the mind*." We have no disposition to object to this definition; though we suspect that the word is often used when neither habit nor prevalence is intended. *Power* to perform any given action is stated to be "*the possession of the means of doing it*." Now "*the means of doing a thing*," must we suppose, include all that is essentially necessary for the actual performance of it; every thing without which it could not be performed. To say that a man possesses the means of doing any action, when he lacks something without which it cannot be done, approaches very

near to a contradiction in terms. To call this imperfect and inefficient possession of means a *power* of doing; and on this assumption to build a system of theology, involuntarily reminds us of those enterprising spirits who erect castles in the air.

Mr. H. confines the term *power*, to the possession of the natural and intellectual faculties, as described in our last; and totally excludes disposition from forming any part of it. And yet he strenuously contends that disposition is as necessary to the actual performance of any act, as the possession of the means which he calls *power*. "The fact is," he says, "that in order to the performance of any action two conditions are essentially necessary; the one is the possession of *power* or the means of performing it, and the other is an *inclination* to do so." (p. 251.) "Power is not of itself active; it is merely the means of acting, and sleeps till inclination arouses it." (252.) "Different as power and disposition are in themselves," observes Mr. H. "they agree in this, that they are alike necessary to action; let which may be wanting, the action is with equal certainty prevented." (264.) It would be easy to multiply extracts to shew that, according to Mr. H's scheme, disposition is essential to action, and that no action will ever be performed in the absence of it. Whether this position be well founded, of which we have some doubts, we stop not here to enquire; true or false, it is one principal axiom of this theology, and will be disputed by none of its advocates.

Further—Another pillar of this system, which occupies a prominent place, and on which some of its most important parts rest, is that the heart of man is, by nature, so totally depraved, so desperately wicked, and so full of enmity to God, that the evil disposition of the sinner will, in every case, induce him to reject the Saviour: (254.) that not one instance ever has occurred, or ever will occur, of a sinner returning to God till he is regenerated by the irresistible influence of the Holy Spirit, under which he is entirely passive. This "*originating impulse*" of the Holy Spirit is essentially necessary to set in motion the existing *power* of man; and without this extraordinary impulse no man ever did or ever will embrace the gospel, and be saved. From this fact Mr. H. deduces his principal doctrine, the necessity of the work of the Holy Spirit in the conversion of sinners.

Now let us endeavour to collate these various positions; and observe how they agree. Man, says our author, in his natural state possesses, certain intellectual fa-

culties which, if properly exercised, would enable him, without divine assistance, to repent, believe, and obey the gospel. But these faculties cannot be brought into action without the requisite disposition; and this disposition, owing to the total depravity of his nature, no man naturally has, or ever had, or ever will have, without the aid of irresistible power. Can then this helpless being, thus hopelessly destitute of that disposition which alone can enable him to perform holy actions, be said, in any proper sense of the phrase, either to possess the means or have the power of doing them; because he retains faculties, which the want of disposition wholly disqualifies him for employing? Common sense compels us to reply no. As well might we affirm that a machine, which depends upon some external impulse to put it in motion, has power to move without that impulse. A steam engine may have every part requisite to perform its proper operations, before the steam begins to act upon it, but till it does, it has no power to move. A mill may be provided with all the requisite wheels and sails; but it will never move till the wind gives it the necessary impulse. And Mr. H's intellectual and moral machine may have all the requisites for action; but without the impelling influence of the Holy Spirit, it never will, on his own system, perform any truly religious action: it has no power to act.

Disallowing, as we do, the author's definition of his leading term, all the arguments built on this definition will, of course, in our opinion, be groundless. How many these are, and what part of his system will be able to stand without it, we have no room to inquire. But we would seriously request those of our readers who have embraced this scheme to examine the point for themselves; and calmly to consider the observations which we have ventured to make. Unless they can see more consistency and truth in this hypothesis, than we have been able to discover, which it is very possible they may, we leave it to themselves to determine how far this ingenious though paradoxical writer has accomplished his avowed object. Though we should blush at our own vanity, did we presume to cope with the learned author in metaphysical skill, yet common sense obliges us to conclude, that this laboured defence has left the doctrine of personal and unconditional election exposed to all the objections from which it was designed to rescue it. The illustration and proof of this conclusion will probably be briefly attempted, in another part of this Miscellany, on some future occasion.

But before we lay down our pen, we think it candid to state our sincere and hearty acquiescence in many of the chief principles of this worthy author. Like him, we believe that ability is the only ground of responsibility; and no man ought to be blamed for not doing any thing which he is not able to perform. Like him too, we are persuaded that all men to whom the gospel is preached, have power to repent and believe the gospel; and are, therefore, justly liable to punishment for not exercising faith and repentance. And, like him, we are convinced that no one ever did or will accept the Saviour, without divine assistance, or the influence of the Holy Spirit, to enable him to do it. But, we do not suppose that sinners possess this power of themselves, as fallen creatures. On the contrary, we are assured, by the express testimony of scripture, by daily and universal observation, and by painful and constant experience, that the nature of man is totally corrupted and debilitated by the fall of his first parents; and that his heart is naturally enmity against God, and, till renewed by divine grace, cannot be subject to the will of God. Yet we believe that, in consequence of the gracious plan of redemption effected through Christ Jesus, every man who hears the gospel may, through the assistance of the Holy Spirit, embrace it and enjoy salvation. This assistance accompanies the dispensation of the word; and is freely and sincerely offered to all who hear it. But then, though sufficient aid is offered, yet the Holy Spirit does not exert an irresistible influence under which the sinner is wholly passive. This would at once destroy his free agency, and remove his responsibility. Man is capable of either accepting or refusing the proffered aid. If he close in with the gracious motions of the Divine Agent, all the assistance that he needs will be granted; and the necessary power will be imparted to enable him to go on to perfection. If he refuse the grace and resist the Holy Spirit, the fault will be his own; and the justice of God will be vindicated in his condemnation.—This system of theology, we are convinced, after much consideration, is consistent with itself, harmonizes all the attributes of the Deity, is supported by the whole tenor of scripture, and is fully adequate to justify the dealings of the Moral Governor of the universe, towards his rebellious creature man. Would Mr. H. adopt these plain, obvious, and scriptural principles, what perspicuity and force would they give to many of his reasonings; and what harmony to the whole of this system.

This author considers the doctrine that man is not able of himself to do the will of God, as a dangerous heresy, pregnant with mischiefs of the most fearful nature to the souls of men. He inveighs, in the strongest language, against the thoughtlessness, ignorance, prejudice, and cowardice, of ministers of the gospel, who inculcate it; and plainly tells them that, if they will not lead in the progress of truth, they must follow: for, with or without them, truth will prevail. But he is particularly indignant against catechism-makers, for instilling into the minds of children this "poison of the most direful kind;" and quotes passages from eight of the most popular catechisms, which teach this "pernicious notion." The author has also very kindly given us a specimen of "a different and in his opinion, a more eligible line of instruction." As this curious attempt at metaphysical catechising exhibits many of the peculiarities of the system of theology, adopted by our author, we shall transcribe it for the illumination and edification of our readers. It is as follows; and deserves to be preserved.

Q. My dear child, does God require any thing of you?

A. Yes; to love him with all my heart, and my neighbour as myself.

Q. What has he done to induce you to do this?

A. He has set before me, reasons why I should do so.

Q. What is necessary in order to your rendering the obedience God requires of you?

A. A due consideration of the reasons he has set before me.

Q. Do you feel inclined to keep God's commandments?

A. No; I feel very much averse to them, and hence continually forget and disregard them.

Q. Then you have already broken the commandments of God?

A. I have broken them many times, and am continually breaking them.

Q. And is God justly angry with you on this account?

A. Yes; because I have disregarded the reasons set before me, to induce me to obedience.

B. What does God require in order that your sins may be forgiven?

A. That I should hate and forsake them, and submit to his mercy through Jesus Christ.

Q. Upon what ground does he require such a change in you?

A. Because he sets before me most weighty and powerful reasons for it, which,

if duly considered, will produce that effect.

