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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.

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FOR THE YEAR

1832.

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“Let all things be done unto edifying.”—1 Cor. xiv. 26.

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## PREFACE,

warded, are too often delayed so long after they have occurred, that they no longer can claim the recommendation of novelty : but must be considered as a mere record of facts generally known. News, when it has been delayed for several months, is sometimes sent on the eve of publication, accompanied with an urgent request for its immediate insertion. This often operates very unfavourably on our previous arrangements; and compels us, in order to oblige these dilatory correspondents, to withdraw or postpone articles prepared for insertion, which we have reason to conclude would be interesting to our readers. This has been especially the case in some recent Numbers. We therefore earnestly request those Friends who really wish well to this undertaking, to forward all the information they can collect respecting *G. B. Occurrences*; and to transmit them with as little delay as possible.

Those friendly and intelligent Correspondents, who have, in so kind and able a manner, replied to important Queries in this volume, are entitled to our best thanks, as well as to the gratitude of the Querists. We esteem that part of our plan as peculiarly useful and edifying; by affording an opportunity for conveying much interesting instruction and admonition, which could not be so effectually imparted in a merely didactic form. We have received Replies to several important Queries too late for insertion in the present volume; which will probably appear in the early numbers of the ensuing.

We have, on former occasions, requested our intelligent friends to favour us with any hints that may occur to them for improving this Publication. Every suggestion will be esteemed a proof of their friendship; and be treated with grateful respect. In accordance with intimations from esteemed correspondents, several arrangements are under consideration, for the conducting of the ensuing volume, which will, we hope, render it more consistent with its motto. Among other alterations it is proposed to introduce occasional Essays on Scripture Characters, and Sacred History, with practical Improvements: and to endeavour to render the Reviews more extensive and select.

And now, deeply grateful for past support, and looking forward to the scenes of improvement and tranquility, which we trust, will succeed the late years of distress and excitement, we once more commit this undertaking to the blessing of that God, who alone giveth success, and to the active and zealous patronage of his people. And, humbly praying that it may be made instrumental to the promoting of the present and eternal welfare of its readers, the prosperity and extension of true and vital religion, and the honour of the adorable Redeemer, we remain, &c.,

THE EDITORS.

26th Nov., 1832.

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THE  
GENERAL BAPTIST REPOSITORY

AND

Missionary Observer:

No. 121

JANUARY, 1832.

VOL. XI.

STABILITY : a MEDITATION for the  
NEW YEAR.

*Unstable as water—thou shalt not excel.*—Gen. xlix. 3.

WHEN the all-wise Creator established the laws of nature, one important end which he contemplated, appears to have been to mark, the progress of time. The rotation of the earth registered the succession of days ; the waxing and the waning of the moon, the months ; and the larger revolutions of the sun announced, in language universally understood, the passing years. These heavenly orbs were designed for "signs, and for seasons, and for days, and for years." Had time passed uniformly, without this interesting variety, man would have been in danger of floating down the stream of life, without observing the rapidity with which the impetuous tide was hurrying him towards the borders of eternity. But the interesting changes at which we have glanced, arrest his notice ; and almost imperceptibly attract his attention to the past and future periods of his existence. When arrived at the close of one of these large divisions of our days, we feel ourselves called upon, from the circumstances in which we are placed, to pause and consider our ways ; to look back and review the scenes we have just passed, and for-

wards to survey those upon which we are entering. It naturally prompts the serious christian to examine the imperfections and sins which have dishonoured his profession, during the past year ; and to inquire, with deep anxiety, how he may best avoid similar failings, during the present, should he be spared to see its conclusion ; to acknowledge his infirmities and errors, and to look to his Saviour for wisdom and grace to act no more so foolishly.

It is presumed that few conscientious believers can review the transactions of the expiring year, without feeling that they have sustained great injury, on many occasions, through a want of stability, or steadfastness. This is a radical defect in any character ; and, as far as it influences the conduct, tends to lower the respectability, diminish the usefulness, and endanger the virtue of every person in whom it prevails. And, alas ! few indeed are exempt from its baneful influence. It cannot therefore be unseasonable, when we are entering on the cares, the temptations, and the concerns of a new year, to examine the nature of this sin which so easily besets us ; and to prepare ourselves to guard with more intelligence and vigilance against its assaults.

Stability of character is that disposition of mind, which enables its possessor boldly to do what he con-

scientifically believes to be right, whatever difficulty or opposition he may encounter; and to persevere, with uniform steadiness in the path of known duty, whatever temptations may allure him from it, and whatever affliction or obloquy he may suffer for adhering to it. The steadfast man, reflects on the circumstances in which he is called to act; fixes, after mature consideration, on what he conceives to be a proper line of conduct; pursues it, with a calm and undiverted course, to the full accomplishment of its object; and never changes or relinquishes it, till he sees sufficient reason to conclude, that duty to his God, to his fellow creatures or to himself requires him to abandon his purpose. It is opposed to that fickleness of principle, that imbecility of mind, which induces a man to give up every purpose, and abandon every pursuit, as soon as any obstacles present themselves, or a new object attracts more attention. Nothing can be more contemptible and hurtful than this wavering and uncertain temper; and yet, alas; it is too often displayed both in secular and religious concerns.

This unhappy falling sometimes arises from mere easiness of temper; which induces a man, instead of forming his own plans, and making himself acquainted by proper examination with their merits, importance and results, to regulate his proceedings by the sentiments of his companions, or by the advice of those whom he has been accustomed to respect. Undertakings, of whatever nature, commenced from such motives, are liable to be abandoned when the opinions on which they were formed become less popular; or the friends who advised them change their sentiments, lose their influence or are supplanted by associates who think differently. Others often through an

impatience of thought or indulgence of mind, commence pursuits without due consideration; and finding themselves involved in difficulties which they did not anticipate, instead of examining whether these obstacles might not have been foreseen and guarded against, and whether they may not yet, by prudence and perseverance, be overcome, at less inconvenience than would arise, from relinquishing them, throw them hastily aside. And, in many instances, this culpable instability is caused by a morbid fondness for novelty. A weak mind cannot direct its attention long to one object. What suited such a person's fancy yesterday, loses its attractions to day, and a new set of ideas has occupied its place. Thus he is continually changing his schemes and always commencing some new pursuit; but he seldom perseveres to the end, or reaps the fruit of his labours. He is perpetually transferring his efforts to objects totally unconnected with his present pursuits; and thus deprives himself of a fair opportunity of obtaining success.

These causes operate to produce instability both in secular and religious transactions; but there is yet another still more powerful, that is constantly undermining the steadfastness of the christian. The depravity of his fallen nature is vigorously opposed to the enjoyment of the graces and the performance of the duties required in the gospel. Though he is fully persuaded that it is his duty and his privilege, to walk in the ways of the Lord, and heartily to devote himself to his service; yet his sinful inclinations and corrupt passions too often draw him aside from the right path, and lead him by degrees from one declension to another, till at length, being led away by the error of the wicked, he falls from his own steadfastness, and makes shipwreck of his immortal soul.

The mischiefs that result from instability are numerous and deplorable. An unsteady and wavering disposition prevents success in every civil enterprise that requires resolution or perseverance. It lowers the public estimation of a man's character, and destroys that confidence which is requisite for his own interest and peace, and for his usefulness among his connections; for all prudent men approve the advice given by Solomon to his son, and avoid any connection with them that are given to change. This unhappy temper often involves those who indulge it in penury and dishonour; and renders them objects of pity to their connections, and the scorn and contempt of strangers. These are its natural and usual effects in society at large, and in the transactions of this world; but in the affairs of religion and the concerns of eternity its consequences are still more fatal and lamentable. Our blessed Saviour has declared, that he who has put his hand to the plough and looketh back, is not fit for the kingdom of God. All the promises are made to him who endureth to the end; and to him that is faithful unto death. To him everlasting life and a crown of glory will be given by his Almighty Judge. But the wavering, the double-minded and the unstable, he will condemn to eternal perdition. Or, should they, through the divine approbation of their sincere though wavering faith, reach the regions of bliss, they will be saved as by fire. Their course will be surrounded with dangers and snares; their profession will be made with faltering and doubt; their faith will lay hold, with a feeble and unsteady hand, on the Saviour of sinners. The unlearned and unstable, we are assured, are exposed to peculiar dangers; to be beguiled by the sophistry of artful and wicked men; and even to wrest

the scriptures themselves to their own destruction.

If then instability be so pernicious in its progress and so fatal in its termination, how anxiously ought we to inquire how these evils may be avoided, and the awful doom pronounced against them be averted. To those who are sincerely making these momentous inquiries, the following hints are affectionately addressed.

Think well before you engage in any enterprise. Be fully convinced of its propriety; and that it is *your* duty to undertake it. Consider its nature, the difficulties that will probably attend it, and the consequences that will result from it. Examine whether you are prepared to prosecute it with success. Have you sufficient strength, ability and knowledge? Or, if you are conscious of personal deficiency, have you any source from which you can confidently expect assistance? Are you prepared to make those sacrifices of ease, interest, prejudices and personal feelings which may be required in the pursuit of your purpose? Have you properly weighed the disgrace and disadvantage that will fall on you, if you commence the undertaking and fail to accomplish it? Let these ~~and similar~~ questions be seriously investigated, and honestly answered, before you venture to make any important engagement. Frequently recollect the advice of the wisest of men: "Let thine eyes look right on, and thine eye-lids straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left." The Teacher who came down from heaven has exhibited, in a very striking manner, the disgrace and injury that result from precipitate measures, in his instructive parable of the man who began to build a tower,

and did not finish it: "All that behold him" says the Saviour, "begin to mock him." Yet all this mischief arose from a want of proper forethought; from not sitting down before he laid the foundation, and counting the cost. How many disgraceful and distressing instances of inconstancy would, such a previous calculation prevent!

Again. When you are preparing to commence an important undertaking, consult with properly informed friends. Lay the matter fairly before them; and request their advice, as to the line of duty and propriety. The very statement of the case will give you a more regular and perspicuous view of the circumstances than you previously enjoyed; and "in the multitude of counsellors there is safety." Your friends may discover reasons for pursuing or declining the plan, which had not occurred to you. "Every purpose," says Solomon, "is established by counsel; and with good advice make war." But especially never omit to seek illumination from the Father of lights. You feel, if you know yourselves as you ought to do, that you are ignorant, short sighted and weak creatures; totally incapable of directing your own steps, or of maintaining your own steadfastness. But has not He most graciously promised that, "if you acknowledge him in all your ways, he will direct your paths." Take then the advice of the inspired apostle, "If any man lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." A humble application for direction to God, a sincere desire to please him, and a

cordial surrender of all your concerns into his hands, will tend greatly to prevent instability. "Commit thy works unto the Lord, and thy thoughts shall be established."

Stability in religion includes a steady faith, an uniform and satisfactory enjoyment of the graces of the Spirit, a consistent adherence to the great truths of the christian religion, and a regular discharge of its various duties. That professor who is, at one time, elevated with rapture, and confident of his interest in the Saviour; and soon after, sinks into despondency, doubt and painful anxiety, respecting the safety of his soul, cannot enjoy the blessings of christianity, because he is unstable. But he who, like Paul can say with holy confidence, "I know in whom I have believed; and am persuaded that he is able to keep that which I have committed to him against that day:" can rejoice in tribulation, and feel a sacred conviction of the goodness of God, even when he sees fit to chasten him most severely. He reckons afflictions themselves amongst the evidences of the kind regard of his heavenly Father: "for whom the Lord loveth he chasteneth; and scourgeth every son whom he receiveth." This is the true stability of christian faith; worthy of the best efforts of the believer to obtain. Supported by this full assurance, neither prosperity nor adversity, neither pleasures nor sorrows can disturb his tranquillity. He "holds fast the confidence and the rejoicing of his hope firm unto the end"

Again. The man who is frequently changing his sentiments on religious doctrines, is justly charged with culpable instability, and exposed to all the awful effects of that baneful disposition. Doubtless it is the duty of every rational christian to "prove all things;" and to adopt no opinion.

without full examination, and a clear perception that it is built on a sound scriptural foundation. But it is equally his duty to "hold fast that which is good." When his mind obtains a satisfactory conviction, that any doctrine is true, he ought to admit it into the articles of his faith as a settled point. Cavils, objections and opposition may sometimes perplex him; but they ought never to induce him to abandon the truths which he has found established by the sacred oracles. Nothing less than full evidence that he has misunderstood the divine testimony, can justify him in renouncing them. They are children, not grown to perfect men in the measure of the stature of the fulness of Christ, who are "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive."—From stability in doctrine will arise uniformity and consistency in conduct. A man well established in the faith will always act on the same principles. His wanderings will not open the mouths of gainsayers, or give occasion to the adversary to speak reproachfully; but by a constant and uninterrupted good example, shining with a steady lustre, he will uniformly shew forth the praises of Him who hath called him out of darkness into his marvellous light.

A christian who is really steadfast will boldly and without hesitation adhere to the profession of what he esteems to be truth, and to the practice of what his conscience tells him is his duty, if all the world oppose him; and he stand alone, the object of the persecution, the insults and the ridicule of his fellow creatures. Like the venerable Joshua, in his eloquent farewell address to his countrymen, he would say to the assembled universe, "If it seem evil to you to

serve the Lord, choose you this day whom ye will serve; but as for me and my house *we will serve the Lord.*" The same decided spirit animated the prophet Elijah, at a season of awful apostacy, when Israel had broken their covenant with their God, forsaken the religion which he had established, broken down his altars, and slain his prophets and left him, as he supposed, alone on the Lord's side. In these desperate circumstances, that intrepid man of God presented himself voluntarily before the infuriated king; reproached him boldly for his idolatry and sin; and challenged the whole four hundred priests of Baal, supported by the queen: and, after proving, by miraculous attestations, the folly of their idols, caused all these priests to be put to death. The three Hebrew youths also in the court of the Babylonish tyrant Nebuchadnezzar, displayed a similar zeal and steadfastness. When that haughty monarch had set up a golden image, to which he commanded all his subjects to bow down and worship, on pain of being cast into a burning fiery furnace, heated to seven times its usual intensity, these noble youths refused to comply; and, being summoned into the presence of the enraged prince, and threatened with instant death, boldly and calmly replied, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy Gods, nor worship the golden image which thou hast set up."

But perhaps the most touching instance of this heroic steadfastness was exhibited by the apostle Paul, when journeying toward Jerusalem. He knew from the witness of the Holy Spirit, that in every city bonds and afflictions awaited him; he was also forewarned



by divinely inspired prophets, that if he prosecuted his journey, the Jews would bind him hand and foot, and deliver him into the power of the gentiles. But what reply did this steadfast apostle make to these terrible predictions, seconded by his knowledge from the same infallible source, that those among whom he had gone preaching the gospel of Christ should see his face no more? "None of these things move me," said the inflexible saint; "neither count I my life dear unto myself, so that I may finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." With these truly christian sentiments, he steadily proceeded on his way; but as he approached the destined place, the discouraging predictions were repeated, and the pious friends of the esteemed minister joined in the most urgent and affectionate entreaties and besought him not to go up to Jerusalem. The feelings of this good man, though immovable by his own personal danger, were deeply affected at the tears and distress of his brethren; but his purpose was not changed, his resolution remained unshaken. To all their supplications, he replied, with evident emotion, "What mean ye to weep and break my heart: I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus." To this decisive conclusion, his friends yielded and ceased their importunity, saying, "The will of the Lord be done." Paul arrived at Jerusalem, was seized by his countrymen, delivered to the Romans, and sent to be tried for his life by that monster of cruelty, Nero.

Such were the spirit and conduct of this eminent man of God; and such ought to be the spirit and conduct of every christian. But, alas! how far do we fall below this noble example.

On a review of the past occurrences, we all have great cause to mourn over the weakness and instability which we have displayed on too many occasions. But our gracious God has been pleased to spare us to commence a new year; in which we shall probably have to encounter similar trials, or to sustain perhaps more severe conflicts. Yet, though fully sensible by painful experience, of our own weakness, let us look, with humble confidence, to that Almighty Saviour, who, when he sees fit to send a thorn in the flesh, a messenger of satan to buffet his followers, has kindly assured them, "My grace is sufficient for you: for my strength is made perfect in weakness." Animated by this condescending encouragement, the weakest believer may boldly exclaim, "I can do all things, through Christ which strengtheneth me:" and hope to be safely conducted, through all the events which may yet be before him in the course of his earthly pilgrimage, to that blissful state where danger and temptation shall be unknown.

CIRCUMSPECTOR.

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## CHRISTIAN MORALS.

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### DUTIES OF MASTERS TO SERVANTS.

ANOTHER relation in which the members of civil society stand towards each other is that of *Masters and Servants*. This is an important and extensive relation. A great proportion of our fellow subjects occupy at once both these situations; and, while they are masters of some of their associates, are servants to others. It pervades all ranks, from the highest to the lowest. The most exalted nobleman is frequently under the controul of some superior, either in office or influence; and the monarch.

himself is sometimes obliged to submit to the will of his nominal servants. Even a menial servant is seldom sunk so low as not to have some underling or dependant, that calls him master. This is a wise and merciful arrangement; and ought to moderate the haughty temper of superiors, and to reconcile inferiors to their lot. But, at present, we shall confine our observations to the domestic distinctions of masters and servants; or to those who form, in one view or another, a part of the family or establishment: commencing our remarks with masters.

A state of servitude of whatever nature implies the existence of a contract between the master and the servant, which requires certain conditions to be mutually performed by each of the parties. These conditions are of various kinds and extent, according to the nature of the service required. In many instances, the particulars are stated in detail, and signed by both the parties. In other cases, they are implied by the entering of a person into service, without any formal contract; and are regulated by the known practices and understanding of society. In both cases; they are equally binding: and that master who would willfully do injustice to the lowest of his dependents, because no written agreement has been executed between them, certainly acts inconsistently with reason and christianity. But various as the circumstances are in which persons acquire the station of masters over others, and the duties which devolve on them in consequence; yet they may all be regulated by a few obvious principles, which approve themselves to the hearts and the understandings of all good men. Indeed, on this subject, as well as on every other which relates to the intercourse of society, a regular and conscientious

application of the golden rule, given by our blessed Saviour, will supersede the necessity of any other directions. "All things whatsoever ye would that men should do to you, do ye even so to them." This simple maxim would, if duly applied, guide both masters and servants to a proper discharge of their several duties: and it may lead the reader to an useful practical mode of applying it, to exemplify and illustrate it, in a few particulars.

This excellent precept requires, that masters should treat their servants, of whatever station they may be, with *justice*; that is, in strict conformity to the contract which was expressly or implicitly entered into when the connection was formed. Whatever wages, privileges, or accommodation a master owes to a servant, either by express agreement or from the customs and usages of society, as understood by the servant when he took the place, those he is bound to bestow, without subterfuge, delay, or deduction. This is the lowest step in the duties of a good master; it is simply the act of an honest man, and cannot be neglected without flagrant injustice: an injustice which would not only subject the offender to the censure of his associates, but expose him to punishment from the laws of his country. Nor is it less contrary to the dictates of the scriptures than of reason. "Masters" says the apostle. "give unto your servants that which is just and equal; knowing also that ye have a master in heaven." The Almighty, when he condescended to become the legislator of his chosen people, was pleased to guard with strong laws the hired servant from injustice and oppression. The stipulated wages were ordered to be punctually paid, at the appointed time, without delay or deduction. The precept of the law

of Moses is, "Thou shalt not defraud thy neighbour, neither rob him; the wages of him that is hired shall not abide with thee all night unto the morning," And the reason of this is worthy of that God who has declared himself the Judge of the poor. "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of the strangers that are in thy land, within thy gate: at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it; lest he cry against thee unto the Lord, and it be a sin unto thee."

But wages do not form the only debt due from a master. When we consider the case as it respects a domestic servant, who is often in lower circumstances and more uninformed than his superior, *instruction* and improvement in knowledge and skill are, as frequently one chief object of entering into service as wages, and as essential to his future welfare. The master who neglects to give him that instruction is as dishonest and unjust, as he that defrauds him of his hire. In the case of apprentices, this is strictly applicable; and the law will punish the neglecter. But the master who does not embrace every opportunity of increasing the skill and the ability of a dependent in those things that are necessary to his acceptable and proper discharge of the duties of his situation, though he may not be exposed to the penalties of the law, is highly culpable in the estimation of justice; and will be considered, by all intelligent and upright men, as defrauding him of part of his just hire. The same observations apply with equal force to provision for the food, the lodging and the general accommodation of servants. On these and various similar topics, it

would be easy to enlarge; but we refrain, as we are persuaded that every sincere disciple of Christ will find no difficulty in applying the rule of his divine Master, and be cordially disposed to yield it cheerful obedience.

Simple justice, however, does not include all the duties that a really good man esteems himself called upon to discharge towards his servants. He will consider that they have a claim to *kindness* and *protection*, both as fellow creatures and branches of the same family. Instead of insulting or oppressing them, because they are dependent on him for employment and sustenance, and are therefore in that respect his inferiors; he will feel it his duty, on that very account, to treat them with gentleness, forbearance and love. He will not use them with unnecessary harshness, nor exercise improper restraint over their actions or their inclinations. So far from acting with rigour towards them, or requiring unreasonable services, he will labour and study to ease their toils, and to render their necessary burdens as light and convenient as circumstances will permit. When duty to himself, or a regard to the future interests of his domestics, requires him to notice their faults, correct their errors, or instruct their ignorance, he will not adopt rough or boisterous language; but, like Solomon's virtuous woman, he "will open his mouth with wisdom, and in his mouth will be the law of kindness." Sincerely anxious to promote their welfare, his advice and his influence will cheerfully be employed in their favour. His prudence and experience will always stand ready to guide them in perplexity, and his liberality to relieve them in times of want. And, if the master is a real christian himself, he will feel himself under a peculiar obliga-

tion to endeavour to promote the spiritual welfare of his dependents; and use every prudent means to instruct their minds and to affect their hearts on that all-important subject, the salvation of their precious souls. Like the patriarch Abraham, the friend of God, he will command "his household, as well as his children, to keep the way of the Lord, to do justice and judgment."