Q. What then, is your immediate duty as a sinner against God?

A. To hearken diligently to his word, and weigh every thing he says according to its great importance.

Q. Have you already learned to hate sin, and to submit to Jesus Christ?

A. No; I still love my sins, and practise them continually.

Q. Have you, then, ever duly considered what God has set before you?

A. I have not; but have hitherto been very inattentive to it.

Q. And what may you learn from this long-continued inattention to such important things?

A. That the love of sin is very strong within me, and induces me to neglect all the instructions of God's word.

Q. How long do you think it will continue to do so?

A. If I may judge from the past, it will do so always.

Q. And so God forewarns you. Is not your character then very wicked?

A. Yes; dreadfully wicked.

Q. Is not your condition also very dangerous?

A. Yes; I am on the brink of destruction.

Q. Is it not of the utmost importance you should seriously reflect upon it?

A. It is awfully important; but my heart flies from it.

Q. Have you any wish it should be fixed and awakened?

A. I hope I have.

Q. May you ask it of God?

A. Yes; for he has promised to pour out his Holy Spirit unto me, if I seek it, and to take away the heart of stone, and give me a heart of flesh."

Now let the last answer of this singular specimen be compared with the simple statement, which the judicious Dr. Watts puts into the mouth of the child, "I cannot serve God and Christ of myself; but God will help me by his Holy Spirit, if I ask him for it." *First catechism*, Q. 20. Or, "We have sinful hearts, and cannot do these duties of ourselves; but God has promised his own Holy Spirit if we pray for it, to renew our hearts to holiness, and help us to do his will." *Second Catechism*, Q. 50. We confess that to us there appears but very little difference except in the mode of preparation: the ingredients themselves are the same. Yet Mr. H. recommends one as a wholesome medicine; and the other he has labelled, in very legible characters, "Most direful poison."

Missionary Observer.

DECEMBER 1st. 1830.

REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

FOR THE YEAR ENDING JUNE 30, 1830.

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THE year that has elapsed since the last Annual Meeting of this Society, has been the most trying year it has experienced; yet as those trials have proceeded, principally, from the dispensations of the Most High, they must be right. The Society's Western Mission has suffered peculiarly; the three Missionaries have been removed from the scene of their labours, by connexion with the Society ceasing, by illness, or by death. In September Mr. Allsop died, and his premature death was the most severe stroke experienced by the Western Mission. Till the announcement of that painful event, the hope was entertained that the Jamaica Mission would rise superior to all its other difficulties; but that event, by depriving the Society of an individual, on whose life, at that peculiar crisis, the existence of the Mission appeared to depend, multiplied those difficulties to an indefinite extent. When that news arrived, the Society had two stations remaining in Jamaica, but no Missionary, and none ready to proceed thither. To have attempted the renewal of the Western Mission would then have required all the Society's energies; at the same time the Eastern Mission needed every exertion to promote its prosperity, and even insure its continuance. Under these circumstances many of the judicious friends of the Society judged it the wiser course to direct all the Society's efforts to strengthening the Eastern Mission; and as other Christians had already manifested a disposition to labour in the Society's Western field, to leave them to gather the harvest where our brethren had sowed the sacred seed; esteeming it, from various considerations, preferable that the labourers of this Institution should go to the wide fields of Hindoostan, there to sow, and there to reap, where there are none besides to scatter the seed—to gather the fruit—to say to the benighted Hindoo, "Behold the Lamb of God that taketh away the sin of the world."

Our annual statements, on the present occasion, therefore, principally refer to the Eastern Mission; yet, in reference to this Mission, our Report must be much more brief than usual. The lamented death of Mr. Cropper; the long illness of Mr. Bampton, and other circumstances, have occasioned so much business to devolve on the other Missionaries, that they appear to have had little time left for correspondence, and their communications have been much scantier than usual. Mr. Lacey, in his latest letter, under date of December

16, observes; "I am afraid I cannot send an account of my station, or write in my journal—I have a pleasing inquirer."

The communications of our brethren continually furnish fresh representations of the horribly cruel and impure nature of Hindooism. Mr. Sutton remarks :

"In speaking with Gunga on some of the peculiar vices of the people, he gave a frightful account of adultery and its consequences in this part of the country. He says that he could point out twenty women, in his own village, that he knows have murdered their children either * * * or as soon as born, and that the practice prevails so universally, that he is sure hundreds of thousands are thus murdered every year. Supposing that his statement is exaggerated, (which he will not allow,) it leaves room for a terrible conclusion. Surely we may say that the dark places of the earth are full of the habitations of cruelty."

When Dr. Buchanan visited Juggernaut, among other abominations to which he refers, he mentions a high-priest on the idol's car, pronouncing "his obscene stanzas in the ears of the people, who responded, at intervals, in the same train. These songs, (said he,) are the delight of the god; his car can only move when he is pleased with the song." That excellent friend of Christianity pursues the horrid description. At the great festival in 1829, Mr. Lacey heard some of these abominable verses, that so delight the *mild and harmless* Hindoos. His own account will best describe what he witnessed, and what Hindooism is.

"I have, several years past, wished to know what the verses were that are pronounced in front of the cars, and I have attempted to get them from the man's mouth this year as he pronounced, but had not stood a minute before I was obliged to hasten away, covered with shame and confusion. The thought that so many people saw me listening to such filth overwhelmed me with shame. No filthy, indecent, impudence can exceed what is here publicly pronounced, and accompanied with appropriate postures. This is done before the body of the people—before the females, wives and daughters of the natives. Nor are these songs heard with shame; as but to hear them is meritorious! and the females, particularly, listen to them with the greatest attention and delight; and when a line, particularly impure, is pronounced, accompanied with indecent action, the female voices are lifted up in admiration and encouragement; they cry out with a smile, 'That verse was excellently pronounced,' (sa pod kope boela). Such is the school in which Hindoo females are brought up; no wonder there should not be one honest female in all Hindoostan; no wonder there is not an honest man. I have, nevertheless, obtained a part of these verses, and notwithstanding their great indecency shall give a literal translation of them, though shame covers my face while I think of them; and much more so to think that my having understood them and written them should ever be known to another fellow creature, and particularly a fellow Christian. It is truly said that Missionaries have lifted up the curtain, and, in part, exposed the abominations of heathenism, but that the half is not, nor can be made known. However, I shall endeavour to speak out; the Apostle says, that it were a shame to speak of the things done by them in secret, but here it is a shame indeed to speak of the things done by them in public in the open face of day, before assembled thousands, and not with shame and fear, but triumph and exultation; not as indifferent or sinful acts, but as a part of religious worship! (This Journal has been laid aside for ten or twelve days since I wrote the above. During this period I have examined the verses alluded to in the last entry, and notwithstanding my resolution to insert them, such is the low vulgar impudence they contain, that I am ashamed, and cannot introduce them. They principally relate the filthy scenes between Juggernaut, his wife, his brother, and his sister.)"

The appalling scenes of wretchedness and death, which have been reported in former years, still continue to render Pooree, and its neighbourhood, an aceldama, a field of blood. At the rut in 1829, though by no means so numerously attended as in some years, the

ravages of disease and death were terrific; though the subject has been repeatedly introduced, yet, as reminding you of the need of exertion, perseverance, and prayer, and of the value of the inestimable good this Society labours to bestow on Orissa, it may be proper to refer to some of the most recent statements. Mr. Lacey writes;—

“4th.—The cholera morbus has broken out among the pilgrims. Our native brother visited the town for a few articles of food, and immediately returned out of breath to beg us to go and administer medicine. Nine persons were lying dead in the large road, and many more were sick. Sent some cholera pills to be given to the patients, and have more prepared, with brandy and laudanum, for the afternoon. The people are as sheep having no shepherd, exposed by their ignorance and superstition to natural, as well as to spiritual death. May we have opportunity and grace to do them good, body and soul. In the afternoon got out about five o'clock, later than we desired, and, indeed, much later than we intended. The dead, we found, had been removed and buried, or thrown outside the town; we found many others sick and dying. I rode up the south, and down the north side of the raj dand (great road). The poor creatures had crept under the wall, or into sheds; others had gone into the streets, or narrow lanes, which lead from the raj dand to the suburbs of the city. I visited and administered to several affecting cases, which I cannot here describe; several of the subjects were in middle age, and some were youths. Their dread of death was very great; the appearance of the scourge has struck them with a panic, which greatly predisposed them to the disease, and makes their recovery much more hopeless. They fell at my feet, as soon as they saw I was giving medicine, and, addressing me in every flattering appellation, besought me to save their lives. I could not but remark how they had lost their confidence in the idol and holy place. As I came to Pooree I expressed my fears to them, that they might never be allowed to return to their homes; but they despised death, and spoke of it as a privilege at Pooree. They have faith in their gods while in health, but when the hand of death is on them they have no confidence whatever. While giving medicine a crowd collected around, to whom I generally said something that might do them good; many heard with much feeling, which, though it may arise from natural sympathy, may also arise from divine convictions, and lead to good.

“5th.—This morning I passed round on both sides the street visiting the sick; many of those to whom I administered last evening were gone; alas, gone! and their carcases presented horrid sights. The grin of death still sat on their countenances; some had kicked off their clothes in dying, and were lying naked; but who cared about these things? I could see nobody concerned or moved, beside myself. ‘Sa gola, o sa bhe gola,’ (that is gone, and that also is gone!) said my bearer, as we passed along. Found a great many new cases, which have crept towards the sides of the street during the night; five cases which I attended last night I found had overgot the complaint; they are, however extremely weak and helpless; good attention and a little comfortable accommodation would quite recover them. They are suffering extreme thirst, and there is too much reason to fear that the imprudence of their attendants will kill them, for the complaint immediately returns on their taking cold raw water, and they have not firmness enough to deny them. I soon disposed of all my medicine, and, had it been otherwise, to attempt to relieve all was quite hopeless. The poor parents, or other relations surrounded me, flat on the ground, one crying out, ‘See my son in such a place,’ or, ‘See my brother, or companion, in such a place,’ and it was difficult to get forward; I tore myself from among them. Some cases which I saw were so far gone that we made no effort to save them; we gave to the cases which were the strongest and best attended, and so the most likely to be benefited. The dead carriers were conveying the bodies to the sand, where they give them a wretched burial. One boy, about six years of age, was hung by the neck and arms, with an old man, on one bamboo; as they raised them on their shoulders, to bear them away, the bamboo broke, and down came the load. This accident made the hardened wretches swear at the old man, ‘Bhuda ghyā lepu bhare,’ (thou heavy old son of a bad woman.) This may serve as a specimen of the tender sympathy of these dead buriers. Saw many dead and dying in the streets; some corpses were carried into corners till a more convenient season should come for their final removal; but close to these shopkeepers and stall-keepers were pursuing their gainful business perfectly unconcerned. The bodies begin to be very numerous in the golgothas, and on the sands the scene is very bad indeed; some bodies are lying exposed, others partly eaten and very offensive, and others, again, are partly disinterred by the wind, the dogs, and vultures.

The Lord is very merciful in withholding rain, for if the disorder is so bad in this fine dry weather it would be tenfold worse were it cold and rainy.

"We had the Lord's Supper this evening with Gunga Dhor, and afterwards talked with great delight on God's love, eternal life, and on seeing Christ in heaven. I asked Gunga what he thought he should say to the Saviour when he first saw him in heaven? He said he should not be able to say any thing. This will be the case, till strengthened by our Lord, to offer our praises for his redeeming love. In our own strength what could we do more than fall at his feet in silent adoration and praise.

"*Stk.*—Set out for Cuttack at nine o'clock this morning, but, owing to hindrances from bearers, at several stages, and bad roads, I did not reach Cuttack before eleven o'clock at night. The dead were very numerous on the road, and particularly at the different villages and resting-places. Some were partly consumed, but mostly the bodies were whole, except that they had lost their eyes, which the crows pick out almost as soon as the victim's life goes. Some lay dead under their clothes, having covered themselves up while ill, and had died in that condition. The stench from some old carcases was intolerable; they had fallen on or just off the road, and who would carry them away? I was obliged to ride my horse the first two stages, and by this means got by the nuisance as quick as possible."

The stations of the Society as announced in the last Report were Cuttack, Balasore, and Juggernaut or Pooree. From Balasore Mr. Sutton has been absent a considerable part of the year, labouring in other parts of Orissa, but does not appear to have left Balasore. Severe illness has also rendered it necessary for Mr. Bampton to be absent from his station at Juggernaut. The latest accounts however that have been received of this indefatigable labourer are from Mrs. Bampton, and are of a favourable kind. In September or October they returned by sea to Pooree, and after encountering many inconveniences and some dangers, arrived there. Mr. Bampton's health continued to improve after his return to his station, and Mrs. Bampton expresses her hope of his ultimate recovery.* He had re-commenced, though with caution and to but a small extent, his labours in public;—delivering a discourse in the bazar every other day, of about fifteen or twenty minutes. During part of the year Mr. Sutton devoted his labours to Pooree, and appears to have met with less opposition than was formerly manifested. He observes,

"My preaching during my stay at Pooree was treated with less riot and disturbance than formerly, though I had enough of it, but the answers and objections of the people were shocking for obscenity and blasphemy: it was a true compound of that wisdom, which is earthly, sensual, and devilish.

At Cuttack Mr. Lacey had continued his labours, though he had some attacks of indisposition sufficiently serious to interrupt occasionally his exertions.

BERHAMPORE.

It may be recollected that on several occasions this town has been visited by Messrs. Bampton and Sutton. Here Erun resides, the first Hindoo baptized in India by our brethren. Mr. and Mrs. Sutton, after spending some time at Pooree during the jattrā, determined to visit Berhampore; partly influenced by a desire to see their solitary native brother, who was dwelling as a sheep among wolves. After considerable inconvenience and difficulties in travelling and in crossing the Chilka Lake, they arrived at Berhampore on July the 28th. They found Erun steadfast in his profession. They continued there

* This hope appears not realized. Ed.

about two months, and had reason to believe that the Word of Truth commended itself to the consciences of a number of persons. Their chief enemies were some nominal Christians. These, with the spirit of Elymas the sorcerer, whom Paul encountered, sought to prevent the Hindoos from embracing the Gospel. Mr. Sutton's account of interviews with Erun,—of the truths he taught,—and of the encouragement he received, is gratifying, and manifests the necessity of exertions to send a Missionary as speedily as practicable to occupy this interesting Station.

July 21st.—“Early on Tuesday morning we started for Berhampore. Mrs. S. and myself rode our ponies to Manickapatam where we obtained a boat, which in two days and nights, amid rain and storm, conveyed us over the Chilka Lake to Rumbah; the rain came driving through our poor covering, so that we were obliged to get under the bed mattress to keep ourselves dry. On Saturday evening we again mounted our ponies and reached Ganjam, here we obtained comfortable quarters and spent the Sabbath. In the evening I visited the bazar as usual and spoke twice. We were neither of us well, for we had not only rain and sun to encounter, but there was a quantity of putrifying shrimps close to us, and the stench got into our inside and we suppose made us ill. On Monday morning we started again and rode about half way to Berhampore, where we got shelter from the sun under the veranda of an old building.