This brief and very imperfect sketch of the duties which Masters owe to those whom providence has placed under their controul, as exhibited both by precept and example, in the volume of inspiration, might easily be enlarged, did our limits permit. But, it is sincerely hoped, that enlargement is unnecessary. A reverential regard to the authority of his Saviour, and a deep conviction of the propriety and equity of the maxim, in which that heavenly Teacher has embodied the substance of the law and the prophets, will excite the real disciple of Jesus to apply it, with sincerity and impartiality, to his own conduct. He will uniformly endeavour to act towards his servants, on the same principles and in the same spirit, which he would reasonably wish them to adopt towards him, were they in his place. This golden rule is plainly, though delicately, proposed by the apostle Paul, as the standard of conduct to masters. After enumerating many important duties which servants owe to their superiors, he turns to the latter and says, "And, ye masters, do the same things unto them." That is, "Exemplify in your own conduct to your inferiors, the same general principles of justice and equity, as they ought to act upon towards you their superiors." And to enforce this, he subjoins a motive of the most powerful nature. He reminds them that the parties are fellow creatures; formed by the same adorable Creator;

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to whom they are equally subject and by whom they must both be finally judged, who will treat all his moral subjects whether high or low, with equal and impartial justice: "Knowing that your Master is in heaven; neither is there respect of persons with him."—This affecting motive operated with its full weight on the hearts of the ancient saints: Job recognized its force, in language remarkably explicit, considering the dispensation under which he lived. "If I did despise," says the patient sufferer, "the cause of my man servant or of my maid servant, when they contended with me; what then shall I do when God riseth up? when he visiteth, what shall I answer him? Did not he that made me in the womb, make him? and did not one fashion us in the womb?"

May every reader of these hasty remarks labour, with the assistance of divine grace, to reduce them to practice; and, when summoned to the bar of their common Master, may he and his domestics be found together at the right hand of the Judge, and receive the blissful invitation, "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world."

*Lladshew,*

JACOBUS.

Dec. 12, 1831.

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## CHOLERA MORBUS.

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The following judicious and reasonable paper, drawn up by a skilful and pious physician has been printed by the Religious Tract Society; and will, we trust, be extensively distributed. But, as the awful disease to which it refers continues to afflict a certain part of our country, and begins to spread its baneful influence, though slowly at present, to neighbouring places, it is thought, that its insertion in our pages might be the means of conveying

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useful medical information, and suggesting profitable reflections to persons into whose hands the Tract in a separate form, might not find its way.—May the Great Sovereign of the universe, if it be his divine will, turn aside the dreaded scourge from this long favoured country; or over-rule it for the everlasting benefit of its inhabitants.

IN the event of the appearance in this country of the epidemic now prevailing on the continent under the term of Cholera, the following suggestions, obtained from medical men acquainted with the disease, may be useful. As the first symptoms are those of extreme feebleness and prostration of the powers of life, such as faintness, sighing, difficult breathing and almost cessation of the action of the heart, with cramp, coldness, contraction, and discoloration first of the fingers and toes, and then of the whole body, and sometimes with vomiting and purging,— *the exclusive object should be, to restore the warmth and circulation*, if an adult, by a teaspoonful of sal-volatile, or mustard, in a cup of hot water, every ten minutes, or thirty drops of laudanum in a wine glass of brandy mixed with two glasses of hot water; and medical advice should be promptly obtained. At the same time the patient's body should be stripped and wrapt up in a blanket well wrung out of hot water, and, thus covered up, be immediately put to bed between dry and warm blankets. The best flour of mustard mixed with hot vinegar, or flannels, dipped in oil of turpentine heated in a pipkin, may be applied to the feet and hands, and over the region of the heart and stomach for ten minutes; and gruel or broth well warmed with spices should be freely given. Although many circumstances seem to justify the opinion that, should this direful disease visit our island, it will be very much milder than on the continent, except among those who

are inattentive to cleanliness, or who indulge in *dram drinking* or other excesses, still every individual should remember that it may come in its most terrible form, and then there will be no time to prepare for death and eternity.

If this awful visitation should reach our country, are you prepared to meet it? Is the thought of death dreadful to you? Why should it be so? Death brings the soul before God. would you fly from God? Do you dread the thought of standing in his presence? If so, how deplorable is your state of mind, and how unfit you must be for heaven! that holy place. You must be entirely changed; you must "be born again;" John iii. 3. you must "become a new creature;" 2 Cor. v. 17. for in your natural state you are at a distance from God, and at enmity with him.— Pause and think of being hurried into the presence of your Judge, unprepared and at a moment's warning.—O prepare to meet thy God! Amos iv. 12. The bible declares that you and every man are guilty before God, Rom. iii. 23. lost and ruined by sin. Rom. v. 12. What then must you do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi. 31. Repent, and forsake your sins, and without delay call earnestly on the Lord Jesus Christ to save. Acts iv. 12; and give you a "new heart." Ezek. xxxvi. 26. The bible says, that "his blood cleanseth us from all sin." 1 John i. 7. 1 Tim. i. 15. Then take courage and fear not, Christ is full of mercy, and ready to pardon, and has declared, "Him that cometh unto me I will in no wise cast out." John vi. 37. "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning."

## THE REASONABLENESS AND NECESSITY OF CHURCH GOVERNMENT.

From a Work intitled "CHRISTIANITY INDEED;" published, towards the close of the seventeenth Century, by FRANCIS STANLEY, an eminent and laborious Messenger of the General Baptist Churches in Northamptonshire.

1. THE Congregation of Christ is a *spiritual commonwealth* and holy nation; where spiritual traffic is free; where gifts, graces and privileges are enjoyed in common. It consists of spiritual fathers, young men and strong men; and hath many cities, much treasure, and numerous powerful enemies. Now, order and government is the strength of a nation; and as walls to a city to preserve spiritual treasure from the spiritual enemy. And this proves the need the church has of officers and governors. For what is a church, a family, or a nation without government, but disorder and confusion? If the glorious sun should withdraw its light and stay its course, if the moon and stars should cease to illuminate their respective orbs, in which they were appointed rulers over the day and night, times and seasons; light and darkness would then fall into one undistinguishable, disorderly and confused mass. So take away governors and government from the church of Christ, and you take away the prop and pillar of the sacred structure, and expose it defenceless to the attacks of the adversary.

2. The church of Christ is a *religious court of spiritual chancery*, in which all proceedings are to be conformable to the prime rules of equity and charity; in which all offences and injuries committed, and all offices and duties neglected, are to be examined and determined, according to the ancient law of *doing to others as we would be done to*. But how can matters in a church be regulated and executed without orders and officers? Therefore our Sovereign Lord hath commissioned his ministers as judges and stewards, impowered by him, to sit for him in his stead, during his absence; to hold forth the Majesty of his presence by personating him, representing his authority, exhibiting his glory in his dignity, his mercy, his purity and his severity; to look to his rights and privileges; and to inflict due punishment upon all offenders and against all offences; to respect the authority of his spiritual laws and holy edicts in the exercise of his

government; to produce commissions from their divine Master, and to carry on the government according to the directions, given by the Holy Spirit in the word; that all things may be done justly and without partiality.

3. Christ's church is a church *militant*; and must wage a warfare, with the prince of this world, the old serpent; who is the most artful politician and the most cruel enemy. His design is chiefly against the spiritual generation and holy city. He joins in league with the world, the lusts of the flesh and all wicked instruments; and is armed with fiery darts, strong snares and secret policy, to disturb the peace and betray the souls of such as profess christianity; by endeavouring to divide them from the armour and weapons of the word, and to deprive them of their spiritual sword. He sometimes in fury attempts to storm the castle of our bodies, to rob us of the treasure of our souls, to steal away our spiritual evidence and to deprive us of our everlasting inheritance. Is there not then a necessity of being furnished with all spiritual artillery, and to exercise all christian policy that we may be provided with due preparation for the conflict; furnished with proper officers, trained with exact discipline, to maintain with courage and constancy, with diligence, watchfulness, sobriety and fidelity, the cause of religion and piety? And how can this be accomplished without church government?

4. The church of God is fitly compared to a *vineyard*, which is to be separated from common ground, choicely planted, timely watered, seasonably pruned and well fenced. Christ's ministers are planters, waterers and pruners, and a good government is as the fence to the ground. It is pleasant to look at a vine when it flourishes; but let it be neglected, and it will soon run wild and become useless and unfruitful. Just thus would the church decay without spiritual vine dressers; and ruin would soon cover the most flourishing societies. The Lord hath therefore appointed labourers in his vineyard to dress and secure it. Things would be in confusion in Christ's vineyard unless there were governors to oversee it, keep it in order and preserve it.

5. The people of God are compared to a *flock of sheep*, and wicked men to foxes and devouring wolves. And christians are too much like sheep in their careless and imprudent conduct. Sheep, when left without guides, will feed in such unwholesome pastures, that instead of nourishing, they poison themselves and lose their

lives. And, besides, where there is no shepherd, they are exposed to the wolves and foxes which scatter or destroy them. And has not painful experience given us opportunities of noticing the same unthinking and dangerous conduct among professors? How essentially requisite then are pastors and shepherds in the flock of Christ, to watch over, feed, govern, and defend it, from all those enemies who would seek its destruction!

6. Saints are very properly represented as *merchants*; and the course of a christian to a ship passing through the sea. Their merchandize is the treasures of knowledge, gifts and graces. The wicked are compared to a troubled sea; but christians are merchants seeking for goodly pearls. The hope of the believer is styled an anchor; and those who have fallen from the faith, to persons lost by shipwreck. Now, how can a ship be guided at sea without pilots or governors? Would they not be exposed to the greatest perils from storms and tempests, the violence of the waves and roughness of the waters, and the great difficulty of reaching the harbour in safety? But a good minister and pastor is a skilful pilot; who takes the shortest and safest course, foresees the dangers, and steers his vessel so as to shun them; thus rocks are avoided; shipwreck prevented; pirates defeated; and the ship and cargo conveyed securely to her destined port. Thus too the weighty concerns of a church require her to be well-manned, to have skilful officers, and all things well-ordered: having all means of safety that can be provided, and all aid that can be obtained.

7. The members of a christian church have been compared to a number of *patients*, who are always liable to spiritual diseases, both painful and dangerous. They fall into divers temptations, and are naturally disposed to various consumptive disorders; such as lukewarmness, coldness, remissness, unfruitfulness, and other kindred symptoms of decline. They are also exposed to the infectious plague of sin; and the contagion of false doctrine. Now Christ's ministers are, or ought to be, like good physicians. They should be able to discover the real distemper of each patient, and to apply the proper remedies. They ought to study the spiritual constitutions of those that are indisposed, their tempers and capacities; and prepare and administer proper medicines for the prevention or the cure of every complaint. It is through the want of skill or faithfulness in soul-physicians, that so many poor christian

patients fall into dangerous and often fatal relapses; and, through the want of good discipline and careful governors, that so many churches run into sad divisions and lamentable disorders.—Surely then church government is both reasonable and necessary.

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## ON FINAL APOSTACY.

*In reply to a query.*

*Gentlemen,*

ONE of your female correspondents, as I conjecture from the signature, in page 380 of your last volume, with evident anxiety, requests "a scriptural explanation of the awful state, described Heb. vi. 4, and the true meaning of that alarming passage." As no answer has yet appeared, and I can sympathise with the feelings of the desponding querist, I beg your insertion of a few plain and cursory observations, in the hope that they may afford her some relief; or at least that they may induce some abler pen to consider a subject that well deserves very serious attention.

In the passage mentioned in the query, the apostle, in the close of the last chapter, had blamed some of the christians to whom he was writing, for the slowness of their advance in christian knowledge and experience. They continued babes when they ought to have been men; learners when they ought to have been teachers. In the commencement of the sixth chapter, after exhorting them to leave first principles and promising to lead them forwards to higher topics, he digresses to notice the state of some who, even at that early age of the church, had openly apostatized from the profession of the religion of Jesus, and returned either to Judaism or Paganism. Probably he was led to this digression by some painful instances of flagrant apostacy which had then recently occurred.

It may assist us in obtaining a clear view of the sense of this awful passage, if we briefly examine three particulars:—the state in which the persons to whom the apostle wrote had been—the dreadful state into which they had fallen—and the awful and the alarming results which would follow this deplorable fall. It would be impossible, on the present occasion, to enter into a full discussion of these important topics: a few leading remarks is all that your narrow limits will allow.

The persons whom the sacred writer is describing, had been "once enlightened" with the knowledge of such glorious truths

as are essential to christianity—"had tasted of the heavenly gift," which our exalted Redeemer bestows on his people—"had been made partakers of the Holy Ghost," in his miraculous and amazing communications—had tasted, "by some affectionate impressions on their minds, the efficacy of the "good word of God," and felt something "of the powers of the world to come," awakening in them a conviction of sin, some desires after holiness and sincere resolutions to follow it. This is the inspired writer's description of the character which those once sustained of whom he is speaking; and certainly they of whom it could justly be said were real christians and not hypocrites. A more full and decided portrait of a flourishing believer scarcely occurs in the sacred volume. It is a compendium of genuine christianity; and would repay an extended illustration; did your room permit it. Some of the particulars have afforded scope for disputation; but we cannot now enter upon it. Suffice it to say, that the above paraphrase appears to me to convey the intention of the Holy Spirit with sufficient precision and clearness.

But these highly favoured mortals might "fall away." Our translators render the phrase in the text, "if they fall away;" but the most learned critics, both calvinists and their opponents, assure us that there is no word in the original corresponding to "if;" and that the translation ought to be, "having fallen away," or "when they have fallen away;" in the past tense, in conformity to the other similar verbs in the sentence. Now the word itself literally signifies a total apostacy from the profession of christianity, and the description given by the sacred penman of the deplorable state into which these unhappy men have fallen, cannot, with the least propriety, be applied to any condition short of an *entire, obstinate rejection of the whole gospel system*, accompanied with circumstances of peculiar aggravation, "They crucify to themselves the son of God afresh, and put him to open shame." By renouncing that divine doctrine which he gloriously demonstrated, they declare that they esteem Jesus to be an impostor, who deserved to be executed; and ascribe the miraculous energy of the Spirit to some diabolical cause. But the hopeless state of these miserable men is more particularly delineated in a subsequent part of the same epistle, x. 26—31. "They sin wilfully after they have received the knowledge of the truth. They have trodden under foot the Son of God; and counted the blood of the

covenant wherewith they were sanctified an unholy thing. They have lately done despite to the Spirit of grace, and thus committed the sin against the Holy Ghost.

The dreadful consequences of this falling away are sufficient to subdue the stoutest heart, and alarm the most hardened conscience. The infallible oracles of truth declare that, "it is impossible to renew them again unto repentance:—that there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment and fiery indignation which shall devour the adversary:—that they are worthy of much sorer punishment, than the despisers of the law of Moses who died without mercy;—that, they are exposed to the special indignation of the Almighty, who has said, "Vengeance belongeth unto me, and I will repay saith the Lord."—and, that they are like barren ground which, though it be richly watered from heaven, bears only briars and thorns; which is nigh unto cursing, and its end to be burned. Such is the appalling fate of these miserable apostates. It is indeed "a fearful thing to fall into the hands of the living God." Every awakened conscience must tremble at the mere recital of these awful denunciations; and inquire, with intense anxiety, "Am I in danger of falling into this condemnation?" This is a most momentous question; and requires a serious answer: And it is presumed that something may be advanced, which may tend to alleviate the terror, though, it is earnestly hoped, not to diminish the caution, vigilance and prayer of the inquirer.

The language used by the sacred writers is very strong; and evidently intended to convey the idea of the utmost danger and difficulty; but it is not always to be understood in an absolute and unrestricted sense. The word "impossible" does not invariably mean "utterly incapable of being accomplished; but extremely difficult." Thus our Saviour tells, us in effect, that a rich man cannot enter into the kingdom of heaven: yet we know that though many rich men are not saved, some are, and therefore the thing is not absolutely impossible. And when these apostates are compared to unprofitable ground, which though well tilled bears only briars and thorns, and is rejected, and nigh unto cursing: it is plainly intimated, that, though they are near destruction, "nigh unto cursing," yet they are not actually accursed. Let the husbandman diligently weed out these briars and thorns, and perseveringly employ the arts of cultivation, and the ground may still become fertile, and escape the threatened curse.



But, though the condition of these unhappy men were as utterly hopeless as the literal sense of these alarming texts seem to imply, yet they cannot with justice be applied to any sin of less magnitude than a deliberate, wilful, and obstinate renouncing of the adorable Saviour; a persevering treatment of the stupendous work of redemption, accomplished by him; as a wicked imposture; and a designed rebellion against the influence of the Holy Spirit, of which the apostates themselves had been real partakers. Such alone can be said to tread the Son of God under foot; to count the blood of the covenant, wherewith they have been sanctified, an unholy thing; and to do despite unto the Spirit of Grace. On this point, I most cordially approve of the plain and decided statement of Dr. Adam Clark, in his comment on the text mentioned in the query. "Before I proceed," he observes, "to explain the different terms in these verses, it is necessary to give my opinion of their design and meaning. 1. I do not consider them as having any reference to *persons professing Christianity*; or continuing to make such a profession. 2. They do not belong, neither are they applicable to, *backsliders* of any kind. 3. They belong to *apostates* from Christianity; to such as reject the whole christian system, and its Author the Lord Jesus. 4. And to those apostates only who join with the blaspheming Jews, call Christ an impostor, and vindicate his murderers in having crucified him as a malefactor, and thus render their salvation impossible, by *wilfully and maliciously* rejecting the Lord that bought them. No man, believing in the Lord Jesus, as the great sacrifice for sin, and acknowledging christianity as a divine revelation, is here included, though he may have unhappily *backslidden* from any degree of the salvation of God."

These judicious observations, in my humble opinion, point out distinctly the sin intended by the sacred writer, which he denounces in such awakening language. Instances may possibly occur in christian countries and modern times, but they must, in the nature of things, be very unfrequent. This awful state of declension is not reached suddenly. Its beginnings are small; and its progress often unperceived, if not imperceptible. It commences in the neglect of the public and private means of grace, the forsaking the assemblies of the saints, and slighting the means of christian edification; and gradually advances till it reach the dreadful height which we have been contemplating. May this contemplation

awaken every reader to double diligence, to make his calling and election sure: and while he earnestly cultivates the things that accompany salvation, may he pray for grace to shun, with the utmost abhorrence, every temper, habit, or conduct, that has the most remote tendency to lead him towards the awful apostacy here described. May he work out his own salvation with fear and trembling; and always recollect that it is God who worketh in him both to will and to do.\*

RESPONSOR.

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## OBITUARY.

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AUG. 24, 1831, died Mr. WM. COMPTON, of Newton, who had, for several years, been an esteemed member of the G. B. church at Barton, Leicestershire. The precise period of his becoming the subject of serious impressions is unknown, with several other particulars which might have rendered this notice much more interesting; as the writer was unable through illness to visit the deceased, during any part of that short but heavy affliction which terminated in his removal beyond the reach of all earthly visitants. This deficiency however, is in some measure supplied by some particulars, stated in an interesting letter, written since his departure, by his mourning widow. "Well, full well," she observes, "do I remember the first interview we ever had together. And though, at that time, I had not the most distant thought of what afterwards took place between us, yet I could not help feeling a lively interest, in his pleasing and profitable conversation respecting the trials, enjoyments and future prospects of the faithful followers of Christ." She then adds, the foundation of that affection which subsisted between us, and increased with increasing years, that affection which never will, never can be dissolved, was laid in the conviction, on my part, that the dear departed was even then a christian indeed. Since his decease, I have found amongst his papers, several memorandums of his past experience; amongst which, there is one that contains a particular reference to a sermon preached, in the G. B. place of worship at Congestone, by Mr. Jarvis of

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\* In a Sermon on Apostacy, by the late Mr John Taylor, inserted in Vol. IV. page 90, of this Miscellany, your correspondent will find some farther hints on the subject, which appears to exercise her mind.

olvey. This sermon appears to have made a deep and lasting impression on his then youthful mind; and, he has often been heard to speak of the pleasing and profitable interviews which, about this time, he was accustomed to have with the people of God.—In Sept. 1807, he was baptized, and joined the church at Barton; when he could not be much, if any, more than seventeen years of age."

From the above, it seems our departed friend had some experimental acquaintance with vital religion at an early period of life. Nor will this occasion surprise, when it is remembered, that he was the son of truly pious parents; and that his honoured ancestors have long loved the cause of the Redeemer, and usefully promoted it. Under his father's roof, the gospel was preached before he was born; and continued to be preached there till long after he left his parental abode. He was the son of the late Mr. Robt. Compton, of Withey-Brook; to whose useful life and affecting death, so strikingly similar to that of his son, a respectful testimony is borne in the G. B. Repository, for February, 1823. He was the grandson of Mr. George Toone of Wolvey, the honoured instrument in the hands of God, of introducing the gospel into Wolvey. Barton, however, and its neighbourhood, was the principal place of the departed's abode, after he became a christian, except a few years spent in Cambridgeshire. During the whole of his connection with the Barton church, he has maintained an unblemished character. His attendance upon both the public and private means of grace, testified that "he loved God's sabbaths, and revered his sanctuary." Otherwise, distance of abode and bodily indisposition might often have been pleaded as reasons for absenting himself, yet, notwithstanding these and some other impediments, his seat in the house of God was seldom empty. It is said, by one intimately acquainted with him, that prayer and praise were his delight. For several years, preaching on week day evenings was conducted at his house. At such opportunities, he was wont to rejoice; and all he could do he was glad to do for the accommodation of both minister and hearers. In contributing towards the support of the cause of Christ, he always, considering his affliction, his family and circumstances, manifested a becoming liberality; and in the prosperity of Zion, he evidently felt deeply interested.