August 8th.—“We reached Berhampore 27th last month. Our first care was to find out Erun, our native brother. We found him steady in his profession, and bold in the truth as far as he knows it. He was exceedingly pleased to see us, and rejoiced to hear that brother Bampton was not dead as had been reported to him; we were much gratified by his strong attachment to brother B., and the respect with which he referred to his instructions. He appears to be a very respectable man, and looked up to a good deal by his neighbours.

“As it respects the general effect of my labours since I have been here, they are of that nature as to lead me to hope that God has sent us, and that he has something for us to do in this place. Many confess to the truth, some appear hopeful, and generally the word commends itself to every man's conscience in the sight of God. The higher orders of my countrymen seem my worst enemies here. I am of that sect which is every where spoken against, and the gentry here seem to think so. They keep me out of the only places where we could assemble with comfort, and would be glad to send me out of the place altogether. How different from the kind reception I experienced from their predecessors! We are fools and madmen for attempting to convert the natives to christianity; this they do not scruple to proclaim, and have told Erun and others that we have no authority to baptize, &c. Cruel men, may the Lord change their hearts. Myself and brethren are the only men in the world who can now speak to the people that they may be saved, and they would prevent us.

“Nevertheless there is a little band who welcome the Gospel sound, and if we cannot get a better, we are content to assemble ourselves in our little despised cottage. The word seems to fall with power, and we do hope the Lord is with us and will bless us.

“Erun came with two of his friends, to whom I endeavoured to shew the excellency and necessity of the Gospel; one seems very near a profession of it. He acknowledges his belief of the truth, and says his only impediment is his wife. She is violently opposed, and storms the house whenever he mentions his desires to her. And Erun joins with him in saying, his case is the case of several in Berhampore. I apprehend this is a difficulty of which we have had little conception, and in England it is supposed that the women would be the first to rejoice in the liberty of the Gospel; matter of fact however proves the contrary. The cause is to be found in their ignorance and the power of superstitious prejudices over their weak minds. Erun is an instance of the difficulty and opposition their wives occasion, he had two at the time of his baptism, both fled. One robbed him of considerable property and the other took away his child! one, the younger, has returned and also his child, but the wife is still very awkward on account of the loss of caste, as none of her friends will eat or hold intercourse with her.

“On Sabbath-day Erun was deputed by a part of the inhabitants of Berhampore that I had not visited, to inquire why I had been all round the neighbourhood and had not visited them; so it was agreed that I should meet them in the afternoon; accordingly I went and had a good congregation in a convenient place.

"*Thursday.*—Spent about three hours to-day in Erun's house reasoning and disputing with eight or ten people; two or three respectable women came in and took part in the conversation, they seemed as quick or even quicker of apprehension than the men, and often interpreted in Telinga what I said in Oriya.

"On Thursday Mrs. Sutton went with me to see Erun's wife; she was backward at first, though I think pleased to see her. Afterwards several women from the neighbourhood came in and they became more familiar. The poor woman is in a good deal of distress respecting her anticipated accouchment, as none of her friends or neighbours will assist her or cook for her. Mrs. S—endeavoured to comfort her on this head, and promised her any assistance she could render, which seemed to have a good effect.—This morning Erun has sent us word that his wife has been confined with a son, and that her mother has broken through her restraints and attended to her. I mention this circumstance because similar things have had a good effect on the wives of several, favourably disposed toward the Gospel, but who in consequence of the opposition of their wives are kept back from a profession of it. The Hindoos, both men and women are extremely anxious, like the Jews of old, to have a son; and for this purpose they make great offerings to the idols, and undergo a variety of expensive and troublesome observances. It is in this view therefore remarkable, that Erun should have a son in his old age; and Gunga Dhor, after being married ten years, should also become a father, after his becoming a Christian.

"During our stay at Berhampore many things occurred to excite our hopes and encourage us to persevere, but I feel little pleasure in recording favourable appearances, which do not issue in substantial fruit. Besides the man before alluded to as favourable to Christianity, I had four men from the country that I expected would have come forward, and so well did I think of them that the day was fixed for their baptism, but from the time that their baptism was fixed upon I saw them no more. The reason I am unable to comprehend. Another very clever man, being in authority and having soldiers under him, seemed very much disposed towards a profession of the Gospel, besides which there seemed a general conviction that Hindooism was indefensible and the Gospel true. Yet against all this the fear of losing caste, and the fear of each other, seemed insurmountable barriers. We felt on coming away that we were leaving a very promising field, and earnestly hoped and still hope that ourselves, or some one else will speedily be sent to cultivate it. O that we had more labourers. Surely the Christian church is criminally backward in this matter. What, is there none to be found among the 10,000 members of the General Baptist Connexion that can preach the Gospel to the Heathen? It was not so in the first days of the Gospel; then the scattered disciples could go every where preaching the word, and why should we not have as many preachers now? Can any considerations, of home; and friends, and comforts, compensate for the loss of thousands of precious souls? I would again urge upon the attention of the Society, that if they would preserve our Mission in existence, they must send us help and that speedily."

CUTTACK.

The English congregation at Cuttack appears in an encouraging state. Several of the most respectable Europeans resident there frequent the chapel. One of the brethren writes:—

"Our congregation has been, and indeed continues to be, more numerous and respectably attended than heretofore. That stiff church prejudice which too generally exists in the higher circles, is very much broken down at Cuttack, and our congregation is composed every Sabbath of Episcopalians, Presbyterians, Catholics, and Dissenters, and, with the exception of Catholics, some of each are true Christians, with whom we enjoy no inconsiderable share of christian communion. A few in the congregation are seriously inclined; and we hope one young man, a drummer, is changed. Lord's-days have been, and still are, laborious days. Have regularly preached twice in English and once in Orea, besides leading a class in the morning.

"We have established a meeting among our members which promises to be very useful. Each member is expected to attend, and give a relation of his own experience. The end we propose is,—the detection of insincere professors, the encouragement of sincere professors, and particularly of those who are ignorant, weak or tempted, and the encouragement of young disciples or inquirers. It has already been of benefit to us, and it will be of much more as it becomes more and more perfect from experience and perseverance. We have been obliged to exclude the old widow for falsehood telling, and she now remains excluded. We hope discipline will have a salutary effect.

The natives are so habituated to lying, that without great watchfulness and care they fall into the sin almost without knowing it. We have had some troublesome and unpleasant cases to attend to; and also otherwise satan has endeavoured to persecute and injure us; but I trust in the latter he has been prevented."

NATIVE PREACHING.

Mr. Lacey writes in his annual statement,—

"The native preaching has been performed by myself and our brother Gunga Dhor. I have experienced some interruption in this department of labour, from a violent pain in my right breast and head, and afterwards from a dangerous inflammation in both eyes. I have reason to think that my preaching to the natives in the open air has been suspended three or four months in the last year. In the absence of the above afflictions, I have visited the town daily, except on the Lord's day, when we have native worship conducted on our own premises.