For several years previous to his death, he suffered greatly at times from a diseased liver, joined to an asthmatic affection;

but never, it is said, did a single murmur escape his lips. Often, after a most severe fit of coughing, he would mildly say, "Thank the Lord, I have one less struggle to go through: I am one stage nearer heaven."

There shall I bathe my weary soul  
In seas of heavenly rest;  
And not a wave of trouble roll  
Across my peaceful breast."

It was believed, by those who best knew him, that towards the close of his pilgrimage, his soul was fast ripening for glory and immortality. He appeared to have had frequent forebodings, that his dissolution was near at hand, and that he should die suddenly. But he would often say, "What has the christian to fear from death?—to him, sudden death is sudden glory. I trust my heart is fixed. I have a hope that I would not part with for all the world has to offer."

Yet he was sensible of his own imperfections, and often deeply humbled himself before God on their account. His hopes of heaven rested only on the merits of the divine Redeemer. Christ and his cross were all his theme, to his dying hour. A few days before his departure, he was taken dangerously ill, owing, it is supposed, to the rupture of a blood vessel. At this event, he did not appear at all alarmed; but, when he beheld the partner of his cares suffused in tears, he could not refrain from weeping too. And, when his three dear children approached his bed, his feelings were evidently much affected. They were all young and helpless, but lovely. To a fond father they were peculiarly attractive: as they were all just recovered, or recovering, from a very serious affliction; during the continuance of which, those eyes which were about to be closed in death, had often and long watched over them with more than ordinary paternal anxiety. And where is the fond parent that under such circumstances could refrain from feeling? He was enabled, however, to converse freely with them, and besought them, with tears of importunity, to be good children, to love Jesus, to be dutiful and kind to their dear mother; and then he told them, the Lord would bless them, and take care of them. He also reminded them, how often he had prayed for them, and especially during their affliction. "And now," he added, "I hope you will think of me, and pray for me." This was a solemn and impressive time to all that witnessed it. In

a little time after it was ended, he regained his wonted serenity and even cheerfulness; and remarked to a christian friend, "How important it is to stand habitually prepared for death! what should I now do without an interest in Christ? He is my only hope." "Yes," he exclaimed, looking up towards heaven, "Thou art precious to my soul, my transport and my trust." Soon after this, he sweetly fell asleep in Jesus; in the forty-first year of his age.

On account of the minister of the place being ill, his death was improved, on the following Lord's day, to a large and deeply-affected congregation, in a funeral discourse, of a very impressive nature, by Mr. Orton of Hugglescote, from Phil. i. 21. May the mourning widow and three fatherless children follow him as he followed Christ, is the prayer of

J. D. B.

Died, July 7, 1831, at Northampton, WILLIAM PEARSON, aged fifty-seven years. He was brought to the knowledge of the truth at Kegworth, Leicestershire; and in early life became a member of the G. B. church in that place. About twenty years ago, it pleased divine Providence to remove him to Northampton; where finding no G. B. interest, he joined the Particular Baptists. At the same time, being tenacious of his principles, he made a candid declaration to them of his sentiments; but this was not deemed a sufficient obstacle to prevent his admission into their society. When the G. B. cause was introduced into the place, he left the Particular Baptists, and joined his former associates.

He was remarkable for a strong attachment to that body of people amongst whom he first found the Lord. Many years before the introduction of the cause into Northampton, he had observed one particular shop in the town, where they sold G. B. publications. All that time he was unacquainted with our friends; but he frequently expressed his wishes to his wife that he knew the owner of the shop; and when the G. B. cause was commenced, he was as ready with frankness to join in supporting it.

The whole course of his profession was consistent and honourable. He was a member of the church at Kegworth for sixteen years, with the P. B.'s fourteen, and the remainder of his life with us. His death was very happy, and strongly reminded us of aged Simeon, when he said, "Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." He said there were two things

which he had constantly sought of the Lord; and they had been granted.—One was to see a G. B. church established; and the other, to see a minister settled over it. These were granted, though he heard the minister but once.

It would take a volume to relate the expressions he uttered during the closing scene. One of our friends said, "Well! brother Pearson, do you now find Christ precious?" "Yes," he answered, clasping his hands, "more precious than ever." His funeral sermon was preached on the sabbath following his death; when many were affected to tears. Let all who read this short notice, imitate our departed brother. "Let us not be slothful; but followers of them who through faith and patience inherit the promises."

W. B. N.

ANN GLENISTER, a poor neglected child, whose parents paid no attention either to her temporal or spiritual welfare, was admitted into the Sunday School at Berkhamstead, and conducted herself with propriety, excepting an occasional neglect of attendance, which appears rather to have been the fault of the parents than the child. There she continued till she was about fifteen years of age. Her mother, then a widow, obtained a situation for her from which she soon returned ill; and finding her complaint, a fever, increasing, she particularly requested to see one of my daughters, who had been her teacher; to whom she spoke freely respecting the state of her mind, and expressed a wish to see me. I visited her in the evening; she appeared very calm, saying it was her desire for me to pray with her. I asked her whether she could pray for herself?—"Yes," she said, "I have prayed, and the Lord has heard me, and has blessed me. I am a poor sinful creature; but Christ died for sinners, and has died for me. I long to go to Jesus." Her mother coming to wards her, she exclaimed, "Mother, you have had many warnings, now you will soon have another; O, do not neglect it." One of her sisters, taking leave of her, said, "God bless you, Ann." She replied, "The Lord has blessed me—pray to him that he may bless you also." Thus she continued to converse with her relations and friends, who visited her for about three weeks. The night before her departure, I called to see her, as I had done most days during her illness; but, though sensible, she was incapable of speaking so as to be understood. She intimated by signs her desire that I should pray; which I did,

her desire that I should pray; which I did, and she seemed content. In a few hours, she was taken out of bed for a short time, and silently departed. She had chosen two hymns to be sung after her funeral: Hymn 3, book 2, Watts; and 576 hymn, 1st. part, Rippon. I endeavoured to improve the event, from Prov. viii. 17. The children of the Sunday school were present; several of whom attended at the grave, and seemed to feel much. May the Lord grant it may have a profitable effect upon them and others also.

I remain,  
Dear Brother, yours sincerely  
J. HOBBS

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## VARIETIES.

**PROTESTANT PERSECUTORS.**—A considerable number of persons were put to death on account of their religious sentiments under Henry VIII. Young Edward was a persecutor even unto death. Mary and Elizabeth shed much blood on the same pretence. James and Charles were not innocent. Cromwell and the prevailing parties during the rebellion, made dreadful havoc. After the Restoration, it is computed that not less than eight thousand perished in prison for conscience sake, and that the sum of two millions of money was wrested from the sufferers. Sixty thousand persons are said to have suffered for their religious opinions, in one way or another, from the Restoration to the Revolution which was only a period of thirty years.

**TRUE RELIGION.**—Bishop Burnet was a man of real piety and of large experience in men and things. In a paper, written just before his death, he observes,—“True religion is the perfection of human nature, and the joy and delight of every one that feels it active and strong within him. Of this I write with the more concern and emotion, because I have felt this the true, and indeed the only, joy which runs through a man’s heart and life. It is that which has been for many years my greatest support. I rejoice daily in it. I feel from it the earnest of that supreme joy which I pant and long for. I am sure there is nothing else can afford any true or complete happiness. I have, considering my sphere, seen a great deal of all that is shining and tempting in this world. The pleasures of sense I did soon nauseate. Intrigues of state and the conduct of affairs have some-

thing in them more specious; and I was for some years deeply immersed in these; but still with the hope of reforming the world, and making mankind wiser and better. But I have found “That which is crooked cannot be made straight.” I acquainted myself with knowledge and learning and that in great variety. This yielded not happiness. I cultivated friendship. But this also I have found was vanity and vexation of spirit, though it be the best and noblest sort. The sum is “Vanity of vanities all is vanity; besides fearing God and keeping his commandments.”

**THE FOUR EVANGELISTS.**—The four Evangelists have done, without appearing to have intended it, what was never performed by any authors before or since. They have drawn a perfect human character, without a flaw! They have given the history of one whose spirit, words and actions were, in every particular, what they ought to have been; who always did the very thing which was proper and in the best way imaginable; who never once deviated from the most consummate wisdom, purity, benevolence, compassion, meekness, humility, fortitude, patience, piety, zeal and every other excellency; and who in no instance let one virtue or holy disposition trench on another; but exercised them all in entire harmony and exact proportion. The more the histories of the Evangelists are examined, the clearer will this appear; and the more evidently will it be perceived, that they all coincide in the view they give of their Lord’s character. This subject challenges investigation, and sets infidelity at defiance! Either these four men exceeded in genius or capacity all the writers that ever lived, or they wrote under the special guidance of divine inspiration; for, without labour or affectation, they have effected what has baffled, all others, who have set themselves purposely to accomplish it. Industry, ingenuity and malice have, for ages, been employed in endeavouring to prove that the Evangelists are inconsistent with each other; but not a single contradiction has been proved against them.

**THE CITY OF THE DEAD.**—The neighbourhood of Thebes presents a subject worthy of attention, and quite characteristic of an Egyptian capital—the Necropolis, or city of the Dead. Proceeding on the idea that the human being sojourns for a time in the land of the living, but that the tomb is his dwelling-place; the inhabitants of this magnificent metropolis lavished

much of their wealth and taste on the decoration of their sepulchres. The mountains on the western side of Thebes have been nearly hollowed out in order to supply tombs for the inhabitants; while an adjoining valley, remarkable for its solitary and gloomy aspect, appears to have been selected, by persons of rank, as the receptacle of their mortal remains. The darkest recesses of these pits and chambers have been explored by travellers, in search of such antiquities as might illustrate the manners of the people; as well as by those mercenary dealers in mummies, who make a trade of human bones, coffins, and funeral lining.

**DISAPPOINTMENT IMPROVED.**—An ingenious friend once showed Mr. Pearce of Birmingham the model of a machine which he thought of constructing, by which he hoped to produce perpetual motion. Mr. P. having patiently inspected it, discovered where the operation would stop, and pointed it out. His friend was convinced, and felt, as may be supposed, rather unpleasant at his disappointment. He consoled him; and a prayer-meeting being at hand, said “We may learn from hence our own insufficiency, and the glory of that Being, who is wonderful in counsel, and excellent in working. Let us go and worship him.”

**THE PREFERABLE PREACHER.**—Mr. Pearce being one week-day in town, and not engaged to preach, asked Mr. S. where he could hear a good sermon. Mr. S. mentioned two places—“Well,” said Mr. P., “tell me the character of the preachers, that I may choose.” “Mr. D.,” said his friend, “exhibits the orator, and is much admired for his pulpit eloquence.” “Well,” said Mr. P. “and what is the other?” “Why I hardly know what to say of Mr. C.; he always throws himself in the back ground, and you see his master only.” “That is the man for me, then,” said the amiable Pearce; “let us go and hear him.”

## REVIEW.

1. **SERMON PREACHED AT HULL, Nov. 13, 1831, by R. M. BEVERLEY, Esq.** 8vo. pp 38. Westley & Davis, London.
2. **THE UNKNOWN TONGUE!! or, the Rev. E. IRVING arraigned at the Bar of**

*the Scriptures of Truth, and found guilty. With a LETTER, by the Rev. H. B. BULTEEL.*

12mo. pp 32

3. **THE UNKNOWN TONGUES discovered to be English, Spanish and Latin; and the Rev. E. Irving proved to be erroneous in attributing their utterance to the Influence of the HOLY SPIRIT. Also a private arrangement in his closet; and various interesting Colloquies between the writer and Mr. Irving and his followers; and Observations which manifestly shew that that they are all under a delusion. By GEORGE PILKINGTON, who interpreted before the Congregation** 8vo. pp 26. Field & Bull, London.
4. **MORNING SERVICE at the National Scotch Church, Regent Square, Sunday, Nov. 27, 1831.** 8vo. pp 40. Harding, London.

To make a noise in the world seems to be the ruling passion of some men; and, as long as they can occupy the attention of their cotemporaries, and be a general topic of conversation, it is of little consequence to them whether they are applauded or censured, or whether they are benefiting or injuring society. In this class of mortals, we are compelled to place the minister of the National Scotch Church, Regent Square. We recollect, many years ago, when he first settled in London, that a bold censuring of all other ministers of the gospel, an ostentatious assumption of singular merit to himself, an affectation of quaintness and anomaly in style, and an extravagant vehemence of gesture and pronunciation, attracted crowds to hear him, and some even of a higher rank than usually frequent dissenting meeting houses. He became popular; and was reckoned by many to stand high in the first class of preachers, if not at the very head of it. To confirm the populace in their high opinion of his extraordinary endowments, he published a volume of discourses. Had he been content to have denominated them, in the usual style, *Sermons* on the subjects of which they treated, they might have been read by a circle of the author's friends, and passed, in due course, into oblivion. But, to prevent them from being overlooked, he named them *Orations and Arguments*; and, in language neither English nor Scotch, announced such extravagant propositions, and made such rash assertions, as amazed the unlearned, and made the learned smile. All the ministers of the metropolis, many of whom had

grown old in the arduous and successful service of their Saviour, almost without one exception, were held up, by this forward youth, as ignorant, weak and unqualified for the work; and far, very far below himself, both in understanding and in acquaintance with divine things. Since this period he has managed, when the public wonder appeared to subside, to rouse it by announcing some new doctrine, denying some generally received truth, or adopting some uncommon practise. The bold and blasphemous assertion of the sinfulness and mortality of Christ's human nature had now, for several years, astonished all sober and intelligent christians, and opened wide the mouths of gainsayers. This however had nearly lost its hold or public attention; and a new scene has lately been presented. It seems that Mr. I. and his friends had, for some months, been praying that the gifts of the Holy Spirit might be imparted to them. In the latter end of last Autumn, their request was, as they suppose, granted; and several persons began, at first in private meetings for prayer, with much vehemence and singular tones, to utter unintelligible sounds, which they dignified with the appellation of speaking unknown tongues. They usually closed the address in English, in a loud screaming tone; and with an almost regular repetition of each clause three or four times. The confusion and uproar were excessive; and many left the congregation, some in disgust and others through terror. But, crowds subsequently collected at the public services in order to witness this miracle; which has continued to increase both in the number of the speakers and the frequency of the exhibition. Among these "gifted persons," Mr. I. seems to have received or assumed the office of "Discerner of Spirits." This, though only the third in the apostolic order; yet, as he exercises it, governs them all. For, though he boldly asserts that they are superior to the inspired persons both in the Old and New Testaments; and that their inspiration excels that of the apostles on the day of Pentecost; yet he undertakes to examine, and license them; and to direct them both where to sit, and when and how to speak. This certainly appears extraordinary; and Mr. I. will, we suspect, find himself hard driven to form any palliation for it. Were not the subject too sacred and sublime, one might be tempted to smile at such overweening self complacence; but, when we reflect on one who calls himself a teacher of christianity, daring thus to limit the Holy Spirit, and to claim such authority in

the church, the thought becomes too painful to permit any inclination to levity.

The sounds which constitute the unknown tongues, are totally unintelligible, both to those who hear and to those who utter them. Very recently, indeed, a person has attempted to interpret them; but this attempt has been disallowed: the discerner of spirits having declared that he is not in the Spirit. This is rather an awkward defect in the modern system. On the day of pentecost, when the natives, of twelve or fourteen various countries were assembled, each of which appears to have spoken a different and distinct language, they all heard the apostles, who were known to have been previously ignorant of any tongue but their own, speak, not an unknown language, but each heard in the language of his own nation, the wonderful works of God, in words which he perfectly understood. Had the apostles only uttered sounds, which none of the foreigners recognised, there would have been no amazement on their part; they would have paid no attention to the sounds, and have expressed no surprise. But in the modern oracles, no sentence has yet been uttered in any acknowledged language. Not one of the numerous foreigners, from almost all parts of the earth, which sojourn in London, has discovered his native language in these high-sounding speeches; nor have the learned been able to trace these uncouth words to any language spoken in any country. This appears an insurmountable objection. In fact, there is nothing miraculous in persons uttering unmeaning sounds, or words without connection. Every silly nurse or idle schoolboy can do it, at any time, to amuse their nurselings, or divert their playfellows. They call it talking French or dog-latin, though they are unacquainted with either of those languages, as Mr. I. is with any of the nine unknown tongues, which he has discovered, as he affirms, amid the confusions of his prophesying. And it would be happy for the world, if speaking unintelligibly was confined to nurses and schoolboys; but, alas! it too often occupies the senate, and degrades the pulpit. Yet, strange as it may appear, Mr. I. expects that these unintelligible rhapsodies will be believed to be regular addresses, full of sacred, important sense, dictated by the Holy Spirit himself, for the edification of the people of God. Though neither the reverend gentleman nor any of his friends can understand a word of them; he boldly charges those who require some better proof of this as-

tounding proposition, than his assertion, with the guilt of blasphemy, and of the sin against the Holy Ghost, which can never be forgiven.

But we forbear: we have no wish to expose the weakness of our brethren. We thought it our duty to give this brief account of a deplorable and dangerous delusion, which is too congenial to the proud and un sanctified heart, not to gain adherents; lest any of our young and inexperienced friends should unawares be led to encourage it, either by their presence or by their approbation. These are truly eventful times; and it is the imperious duty of every true friend to the Saviour, to rouse himself to watchfulness, prayer, and prudent exertion. We do not, however, feel that excessive alarm at the transactions in Regent Square, which some of the writers before us express. They doubtless will do real injury to the cause of genuine christianity, by unsettling the minds of the weak and the unstable; and giving occasion of reproach to the infidel and profane. But they will only have their day. The foundation is deceitful and the superstructure will not stand. They will in due time, follow the vagaries of Richard Brothers, and Johanna Southcote, and others of the same family, into the gulph of oblivion. Great is truth, and will prevail. The religion of Christ is built on a rock; and the gates of hell shall not prevail against it.

It was probable that the friends of the gospel would grieve to see her exposed to such public disgrace; but many might think the pretensions of these enthusiasts so wild and supported by so little appearance of evidence, that they would, like other bubbles, soon burst and disperse. These hopes, at present, are likely to be deferred. The delusion appears to spread; and other ministers, who wish to share in the bustle, have joined in supporting them. Those who wish well to the religion of Christ have taken the alarm, and are girding on their armour to contend for the truth once delivered to the saints: and the pamphlets mentioned at the head of this article are some of the fruits of their zeal. We have however left ourselves room for only a very brief notice of their contents.

Mr. Beverley is well known as the author of several bold publications on the defects and declensions of the English established church, which enjoyed a circulation almost unprecedented. Though only a layman and a professed member of that church, he has recently commenced preaching: and has already published several discourses. The sermon at the head of our list, has

just issued from the press; and has furnished a severe, but well merited castigation of the pretensions to the gift of tongues. It is founded on the apostolic caution, "Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John iv. 1. After a sensible and useful illustration of the scriptural tests for trying the spirits, he applies them, with considerable ability and address, to the events which occasioned this sermon: and ably exposes their folly and guilt. The arguments might perhaps have been pushed further, and the applications pressed more closely; but we honestly think enough has been done, by Mr. B. to confound and silence the school of the prophets in Regent Square; and unless their fanaticism has completely dethroned their reason, they will not attempt a defence. The *Notes* appended to this discourse are sprightly, appropriate and conclusive. They afford full proof that the writer has made himself acquainted with his subject; and supply abundant materials, from the writings of the parties themselves, to satisfy every candid mind, who really respects the authority of scripture, that the pretensions of Mr. I. and his adherents, have not the shadow of encouragement or proof, from that only and sufficient directory for the christian's faith and practice.

We copy the following short extract as a specimen of the style of the author, and the strength of his reasoning.

"But a miracle, to be a miracle, must appeal to the senses, and be proved by the senses, or else it is only a pretence. If our Saviour had called up Lazarus from the dead, and Lazarus never had left the tomb, who would have seen a miracle therein? But the senses of the beholders were appealed to for the proof, and this was an argument not to be resisted. But to claim the power of miraculously speaking languages, (without ever having known the language before,) and yet not to be able to produce that language, is much like the pretended miracle of the Mass, which claims to change bread into flesh, though all the senses contradict the fact of the change, and positively prove its falsehood. It is, therefore, important to remember, that sounds without meaning are not a language, but they are only sounds; and unless they are words that either are, or have been used somewhere to convey meaning, and have been understood by some people to be the expression of thought, they are of no more value than the noise of thun-

der, the murmur of water-falls, or pattering of hailstones; which, though they express the motion of matter, are not to be considered, in any sense, the representation of ideas."

The *second article* is a serious but severe examination of the doctrines and practice of Mr. I. and his associates; in which the author gives a luminous view, and, in our opinion, a sound refutation, both of their creed and conduct from the pages of inspiration. He introduces a laboured disquisition on the alarming and unchristian doctrine of the sinfulness and mortality of the human body of Jesus Christ; which we strongly recommend to the prayerful consideration of every one, who feels any difficulty on that important subject. The pamphlet concludes with a Letter from Mr. H. B. Bulteel, who had been excluded from a curacy, by the Bishop of Oxford, for preaching in the open air and in dissenting meeting-houses. What connection this has with the unknown tongues, we do not clearly perceive; but it may be reckoned amongst the signs of the times.—The avowed object of this author is "to expose an *organized system* of deceit and imposture on the part of the Rev. Mr. Irving and certain members of his congregation who were in league with him." Whether he has accomplished this object, we leave the readers to judge for themselves. To us, it is of minor importance, whether these extravagancies proceed from imposture or delusion. Our chief wish is to preserve our friends from imagining that they can proceed from the blessed God.

Mr. Pilkington, in the *third pamphlet*, professes to have felt himself compelled, by an imperative sense of duty, to his fellow christians; to present them with a plain, unvarnished statement of facts, for the purpose of enabling them to form a correct opinion of the events to which they relate. Mr. P. was, for some months, closely connected with the church in Regent Square; and of course has been admitted behind the scenes. He was indeed led, as he concluded, by the Holy Spirit to believe that he was raised up and inspired to act as an interpreter to those who spoke in unknown tongues. But it was soon discovered that he made too much use of his memory and understanding; and did not trust with sufficient faith and obedience, to the suggestions of the Spirit; and his assistance was declined. The result of this misunderstanding has been, that "he has felt it his duty to discontinue all intercourse with Mr. I. and his followers; because he has discovered error and discrepance in their

proceedings, which cannot exist in any work that emanates from God." Many of the facts related are curious, and will materially assist in adjusting the claims of imposture or delusion, in those unhappy proceedings with which they are connected; and with this view we recommend the pamphlet to those of our readers who have leisure and inclination to investigate that question. The tract is written with great seriousness and apparent impartiality.

The *last article* on our list is a mere narrative of what took place on the occasion mentioned, with a few appropriate concluding remarks. It will enable those who have no opportunity of witnessing these distressing scenes, or who scruple to sanction them even by their occasional presence, to form some idea of the proceedings. And we sincerely hope that those who regard the honour of their Saviour, or the souls of their fellow sinners, will keep at a distance from all participations in extravagancies which disgrace the former, and endanger the latter.

We had thought of presenting our curious readers with a specimen of the addresses delivered by the "gifted brethren," both in the unknown tongues and in English; but, after repeated perusal, we cannot persuade ourselves to deform our columns with them. Our friends must excuse us.

POEMS, *Devotional and Miscellaneous.* By JONAH MASON.  
12mo. pp 152. bound in cloth. Hamilton and Co. London.

THE modest author of this unpretending collection observes, in the short preface: "To the imperfections of this little work, he is not blind; they may, on the one hand, provoke a smile; or, on the other, awaken the severity of criticism. To blunt the keenness of both, he ought perhaps to remark, that his youth was totally destitute of literary advantages; and his manhood hitherto has been absorbed by the cares of trade, and the anxieties of a numerous family. He commits his book to the candour of his readers and above all, to the blessing of Him without whom "nothing is strong nothing is good."

The critic must be rigid indeed who can be severe on poems thus introduced to his notice. We however perceive no great necessity for apologies. Though the pieces seldom rise to the more elevated strains of poetry, yet in general they are smooth and edifying. A spirit of christian devotion runs through them; and at times, the sen-



timents and language rise above mediocrity. We hope that they will answer the laudable design of the worthy author, who observes that "his object has been, not so much to gratify a polished taste, as to ameliorate the heart; and he shall feel himself amply compensated, if a single reader be led by his means, to the cross of Jesus Christ."

We copy one short specimen.

" FAITH.

Through earth's long vistas, dense and drear

Faith can the goal of safety see;

Can travel on, unmov'd by fear,

To regions of Eternity.

Faith lights us o'er life's rugged hills;

It brightens in affliction's night:

'Tis like the Bethle'm star, that led

The shepherd swains with heav'nly light.

Have I this star to light me through

Earth's mazy thickets, gloomy road?

Have I this guide to point me to

The cross of my expiring God?

Have I this faith? my soul would know,

Is the bright star my morning light?

Yes, 'tis from Him my bliss I draw:

My faith would keep Him still in sight.

By His bright beams I'll travel to

The outer verge of life—nor be

Alarm'd, the valley to pass through,

That opens in eternity."

ENGLAND'S CRISIS, AND HER SAFEGUARD.

*Hints to Britons.* By a PATRIOT.

8vo. pp. 30. Holdsworth and Ball.

This is a very useful and reasonable address, which will, we sincerely hope, be extensively read. The author has taken a concise but comprehensive view of the present state of public affairs, with the eye of an enlightened patriot, and a well informed christian. He paints, in lively colours, the discouraging signs of the times; while he does full justice to those of a more cheering nature. His sentiments on the duties of christians, in seasons of public excitement, appear just and well defined. He maintains their right to take their part in political struggles; but insists, with proper firmness, that the part they take, and their manner of taking it, ought to be in perfect consistency with the precepts and principles of the religion which they profess.

The alarming symptoms that he notices, are—the opposition in both houses of parliament to his Majesty's government—the spirit of insubordination among the

people—the threatened approach of an Asiatic pestilence—and the connection of church and state. The duties which these alarming symptoms demand, on the part of professors of religion, are, in his opinion,—the manifestation of a most loyal attachment to his Majesty, and the giving a firm support to the present ministry—to be more than ever engaged in constant prayer for our king, his ministry, and our native land—an abundance of works of benevolence in the rich, especially in providing employment for the poor—united special prayer meetings for our country, both amongst ministers and their flocks; as God is truly present with his people; and his presence is a sufficient protection from every evil.

On these topics, the author enlarges with fervour and decision; and we earnestly pray, that his friendly exhortations may have a proper effect on his countrymen, especially on his fellow christians. We cordially recommend this spirited appeal to universal attention.

We subjoin a few extracts as specimens of the author's spirit and style.

Having alluded to the West indian Slavery, he adds—

But the remedy of this, and of every other evil of the kind, I repeat it, is with ourselves. We only need unanimity and co-operation.

Let the whole nation PETITION, and we have a King, we have a Ministry, who will listen to us with honest and upright desires to serve us. And how ungenerous, how base is it, to hold up threatenings to such a Government! Why was Parliament last dissolved? Why is it now in a state of prorogation? Is it not to come with increased strength to the consideration of questions of great national interest? Are not those at the head of the Empire actually struggling to serve us with all their might? Is there any mechanic, in the lowest walks of life, who labours with so much diligence for himself and his family's support as the present Lord High Chancellor of England is now working for the nation? And shall we discourage and embarrass these men by a spirit of insubordination, and vicious threatenings? Let us rather approach them with thanksgivings, and sustain them by our prayers. I repeat—Sustain them by our prayers".

On the subject of the efficacy of prayer, he says—

"United prayer will achieve wonders. You know the condescension of a gracious God to the prayers of Abraham, when he pleaded for Sodom and the cities of the plain. You remember the success of Nineveh and her King, when they were humbled

before God. And he is still ready to hear and answer prayer. And surely, as a nation, we have great room for humiliation before him. When you reflect on the violation of the Sabbath—on the lying, swearing, dishonesty, uncleanness, and general profaneness which openly and awfully prevail; then you must be aware that our sins embarrass our rulers, and blight our hopes of prosperity. Why is God so long-suffering and gracious, but to give us space for repentance? Why is Jesus Christ yet on a throne of mercy, but to invite our continued supplications? Much, very much indeed, is in our hands? We are in a great measure, to arrest the progress of all the calumnies which threaten us, by our fervent and continued prayers. I regard it as a token for good, that our Government has recognized this principle, by the appointment of a form of prayer for this special occasion. But whether bound or otherwise, as to a form of words, let us press upon the kingdom of heaven with holy violence; and the violent shall take it by force."

"Our prayers will have a mighty influence on our conduct. We shall cultivate good feelings towards others, honesty and uprightness in all our deportment, and manifest all Christian loyalty, in proportion as our hearts are uprightly engaged in prayer for all men. We shall, also, thus honour God, and in the issue shall we be honoured and blessed of him. How elevated is the ground occupied by him who is pleading with God on behalf of his fellow countrymen! Interested in the Court of Heaven, and having full permission, nay, every encouragement, to press his suit before the throne of mercy, he in some sort, though poor himself, becomes the almoner of the King of kings. Though limited in all his powers, yet he embraces a nation, a world; and moves Him who sits on the eternal throne, to bless millions who are ready to perish.

A COMPLETE CONCORDANCE TO THE OLD AND NEW TESTAMENT. Or, a Dictionary and Alphabetical Index to the Bible. In two parts, with a Compendium of the Bible; and a brief account of its History and Excellence. By ALEX. CRUDEN, M. A. With a sketch of the Life and Character of the Author. By W. YOUNGMAN.

Imperial 8vo. half-bound in cloth. pp. 720.  
Dinnis, London.

The superior merit of Cruden's Concor-

dance is, we believe, generally acknowledged; and it would be impertinent in us to enlarge upon it. We trust that few of our readers are unacquainted with it: and we hope that many of them will eagerly embrace the present favourable opportunity of becoming the possessors of an excellent copy, which this neat and cheap edition affords. Every one who has been in the frequent habit of consulting former editions, has found reason to complain, both of their unwieldy bulk, and the perplexity, loss of time, and interruption of thought, which have too often been occasioned by the inaccuracy of their typography. Both these defects have been carefully removed, in the present improved impression. The volume is now reduced to about one fourth part of its usual size; without any omissions or contractions, and this too, with very little injury to its legibility: the goodness and clearness of the type, compensating, in a great degree, for its smallness. It is a specimen of the best style of printing; and does great credit to the house by which it has been executed.

But a Concordance, in order to be useful, must be accurate: its utility depends in no small degree, on its referring exactly to the proper texts. In the multitude of references which such a work necessarily embraces, it is extremely difficult to prevent literal errors, which are too frequently transmitted, with increase, from one edition to another. Of this truth, the publishers of the present volume seem to have been fully aware; and have taken every means to correct the past, and to avoid future defects. They tell us that, in the first fifty pages of the best quarto edition, nearly one hundred typographical errors have been discovered. They assure us however, that they "have adopted every precaution for the attainment of the highest possible degree of accuracy." And those who have had an opportunity of collating their impression with the preceding ones, bear honourable witness to their editorial care. The spirited proprietors appear to have fully accomplished their laudable object; and produced an elegant, handy, accurate, and complete edition of a most valuable work, at about one half of the price at which it has been usually sold. We are persuaded that we need add nothing further by way of recommendation.

## MISCELLANEOUS INFORMATION.

**NEW MEETING-HOUSE.**—On Tuesday, Dec. 27. 1831, our G. B. Friends at *Paddington* near London, opened a neat and commodious place of divine worship, which they have lately erected; when the Rev. Mr. Stratten, Independent minister at *Paddington*; the Rev. T. Stevenson, Tutor of the G. B. Academy, *Loughborough*; and the Rev. Isaiah Birt, Particular Baptist, late of *Birmingham*, delivered appropriate discourses. The congregations were numerous and respectable, and the collections encouraging.—We hope to give full particulars of this interesting event in our next number.

## POETRY.

### THE ADVENT.

He came! the Prince of Glory came,  
Down from the realms of bliss unknown:  
What mortal tongue can praise his name,  
For love divine to mortals shown?

He saw our feeble, abject state,  
At once to our relief he flew;  
Dismiss'd the attendant guards that wait  
And doff'd his robes of heavenly blue.

His sapphire throne he left behind,  
The voices sweet of angels heard;  
Yet these the Saviour-God resign'd,  
Thus to fulfil his sacred word.

He left the radiant courts of light,  
To dwell in tenement of clay;  
And came to chase sin's darkest night,  
And pour salvation's beaming day.

The eastern Magi from afar,  
Beheld the sure prophetic ray;  
The Bethlehem twinkling guiding star,  
That pointed where the Saviour lay.

At Jesus' feet they prostrate bring  
Offerings of myrrh and frankincense;  
And hail him as their new-born King,  
Redeemer, sent for man's offence.

The shepherds of the Bethlehem plains,  
As watching by their flocks at night,  
Heard music sweet, angelic strains,  
That ushered in the Prince of Light.

'Glory to God,' the angels sing,  
'Goodwill to men, and peace on earth;  
'Tidings of joy to all we bring,  
'Proclaiming loud a Saviour's birth.'

Let earth resound, and heaven rejoice!  
Darkness and sin shall flee away;  
Nations shall hear Messial's voice,  
And bless his mild paternal sway.

J. S. H.

### THE CARNATION.

Sitting deep in contemplation,  
Woodbine, bending o'er the seat;  
Near my feet a fine carnation  
Breath'd a most delicious sweet.

Looking at the sweet carnation,  
Just arriving at his prime;  
My mind was struck with that relation  
Which it bears to man and time.

Offspring of the same Creator,  
Reared and nourished by his hand;  
Each a feeble changing creature,  
Dying when he gives command.

Youth, in strength and beauty glowing,  
Charms the fond spectator's eye;—  
Feels life's morning breezes blowing,  
Nor suspects a storm is nigh.

While I view'd the sweet carnation,  
Clouds began to blacken round:  
Forc'd to quit my pleasant station,  
Hailstones covering thick the ground.

Beauteous flower! now fading, dying,  
Victim to the hail-storm lay;  
Youth, with thee, carnation, vieing,  
Is but the creature of a day.

Happy youth! in virtue growing;  
If the storms of death arise,  
Then the tempest beating, blowing,  
Will but bear thee to the skies.

E. P. Q.

# Missionary Observer.

JANUARY 1st, 1832.

## American Board of Missions.

### SANDWICH ISLANDS.

#### SCENE ON A SABBATH, IN HAWAII.

THE following delightful description of a Sabbath scene in Hawaii, or as it used to be called, Owhyee, is from a work recently published, entitled,—“A Voyage to the South Seas, in the United States' ship Vincennes, in 1829 and 1830.” By C. S. Stewart. Mr. Stewart was formerly a Missionary, but has since become Chaplain to the above ship.

At an early hour of the morning, a single person here and there, or a group of three or four, wrapped in their large mantles of various hues, might be seen winding their way among the groves, fringing the bay on the east, or descending from the hills and ravine on the north, toward the chapel: by degrees their numbers increased, till, in a short time, every path along the beach and over the uplands presented an almost uninterrupted procession of both sexes and of every age, all pressing to the house of God.

Even to myself it was a sight of surprise—surprise, not at the magnitude of the population, but that the object for which they were evidently assembling should bring together so great a multitude: When at this very place, only four years ago, the known wishes and example of chiefs of high authority, and the daily persuasion of Teachers, added to motives of curiosity and novelty, could scarcely induce a hundred of the inhabitants to give an irregular, careless, and impatient attendance on the services of the sanctuary. But, now—

Like mountain torrents pouring to the main,  
From every glen a living stream came forth—  
From every hill in crowds they hastened down,  
To worship Him, who deigns in humblest fane,  
On wildest shore, to meet th' upright in heart.

The scene, as looked on in the stillness of a brightly-gleaming Sabbath-morning from our ship, was well calculated, with its associations, to prepare the mind for strong impressions on a nearer view, when the conclusion of our own public worship should allow us to go on shore. Mr. Goodrich had apprized us, that he had found it expedient to hold the services of the Sabbath—usually attended, at all the other stations, at nine o'clock in the morning and at four in the afternoon—both in the forepart of the day, that all might have the benefit of two sermons, and still reach their abodes before nightfall. For

Numbers dwelt remote,  
And first must traverse many a weary mile,  
To reach the altar of the God they love.

It was arranged, that, on this occasion, the second service should be postponed till about the time when the officers should be at liberty to leave the ship. Though the services had commenced when we landed, large numbers were seen circling the doors without, from the impracticability of obtaining places. The house is an immense structure, capable of containing many thousands: every part was filled, except a small area in front of the pulpit, where seats were reserved for us, and to which we made our way in slow procession, from the difficulty of finding a spot to place our feet without treading on the people, seated as closely almost as they could be stowed.

As we entered, Mr. Goodrich paused in his sermon till we should be seated. I ascended the pulpit beside him. The suspense of attention in the people was only momentary, notwithstanding the novelty to them of the laced coats, cocked hats, and other appendages of naval uniform. I can scarcely describe the emotions experienced, in glancing an eye over the immense number—seated so thickly on the matted floor as to seem literally one mass of heads covering an area of more than 9000 square feet. The sight was most striking; and soon became, not only to myself, but to some of my fellow-officers, deeply affecting.

With the exception of the inferior chiefs having charge of the district, and their dependents, and of two or three native members of the church and of the mission family, scarcely one of the whole multitude was in other than the native dress. In this respect, and in the attitude of sitting, the assembly was purely pagan—totally unlike those of the Society Islands—as unlike as to one at home. But the breathless silence, the eager attention, the half-suppressed sigh, the tear, the varied feeling—sad, peaceful, joyous—discoverable in the faces of many—all spoke the presence of an Invisible but Omnipotent Power which alone can melt and renew the heart of man, even as it, alone, first brought it into existence.

From the many thousands present, I might select many individuals, whose appearance was such as to stamp these impressions indelibly on my heart. The aspect of one, at least, I can never forget, and will attempt to describe. It was that of a diminutive old woman; shrivelled by age, till little more of her figure, with an appearance of health, was left, than skin and bone. The style of her features, however, was of the regular and more pleasing character found among the islanders, with an amiable and benignant expression; which, in connexion with an entirely whitened head, exacted from the observer a look of kindness in return. Folded in a large mantle of black tapa, she was leaning, when my eyes first fell upon her, against a pillar near the pulpit, beside which she was sitting, with her head inclined upward and her eyes fixed on the preacher. There was not only a seriousness, but a deep pensiveness, in her whole aspect, which rivetted my attention; and, as Mr. Goodrich proceeded in his discourse, a tear was seen occasionally to start in her eye, and more than one made its way down her deeply-wrinkled cheeks upon her mantle. I had not, in my long absence, so entirely forgotten the native language, as not to understand much that was said. After some time this sentence was uttered: "We are all sinners—but we have a God and Saviour who will forgive us our sins, if we ask it of Him. It is our duty to pray to God for this; and He hears the prayers of all who approach Him in sincerity." I happened at the moment to look again upon this object: her attitude and aspect were the same, except that her lips moved in the evident and almost audible repetition of the sentence. She again repeated it, as if to be certain that she heard and understood it correctly; and, as she did so, a bright and peaceful smile spread over every feature—tears gushed rapidly from her eyes, and she

hid her face in the folds of her garment. Could I be deceived in the interpretation of this case? Could I mistake in the causes and the nature of those varied emotions under the circumstances under which they were beheld; and in one, of whom I had never heard, and whom I had never before seen? I could not: and, if so—what is the language they speak? They plainly say, that this poor woman, grown grey in the ignorance and varied degradation of heathenism, by the Lamp let down from Heaven sees herself to be a sinner, and is oppressed to sadness and to sighing under a sense of her guilt. But she hears of pardon and salvation, freely given to all who will freely receive—hears of the glorious liberty of the Gospel, and of all the rich privileges which it confers, even to nigh access, and intimate communion with the Father of Spirits—hears and believes, and sinks before her God, in tears of gratitude and of joy!

#### "WHAT IS YOUR LIFE?"

James iv. 14.

*From Fragments in Verse, by Anne Butler.*

In our first number for another year the following lines may not be unappropriate.

Like the 'Ships' which skim the ocean,  
Like the 'Floods' that sweep along,  
Like the 'Posts' in constant motion,  
Like a 'Dream,' a 'Tale,' a 'Song:'—

Like the luring subtle 'Vapour,'  
Shining, vanishing away;  
Like the self-consuming 'Taper,'  
Like a clouded winter's day:—

Like the 'Shuttle,' swiftly flying,  
Scarcely seen e'er lost and gone;  
Like the 'Flower,' blooming, dying,  
Fresh in morn, cut down at noon:—

Like the 'Leaf' of autumn, fading,  
Like the scythe-devoted 'Grass,'  
Like the 'Shade,' your touch evading,  
Like when hurrying 'Strangers' pass:—

Like the 'Breadth' your hand may cover,  
Stretch it wide, 'tis yet a 'Span;'—  
Rapid, vain, and quickly over,  
Are the joys and life of Man.

Man is gone! But say O whither?  
Is his home the dreary tomb?  
Has he sailed life's sea for ever?  
No more may the flowers bloom?

Must the flood be ever sweeping?  
Nor the stranger stay awhile?  
Must the shade and vapour fleeting,  
Lure for ever, and beguile?

Must the tale so quickly ended,  
 Never, never be resumed?  
 Must the span be ne'er extended?  
 Nor the clouded day illumed?

Yes,—the glowing sun-beam strengthen'd,  
 Shall create a shadeless plain;  
 And the span immensely lengthen'd,  
 Grasp eternity's domain.

Yes, the billows soon expended,  
 Wreck and death no more shall roll;  
 Yes, true light and substance blended,  
 Ever shall engross the soul.

Yes, the leaf, the grass, the flowers,  
 Yet shall flourish, yet shall bloom;  
 Yes, celestial living bowers,  
 Supersede the gloomy tomb.

Yes, there is an ocean soundless,  
 Where the wanderer sails again;  
 Yes, there is a country boundless,  
 Where the stranger shall remain:—

—Where the long impassioned story  
 Never ends, what'er the theme;  
 And a day of shame or glory  
 Ever banishes the Dream."

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## FRANCE.

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### INCREASE OF RELIGIOUS LIGHT.

SOME interesting information on the increasing desire to possess the sacred Scriptures, in this long benighted land, has recently appeared. A Minister, in the North of France, states,—

Between Amiens, Montdidier, Peronne, and Corbie, there is a tract of country, well cultivated and rich, called Santerre. Less than three years ago, the first Colporteur (hawker) who went thither, called upon us on his return, and gave us the most afflicting account of the religious state of the inhabitants: in fact, he was utterly discouraged, and even determined not to go again, so great were the obstacles which he had to encounter in the distribution of the New Testament. No one was willing to purchase it; for, indeed, no one knew what kind of a book it was that was offered to them. Some found it too long; others thought that it dif-

fered from that of their priest; and others, having ascertained that the services of the mass were not contained in it, took it for granted that it could not be a good book: besides which, very few among them were able to read. In short, it almost seemed that this delightful country was closed against the Gospel. It happened, however, that, six months afterward, the same Colporteur made another attempt; when, by dint of conversation, and visiting a great number of houses, he succeeded in disposing of a larger quantity of copies than he could venture to expect, chiefly among families, but a few also among schools. Family circumstances having prevented him from continuing to act as Colporteur, we lost sight, for a time, of the district in question. At length a Colporteur, from Lamotte, situated in Santerre itself, offered his services to us in distributing New Testaments; accompanied by an assurance that he could dispose of a considerable number, as they were every where in demand; this information, unexpected as it was, caused us no small joy. In fact, since November last, nearly 1000 copies of the New Testament, and about 5000 Religious Tracts, have been distributed in twenty villages; most of the copies have been disposed of in schools, as reading-books, where they are eagerly inquired after. A great work has evidently begun in Santerre; the frequent visits of our Colporteurs have awakened curiosity, and attracted attention; the yoke, imposed by the priests, is no longer so severely felt as formerly; and a suspicion has gone abroad, that the sacred Scriptures do not sanction their proceedings. On this account they are more generally read.