"Gunga Dhor has preached among the people through the year without interruption. He has frequently been engaged two or three times in the day. The places of preaching are the same as last year, except that Gunga in going to and fro has stood and proclaimed the Saviour in other parts of the town. Besides town preaching, several festivals have been attended, when the Gospel has been widely made known; and Gunga Dhor has several times made short tours through the villages and towns around his late residence. These journeys have commonly occupied from six to eight days, and as the villages were situated very near each other, three or four were visited in one day. Our native brother, as a Christian, gives us great satisfaction; but, as a preacher, he has greatly improved, and is a labourer for whom our best thanks are due to the Lord of the harvest. The fervency and affection of his address are very particular, and the clearness and force with which he states and defends divine truth, and combats idolatry and sin, very commonly silence the most stubborn and ill-disposed objectors. These affectionate addresses flow from a heart overflowing with pity for his perishing fellow-countrymen; for he knows their depravity, the impotence and imposition of the saviours they trust, and their disregard for their eternal welfare, better than most are able to imagine who have not been, as he has, an idolatrous Hindoo with them. The effect of preaching the Gospel is wide and deep, and such as could not have been effected by any other means, and proves the wisdom of the Saviour's commission, "Go ye therefore into all the world, and *preach* (as a crier) the Gospel to every creature." The effect of bazar preaching, however, which is most apparent to me, is a more correct idea of the Gospel, and is evinced by questions more pertinent and gratifying than the people have heretofore asked. It is much more pleasing and satisfactory to be asked—"Why did Jesus Christ endure such pain?" than "What form is God?" or "What colour is Jesus Christ?" The effect on some occasions is such as leads us to expect that good will now result, yet such is the hard-heartedness of the people, and such the obstacles to their first approach towards Christianity, that our hopes are disappointed. This leads us to feel our need of divine influences, and that in a more than ordinary degree. From our own experience there is reason to think that we are ordinarily favoured with a degree of divine influence which would produce good among hearers, professedly Christians, but among Hindoos there are very extraordinary obstacles to be overcome, and therefore extraordinary influences are requisite.

During the past year, the brethren have gathered a few more of the first fruits of Orissa to God; and, besides rejoicing over those who have broken caste and renounced all for Christ, have witnessed in other minds, indications that the power of the Gospel is felt,—that the leaven of that Gospel, though, for a while, hidden from those who put it into the mass, is exerting its influence. Several instances are mentioned, in which our brethren have become acquainted with persons who appear to feel the excellency of Christianity; though not avowedly Christians. Mr. Sutton, when at Pooree, writes,—

"A man, from the neighbourhood of Berhampore, said he had heard of me, and as he knew the idols were nothing, wished to know the way of salvation; I invited him to accompany us home, which he did, and remained with us till we had our family wor-

ship in Oriya. Time will perhaps display his true character. The man from Gope, mentioned as an inquirer two or three years ago, has been with us. He says he knows that Jesus Christ is the only Saviour, and has great terror on his mind for not obeying him, and yet that he is so entangled in the net of the world, that he cannot."

Mr. Lacey, after referring to the mental struggles of a Hindoo, who has since owned Christ in baptism, observes,—

"There are two others of the like experience, and they have all forsaken the old goo-rod and are consistent in their conversation. Gunga Dhor says they must come forward soon, and as a reason for this opinion says, that, 'As they constantly read the Scriptures, and observe the Lord's Day, their minds will be more and more affected with their sin and danger, and their consciences will cause them to fly for refuge to the Saviour.' These are persons of respectability and good family."

A few Hindoos have been added to the flock of Christ, respecting whom our brethren have favoured us with some interesting information. Krupa Sindoo is one of these. Mr. Lacey writes,—

"We have baptized Krupa Sindoo, a respectable man, a Khyetra, of Sutyabag. He was first disposed towards Christianity by hearing in the street at Pooree of the love and sufferings of Jesus Christ for a sinful world. This is the Gospel, and, as far as we can judge, after a year's trial and observation, it has been to him the power of God to his salvation. I have felt encouraged from this circumstance, to preach much, and indeed principally, the '*Cross of Christ*.' I have observed it to produce seriousness hundreds of times, and who can tell its effect on many whom we may never know. Krupa Sindoo maintains his family (eight persons beside himself) by dealing in a few articles. We are having some goods of him for our new school-house. He chose to reside at his own village, of which we were glad; he will be useful, for he is able to give a reason of his hope. His new religion, however, has made his neighbourhood very warm for him; he meets with the greatest opposition from his own mother, who tells him that he has sent his whole race to hell, and, 'O that he had died long since.'"

In reference to Krupa, who resides but ten miles from Pooree, Mr. Sutton, when residing there, furnishes some pleasing information,—

"Krupa Sindoo, the last baptized, who lives within ten miles of Pooree, has been two or three times; he evidently grows in Scriptural knowledge, but I fear he is in pecuniary difficulties, which hinder his growth in grace. He came up to me in the town one evening, and spoke boldly, and, generally very evangelically, to the people assembled."

Hindooism is well known as a demoralizing superstition. Some remarks of our brethren, when referring to Krupa and his trials, previously to his baptism, represent it as, in many instances, occasioning *temporal* as well as eternal ruin.

"He is in debt in consequence of the heavy expense of his father's funeral, and wished to pay this before he professed Christ, lest his creditors should say he became a Christian to cheat them of their property. He has been able to pay off 25 rupees, besides maintaining a family in the last year. He says his judgment says to him, 'follow Christ now, for you may change your mind or die before you pay all this debt.' Had a deal of conversation with him, and we prayed for him—he was strengthened and encouraged. Hindooism ruins the prospects of thousands of families. This man is of a good caste, and when his father died he was obliged to spend 200 rupees to feed a parcel of idle Brahmins, which has ruined his prospects ever since, and will still press hard on him. It is almost impossible for a Hindoo to clear himself of debt, at the exorbitant rate of interest on which they borrow their money."

The last convert, of whose baptism accounts have been received, is named Ram Chundra. The details respecting him are peculiarly gratifying; they are from the pen of Mr. Lacey. He first refers to his inward conflicts, when convinced of the excellence of the Gospel,

yet feeling backward to avow himself a Christian, on account of the formidable obstacles that lay in his way.

"We have had another disciple of Sundra bag, the old gooroo, named Ram Chundra with us—he is convinced, and is not far from the kingdom of heaven: but O the difficulty of giving up his credit, caste, &c. ! Here he stops, unable to leave all and follow Christ. His mind is uneasy; the guilt of sin alarms him, nor can he rest in his old hopes and saviours. He sees the suitableness and glory of the Gospel, and places his hopes on the atonement which it reveals, nor can he long hold out."

Not long did this interesting convert continue in an undecided state. He resolved to confess Christ in baptism; and, with a holy firmness, which neither opposition nor entreaties could overcome, executed his determination. Gunga Dhor paid him a visit, and, in company with him, he returned to Cuttack. Mr. Lacey's narrative of what followed is truly pleasing.

"In the afternoon Gunga Dhor arrived from a three days' journey among his old friends and relations, to visit and encourage some inquirers. He has preached in two markets, visited three villages, and preached to some of their inhabitants. He brings an encouraging account of Hurree Sou, Krupa Sindoo (another inquirer, and not the Krupa Sindoo already baptized), and Dey Taree, as well as another person. He brought Ram Chundra with him whom we shall baptize to-morrow, by Divine permission. I have long thought well of this man, but giving up caste and his relations has long been the only obstacle. He first heard the Gospel about four years ago, and has gradually improved since. His parting with his wife, mother, three sons, a daughter, and other friends, neighbours and relatives, was very affecting. They followed him as far as Koojeboro, where Sundra Baj resides, with cries and lamentations, entreating him to stay with them. At Koojeboro the case was laid before the old Gooroo. Ram, however, has long felt weakened in his reverence for the old gentleman, and he spoke to him very plainly, though with tears, and told him that Jesus Christ had given his blood to redeem him, and what sacrifice could he make to him? All, i. e. wife, children, and friends were but trifles to give, and that as he had long since seen it his duty he must now go and follow him. After some such conversation he tore himself away, assuring them he should come again and be better towards them than before, and they would not repent that he had left them. In the evening I had a long and close conversation with him, and am not only satisfied but pleased with his experience and views.