During a tour which a Colporteur made in Normandy, he entered every house in the villages through which he passed—conversed with many inmates—and left them, more or less disposed to read the books with which he supplied them. If, at first, they received him uncivilly, he was generally requested, at last, to continue his conversation. A great number of poor people went round to their neighbours to borrow a few sous, in order to purchase a Testament or some Religious Tracts—a sure sign this, that the books were valuable in their sight.

It has very frequently happened, that our Colporteurs have seen many persons who showed the degree of importance which they attached to the New Testament, by their eagerness to procure a copy, and their opposition to the threats and even the flattery of their priests. A priest, belonging to a village in Artois, had secretly asked, in every house, to see the books which had been purchased, under the pretext of his wishing to read them; but he either retained or des-

troyed them. On one of our Colporteurs revisiting the village, the anxiety among the people to obtain new books was general; and they all declared that this time the priest should not outwit them; those who had nothing went and borrowed loaves of bread of their neighbours, which they brought with joy to exchange for a New Testament, or for Tracts. A school-master had purchased a considerable number of Testaments for his pupils, without, however, mentioning the circumstance to the priests, who was indignant, and came to order the master, either to consign the books to the flames, or to quit the place forthwith; so far from obeying the priest, he proved to him the impiety of the order which he had made, and openly declared to him that he possessed the Bible. The number of Testaments distributed in Artois is great; and, in general, they have been circulated among, or for the use of, families.

The large number of Testaments which are issued from my Depot prove to you that a great improvement has taken place in the dispositions of many. An abundant seed has been scattered abroad, and God will assuredly cause it to spring forth.

A writer, from the South of France, represents the power of superstition as declining, and exertions on behalf of the long-neglected population, as most important.—

A short journey among the Pyrenees has confirmed me in the conviction which I had previously entertained, that the present are important times; and that now is the favourable moment for abundantly distributing the Bible—leaving it to the Lord to water the precious seed thus sown, and to cause it to become the principle of an awakening, and of a renunciation of all the ceremonies and superstitions of the Roman Church. There exists much religious indifference; but, at the same time, a certain desire to examine into the Truth manifests itself, which every day becomes more general. The restriction imposed by the clergy, not to search the Scriptures, is despised by many persons, even in the country; the respect inspired by pompous ceremonies is disappearing; sentiments of religion manifest themselves; and whole multitudes wander to and fro in search of solid food for their souls, and a more enlightened faith; but, alas! they are without guides, exposed to delusions of every description, and in danger of becoming the victims of impiety, or of returning to their former Romish superstitions. These multitudes have very obscure ideas; nor do they feel

much desire to seek, in the word of God, that knowledge of the way of salvation, of which they stand so greatly in need. The Bible is to them an unknown book; on this account it is that all our efforts ought to be directed to make them acquainted with it. At no period were large distributions so greatly wanted; and the British and Foreign Bible Society has never been appealed to in so remarkable a manner as at present, by the state of religion in France, to exert all its energies in its behalf.

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## WESTERN AFRICA.

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### LIBERIA.

SOME of the more intelligent inhabitants of the United States of America, have long felt, not only the evils of African Slavery, but the evils likely to result from a numerous but degraded black population mingled with the whites. By the providence of God they have been led to form the American Colonization Society, whose object is the colonization of Africa, with such free blacks as choose to emigrate from the United States. Many have embraced the opportunity, and many more are represented as desirous of returning to the land of their fathers. A considerable tract of land was procured in Western Africa, and the Colony formed a few years ago. Its name is Liberia, and its chief town Monrovia, from the name of a late President of the United States. The chief part of the district belonging to the Colony, lies between 5 and 7 degrees north lat., and between 8 and 12 degrees west long. from Greenwich. It is yearly increasing in population. Many Africans have been liberated to proceed thither, and the prospects of this important Colony are pleasing. This Colony will probably

be a principal means for diffusing civilization and Christianity through Western Africa, and, ultimately, into the interior of that vast continent.

From different statements that have appeared, respecting this interesting Colony, we extract various information. About the beginning of 1830, it was stated that—

There are three churches in Monrovia—divine service is held twice on the Sabbath, and also meetings on Tuesday and Thursday evenings—many native children attend the Sunday-school—their parents are adopting our modes of dress—the climate is mild and uniform, the thermometer never falling below sixty-eight, seldom rising above eighty-eight—the soil is cultivated with care—much of the country is finely wooded, and abounding with valuable ship timber—the coffee is like that of Java—many houses are built of stone; many are white frames, with Venetian blinds. The colonists were generally well satisfied with their condition—much emulation prevails among them. There are six volunteer uniformed military companies, besides militia, making, in all, 500 men. The Colony, however, is not in a state of complete defence: the fortifications are unfinished. The harbour of Monrovia is the best along the coast, and is seldom without a vessel. While the Slave Trade is prohibited under severe penalties on the territory under the jurisdiction of the Colony, it is still carried on in the vicinity.

A new road has been recently opened from Millsburg, to the country of the chief, Boat-swain; reducing the distance from 150 to 90 miles, a third of which distance can be traversed by water, and affords transportation for merchandise. The existence and advantages of the Colony are becoming known to remote tribes, and may be expected to exert a powerful influence upon them.

It is the determination of the Board to enforce more attention to practical agriculture, as a matter of primary importance. A number of the colonists have industriously cultivated the soil; but too many have been deluded with the expectation of realizing immediate and large profits by speculations in trade, rather than persuaded to rely on the more tardy, but more certain and substantial fruits of agriculture.

The commerce of the Colony is rapidly increasing. Five square rigged vessels have been seen at once in Monrovia. Several small vessels are owned by the colonists,

which trade along the coast. They have been successful in business, and have acquired ease and independence.

The Colonial Agent has been instructed to carry into effect a system of Education. Permanent buildings for instruction are to be erected at Monrovia, Caldwell, and Millsburg; 300 dollars are to be given for this object by the Society, on condition that the respective towns each raise 100. An address has been recently transmitted to the colonists, urging on them the absolute necessity of immediately attending to this subject.

The Slave Trade is still carried on with undiminished cupidity, activity, and atrocity, all along the coast. Slave factories, to the disgrace of civilized nations, are established in the very vicinity of the Colony. At the Galinas, between Liberia and Sierra Leone, not less than 900 slaves were shipped, during the summer, in three weeks! While all Christian Governments have expressed their abhorrence of this trade, they have done comparatively nothing for its suppression.

The prospects in the United States are very cheering. Three agents are now engaged, actively and successfully. Eighty Auxiliaries have been formed; one of the agents, the Rev. Mr. Bascom, a Methodist in Kentucky, has added 1000 names to the list of patrons. The ship *Caroline*, with 106 coloured emigrants, of whom forty-five were liberated from bondage, having on board Dr. Meclin and Dr. Humphries, and the brig *Volador*, having two physicians and eighty-one emigrants, forty of whom are freed men, have sailed the last year. The expense was borne by the Philadelphia Society; £350 sterling have been received by that Society from individuals in England; £100 of this was given by a widow in moderate circumstances.

The disposition of free coloured people to emigrate is increasing in the lower part of Virginia, and especially in North Carolina. The disposition to emancipate may be expected to increase with it.

There is a Bill now before the North Carolina Legislature, to lay a tax on the owners of slaves to raise a fund for the removal of the free. The Senate of Louisiana have passed a resolution, expressing the opinion that the American Colonization Society deserves the patronage of the United States' Government. A Select Committee of the United States' House of Representatives have made a favourable report on the memorial presented; and have recommended an appropriation of twenty-five dollars, for the removal of each and every free person of colour, who will emigrate, and ten more if quite distant from the point of embarkation, pro-



vided the annual expenditure shall not exceed 50,000 dollars.

The assistance hitherto rendered by the Government is, in expense, not beyond the cost of a single frigate of the lowest class; but the effects produced, and to be produced, surpass, in importance those which have resulted from the erection and the commission of all those floating bulwarks, with all their enormous expenses, which plough the waves of the ocean.

The plans of the Board of Managers, for the year 1831, were expressed in the following resolution;—

The Board of Managers have considered their course of duty for their present year, and adopted the following Resolutions;

—That, encouraged by the kind providence which has thus far favoured their efforts, they will immediately commence arrangements for obtaining the necessary funds, and sending to Liberia, within their present year, six vessels, from different ports in the United States, on the first days of May, July, September, November, January, and March. The first vessel shall sail from New York, on the first of May; the second from Baltimore, on the first of July; the third from Philadelphia, on the first of September, and the others from different places, whenever such places shall, with the aid of other means at the command of the Society, secure the requisite funds; such places to be designated in due time.

—That the Society's agents in Liberia be directed to ascertain whether settlements can be formed, by colonists from Liberia, at Grand Bassa, Cape Palmas, or the Island of Bulama; and on what terms, and in what manner, a sufficient and suitable territory can be obtained at all or either of those places; and what are the peculiar advantages and disadvantages of those situations; and give the earliest information in his power, to the Board on these subjects. And that, in the discharge of these duties, he may, if circumstances shall permit it, associate with himself either of the Physicians now in the Colony.

The Board of Managers trust to the benevolence and patriotism of their countrymen, to sustain them in these efforts, in behalf of the TWO GREAT OBJECTS embraced in these Resolutions.

The accomplishment of the FIRST will produce most beneficial results, both at home and in Africa. The state of suspense, in which many of the persons who had prepared for emigration have been kept for several years, is exciting, in many places, very unfavourable impressions in the minds of the

coloured people, and of the friends of the Society. These impressions can only be removed by gratifying the long repeated wishes of a considerable number within the present year; and the security and prosperity of the Colony will be greatly promoted by such an accession of well-selected colonists to its present population.

The SECOND object is one of deep interest. The information which the Board have obtained, of the state of the coast of Africa, leaves them no room to doubt the practicability of forming other settlements on easy and advantageous terms, at the points designated in the Resolution, and perhaps also in other important situations. Of the great advantages of such an operation, when time and circumstances would justify it, the Board have been always equally convinced. They have reason to believe that a small settlement from Liberia, might now be commenced at one of these places, which, instead of weakening, would add greatly to its strength and security; and, in time, there may be formed a line of such establishments along the coast, as may confer mutual benefits upon one another—present more numerous outlets and greater facilities of emigration to an unfortunate class of our population—invite to a commerce enriching our country—save that portion of Africa from the horrors of the Slave Trade—and dispel, by their light, the darkness around them.

More recently the following interesting statement from the pen of Governor Mechlin has appeared: it bears date, Feb. 21, 1831.

The prospects of the Colony were never brighter than at present: the improvements, in commerce, agriculture, buildings, &c., during my short visit to the United States, have been astonishingly great, and far exceeded my most sanguine expectations. In Monrovia alone, upward of twenty-five substantial stone and frame dwelling-houses have been erected, within the short space of five months; and many others are in progress: should nothing intervene to prevent our present advancement, our little town will, ere long, be one of the most desirable places of resort on the Western Coast of Africa. I have been informed by a captain recently from the leeward, that there is, at present, much more business done at this place than at any of the old European Settlements on the Gold Coast.

Our influence over the native tribes is rapidly extending. Since my return several have made application to be received under

our protection, offering to subject themselves to our laws; or, as they expressed it, they want "to be made Americans," and to be allowed to call themselves Americans: this is, I can assure you, deemed no small privilege. In one or two instances their request has been acceded to; in others, it has been thought inexpedient to grant it, in consequence of their remote situation rendering it impossible for us to afford them protection, without involving ourselves in endless and ruinous disputes with the natives; but, as soon as prudence will warrant, they shall be admitted as part of the community. This mode of proceeding, I find to be the most effectual for civilizing them; for, as soon as they consider themselves as subjects of Liberia, they visit us more freely; and, by associating with the colonists, insensibly adopt our manners and customs, and gradually, from being ignorant pagans, become civilized and christians.

We have, among our re-captured Africans, many who, on their arrival here, were scarcely a remove, in point of civilization, from the native tribes around us; but who are, at present, as pious and devoted servants of Christ as you will meet in any community, and afford an example worthy of imitation. They have a house for public worship, and Sunday-schools established, which are well attended. Their church is regularly supplied every Sunday from among our own clergy. These people I consider as forming one admirable medium of communication or link between the savage natives and the civilized colonists from the United States; and will, I have no doubt, prove a powerful means of spreading the light of christianity and civilization over this benighted country.

Our schools have hitherto been in rather a languishing condition; but I have great hopes, ere long, to carry into operation the system of education lately adopted by the Board of Managers. With the view of rendering the burden as light as possible to the Society, a law has recently been passed by the Agent and Council, taxing all the real estate in the colony, at the rate of fifty cents in the hundred dollars; which tax is to be exclusively devoted to the support of public schools. The amount thus raised, together with the proceeds of sales of public lands, as well as the duties on spirituous liquors, will do much toward accomplishing this important object: and, if my health should continue to improve, I trust soon to be enabled to announce, that all in the colony are enjoying the advantages of education.

As to the morals of the colonists, I consider them much better than those of the people of the United States: that is, you

may take an equal number of inhabitants from any section of the Union, and you will find more drunkards, more profane swearers and Sabbath-breakers, &c., than in Liberia. Indeed, I know of no country where things are conducted more quietly and orderly than in this colony. You rarely hear an oath; and as to riots or breaches of the peace, I recollect of but one instance, and that of a trifling nature, that has come under my notice since I assumed the government of the colony. The Sabbath is more strictly observed than I ever saw it in the United States. Our Sunday-schools are well attended, not only by the children of the colonists, but also by the native children who reside among us. The natives themselves are so well acquainted with our strict observance of this day, that you never find them offering anything for sale, nor can you hire them to work for you; I mean those who have been among us, and are at all acquainted with our customs. Mr. Skinner, the Baptist Missionary, was surprised to find every thing conducted in so orderly a manner, and the Sabbath so strictly observed, and that the state of society was much better than he expected to find it.

Mr. Skinner, the Baptist Missionary, is since dead. It is stated that most of the professors of Religion in the colony are *Baptists*.

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### Baptist Missionary Society.

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### LIBERAL SUPPORT.

THE successes of this Society in Jamaica have again occasioned considerable pecuniary difficulties, and the Committee have had to borrow between two and three thousand pounds. A liberal friend recently forwarded to the Secretary an anonymous letter, containing a donation of

### ONE THOUSAND POUNDS.

The sentiments of the letter are so pious and important, that we copy it from the *Missionary Herald*, and

recommend it to the attention of all, but especially of the wealthier members of the denomination among whom this periodical principally circulates.

“MY DEAR SIR,

“Allow me, in sending you the enclosed, to state briefly the motives which have prompted me in doing so. We must all have been filled with joy and gratitude in hearing of the great things which the Lord is doing in Jamaica, where He has opened a wide and effectual door, so that his Word appears to have free course and to be glorified. The fields are white to the harvest. The whole island resounds with the cry, ‘Come over and help us.’ Thousands of our negro brethren are hungering for the bread of life, while our zealous missionaries are quite unable, without more aid, to feed the one half of them. But in the midst of all this, I find from the last number of the Missionary Herald, that, in consequence chiefly of the increased expenses which have been made necessary by this very success, the Society is falling into debt, so that instead of supplying the new stations with labourers, there exists a serious difficulty in maintaining the old ones. Now, could I feel myself to be qualified for this great and important but delightful work, I trust that I should gladly offer myself for it. But that not being the case, let me at least do what I can to send out others on whom the Lord has conferred better gifts; and although this involves a much less sacrifice than *giving up all*, and devoting myself to the Missionary life, yet we know that our gracious Lord and Master accepteth according to what a man hath, and not according to what he hath not.

“I have troubled you, my dear sir, with these lines, because I believe there are many who might apply these hints to themselves, and I would, therefore, through your medium, earnestly entreat all the friends of the Mission, even the most liberal among them, to consider seriously whether they might not far exceed anything they have yet done for this good cause. I feel deeply persuaded that if ALL would do WHAT THEY CAN, not only might the Society be at once relieved from its present embarrassments, but, if God shall continue to bless the work as He has done, the number of Missionaries might very shortly be doubled. This may, perhaps, require us to deny ourselves by cutting off all unnecessary expenses, or to lessen our provision for the possible wants of a short

earthly life; but is that to be compared with the thought of such a work as this being hindered by the want of funds? Surely none who have themselves received the unspeakable gift can hesitate to make even greater sacrifices than these, for the purpose of communicating this infinite blessing to their perishing fellow sinners.

“Should any be afraid of doing too much in this work, it may perhaps suffice to remind them how much less it is to devote even the greater portion of their property in this manner, than it is to leave home, friends, and country, and all that is dearest in this world, to go and preach among the heathen the unsearchable riches of Christ. Yet, who that has tasted the grace of God will blame the Missionary as sacrificing too much? Or what but the want of suitable qualifications would exempt any of the Lord’s servants from the duty, or rather the *privilege*, of consecrating not only their property but *themselves* to this best of services?

“I see that from the turn my thoughts had taken, I have been led to speak particularly of the Missionary work in the West Indies, but I should be sorry to have it supposed that I consider it as at all more important than in the East. On the contrary, not only must we ever seriously bear in mind that present success is neither the rule of duty, nor the certain criterion of divine approbation; but we should remember, that there, also, God has owned and blessed the labours of his servants in a manner which calls for the devoutest thanksgiving. I rejoice to believe, that, if in the eastern field the seed be longer in growing, and the harvest be more delayed, it is that in the end the crop may be proportionately richer and more abundant. I would say, then, to all who love the Lord Jesus, let us bless God for so graciously sustaining the faith and patience of our dear missionary brethren engaged in that arduous work; let us exercise in ourselves the same perseverance and self-denial we admire in them; let us repent of, and be humbled for, our former indifference; and let us, by divine grace, henceforth engage in this holy and blessed work with a zeal and devotedness somewhat proportioned to its magnitude and importance, remembering our infinite obligations to Him, who, though he was rich, for our sakes became poor, that we through his poverty might be rich.

“Begging you kindly to excuse the length of this communication, I am, dear Sir,

“Yours, very respectfully,

“OMICRON.”

## General Baptist Missionary Society.

### INTERESTING INTELLIGENCE FROM INDIA.

WE have the pleasure of furnishing some very gratifying intelligence this month from Orissa. The sentence on page 34, printed in small capitals, deserves peculiar attention.

#### BAPTISM OF KRUPA SINDOO,

*As described by Mr. Lacey.*

*April 7th, 1831.*—On several accounts this has been a peculiar day, and peculiar for grace and mercy. Coming out of my private study, where I had enjoyed more than usual fervency and comfort, I was met in the study by Ramaree bringing Krupa Sindoo, the Toolabana. His heart was full, and so was mine, at the meeting. He has broken through his difficulties, and is determined to own the Saviour. A few particulars of his history and experience may be given here. He is another of Sundrabagee's disciples, and obtained the knowledge he has of christianity from our books, our own, and the visits of the native brethren. His light and convictions have gradually increased, and as these have increased he has gradually thrown aside his idolatrous observances. His flag-staff, with an idolatrous banner tied to it, came down; he threw off his mala; next he left off his marks on his forehead, arms, &c.; then he gave up his idols; and so on, till he had in his house, or person, no traces of idol-worship left. All this time he was known to read the Scriptures, and other christian books, and consequently

his neighbours and relations constantly teased him. In this state he remained for some time, halting between two opinions, sometimes overcome by the importunities of his idolatrous friends, and at others pressed by the arguments of his christian friends. The latter were set home on his conscience by the light and convictions of his own mind; but the losses he should sustain of his friends, and caste, and reputation, as well as of his employment, made him defer giving all up for Christ. He at length became so miserable that he could neither sleep nor eat, and his friends proposed that he should go with them to a jatra a few miles distant. He knew what ease and comfort this would give him, and refused, being determined to break through his difficulties and follow the Saviour. He told his wife and child that he should never be happy any more if he neglected to follow Jesus Christ, that he had given his life for him, and that he must obey his commandments. His wife, for the first time, consented that he should, and said, she also was a sinner. He then went to all his relations and acquaintances, and informed them of his resolution, saying, that he did not wish to leave them secretly, but that he was determined to leave them if they would not follow the truth with him. He also went to his landlord, and told him he need not fear for his rent, for that he should be paid, and he told two or three persons to whom he owed some two or three rupees, that he did not wish to go away secretly, lest they should say he intended to cheat them; that they would see that true religion would make him punctual in all his payments. Having thus fairly

and openly declared his design, some persuaded, some dissuaded, and some wondered at the man. A number came with him to the outside of his village, and there they paused; at that moment he renounced all that is dear to man on earth. His wife, sister, and children were among the number. Thus has this man, after a five years' struggle, broken at length through his difficulties, to embrace the Gospel. He sat down in the study, and we talked for two hours, during which time he related his experience, which was clear, and simple, and scriptural. We shall have his baptism on Lord's day next.

Krupa Sindoo is a toola-banā, or a dresser of cotton. He will lose his customers by his change of religion, and will have to begin the world afresh. He is, however, steady and laborious, and will get on very well. He has a mother, who is very old, and who left his house when she saw what crosses he was coming to; also a wife and three children, sons.

There are several other persons in the neighbourhood who are exceedingly hopeful characters; particularly a female, named Huranee, an oil-man's wife. Dogtaree and Puramaswer. The latent power and operation of truth in the minds of these people, is very peculiar and very admirable. They are brought to a crisis which they and their friends perceive, and by all means attempt to avoid, though in vain; and they, at length, from the distress of their own minds, gladly embrace the Gospel at the loss of all things.

Bless God for these appearances! **HOW UNGRATEFUL WE HAVE BEEN! THE LEAVEN HAS BEEN, AND IS STILL—WORKING;**

**WHILE WE ARE COMPLAINING, AND DYING WITH DISCOURAGEMENT.**

11th.—Yesterday I baptized Krupa Sindoo. The ceremony took place in the usual place, i. e. the Maha Nuddy. At five o'clock we collected, I addressed the crowd of Oriyas in Oriya, and prayed in the same language. The hymns were in English. After these services, we descended into the water, and the candidate then broke off his mala, or beads, and holding them up for a moment, threw them in the stream, and they were borne away. I afterwards wished I had preserved them to send home. The solemn words were then slowly and loudly pronounced, both in Ooriya and English, and the candidate was plunged.

A good many respectable natives were present, some writers, and a few gentlemen. The man behaved with great composure, firmness, and propriety. May he endure to the end and be saved. Gave the following reasons for our proceeding in Ooriya, which, from the simultaneous nod of the heads of the multitude, have reason to conclude were understood. You will ask, What for is this? We answer;—

1. Because we are commanded to do so by Jesus Christ; and recited the commission.
2. To follow our Lord and Master; and noticed his baptism, and the reason he urged for it.
3. That we might act in the footsteps of those who had seen and conversed with the Lord, and who did so; reciting some instances of apostolic baptisms.
4. To be a sign of death to idolatry and sin, and resurrection to truth and holiness.
5. To be a sign of discipleship to Jesus Christ. And then con-

cluded with an address on the necessity of thus forsaking idolatry and sin, and believing and obeying the Saviour. The native brethren met in the evening at Ramara's house, and held a meeting for prayer. They read, sung, and prayed. This morning dismissed Gunga to Pooree, to assist brother Sutton. We read and prayed and dismissed him.

In reference to this interesting convert, Mr. Lacey afterwards remarks:—

You will not mistake this man for the other Krupa Sindoo, of Sulya bag, who was baptized two years ago. There are great numbers of natives of the same name, and many of this name. He is a poor, but honest and laborious man, and has a mind of a very superior order, which has given him a degree of importance even among the higher classes around him. He thinks much, and is very decided about what he does; and has great patience in suffering for what he considers the truth. He was one of the poor old gooroo's first and firmest adherents, but the light of the truth exposed the old gentleman's imposture, and he gradually loosened from him, and has finally forsaken him. The old man committed an act fatal to his interest, when he admitted our books into his library. The light broke forth, and notwithstanding all his subtle attempts to explain it to his own advantage, it has destroyed his influence and exhibits him to his disciples as a sad old impostor. That which maketh manifest is light.

Krupa has no relict of idolatry left. The last thing he destroyed was an old piece of rag, tied on the top of a bamboo, which he

used to worship by order of the old gooroo. This he pulled down and threw away, and thereby committed a sad offence to the old man; so that I have nothing of his to send you. However, this is no matter if he be sincere, of which I have no doubt at present. Angels in heaven have rejoiced over him, and you will, I am sure, rejoice.

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### INCREASED SUPPORT OF THE ENGLISH SCHOOL.

ON this subject the following pleasing intelligence arrived with the preceding account.—

WE have one encouragement just now, i. e., an improvement in our English School funds; one new Subscriber of fifteen rupees, per quarter. But the principal thing we have to mention is, that R. H—, Esq., C—, has devoted the sum of forty rupees per month, to the School, from a fund which is attached to his office, for the feeding of some Brahmuns. This kind and very generous friend called with Mrs. H. a few evenings ago, and made inquiry into the state of the School Funds, the circumstances of the children, and took a list of their names, that he might, from the whole, nominate ten, to be on the foundation, as it may be denominated, and in a few days, subsequently to this, he forwarded the following official note, which I have inserted for the sake of information.

“ To the Rev. C. Lacey, Cuttack Charity School.

“ Sir,

“ I beg to acquaint you that I have nominated the following pu-

pils, to be borne on the strength of the Unno Chittea the Cuttack Charity School; and the (allowance of rice) fund of the expense of their education (and C——r's Office, from the dates board of five of them) to be de- entered.

CHARITY SCHOOL PUPILS.

BOARDERS.

No.	Name of Pupil.	Name of Father.	Date of Admission.	Rupees per month.
1	Thomas Paesman	— Passman	March 1, 1831.	6
2	Gerard Xavier	Emanuel Xavier	ditto	6
3	William Mordick	Samuel Mordick	ditto	6
4	Mary Baptist	En. P. B. Baptist	ditto	6
5	Thomas Xavier	Emanuel Xavier	ditto	6
				Rupees 30

DAY SCHOLARS.

No.	Name of Pupil.	Name of Father.	Date of Admission.	Rupees per month.
1	Lewes De Tones	M. De Tones	March 1, 1831.	2
2	W. Thomas	.....	ditto	2
3	Mahabab Doolie	.....	ditto	2
4	Sebo Dass	.....	ditto	2
5	Lewis Xavier	Emannel Xavier	ditto	2
				Rupees 10

“On your furnishing receipts, on the first of each month, the amount will be paid from the office; and as the charge for boaders will be defrayed from a separate fund, from that of the day scholars, I request to be furnished with separate receipts, and each in duplicates, as per accompanying form.

H.”

This generous act toward the School, will, at once, raise its funds on a level with its expenses, and a little more; and besides it is a permanent and settled support. Mr. H. has had it registered on the books, so that his successors will most probably continue it.

LETTER FROM MR. BROWN.

Cuttack, May 1831.

MY DEAR BROTHER,

By a letter to brother Lacey I find that the Committee have resolved on requiring from us a monthly letter, and on sending us one in return. No doubt the pleasure of giving and receiving will be mutual; for my own part, I shall very cheerfully comply, and I have no doubt this will be the case with our other brothers. By arrangement, partly yours partly our own, the first letter has fallen to me; and in an absence from my beloved native country, without having heard a syllable of it, excepting through the medium of others, I need not say how reviving, how sweet to the longing appetite, would be a letter from a friend. Every thing indeed, in this

strange land—the appearance of its teeming population—the seemingly barbarous and incoherent clatter of human voices, to which no idea in the mind of the new comer can be attached—their savage and naked appearance—their vessels skimming along the far-famed Houghly, which, for their structure, might have called up a smile on the face of Jason himself, amuse and astonish the European. When I was a boy, and read Robinson Crusoe, I used to be much amused with his account of his man Friday; and the whimsical notions, odd looks, and queer sayings of this singular people, often remind me of the poor savage in the story.

Vasco de Gama, the first European who visited this part of India, was beheld as a kind of monstrum horrendum, such will the intelligent traveller see in the Hindoo. How forcibly was I struck with the remark of the lamented Heber;—

“ And man alone is vile !”

when I first beheld the golden and silver plumage of the birds, and beautiful scenery of India, contrasted with the miserable appearance of man, and the still more dismal sight of the wretched hovel where he hides his head at night.

But we, my dear friend, as Missionaries, must view these people in connexion with other and higher subjects than those of natural interest. Here we see thousands, literally, dying without one hope drawn from the only name given under heaven, whereby we may be saved; perishing daily under a cruel superstition; all these have souls, eternal in their duration. May we ever keep in view our high responsibility, and whilst we feel sometimes discouraged, at the greatness of the work, at the perpetual objects presenting them-

selves in our way, may we ever keep the promises in view! Without these I believe we should all either become indifferent, or suffer our spirits to sink. Let us steadily persevere unto the end. “He shall have dominion from sea to sea, and from the river to the end of the earth.” Here is a necessity for all to bring the best nerves they can to India; the tremendous heat; the number and suddenness of deaths; the careless method of burying, or rather “*Jackall interment*,” a habit of throwing bodies into streams gives the country rather the appearance of an extensive Golgotha, than the habitation of the living. Yet, strange to say, in this valley of death, the frequent dismal sight of bones, and mangled half-eaten remains, of those who once lived, teach this airy and thoughtless race no serious lesson, nor lead them to think seriously on death. I know not how to describe the Hindoo character better than by saying, they are children of a larger growth. I was remarkably struck the other day with the sentiment of the prophet, “The dark places of the earth are full of the habitations of cruelty. A daughter was suddenly taken ill, as the matter was represented to me, and wished to see her father; he refused to go to her, saying she was ill. This hateful idolatry has a most benumbing and deadening influence on all not truly pious, whether professed Christians or Hindoos. “Without natural affection, implacable, unmerciful.” Brother and sister Lacey, and another respected European friend, afforded a specimen of the superior influence of Christian benevolence, by visiting and ministering comfort where a father would not come. “Sick and ye visited me.” This is the difference between Christian



principles, which take up the man fallen amongst thieves, and a wicked superstition that passes him by.

Our Mission is proceeding, not with all the success we could desire, and which we often pray for, because if that were the case you would hear that all Orissa had turned to the Lord. That Missionaries here, as well as any where else, meet with much painful discouragement from Satan, the world, and the natural enmity of the human heart, who shall deny. That we are sometimes cast down is true, most true.

*Patriæ quis Exul  
Se quoque fugit:  
Scandit deratas vitiosa naves  
Cura; nec equitum turmas relinquit  
Ocyor cervis and agente nimbo  
Ocyor Euro.*

*Horace, Ode 16, Lib. II.*

But none but an enemy will deny that an encouraging degree of success has attended the labours of our Missionaries. Four have lately been baptized, two Europeans and two natives. The attendance is fluctuating at our chapel, but frequently it exhibits an appearance that is cheering. Indeed the smallest Christian assembly, or any public acknowledgment of the Saviour, in such a benighted place as this, is what must rejoice the heart of every true friend of the Lord Jesus. As I was sitting in the meeting the other Sunday evening, I looked around and saw about twenty scholars, of the English School, mixing with others of the congregation. I said to myself, I can travel all the way from here to the "city of Palaces," and not find another sight like this; no temple rising to the living God; no hour of prayer calling the assembly to worship; nor even here was there a "burning bush," amidst this wide

wilderness, till one was lighted by the General Baptist Missionary Society. My honoured Christian friends, I have traversed twice the torrid zone: I have been in perils of the deep; the 17th of September can witness when the hardest cried out with fear. A year has now passed away with more than common vicissitudes, since I met you all in Stoney-street, and avowed my entire devotion to the Missionary work; likely we shall meet no more till in heaven we meet, and it will be a satisfaction to you, and my dear brethren, to know that never, for a moment, have I doubted, since that time, that Providence designed my coming here. I never felt a strong desire for length of days till lately; but the field before me is so large that I shall be glad if the Lord wills it, to live to cultivate a small portion of it.

My beloved partner, and dearest Mary, blessed be God, have enjoyed tolerable health since coming to this country; I have been, I am sorry to say, at times, unwell, though as yet I have not been laid by from my work. This I consider a mercy, for I feel it my highest pleasure to be engaged in the work of the Lord.

Our united wishes and prayers are, that we may be found faithful unto death; that when this short life is over we may be owned by him, whom to know is life eternal. This, I trust, will ever be our chief concern.

I am not reporting in any formal way, schools, journals, &c., this we will do another time; mine is a letter of observations and reflections, and I feel it a pleasure to be able to say that the Mission here, upon a comparison with many other places, presents abundant matter for thankfulness to the Lord of Missions.

Brother Lacey, I think, sometimes seems cast down. I have never yet thought that he had any just cause. Since arriving in India I have had opportunities of observing, not to be had in England. The wonder is not that more converts are not made to Christianity, but that any are; and in my view it is almost a miracle that any native Christian continues faithful. By losing caste they forfeit friends and customers, and become the subjects of perpetual ridicule. "You will have to be a beggar if you turn Christian," is a common observation amongst them. But as though these were not enough, there comes in the Mahometan and Hindoo law of inheritance, and a multitude of disabilities arising from the regulations of Government. I do not mean to say a deal about the measures of Government. They have abolished Suttees; I hope they will go further and do more. Hindooism, in fact, is the religion as by law established. Christianity is as far, however, as the natives are concerned, merely tolerated, and that too under the operation of many a vexatious Test Act.

The visit I lately made to one of the native schools, much pleased me. The reading of the natives is a kind of dissonance, something like cathedral chanting, only in a very inferior style. Forty boys will "knock up a horrible row." Understanding now something of the language, I do not much dislike it, but at first it ran me almost mad to hear them. The boys repeated their catechism in excellent style, and read exceedingly well.

It will be gratifying to the friends of our Mission to know I have two native Christian youths under my instruction; should the Lord touch their hearts they may be Missionaries another day.

I fear, my dear brother, that I shall tire you with my prosing epistle, but you must excuse my troubling you with an anecdote or two of my own adventures.

You must know that I am not yet Oreeah man enough to attack Juggernaut in any regular way in the bazar. Oreeah must flow a little faster or defeat might follow. I have, however, had several trifling skirmishes with some of the outposts of the enemy, and I fear I have not always had the best of it, in consequence of their wielding Oreeah weapons with superior skill. With a Brahmun, who is in the English School, I had a conversation, the substance of which is as follows;—

Question. Where do you live, and what do you do when at home?

Brahmun. I offer rice to an image of Mahadeb.

Q. Indeed! what is the image made of?

B. Stone.

Q. Stone! well, does the stone eat the rice? At which he laughed most heartily, and confessed that he eat it himself. I told him God gives us all rice, he admitted this, and I said, I could not see any use there could be in offering rice to a stone. He continued to appear to be amused with his own folly, though I have no doubt the stone had the rice as usual.

There was a curious fellow called upon me the other day, and told me that he wanted something to eat. "Whom are you, and where are you going?" "I came from Madras, and am going to Benares for holy water." "Holy water," said I, "what is that?" "It is holy water," was the reply. "What is it for? to drink or to wash with? because I have some very good water in that well; I use it myself, I will give you some."

He said that would not do, it must be holy water. I told him he must be mad to go all that way (many hundred miles) for water, when it might be had any where. I asked him who sent him upon such a fool's errand; he said his Chakra (household god) sent him. I asked him what his Chakra was made of. He said stone. Then can your Chakra speak. His answer was No. I put in this objection, "How do you know your Chakra wishes you to fetch holy water from Benares, if he cannot speak?" This question, though natural enough, upset him; he said he did not know, and walked off. There is nothing in these things, excepting as they show the weakness of idolatry, or the insincerity of its ministers.

The Rut Jattrā is now approaching, and swarms of pilgrims begin to throng through Cuttack to Poo-ree. They come from all parts of India, many of whom have been two, three, and four months on their journey. Hundreds will fall victims to their cruel superstition; going to meet their God in judgment, ignorant of that only name by which we can find salvation. Whilst we pray for them, and weep over them, ought not their sacrifices for a detestable idolatry, to teach us a lesson of perseverance and zeal. How often have I seen, whilst in my beloved native country, professed Christians, members of churches, refusing to make small sacrifices of labour, or expense, when the cause of Christ required a little extra exertion. Let them know that thousands of Juggernaut's followers are, at this moment, leaving all, spending their last rupee, and exposing themselves to imminent danger, to follow him.

I hope you continue to enjoy much of health, much of the divine presence. Our kindest regards to all our dear friends in Old England. I trust we shall one day have a happy meeting, where distance shall no more separate friends.

Yours, in the best of bonds,

W. BROWN.

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*Accounts of various Missionary Anniversaries, and some other interesting intelligence, are set up ready for the press, but we have taken them out to make room for the above pleasing letter.*

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#### MISSIONARY ANNIVERSARY.

ILKISTON.—On Lord's-day, Nov. 13, sermons were preached in behalf of the Mission by Mr. Pickering. On the following evening the Missionary Meeting was held. Mr. Shaw, for many years the Independent minister at Ilkiston, but now of Talbury, ably presided; and the meeting was addressed by Messrs. Gawthorne, Roscoe, and Savage,—Independents; and by Messrs. Pickering, Stocks, G. Pike, and J. G. Pike. Several of the speeches were distinguished by weight and solemnity. The Meeting was peculiarly calculated to produce such impressions as, when leaving time for eternity, none will regret to have felt. Mr. Pickering referred with much feeling to national trials, and pressed the inquiry whether the inadequate support given to the cause of Christ was not one cause why a cloud of divine judgments seemed to threaten the nation? and whether there was not lukewarmness among professing christians—lukewarmness both in the pulpit and in the pews? Collections something more than £8.

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THE FAITHFULNESS OF GOD.

ONE of the glorious attributes of Jehovah is his *faithfulness*. Whatever he has engaged to do, he will certainly perform. Nothing can change his purpose; nothing can frustrate his designs. Inferior agents may be controuled by others; and induced to alter their proceedings or abandon their plans, by persuasion or by force. They may, indeed, through the ignorance or instability of their own natures, see reason of themselves, to act to day on very different principles, from those which yesterday guided their conduct. Hence necessity or caprice often leads them to relinquish their former intentions; and those who depended on the fulfilment of their prior engagements are disappointed. But, all the essential attributes of the Deity conspire to secure his faithfulness. He, whose power is irresistible and whose dominion ruleth over all, can never be compelled to change his conduct, or to leave his undertakings incomplete, either from his own imbecility or the superior strength of others. He, who is wise in heart, as well as mighty in strength, whose understanding is infinite cannot be circumvented or frustrated, in the accomplishment of any of his schemes, by the skill or the art of inferior creatures; which, whether corporeal

or spiritual derive all their faculties from his bounty. Nor can that all-perfect Being, who is the fountain of all moral virtue and the standard of all excellence, be drawn aside from his purposes by any improper motive or corrupt bias. His resolutions are always prompted by wisdom, love and justice; and a wise, gracious and just God cannot change them. Nothing therefore, either in himself or in any of the works of his hands, can interfere, to cause any change in the determinations of the Almighty; or to prevent the full execution of any of his designs either of mercy or of vengeance. His own solemn declaration has been invariably verified, in every period of time; and will continue immutably true through every period of eternity. "The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass: and as I have purposed, so shall it stand."\*

In all ages, the faithfulness of God, has been devoutly recognized, in every country where his existence has been known. In the patriarchal dispensation, it was not confined to his chosen people. Balaam, the Midianitish soothsayer, entertained very sublime conceptions of this distinguishing attribute of the Almighty. When the Moabitish prince wished

\* Isaiah xiv. 24.

him to curse the tribes whom the Lord had resolved to bless, the seer exclaimed, "God is not a man that he should lie, neither the son of man that he should repent: hath he said it, and shall he not do it? or, hath he spoken, and shall he not make it good?"\* Job, the descendant of Esau, and his pious friends nourished similar sentiments. "He is of one mind" said the patient sufferer, "and who can turn him? What his soul desireth that he doeth," "If he cut off, or shut up, or gather together," said Zophar, "who can hinder him?"† Throughout the volume of revelation, this important truth is constantly placed as the foundation of encouragement to the people of God and of alarm to his enemies. The prophet Malachi, to encourage the Israelites, when groaning under the yoke of captivity, tells them, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."‡ When the avaricious Saul had disobeyed the express command of his Maker, and thereby incurred his high displeasure, Samuel, by divine direction, denounced the determination of the Almighty to take away the kingdom from him and give it to another, and concluded in these impressive words: "The Strength of Israel will not lie nor repent: for he is not a man that he should repent."§

All the providential dealings of the Supreme Governor of the universe have established his faithfulness. The daily mortality of the human race is a continual evidence of the exact fulfilment of the threatening, made to the first parent of mankind, almost six thousand years ago: "Thou shalt surely die." The destruction of the old world by water, after waiting in vain, one hundred and

twenty years, for the repentance of its wicked inhabitants, exhibits an awful proof that the Strength of Israel will not lie. While the gracious and complete manner in which the Almighty has invariably performed all his promises to those who have hearkened to his voice, has afforded unequivocal evidence of the same unchangeable fidelity of his character. The early history of the descendants of Jacob, was a striking instance of this animating truth. Though they had been held in a tedious bondage in Egypt, for four centuries, and had afterwards wandered through a dreary and inhospitable wilderness, during forty years; yet, at length, they obtained full possession of the promised land and all its blessings. And the venerable Joshua made this bold appeal to his favoured countrymen, when taking his final leave of them. "Ye know, in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you: all are come to pass unto you, and not one thing has failed thereof."\* And every sincere child of God, on a review of the way, in which his heavenly Father has led him, both by his providence and his grace, will bear grateful testimony that, on all occasions and in every difficulty, he has found "him faithful who had promised."

If these promises and these threatenings will certainly be performed, it then becomes our duty and interest to examine how far we are individually concerned. If any person, on whose truth we could rely and of whose ability to perform his engagements we had full proof, were to enter into a covenant, and promise rewards or threaten punishments on

Num. xxiii. 19. † Job xxiii. 13—xi. 10.  
‡ Mal. iii. 6. § 1 Sam. xv. 29.

\* Josh. xxiii. 14.

certain courses of action, should we not think it our duty to inquire, whether any of these promises and threatenings were addressed to us? If they only relate to others, whether strangers or neighbours, we may safely neglect them. Whatever their import or consequences are, they are nothing to us. But, if we ourselves are the parties implicated, if these promises are made to us and the enjoyment of the blessings they secure, and the avoiding of the penalties they denounce, depend upon our acting in accordance with the will of the promiser; common sense and a due regard to our personal safety, as well as a reverence for the authority of him that promised or threatened, would urge us to acquaint ourselves with the real state of the case; and to investigate our own interest in them. And, in such an inquiry, two facts would claim the special attention of every one concerned.—What are the promises and threatenings? and to what characters, or on what conditions, they are made? The most stupid and careless would feel himself compelled to ascertain these two points.

And shall not the sinful sons of men feel it to be their highest privilege and most sacred duty to pay reverential attention, when they are informed, that their Creator and Governor has condescended to issue promises and threatenings, in which he engages to bestow the most exalted blessings, or to inflict the heaviest punishments, on them, according to their own conduct? Surely every rational and intelligent creature will listen when Jehovah speaks, on subjects so closely connected with his present and eternal welfare.