"*Lord's Day, Nov. 1st. 1829.*—Ram Chundra's relations have arrived in a large company to persuade him to recant and go back with them. They had the whole forenoon with him alone. The answers which he made them were firm and prudent. In the afternoon they came to me to beg of me not to baptize him, and the following are some of the reasons urged. 'He is a great man's son, and his name is known very far; it will be a sad thing for him to become a Feringee. His caste will go, and with him will sink a whole race. His wife will put a rope round her neck and hang herself. All his children will become unprotected.' At five o'clock we set out for the river, and as soon as we left the house an affecting scene took place. Ram's brother came up to him and hung upon him weeping and entreating him not to go, and the whole of his friends were much affected. We expostulated with them, and they allowed him to proceed. He also remonstrated with them in a firm and decided manner. We all proceeded together to the water side, where some Europeans, country-born people, and about 200 natives were collected. All our schoolmasters were present with the largest boys from each school, and on the whole we had a goodly assembly. The service was as follows. First gave out and sung the hymn commencing thus,—

'Jesus we come at thy command.'

Had prayer in English and Oriyee, and then an address in explanation of our conduct in the same, when some observations on the way of salvation revealed in the Gospel were made to the natives. After this was over the candidate standing forward answered the following questions in the manner here stated. Missionary. Brother, on whom do you believe? Candidate. I believe on Jesus Christ. M. What do you expect from trusting in him? C. I expect pardon of my sins and the salvation of my soul. M. Could not you have had these blessings by worshipping your own gods and goddesses? C. No, for they are wood and stone. M. Are you, before all this assembly, willing to

renounce your caste for the sake of Christ? C. I do not in reality renounce my caste, but I am willing to lose what the world calls caste, and I have found more than a compensation for that. M. Tell us, my friend, for what you wish to be baptized? C. Sishya chin nemunta. That I may appear to be Christ's disciple. I then said a little more on this confession to the bystanders, and some of them answered again and said, 'I would rather go to hell than do this.' Another said, 'He has learned and therefore knows what to do.' It was answered, Do you thus learn, and then follow Ram's example. We then descended into the flood, and having found a proper depth, the candidate was baptized in the name of the Sacred Three. The words were pronounced first in English and then in Oriyee. In the evening preached from 'There is joy in heaven over one sinner that repenteth,' and the day was concluded with the ordinance of the Lord's Supper. Our number was small, but respecting all present I could rejoice with tolerable confidence. The rank in life from which our brother comes makes his assumption of a Christian profession matter of vast notoriety, and will probably create a feeling greatly advantageous to our Mission. May he be spiritually minded and endure to the end. He longs for his wife and friends to come over with him, and hopes they are well disposed, though just now greatly troubled at his losing caste.

"Ram Chundra's father was Killa dhar, (Governor of the Fort,) of Barabattee, under the Mahratta Government, and was very rich. His son has given the greater part of his property to unfortunate persons, at the command of Sundra bag. He has some property still at Cuttack, and rents in a village, which he lets out to ryots, so that his circumstances are easy."

The last Report of the Society referred to the trials to which converted Hindoos are exposed, in consequence of the iniquitous state of Hindoo law. Ram Chundra's history furnishes another painful illustration of this, to a professedly Christian government, disgraceful fact.

"2nd.—This morning the natives, like tigers, fell on our brother Ram Chundra, and turned him out of his house in Boxy bazar, saying, That he was turned Mussulman and had no more to do with that property. This is quite false, for it is not he, but his heir that is disinherited by this step, and we shall probably obtain easy redress. This iniquitous law will soon ruin the temporal prospects of our native converts. Gunga Dhor and Ram Chundra have a little property, which is lost to their children when they die."

In a later communication reference is made to the spirit and trials of Krupa Sindoo and Ram Chundra.

"They have, since their profession, conducted themselves so as to give us pleasure. Krupa Sindoo can read, and instructs his family and neighbours in his new religion. Rama is very zealous, and promises fair to become a useful preacher. They have suffered a good deal of persecution for the Gospel's sake, and are still persecuted. The washerman has refused to wash their clothes, and the barber to shave them, which, in this country, are some of the highest marks of disgrace, as these people are of very low castes. Krupa Sindoo bore this shame best, and wore his long beard and dirty clothes without a complaint, and as the persecution arose only from a spirit of malice, they soon came to him and proposed to assist him as usual. Rama felt this disgrace most keenly, and applied to a native officer for redress, but finding him of the same malicious disposition he gave up and submitted to the disgrace, and no doubt the difficulty will pass away. For some time Rama's mother, wife, children, and brethren, refused to eat or associate with him, they have now lost caste with him, and appear reconciled."

In reference to the native converts generally, Mr. Lacey makes one remark which furnishes an answer to a common objection of the Anglo-Indian enemies of missions.

"Excepting the aged brahmunees our converts are all of respectable circumstances, and this demands our gratitude, principally as it furnishes a triumph over the confident boasting of an unbelieving world, that persons of respectability of character and circumstance, will never embrace the Gospel."

Besides those Hindoos who have actually embraced the Gospel, several others have renounced the idols of their ancestors; of these,

under the designation of nominal Christians, one of the brethren writes,—

“The family connexions of our native brethren form an interesting and increasing community; there are sixteen or eighteen individuals who have renounced caste, and who are become Christians in name, though not in heart. The circumstances of these are much more favourable to instruction and conversion, than the idolaters around them. Their idolatrous observances are laid aside; their regard for gooroos, brahmuns, and idols, is broken, and they are constantly in the way of Christian instruction from the heads of their families; the children, male and female, will be taught to read, &c., and will, in a little time, become a very numerous and interesting society.”

NATIVE LABOURERS.

In reference to the native labourers, connected with the mission, the accounts have been both painful and pleasing. John Sunder, who was employed in the service of the Society, in connexion with Mr. Sutton, at Balasore, has been dismissed from his situation, and excluded from communion with the church, in consequence of immoral conduct. Various causes have prevented the brethren hitherto from succeeding in engaging their beloved and valued friend Mr. Beddy, as a fellow missionary, and it appears very doubtful whether they will ultimately succeed in obtaining his services, in that important capacity. Should this not be the case, we may still enjoy the satisfaction of believing, that as one of the fruits of their labours, he will, in whatever situation he may occupy, endeavour to diffuse the savour of the Gospel of God. The other native brethren that have been called forth to public labours, are James Sunder and Gunga Dhor. Respecting the former, after a long interval, we gather some pleasing information. In a former report it was announced, that the brethren had placed him, for instruction, at Serampore College. He appears to have continued there till, at their last conference, the brethren determined on recalling him into Orissa. He there seems to have been esteemed by his tutor, Mr. Mack, and to have accompanied him in preaching excursions, more frequently than any other student.

Of Gunga Dhor, the brahmun preacher, the accounts are uniformly pleasing. He appears a thoughtful and consistent Christian, and an able and eloquent preacher.

Mr. Sutton, when at Pooree in October 1829, writes:—

“20th.—Gunga Dhor accompanied me to the town. Gunga came over to see brother Bampton, and returned this morning. He had a goodly number, perhaps 150, and preached the Gospel so admirably and eloquently, that I was delighted and surprised. I could scarcely have suggested anything more likely to do good than what he advanced. O that he may be kept humble and faithful till death. I was glad of an opportunity to show him to the people, as some lying friends of satan had spread a report that, in consequence of his having thrown away his caste, his body had swollen up frightfully.”

At different times Mr Lacey states,—

“This evening Gunga Dhor offered up an excellent prayer. The following are some of the expressions which he used, much to my edification; ‘O Lord, we are ignorant and sinful, but wise in thy wisdom, holy in thy holiness, pitiful in thy pity, and strong in thy strength.’”

At another time he observes,—

“Gunga Dhor prayed very nicely this evening at family worship. He prayed for the

Honourable Company and the Local Government of the country, that they might have grace and wisdom and disposition to promote Christianity."

Again he writes,—

"Gunga Dhor has had a son born to him, but he appears little elated with his boon. He looks on the event with a very different and improved view from what he once did, and said to me the other day, 'Why should I rejoice over an event for which I may be very sorry at last? Should he be wicked, or not serve God, with what view shall I look on the rejoicing at his birth in the day of judgment?'"

The Christian thoughtfulness expressed in the last anecdote, is truly instructive. Many christian parents, in England, might learn an important lesson, from the observations of their Hindoo brother. Did parents more generally and seriously think how they shall meet their children at the judgment bar, there would be more commonly an anxious concern cherished, to train them up in the ways of piety and peace.

SCHOOLS.

Of the Schools at Balasore no statements have this year been received, probably this want of information springs from the cause already mentioned. Those established by Mrs. Bampton, in the neighbourhood of Pooree, suffered in consequence of her absence, but on her return thither she began again to pay them attention. Of those at Cuttack, Mr Lacey states,—

"Of these there are seven, containing upwards of 300 children. Of these about 100 read the Scriptures—the History of Christ—Jewel Mine of Salvation—the Conversation between Father and Son—the Essence of the Bible; and the Catechisms. Many of these have committed all these tracts to memory, and, from time to time, repeat different parts of them. They have generally a very pleasing and correct knowledge of the doctrines and precepts of the Gospel, much more correct than the country-born Christian youth in India, and I think generally superior to the same class of youth in England. There are few important questions which they cannot answer.

Respecting the English School at Cuttack, the Missionary at the Station furnishes some pleasing information. It appears in a state of progressive improvement, and when it shall receive the advantage of the superintendence of an English master, is likely to become extensively useful. The following is the information to which reference is made:—

"This institution has received the decided approbation and support of the English community at Cuttack; it is supported by the most influential and respectable residents here. A boarding-school, which provides for ten destitute children, has been added; these children are taught, fed, clothed, and lodged, entirely at the expense of charity. Mrs. Pigou clothes the children entirely herself, besides liberally subscribing to the school. Besides this improvement, a subscription has been made to build a new school and house for the Master. 1,100 rupees have been obtained, which, though it will not complete it, will do most of the work of the building, and we propose to raise the rest as hereafter noted. The building is as follows,—a house for the master, containing two principal rooms and two smaller ones, with a good veranda, all of pukka. A dining and a sleeping room and school-room for the boarding girls, the whole ninety feet long by fourteen wide inside, and thirteen feet high, all of pukka. A school-room for the day-school, and a lodging room for the boarding boys, the same dimensions as the other side, and of the same materials. This will be a spacious and substantial building for the institution. It is now forward, and we shall have it ready for use about July, 1830.

RELIGIOUS TRACTS.

As in former years, attention has been paid by the Missionaries to these little messengers of mercy; and though in some cases destroyed, and in others neglected, yet, "great feeling" is stated to be excited by them. Many were distributed at Juggernaut during the car festival in 1829. A Missionary writes,—

"Early out in the afternoon on the first day of the rath. The idols were seated on their cars, and soon after we arrived began to move. A great concourse of people surrounded them, falling on their faces to worship the idols. Many were standing and walking at a distance, and among these we took our stand. I could do little but distribute books, in this I employed myself. I looked among the multitude for such as could read, and gave tracts to them *only*. Every ten minutes I silenced the people to warn them not to abuse the gift, as they must stand before God, and answer for their conduct another day. These warnings produced some seriousness. In this manner I this evening distributed 915 tracts in Oriya, eight or ten might be Bengalee. The present jattrā is an excellent opportunity for distributing Oriya tracts: they will find their way into every part of the province, into every obscure village.

"The pilgrims are almost all daes. There are numbers of people from those parts of the province which are not under the control of the British Government, and consequently the Gospel will, in these little messengers, go where we could not carry it ourselves."

It is a subject of thankfulness, that, amidst the difficulties the Society has encountered, it has been enabled to send some help to strengthen the hands of the brethren in India. Mr. and Mrs. Brown have recently embarked in the *Elphinstone*, Captain Aldham, to proceed to Calcutta and thence to Cuttack. The mind of Mr. B. had long been directed to missionary labours. Several years ago he proposed himself as a candidate for the important work. Some reasons, of a domestic nature, then prevented the Committee from accepting his offer of service; but those reasons no longer existing, he again offered his services, and was cordially accepted. Having been for several years Pastor of the Baptist church at Sevenoaks, and being much esteemed by his Christian friends, they resigned him with great reluctance. He however believes that he listened to the calls of duty in tearing himself from an affectionate people, and a respectable situation, to diffuse the Gospel in distant India. Though a Missionary in the service of the Society, his special department will be the Cuttack English Benevolent Institution, for educating, and in some instances also boarding, destitute Indo-British or Hindoo children. For this, it is believed, that Mr. Brown is, in some respects, peculiarly qualified. He appears to delight in communicating instruction to children, and has been accustomed to the work of instruction for a number of years. The female department of this Institution is to be under the management of Mrs. Brown. It is reasonably hoped, that under them, this interesting and important Institution will flourish; nor is it too much to expect, that future ministers and future Missionaries for Orissa, will be trained up under their fostering care and Christian superintendence. The funds that defray the expenses of the School, the master's salary, &c., are chiefly raised in India. Under these circumstances, Mr. Brown is expected to devote such time only as the School does not require, to the general labour of the Mission. The expense of his outfit and passage is defrayed by the Society.

A few passages, that are in type, have been taken out to make room for other information; these, with the accounts of money raised and the few concluding remarks of the Report will appear in it, in its separate form. Omitting any thing further here, we insert a letter containing the latest intelligence from the Brethren in Orissa.

Pooree, May 5, 1830.

Dear Brother,

I commence a letter to you now, but it will probably be several days before it gets off. I have several things to mention, of sorrow and of joy, nearly connected with our common cause, and so to us very interesting and important.

Mrs. Lacey's troubles came upon her on the 3rd, and in the evening of that day we had a son born unto us; he is a fine lad, and we call him William Carey Lacey. O that he may inherit the piety and usefulness of the great man whose name he has the honour to bear! I would rather a thousand times that he should, if spared, become a useful Missionary, than that he should fill a throne of state. The world may say that we make a merit of necessity, and that we should lose our good wishes if there should seem to be any likelihood of our obtaining the good we effect to despise: I cannot say that my views would not alter under the influence of temptation; now, if I know my own heart, I would rather my children should be employed for the good of immortal souls, than that they should enjoy the greatest honours of this world. Dr. Carey once said, regarding his son Felix, that he had fallen from the dignity of a Missionary of the cross, to become an ambassador for the golden throne. I am happy to be able to say that my Mary is fast coming round, and that Carey is tolerably well. We do not feel elated with the appearance of the little stranger; we have learned how frail is the joy arising from such a source; nor shall we, I trust, feel over distressed should he soon be taken away; those we have before lost have not been taken without a benefit, nor will he. Thus are our lives and comforts spared in the time of danger, and we are permitted to pursue the work to which we are called of God, and appointed of his people. May our lengthened lives be more consecrated to his glory who spares us, under the impression of his goodness, and the views of the near and swift approach of the period when we shall not again be spared; and when there will remain no more power or opportunity to work. The late event has been no hinderance whatever to me in my preaching engagements.