For, the blessings promised by the adorable Creator comprise all the comforts, supports and the provisions of this life, and eternal felicity

in another: the punishments threatened are the frowns and anger of God on earth, and unspeakable misery through all eternity. We are invited to enjoy the one and avoid the other, by that great Being, who is too merciful to desire that any of his creatures should perish, and yet too just to pardon sinners unless in his own appointed way. The promises are all made to obedience, and the threatenings to disobedience. It is to true christians, that God hath given great and precious promises. Salvation is promised to believers; and a crown of glory to them that are faithful to death. All things shall work together for good, to them that love God. On the contrary; indignation, wrath, tribulation, and anguish are threatened to every soul of man that doeth evil; to those who do not obey the truth but obey unrighteousness. This is a specimen of the whole system of scripture promises and threatenings. They are made to characters and not to persons. And the faithfulness of the Judge of all will be as gloriously displayed, in the proper application of them to the characters specified, as in the actual bestowment of the rewards and the certain infliction of the penalties.

How necessary then that every reader should immediately institute a serious self-examination, as to his own character; and endeavour to ascertain, through the assistance of divine grace, what his real situation is; whether he has a scriptural right to claim the benefit of the promises, because he sustains that character to which they are made; or whether he is exposed to all the miseries denounced in the threatenings, because he answers the awful description of those against whom they are levelled, by the Holy Spirit. This is a most momentous inquiry; and demands

instant attention. It cannot be delayed or trifled with, without involving us in dangers of the most appalling kind. The solution of this question leads to results on which our everlasting state depends. Let every one then pray for grace to enlighten him in the investigation; and diligently search the scriptures, and examine his own heart, that he may know his true state. Let him cry earnestly to God, in the words of an ancient saint, "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."

When this great point is settled, on good scriptural grounds, then the christian may contemplate with holy satisfaction the faithfulness of his God; and draw from it all that support and confidence which it is so richly adapted to impart. Then he will read the promises with a full assurance of their being fulfilled in his own happy experience; and, although painful delays may intervene, and dark clouds arise, yet he can securely depend on the final issue of events; for he knows who has said "Heaven and earth shall pass away, but my word shall not pass away."

But what a scene of terror and dismay does a consideration of the faithfulness of God open to the finally impenitent! It insures the full; the certain, the inevitable execution of those dreadful threatenings of the divine vengeance on sinners with which the sacred volume abounds. And who can contemplate this appalling prospect, with the full conviction that he is exposed to all its horrors, without the most excruciating agony? It is a "certain looking for of judgment and fiery indignation which shall devour the adversaries." "It is indeed a fearful thing to fall into the hands of the living God."

Well may the awakened sinner exclaim, with unutterable distress, "What shall I do to be saved?" But let no truly repentant sinner despair. The scriptures declare that "The blood of Jesus Christ cleanseth from all sin;" and that, "Whosoever believeth on him shall be saved." These promises rest on the faithfulness of God for their fulfilment, and therefore cannot fail. The same infallible authority which has threatened that the wicked shall be turned into hell, has also assured us, that all who come unto God through Christ shall not perish but have everlasting life. May every truly penitent reader flee to the hope set before him in the gospel; and then he may sing through endless ages, with the royal psalmist; "Thy mercy, O Lord, is in the heavens and thy faithfulness reacheth to the clouds."

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#### DRUIDISM: *or, the RELIGION of the ANCIENT BRITONS.*

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WHEN we look at the present state of our native country, in a religious view; blessed with the knowledge of the gospel, the word of God widely circulated in its native tongue, the ordinances of christianity freely administered, and the rights of conscience recognized in a degree far superior to many neighbouring states, we are ready to join in the grateful exclamation of the psalmist, and say: "He hath not dealt so with any nation: and as for his judgments they have not known them. Praise ye the Lord." And, when we take a retrospective glance at the religious condition of our island, before the introduction of christianity, the contrast will furnish still greater reason for holy gratitude, and stronger motives for sacred diligence, to improve

the very superior privileges with which we are favoured. With these views, we shall present to our young readers a concise description of the religious state of the British Isles, at the period when the blessed Jesus visited this sinful world and died for our salvation. This part of our history, though interesting and instructive, is not perhaps so generally studied as it ought to be. The political ascendancy of Greece and Rome, threw the other nations of antiquity into the shade; and buried kingdoms as worthy of remembrance as themselves in comparative obscurity.\*

The inhabitants of Britain, from the earliest records of them that have been preserved, appear to have been noted for their superior knowledge and zeal in religion. When Julius Cæsar first visited this island, about fifty-five years before the birth of Christ, the prevailing religion was *Druidism*; which was then in a most flourishing state, and had been previously cultivated here for an indeterminate period. It spread over many surrounding countries; but so skilled were the British Druids in the rites and doctrines of their superstition, that it was common for foreigners, who wished to gain a perfect knowledge of its precepts, to make a voyage to England for that purpose.

The Druids or priests were numerous, and widely dispersed throughout the country. It has been thought that they amounted to twenty thousand: and bore a greater proportion to the rest of the inhabitants, than the

clergy of all kinds do, at present, in catholic states; which every one knows is unreasonably large. They were of various orders; and monopolized most of the offices of profit and influence in the kingdom; being not only the ministers of religion, but the ministers of state, the judges, magistrates and lawyers of the realm. Their influence over the princes and councils of the nation was almost uncontrolled; they were consulted on every question of importance, and held, by all ranks of people, in the most superstitious veneration. They were united under the superintendance of a principal high priest, or Arch-druid; who was generally chosen from the highest families, and whose office was so honourable and profitable, that it became an object of the warmest emulation; and an election to it sometimes produced a civil war.

The wealth of the Druids was enormous, considering the state of the people. Numerous and costly offerings were brought to their temples by their countrymen, whom they taught to believe, that their prosperity would be increased in proportion to the number of Druids they had amongst them; and that the more liberally they supported them, the greater would be the fertility of their farms. It was the custom to dedicate all the spoils taken in war to their Gods, in gratitude for their aid in defeating their enemies; and the Druids were the guardians and appropriators of these sacred treasures. Their religious censures were also received as real indications of the anger of their deities; and often accompanied with serious secular disadvantages. The sentence of excommunication, as issued by them, cut off the unhappy objects of its power, from all participation in the solemnities of religion, from all

\* Many of the facts stated in this paper, are borrowed from Mr. JONES' *Ecclesiastical History*, recently published: from which the inquisitive reader may derive much useful and curious information on this interesting subject. *Lecture xxiii*



the sweets of social life, and from the benefits of law and justice. They had also one custom which they rigorously enforced. Every family were obliged, under the awful penalty just mentioned, to extinguish their fires on the last evening in October; and to attend at the temple the next morning, with a sum of money, at which they were annually assessed. Having made this payment, they received some of the sacred fire from the altar to rekindle the fires in their own houses. If any person neglected to bring the appointed sum, he was deprived of the use of fire during the winter; and who-soever, whether neighbour or relative, ventured to supply him, was subject to the same penalty as the offender. From these and similar sources, the Druids were the richest as well as the most respected members of the community. Their females or Druidesses assisted in the offices and shared the profits of the priesthood. There were various orders of them. Some secluded themselves from society, and lived as nuns. Others pretended to supernatural powers; and were regarded as prophetesses and peculiar favourites of the gods. Many spent the greatest portion of their time in attending to the offices of their religion; and only occasionally concerned themselves with their own domestic affairs. While another numerous class discharged the most servile offices in the temple and about the persons of the Druids,

The Druids, like most of the pagan sages, had, or affected to have, two systems of religion: one for themselves and another for the common people. The first was only communicated to those who wished to enter into their order; and was taught in the deepest caverns, the thickest forests, and other very retired places, where there was the least danger of

being overheard. The strictest oaths were administered, by which the initiated engaged, in the most solemn manner, not to communicate their secrets to any but Druids. Their instructions were never committed to writing; lest they should fall into vulgar hands; but were reduced to verse, and taught orally, from one generation to another. As each successive teacher would naturally add his own conceptions to those of his predecessors, their principles and maxims, about the commencement of the christian era, had accumulated to such a degree, that it required an intense application of twenty years to acquire a complete acquaintance with them. This secret creed appears to have been irrecoverably lost, through the methods used to conceal it. Probably it might contain some fragments of truth, received by tradition from the patriarchal sages.

The popular doctrines and practices of the Druids, however, resembled, in many particulars, the religion of the idolatrous nations around them. For a time, they seem to have retained the idea of one supreme Deity, who ruled over both animate and inanimate nature; and adored him under various names, expressive of his most important attributes. They had their almighty, their omniscient, their omnipresent, and avenging God. But too soon they forgot the application of these terms to the one glorified Being; and worshipped them as separate and distinct deities. The visible objects of nature and its principal agents, in process of time, were advanced to divine honours; and the sun especially received almost universal homage from all ranks of society. The moon and principal stars shared in similar honours; and the earth, the ocean, heat, and cold partook largely of

their religious attentions. A numerous company of deceased heroes were likewise raised to the rank of deities; and treated as gods. Many of the gods of ancient Britain were similar to those of Greece and Rome; and it has been disputed whether those illustrious pagans borrowed their gods from the Britons, or the Britons imitated them. Many reasons have been assigned in favour of the latter supposition; but they who have thought the honour of the invention worthy of investigation, generally conclude in favour of our ancestors. It is certain, at least, that several of their own country, both male and female, were adored by the Druids.

These deities they worshipped in hymns of praise, accompanied with musical instruments of various kinds. Offerings, consisting of the most precious things which they possessed, were made to them by all ranks of society; who were taught, by the Druids, to believe that the most costly gifts were the most acceptable to the gods; and would most effectually procure their favour and protection. Their sacred places were crowded with these offerings; many of which originated in vows made in seasons of distress, and in the spoils of armies returning from successful campaigns. These sacred stores were piled up in immense heaps, in their consecrated groves, or by the side of the hallowed lakes; and, though wholly exposed to constant depredations, yet were held so sacred, that they were very rarely violated.

The Druids, like most of the pagan teachers, considered man as a guilty creature, exposed to the wrath of superior beings; and esteemed it necessary to adopt means to expiate or make atonement for the sins they had committed; and thus to avert

the punishment which they were conscious that they deserved. For this purpose, they sacrificed different kinds of animals. The victims were closely examined by the priests; and the most perfect and beautiful they could procure were selected for the altars of the gods. They were slaughtered with many ceremonies and great solemnity. Sometimes the bodies were wholly consumed by fire on the altars; but more frequently they were divided into three parts; of which one was burnt, another given to the priests, and the third feasted upon by the offerer and his friends.

But the most horrid part of the religious rites of our ancestors, was the frequent practice of sacrificing human victims to their sanguinary deities. It was an article of their faith, that nothing less than the life of man could atone for the life of man; by which they meant, that the most efficacious offerings for the sins of the human race, were victims selected from among themselves. For it does not appear that these horrid sacrifices were confined to cases where murder had been committed. On the eve of a dangerous war, in a time of national calamity, or when persons of exalted rank were afflicted with any violent malady, their altars streamed with human blood; and crowds of their fellow men were burnt for the public good. On some extraordinary occasions, large gigantic figures of men were constructed of osier branches; which being filled with these devoted victims, were surrounded by hay and other combustibles, and burnt to ashes, with the wretched beings which they inclosed. Criminals were selected for these cruel immolations, when they could be easily obtained; but if there was a scarcity of these, innocent persons were,

without scruple, substituted in their stead.

The Druids made great pretensions to the arts of divination and sooth-saying, and used many superstitious and cruel methods of diving into the secrets of futurity. One shocking mode, which they adopted for this purpose, was closely connected with the horrid custom to which we have just alluded. When the subject of inquiry was important, they took a man, who had been sentenced to be sacrificed, and killing him with one stroke of a sword, across his body, they curiously observed the posture in which he fell, the expiring convulsions with which he was seized, and the course and velocity with which the blood gushed from the gaping wound; and thence formed their predictions, according to certain rules of their art.

They had their holy seasons and holy places in which to celebrate their worship. Their time was divided into weeks of seven days; but it is not certain that one of the days was devoted to religion. They reckoned by lunar months, from the sixth day of one moon to the sixth day of the next. The first of May was a great annual festival to the sun, as were Midsummer day and the first of November: the former to implore the genial heat of that luminary for the growth and ripening the corn, and the other to return thanks for a plentiful harvest. March the tenth, their new year's day, was also a great holiday; on or near which the Arch-druids proceeded, with much pomp and ceremony, to cut the mistletoe, which they held in the highest veneration. The oak also they devoutly esteemed; and performed no religious service, without being crowned with its leaves.

The Druids had no idols carved into the forms of either men or

animals; nor were their temples furnished with images, statues, or pictures. But they used to distinguish their deities by natural objects; thus, the sun was represented by a high massy pillar; Jupiter, by a lofty spreading oak, &c. Statues are indeed sometimes found in their temples; but they were probably placed there by the pagan Romans who succeeded them. Yet they had temples and altars dedicated to their gods of a very singular construction; the remains of which are still to be found in many parts of Great Britain and Ireland. But these remains, which are curious and interesting, as well as the Decline and Extinction of Druidism, must be deferred, for want of room, to a future opportunity.

In the mean time, let the reader reflect on the cruelty and degrading character of that idolatrous and sanguinary tyranny, under which his ancestors groaned; and gratefully acknowledge the goodness of God, in causing him to be born, when the pure, the benevolent gospel of Christ had spread its benign influence over his happy country; and, by revealing the one all-sufficient sacrifice for sin, offered by the adorable Redeemer on the cross, had removed for ever all pretences for those revolting inhuman scenes, which throw such a deep shade over the memory of our benighted forefathers. And let him express his holy gratitude, by zealously adopting every proper method to repay the mighty debt which those holy missionaries, who first spread the light of divine revelation over these islands, have imposed on all British christians; and to diffuse the same unspeakable blessings over those "dark places of the earth, which yet are full of the habitations of cruelty."

CIRCUMSPECTOR.

THE SIN OF SLIGHTING THE  
GOSPEL *one* CAUSE of NATIONAL  
DISTRESS.

Gentlemen,

A small treatise has lately fallen under my notice, which probably several of your readers may have seen; intitled "God's terrible Voice in the City," by T. Vincent. It was published soon after the great Plague in 1665, and the awful Fire in the following year, which nearly depopulated and laid waste the City of London. The Author was one of those pious worthies, who, when many of the preachers sought their personal safety by fleeing into the country, ventured their own lives, with true christian patriotism, for the benefit of their fellow creatures; and remained at their posts to administer the instructions and consolations of christianity to the multitudes around them, who were hourly sinking into eternity. Being thus a deeply affected eye-witness of these terrible scenes, he was well prepared to describe and improve them. He exhorted his countrymen to consider these events as the expressions of the fierce indignation of the Almighty against the crying sins of the people. He has enumerated twenty-four of "London's sins," which, as he thought, had caused the Lord to speak with so terrible a voice in the city; and called loudly for repentance and reformation. At the head of these, he places "the Slighting of the Gospel," as a "prime sin," which required speedy and deep penitence.

Now it has occurred to me, that as the arm of the Lord is at present awfully stretched out against our long favoured, though very guilty country; as we are threatened on every side with the burnings and ravages of lawless mobs; and as the pestilence has, for several weeks, held direful possession of several of our scaports, and is spreading its baneful influence over the adjacent parts, that many passages in this little work might not be unseasonable at this alarming crisis. I have therefore sent you the substance of Mr. Vincent's observations on the first sin; and if you think them likely to be useful to your readers, in exciting them to self-examination and personal repentance, I shall be pleased to see them in an early number of your Miscellany; and may perhaps transmit you some further extracts. For, notwithstanding the noise and bustle respecting religion, which are now so prevalent; it is much to be feared, that real, vital,

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experimental christianity, is yet too much slighted.

As the nation in general has largely participated in the sins which have drawn down the judgments of God on our guilty land, and will probably experience its full portion in the calamities which seem ready to fall upon it, I thought it would be more proper to substitute the term "England" for "London," and "country" for "city;" that not one of your readers might suppose himself uninterested, and excused from an honest self-application.

I am yours, &c.

SELECTOR.

"THE first sin of England is slighting the gospel. The gospel in England hath above this hundred years shined forth out of the clouds of popery and antichristianism, which before did overspread the land; and in no country hath the gospel been preached with greater power and purity than in England; and what entertainment hath it found? Hath it been valued according to its worth and excellency? Hath it been received as if it had come down from the God of heaven, expressing his good will towards the children of men; as if it had brought such good news and tidings, as salvation by Jesus Christ? And yet these great things, which have been reported by them, who have preached the gospel, which the Holy Ghost sent down from heaven, have been undervalued in England. The gospel hath been slighted in England; and though some have been more notoriously guilty; yet who can altogether excuse themselves from this sin? Now that the conviction may be more full, I shall charge the sin more particularly.

1. The ignorant persons in England have been guilty of this sin. The light of the gospel hath shined about them, but they have muffled up themselves in darkness, and suffered satan to keep them hood-winked;

lest the light of the glorious gospel should enter, and lead them out of his snare. Thousands of the nation have been affectedly ignorant: though they have had means of knowledge, so near, and so easy to come by; multitudes have perished out of England, and multitudes still remain in their ignorance. Oh! the neglect that there hath been of learning catechisms! and how few have endeavoured to acquaint themselves with the principles of the christian religion, that they might have the more full and clear understanding of the gospel!

2. The *vicious* and profane have been guilty of slighting the gospel. How many such persons have there crouded, and are still crouding out of England into hell; when the light of the gospel shined upon them, which would have guided them in the way to heaven? Because this light hath been too troublesome in its discovery and reproof of their dear and sweet sins, they have hated it, and endeavoured to fly as far as they could from it, or to shut their eyes as hard as they could against it.

3. The *moral* persons also have been guilty. There have been many sober citizens and matrons, civil youths and virgins, who have been free from the gross pollutions which are in the world through lust; who have been diligent in their calling, just in their dealings, courteous and sweet natured in their demeanour; and yet without the least degree of the power of godliness, without which it is impossible they should be saved. Alas! none of these have given any warm welcome unto the gospel in their hearts, which hath been so long preached in this country. The kindness of a friend hath been esteemed by them; but the kindness of God hath not been regarded. If a mes-

senger had come and told them how they might save their estates when in danger of loss, or how to save their relations when in danger of death; Oh! how welcome would such a messenger and tidings have been. But when ministers have preached the gospel unto them, which tells them how they should save their souls, in danger of death and hell, such tidings have had no relish with them, as if they had no souls, or were in no danger. The light hath shined before them, but there hath been a cloud in their eyes, they could not discern it; or they have looked upon it afar off, they have not drawn near and brought it home, and set it up in their bosoms, that they might order themselves and their whole conversations, according to its guidance and direction.

4. The *hypocrites* have been guilty of this sin. These have drawn nearer to this light than any of the former; so near, that they have seemed to be clothed with its beams. They have lighted their lamps thereby, and have shined forth in a glorious blaze of an outward profession; yet there hath been even in these an inward secret disrelish of the gospel, especially of some things in it; there have been some secret rooms in their hearts, into which they would not suffer the light to enter, lest it should discover those beloved *Dalilaks* which there they have nourished and brought up. They have been rotten at the core, and have had some unmortified lust within; which the world hath not taken notice of: so that if the gospel hath been received by them, it hath been only in the outward form, not in the inward power; if the light hath been received it hath been without its heat and life. Hence it hath come to pass that some of these hypocrites, who seemed to be stars of the first mag-

nitude, have proved only blazing stars and comets, which in a short time have fallen and sunk into wild opinions, or fearful apostacy.

5. The *erroneous* have been guilty of this sin. Some and not a few in England, under this glorious sunshine of the gospel, which hath come from heaven, have lighted a candle at the fire of hell, and laboured to set it up in opposition to the true light of the gospel crying out, *New light, New light.* Satan himself hath appeared in England like an angel of light, and employed his emissaries and wicked instruments; who have seemed to be ministers of righteousness, but have had a wolfish ravenous heart under the dress and clothing of the sheep, to vent many damnable and destructive opinions in our church, under pretence of new discoveries and revelations of the Spirit. And though this false and taper-light could never bear the test, and put forth any beams of convincing truth, but darkened and disappeared upon the approach of the sun, where it shined in its power; yet to many, whose eyes were too sore to look upon the glorious beams of the sun, and yet withal their hearts too fearful to remain wholly in the dark without any shew of light, did withdraw themselves from the former, and sought after the latter in dark corners, where alone such rotten wood could seem to shine, and such candles could give forth any light. And choosing night rather than day, they followed their false wandering fires, though they were led by them into many a precipice. It is sad to remember, and seriously to consider what errors and strong delusions have abounded and prevailed in our gospel days. How many false teachers have there been among us, which have crept in unawares? Some denying the Lord that bought them, setting up the

fancy of a Christ within them for a Saviour. Others denying the foundation, undermining the divine authority of the scriptures: others labouring to overthrow the doctrine of justification, and striking at the fundamental doctrines of the christian faith. These the apostle calls spots and blemishes, sporting themselves with their own deceivings, wells without water, clouds carried about with a tempest, raging waves of the sea, foaming out their own shame, wandering stars, unto whom is reserved the blackness of darkness for ever. 2 Peter ii. 13.—17. Jude 13.