I have lately discovered that brother Bampton has long since laid aside his journal, and almost discontinued his correspondence, and hence I have felt it my duty to mention his case to you, for your information. He now submits that his complaint is a consumption, and he also is convinced that the time of his departure is not far distant; his cough and fever have continued with him for a long time, and the weakness of body, in consequence, has constantly increased; the symptoms of his complaint have lately become more decided and alarming; a fixed pain in his left side, constantly remains, and makes his breathing painful; this arises from an abscess forming on his lungs, which must weaken him whenever it separates. There is only one thing which our dear Bampton seems unwilling to leave, and that is his work. Not a man in the whole world can fill his place for years; and how much he has desired and sought the salvation of the poor Oriyas! yet he is endeavouring to reconcile his mind to this. He frequently gives me intimations that he is fully aware of his circumstances, and contemplates them; and the result to which they are leading him, with perfect composure. His hand is fastened on the skies; he smiles at all before him, and triumphs over all through the Saviour's blood. He will work till he dies, or very nearly so. He visits the bazar, though he can hardly get on and off his horse; he has his chair carried, on which he sits in the street, and from which he talks to the people. He is cheerful and pleasant, and dissipates the gloom and melancholy so natural in such a condition, to all who live in the same house.

Yesterday we finally concluded that Rama should be received as a native preacher, and that he should be allowed seven rupees a month. This resolution was explained to Rama, and he appeared to consider it a serious measure. We have much satisfaction in this man, and if he continues steadfast, he will be very useful indeed. He preaches clearly with great affection and force, and he preaches the Gospel, Jesus Christ and his cross are the essence of his discourses. It has been a defect in almost all native preachers that they have said too little about the death of Christ as the price of pardon and salvation to a ruined world; and we were often grieved with poor Abraham on this account,

but we have no reason to complain of either of our native brethren, and particularly Rama. He has learned to look to his book for what he should say, and therefore says what his book says, more than he speaks the knowledge which he possesses independently thereof. He commonly reads a verse and then explains, enforces and applies its doctrines. In this way he holds together a large congregation in the street for two hours daily, till he has nearly exhausted his voice. However, the voice of a native is not easily hurt, and by the next day he quite recovers his strength. It is concluded that Rama should for the present live at Pooree, and assist brother Bampton. He waits on brother Bampton daily, who, as his strength may be, instructs him on some part of the truth; so that by these means he improves in knowledge, and I trust in piety. No member of his family appears likely to become decided; he says they say to him when pressing the necessity of fleeing to Christ for pardon, 'What sins have we done?' It is a great pity that some of our Churches will not step forward and each offer to support a native preacher. The expense is but trifling, and then the funds raised by the Society could be devoted to the sending forth of European Missionaries. I should be very willing to transmit the journal of one or more of our native brethren, and also other accounts regarding his or their character or labours, yearly or oftener, to any church that would undertake so good a service.

We have just escaped a black conspiracy which threatened the lives of all professed Christians in the province. It caused us no small alarm; but He in whom we put our trust has defeated the design of our enemies, and has preserved his own cause. The following are some particulars. The Mussulman high priest persuaded several others of the Mussulman class to join with him in an attempt to cut off the infidels, as they call us, and several soon entered into the conspiracy with him. They ripened and extended their plans, and at length some of the native officers, both of the regulars and provincials, were joined in the conspiracy: and it also now appears that one of the neighbouring Rajahs was concerned. Some of these were at Pooree, and some at Cuttack, but most at the latter place. It appears that their intention was to attack us on some Sabbath evening while at worship, and murder all they found there, and then to appoint ten persons to each Christian family in the above places, to finish those who remained, and afterwards to proceed and rob the public treasury. One of the conspirators was a servant of the judge, and as he saw the dark design ripening and the time fast approaching for its execution, he trembled for the consequences, and dared not longer conceal the conspiracy.

As the plot was to have been committed on the Lord's day, he addressed a letter containing an account of it to his master, who was then at Pooree, on the Wednesday previous, and Mr. Pigou got up to Cuttack early on the Friday morning. However, that was enough; he on his arrival sent forthwith and had some of the gang taken into custody, among whom are two sons of the high priest. He himself has fled into the jungles, and has as yet evaded all discovery; but the business was broken up, and we are rescued. At the time these discoveries were making, letters were detected of a treasonable nature both at Pooree and Cuttack to the Rajah, and as the sepoys were not firm, it is likely that they would have formed a strong party, and would have effected their design. The conspirators were, I believe, exclusively Mussulmans; cruel, blood-thirsty creatures. Bless God for this deliverance. O, how he brings to nought the designs of wicked men! And how wonderful, that a mere handful of Europeans should be permitted to hold in awe so many millions of people! I received a letter from Mrs. Pigou yesterday, and she mentioned that all was safety and peace again, and that they should probably resume their visit to Pooree in about a fortnight, which they would not think of doing did the least apprehension remain.

I am daily preaching in the street at Pooree; hundreds hear; many are silenced and convinced. I never felt more earnestness or power in my sacred employ, and never saw more desirable effect produced. The blessed work is going forward in India, and it is advancing in Orissa. The strong battlements are cracking and giving way. O what a fall, what a destruction is coming on! We are much grieved that so hopeful a candidate should be delayed, surely you have before this recovered strength, and that he with the schoolmaster are now coming out together. I have received your letter of the 3rd of December 1829, and thank you. Accept our united love.

Affectionately yours,

C. LACEY.

Pooree, May 10, 1830.

The General Baptist Missionary Society.

A Committee Meeting of the Society was held at Loughborough, on Tuesday, Nov. 9th, when, besides other business of less general interest, resolutions on the following subjects were adopted.

1. It was agreed in future, whether the subscriptions of Associations &c. be paid or not paid, *that the Annual Report of the Society, shall be regularly published on, or before, the first of August.*

Consequently if the neglect which has been too long persisted in, in many places, of paying money long after the appointed time, be continued, accounts from such places, will not in future be able to appear in the Report of the year to which they belong. The managers of Associations are particularly requested to notice this, for with the Divine permission, *the rule adopted will be strictly adhered to.*

2. It was agreed that a communication be made to the brethren in India, directing them to send an annual account of each School, supported by a school in England; with an intimation that this is indispensable to insure the continuance of such support; and that the brethren should be further instructed to address such annual account to the Minister of the place where the school is carried on, which supports the Indian School; or to such other person as the Missionary may be instructed to correspond with on the subject.

It is hoped that attention to this rule will remove the cause of complaining of the want of information, which various friends now have who support Schools in India. If in any case, it be desired that the Missionary should write to some other individual, instead of the Minister of the place where the School is that supports an Indian School, information to that effect should be forwarded to the Secretary of the Society.

3. It was agreed that the Missionaries, instead of forwarding their communications at irregular times, be requested, besides other letters, to write in rotation monthly to the Secretary.

4. Resolutions to the following effect were adopted.

“The premises at Lucea being still in possession of the Society, the Committee are desirous to fall in with the wishes of the Friends for the resumption, *if possible*, of the West Indian Mission. In the present state of the funds, as the East India Mission requires all our present funds, to effect this from the current income of the Society *is impracticable*. If the churches therefore desire that Mission to be recommenced, the Committee suggest the *necessity* of donations being contributed to the amount of £150, to defray the expense of outfit, &c. And of a **DISTINCT** subscription to the amount of £300 annually *being pledged for three years to come.*

That the Secretary make a communication on the subject of this resolution to the Churches, stating that some individuals are willing to contribute to the object proposed; urging that no application be made, except to friends who may be able to contribute to *such extra exertion without any diminution of their present subscriptions to the mission fund*; and that answers be requested by January 1, 1831, to enable the Committee to come to a decision on the question proposed.