Now all these persons have been slights of the gospel of Jesus Christ, the ignorant, the profane, the hypocrite and the erroneous: and if you place them all in one company, how few will there remain in England, that have sincerely and heartily embraced the truth as it is in Jesus, and upon whom the gospel hath made a powerful and saving impression? And even amongst those that have been affected and converted by the preaching of the gospel, and had it greatly in esteem at first hearing and believing, how was their esteem of the gospel fallen, and their affection cooled? Did not gospel ordinances begin to lose their worth and excellency, and grow tedious and wearisome unto them? O how generally unthankful was England for gospel privileges and liberties! Yes many began to be very nice and wanton, and the gospel was not relished, unless it were served up with such neatness and dressings, in which some ministers possibly did too much endeavour to please themselves and the people; and then the sauce was more relished than the food itself; and the appetite of many was so spoiled, that plain wholesome soul-saving truths would not down upon them. Englishmen began to

be glutted with the gospel, and like the Israelites in the wilderness, their souls began to loath the manna which comes down from heaven. A strange curiosity there was in spiritual palates; which in many turned to a loathing of the food, in so much that the gospel became a burden unto them; and thence it was that many turned away their ears from the truth, and were turned unto errors. And they could not endure to hear sound doctrine, but having itching ears, heaped up unto themselves teachers, according to their lusts. 2 Tim. iv. 3, 4.

No doubt but this sin of slighting the gospel is a prime sin, which hath provoked God against England, to come forth in such fury. And if England do not repent soon, and labour to recover its relish and esteem of the gospel, and make more evident demonstrations of it, I fear the Lord will quite remove the gospel from them; and then nothing is like to follow but desolation and woe. God doth not remove his glory at once, but by steps. First, the glory of the Lord departs from the inner court, to the threshold of the house; Ezek. x. 3, 4. from the threshold of the house to the door of the east gate; verse 18, 19: then it goes from the midst of the city, and standeth upon the mountain; chap. xi, 23. The gospel is the glory of England; and hath the glory of the Lord made none of these removes? Is it not come forth out of the inner court? Hath it not left the threshold? Is not a departing of it quite from the city threatened? Will anything recover it, if we do not recover our appetite, and prize, and cry after it?

If the gospel go, God will go, the gospel being the sign and means of his special presence; and woe be unto us when God shall depart from us, Hos. ix. 12. And if God depart

with the gospel, farewell to peace and prosperity in England, nothing, I dare be confident but temporal misery and ruin will be the consequence; if the eclipse bring such misery, what will the quite darkening of the sun do?"

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## CONCISE VIEW OF THE GOSPEL.

### LETTER XI.

#### FINAL PERSISTENCE.

*Final Perseverance*, though not a necessary consequence of personal unconditional election, yet, as all who maintain the latter must believe the former, has been classed by the best divines, amongst the distinguishing doctrines of Calvinism. It is possible indeed, that the Almighty may have decreed that all who actually believe shall never finally apostasize, though they were not previously predestinated as individuals to salvation; but, if individuals are thus predestinated, it follows inevitably that their final perseverance has been effectually secured by the divine decree. I am aware that some wise, learned and pious authors have professed to believe the one who have denied the other; but I feel compelled, by the force of honest conviction, respectfully to dissent from their opinion. I therefore beg leave to occupy a few columns, in your next publication, in briefly stating the reasons for my dissent.

This doctrine is thus defined by the candid and judicious Dr. Doddridge: "Final Perseverance is that doctrine which asserts that all who have ever believed in Christ, or who have ever been in a state of salvation, are never suffered finally to perish; but do either continue in that state to the end of their lives, or, if they fall from it, are again recovered to it."\* This definition is, according to the worthy author's usual mode, expressed with modest caution. Other defenders of the same tenet speak in more positive terms. They tell us that God has unalterably decreed and unconditionally engaged, that all who have really believed shall never fall from their faith; and therefore it is as impossible that they should ever finally perish; as it is that almighty power should be successfully resisted and overcome; or that a

\* Lect. part 8. Def. 87.

God of inflexible veracity should not fulfil his own most solemn promises. But these honest declarations appear, on examination, to be only legitimate and unavoidable inferences from the definition itself. For if no sincere believer will ever be suffered finally to perish, it must be because the power and faithfulness of the adorable Creator are engaged to preserve him from apostasy. No inferior security could justify the tone of certainty assumed by the worthy Lecturer. If, as some of its advocates would have us to believe, final perseverance only asserts that all who hold on their christian course, with steadiness and fidelity, through life, will infallibly be saved; or, that those who do thus continue faithful to death, are enabled to persevere through the gracious aid of the Holy Spirit, I have no dispute with the doctrine or its supporters; but cordially assent to both the propositions. But if, as many of its friends assert, it means that no true child of God can possibly ever fail of eternal felicity; it is, I presume, opposed to both reason and scripture.

This scheme, as stated and defended by some of its champions, involves in its very nature the destruction of the free-will of man; and of course removes his moral responsibility. Instead of being at liberty to chose his own path, and determine his conduct by the conviction of his own mind, and the bias of his own will; he is compelled, by an absolute decree of Omnipotence, to adopt a certain course and pursue it, without being able to change it. Now it is obvious that an agent, thus circumstanced, can claim no merit for walking in the path prescribed to him, because he could not go astray. This single argument, plain and trite as it is, has long appeared to me decisive, as far as mere reasoning can decide such questions, not only against the doctrine of final perseverance, but also against the whole system of absolute unconditional predestination, in all its branches and dependencies.

It is not, however, on mere human reasoning alone, though apparently very weighty and conclusive, that a pious christian, duly sensible of his own weakness and prejudices, would wish to rest doctrines so sublime and important. He is well aware that defects may exist, either in our premises or reasonings, which the most acute and candid mind may not always be able to detect; and which may yet wholly invalidate our conclusions. We ought therefore to be thankful that we have a more certain standard of truth, placed in our hands by the God of truth, and cheer-

fully avail ourselves of its assistance. Instead, then, of enlarging on the tendency of the doctrine of final perseverance to foster pride, carnal security, and presumption, and various topics of argument which might readily be produced, permit me at once to examine how far it is supported by the revealed will of God. Yet, in commencing this examination, I feel considerable difficulties. The proofs which may be fairly drawn from scripture against it, are so numerous and so cogent, that it is impossible, in your narrow limits, to state them in their full force. I can only attempt to give a general view of their nature; and select a few as specimens of the whole.

The scriptural evidence which appears to bear on this subject, may perhaps be arranged in two classes:—the declaratory and the admonitory. The former will include all the passages in which the Holy Spirit asserts that real christians may fall away from grace, or states that they have in fact fallen away, or predicts that they actually will do so in future. The latter comprehends all the commands, exhortations, intreaties, and persuasions to persevere in the faith; and all those cautions, dissuasions, and threatenings against falling away, which are addressed to genuine believers, and abound in the sacred volume.

The prophet Ezekiel is very full, and explicit in asserting the fact that a child of God may finally fall into perdition. "When the righteous," he says, "turneth from his righteousness and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All the righteousness which he hath done shall not be mentioned: in his trespass that he hath trespassed and in his sin that he hath sinned, he shall die." And again, a few lines afterwards, he repeats. "When a righteous man turneth away from his righteousness and committeth iniquity, and dieth in them; for the iniquity that he hath done shall he die." And speaking of the wicked, he declares, "When the wicked man turneth away from his wickedness that he hath committed, he shall save his soul alive."\* Here the prophet, under the inspiration of the Holy Spirit, asserts that it is as possible for a righteous man to turn from his righteousness, as for a wicked man to turn from his wickedness; and that the nature of the change is the same, and in both cases may be final; and that the consequence will be equally decis.ve. One will die for the

\* Ezk. xviii. 24, 26; 27.



iniquity which he hath done, and the other shall surely live and not die.

This was the doctrine of the men of God, under the former dispensation; and it was more decidedly taught by the primitive founders of christianity. The blessed Saviour himself predicted that the times would come when the love of many would wax cold, because of the iniquity that should abound; but he that endured to the end should be saved.\* Now it was real love, or it could not have insured the salvation of those who retained it; and it had been ardent love, or it could not have waxed cold. Yet the Teacher sent from heaven declared it would wax cold in many; and the awful consequence is evidently implied, that they would not obtain that salvation, which should be the happy portion of those who endured to the end. Now how this can be reconciled with the modern notions of final perseverance, your readers will judge for themselves.

Further. In that alarming passage, Heb. vi. 4-8, in which the inspired writer describes the hopeless state of final apostates, he assumes it as a certain and admitted fact, that those who had been enlightened or truly turned to God and converted; who had tasted of the heavenly gifts and been made partakers of the Holy Ghost; and who had tasted the good word of God, and the powers of the world to come, might fall away so as to be eternally lost; for it would be impossible to renew them again to repentance. The description of these unhappy men before their fall cannot, by any fair mode of interpretation, apply to any characters but real christians who had made great advances in the divine life; and their fall is represented as the most fatal, hopeless, and final that can be well conceived. The same remarks apply, with equal force to the parallel passage in Heb. x. 26-31, which the reader may consult at his leisure. Indeed, the whole epistle to the Hebrews is so full of exhortations to perseverance, and of cautions and threatenings against falling away, that it has been said by some divines, to have been written against the doctrine of final perseverance. Of this any one may satisfy himself, by attentively perusing that part of the sacred volume, with this object in view.

Again. Peter, the apostle of the circumcision, unites in sentiment with the great apostle of the gentiles. He tells us of some, who, after they had clean escaped from those who live in error, and had

escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, were again entangled in those pollutions and overcome; whose latter end was worse with them than the beginning. Nay, he asserts that some of them, who had known the way of righteousness, had turned away from the holy commands given to them, so far that it would have been better for them not to have known it.\* Certainly, this affecting passage speaks of such as really had possessed genuine religion, and had totally and finally apostatized from it.

Lastly. John, the beloved disciple, when writing to the elect Lady and her children, whom he found walking in the truth, exhorts them to look to themselves, that they lose not those things which they had wrought, but receive a full reward.† Had it not been possible for true christians to lose the things which they had wrought and fail of receiving a full reward, surely the judicious elder, under the guidance of the Holy Spirit, would not have deemed it either necessary or proper to have warned this pious family to look to themselves lest they should do what was impossible to be done.

Yet further. Paul mentions the names of several who had actually fallen from a state of grace. Writing to Timothy, he reminds him of Hymeneus and Alexander, who, by putting away faith and a good conscience had made shipwreck of faith.‡ Now they must have possessed faith and a good conscience before they could put them away and make shipwreck of them. And the same sacred writer complains of the Galatians, that they had removed from him that had called them into the grace of Christ, unto another gospel; that they were so fatally bewitched that they would not obey the truth, though Jesus Christ had been evidently set forth crucified among them; that they had adopted a scheme of doctrines by which, if they adhered to them, Christ would profit them nothing. It is evident that they, as well as Hymeneus and Alexander, had fallen from a state of grace into a state of condemnation; for in a state of condemnation they must be, who can receive no profit from the Saviour of sinners. Whether they were recovered from this state before it was too late, is not said. Paul had delivered the former over to satan, that they might learn

\* Matt. xxiv. 12, 13.

• 2 Peter ii. 18-22 † 2 John 9,  
‡ 1 Tim. 10, 20.

not to blaspheme; and the great object of his epistle to the latter was, to reclaim them from their apostacy. Every true christian will hope that his benevolent purposes were accomplished.

I am well aware, that the advocates of the doctrine I oppose, endeavour to weaken the force of these and similar texts, by observing, that they do not say, that a christian can or will fall away from grace; but only state what would be the consequence if he did. In reply to this remark, it may be noticed, that some of these passages are direct accounts of what has taken place, and positive predictions of facts that assuredly will come to pass. And besides these statements of the awful consequences to which apostacy would lead; the pages of inspiration abound with commands and exhortations, threatenings and prohibitions, all founded on the supposition that christians, not only may fall from their steadfastness, but that, without due caution and diligence, there is great danger that they will be finally drawn aside. And dare we, for a moment, suppose that the gracious and wise God would needlessly alarm the minds, excite the fears, or trifle with the feelings of his own children, by earnestly urging them, under the dread of heavy penalties, to perform what they could not avoid; or threatening them with his high displeasure and the most dreadful punishment, if they commit crimes which he knows, they never will commit, or of which he has decreed, they never shall be guilty? Would a sensible parent who, aware that he had a dangerous pit on his premises, had walled it in so securely, that it was wholly inaccessible to adults, and much more so to children, however affectionately anxious for the safety of his offspring, esteem it any part of his duty, or any proof of his paternal care, to tease them with representations of the horrible consequences of falling into that pit. harass them with constant commands not to fall into it, or to terrify them with threatenings of severe chastisement if they did? Or, what would the children, when they arrived at years of discretion, think of the conduct or the prudence of their father, when they were fully instructed by himself, in the perfect sufficiency of the methods, which he had adopted to prevent those disasters and to render impossible those evils, which he had so earnestly and constantly warned them to avoid. No thinking man, it is presumed, would attempt to justify either the necessity or the propriety of such conduct in an earthly parent: and yet, if the doctrine of the

final perseverance of the saints is true; such is the conduct of the blessed God, in all those parts of his holy word, which either assert or imply the danger or the possibility of a christian falling away from grace. As an illustration and confirmation of this observation, the intelligent reader is requested to consider attentively the following texts; which are only a small specimen of numbers of others of a similar tendency, that might easily be produced.

Every one who is acquainted with the contents of his Bible, knows that christians, as christians, are exhorted to hold their confidence steadfast to the end—to labour to enter into the rest prepared for the people of God, lest any of them should fall from it after the example of the unbelieving Israelites—not to cast away their confidence which had the recompense of reward; for they had need of patience that, having done the will of God, they might inherit the promises.—The Saviour himself addressed the saints at Thyatira thus, “That which ye have already, hold fast till I come. And he that overcometh and keepeth my words unto the end, to him will I give power over the nations.” And to those at Philadelphia, he says, “Hold that fast which thou hast, that no man take thy crown.” Paul exhorts the Ephesians who were “blessed with all spiritual blessings in heavenly places in Christ,” to “take unto them the whole armour of God; that they may be able to withstand in the evil day, and having done all, to stand.” The same apostle admonishes the Romans, who were grafted into Christ and partook of the root and fatness of the true olive tree, not to be high minded but fear; lest they should be broken off, as the Jews, the natural branches, had been; adding as a reason, “for, if God spared not the natural branches, take heed lest he spare not thee.” The inspired writers also express their fears lest those they address as real believers should backside and finally perish. Thus Paul tells the Corinthians, “I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve by his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” And he informs both the Galatians and Thessalonians, that he was afraid of them lest he should have bestowed upon them labour in vain. The Redeemer admonishes the Ephesian christians to remember from whence they had fallen and repent and do their first works, or else he would come

quickly and remove their candlestick out of its place, if they did not repent; and he threatens the church at Sardis that, unless they remembered what they had received and heard; and held fast and repented, he would come upon them as a thief.

But I have already exceeded your limits, and leave these plain remarks to the candid consideration of the reader. I shall attempt, if permitted to address you again, to reply to the objections from reason and scripture, which the friends of final perseverance urge against my view of the subject. In the mean time, I remain,

Your's respectfully,

MNASON.

*Kawl, Sarapekash.*

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## CHRISTIAN POLITICS,

*In reply to a Query.*

*Gentlemen,*

IN page 298 of your last volume, a correspondent inquires, "Is it lawful for a member of a christian church to be a member of an Orange Club?" As I know little, either of the objects of these societies, or of the means by which they propose to obtain those objects, I shall not presume to give a direct answer to the question. It may, however, in these times of extraordinary excitement, be useful to young christians of ardent spirits to state a few general principles, which ought to regulate the conduct of professors of the gospel, at all seasons; but more especially when the public mind is peculiarly agitated.

Christianity does not directly interfere with the civil rights of its professors. It confers no political privileges on them; nor does it deprive them of any. Christians have an equal claim to all their secular rights, as the rest of their fellow citizens and fellow subjects. The followers of Jesus ought not to be treated as slaves, because they profess to follow him; nor have the saints any claim to govern the world, because they are saints. The kingdom of the Saviour is not of this world; and all attempts to connect it with the governments of this world are unscriptural and mischievous. True christians, if they understood and observed the precepts of their religion, would doubtless be good governors and good subjects; but their profession

makes no change in their relations, duties or privileges.

Christians are fully justified in a proper defence of their rights as citizens, in opposition to tyranny or oppression. If not their existence would be a curse instead of a blessing to their country. The primitive christians never scrupled, when treated illegally or unjustly, to assert their immunities with a proper firmness. Paul, the apostle, was no less tenacious of his rights as a Roman citizen, than Saul the pharisee. When the magistrates at Philippi had illegally scourged and imprisoned him and his companion, and on discovering their error, had sent their officers to direct the jailor to set them at liberty, he returned this spirited answer. "They have beaten us openly uncondemned, being Romans; and have cast us into prison; and now do they thrust us out privily? Nay, verily; but let them come themselves and fetch us out."

A christian may, without compromising his religious character, desire and endeavour to obtain an improvement or abrogation of laws which he esteems unjust or impolitic. But he must not, in order to procure such alteration, act contrary to the precepts or principles of christianity. To do evil that good may come, is a maxim of popery, not of the gospel. If admitted, it would subvert the order, the peace and the security of society.

These few plain and obvious principles, if clearly understood and honestly acted upon, it is presumed, would have a beneficial influence, not only in preventing unthinking professors from dishonouring their holy religion, but also in greatly accelerating the progress of Reform.

CIVIS.

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## QUERIES.

WHAT is the design and proper application of our Saviour, in the parable, if it is a parable, of the unclean spirit, Matt. xii. 43, 44, 45?

A. Z.

As strong prejudices still remain in the minds of many inhabitants of country villages in favour of a proper solemnization of Christmas, and Dissenters are reflected upon for neglecting what is called a due observance of it, would not a short account of the rise and history of this festival be both interesting and useful?

S. T.

## OBITUARY.

DEATH is the king of terrors: he strikes the dimpled cheek of youth; and oftentimes brings the young as well as the old to the dreary mansion of the tomb. An affecting occurrence of this nature took place lately at Packington, near Ashby-de-la-Zouch, in the premature decease of *Mrs. Martha Newton*, who departed this life Nov. 13, 1831, aged thirty-three years. *Mrs. Newton* had been accustomed, from her childhood, to attend the G. B. worship. She was for years a scholar in the Sunday school, at the time when *Mons. De Serre*, one of the French officers on parole at Ashby-de-la-Zouch, had the principal management of it. The Sunday school produced an attachment to the people and the place. Although for some time after her marriage, she lived at a distance from Packington, yet no place was half so agreeable as that at which she had been accustomed to attend: this was one principal inducement with her to encourage her husband to remove thither, which he did about nine years ago.

She was in early life the subject of divine impressions; but worldly engagements and distance from the means of grace considerably effaced them. On her return to Packington, and regular attendance at the house of prayer, her convictions returned; and issued in the conversion of her soul unto Christ. She was deeply sensible of her unworthiness before God; but had an humble and steady dependance on the Lord Jesus Christ. She was baptized, in April 1824, and adorned her Christian profession the residue of her days. She was much in secret prayer; often prayed in her family, and not unfrequently in the prayer meetings with her female Christian friends.

She often gratefully noticed the interposition of divine Providence on her behalf. Once she was very near being shot by a fowling piece. Her brother, who lived on his own estate, was in the house, doing something at the lock of his gun; when it suddenly discharged and the contents passing close by her side struck a large cheese pan near which she stood. On another occasion, when she was going with her husband to visit a relation, the horse took fright, and the cart in which she rode, fell upon her and materially injured her health. This last occurrence, she repeatedly mentioned with gratitude to God for preserving her from death, in her then unprepared state.—Her frame was delicate,

and her health feeble. Her resolution to manage her own household affairs and her dairy herself probably produced the complaint which terminated in her death. She was a good housewife, and perhaps thought she had more bodily strength than she really possessed.

While engaged in her business last spring, she was suddenly seized with sickness, the violent straining which it produced caused a rupture in the lower part of the abdomen, which brought her at once to the border of the grave. Although she was raised up again, she was evidently much enfeebled. The same cause produced the same effect in her last illness. The ruptured part, it was thought by her medical attendants, was properly replaced; and appearances for a day or two seemed favourable. But she afterwards felt violent pain, and seemed conscious that her end was approaching.

Her minister visited her several times and found her in a very happy frame of mind. When the pains again abated, the doctor still thought her better. But she said, "No, I am no better as respects my body. This is the last night I shall live. I am going to Jesus." To one of her friends she said, "Don't be alarmed, because I am dying. I am only going a little while before you. You must also follow; and Oh! remember to follow me as I have followed Christ. Give my love to the friends, and tell them all, I hope to meet them in heaven." She then asked to see her husband, and eagerly grasping his hand she said, "Good bye, the Lord bless you! I am going to leave you. You know how earnestly I have prayed that you might be brought to the knowledge of the truth; but it seems, I must not live to see it. I hope my death will be the means of leading you to consider your latter end. You also must die, and I charge you to meet me at the right hand of God." She then called for her daughter, her only child, about fourteen years old; and addressed her in nearly a similar manner. Indeed she seemed disposed to speak to all her relations and friends who were present. She particularly mentioned the prayer meetings; exhorted her friends never to give them up as long as one or two would attend; and spoke of the enjoyment she had had at those meetings. When it was intimated that the physician could do no more for her, and that she must look to the physician of souls, she replied "O yes, I have committed my spirit into his hands. I am not afraid to die. I am going to Jesus! Lord Jesus receive my

spirit." Thus with her dying breath she bore a happy testimony to the preciousness of her Saviour, and the excellency of the christian religion to support the expiring soul.—In the course of two or three hours, the change became more apparent. She became restless, complained of loss of sight, and gradually sunk into the arms of death.

Her remains were interred in the Baptist burying ground, the following Wednesday evening; and a funeral sermon delivered, from 1 Thes. iv. 13—18. May her surviving friends and relatives follow her as she followed Christ!

J. G.

Mrs. RUTH GOODMAN an aged and respected member of the G. B. church in Coventry, died happy in the Lord, Feb. 27 1831, aged sixty three years. She was early impressed with the importance of divine things; and attended the preaching of the gospel by our friends, during an unsuccessful attempt to establish our interest in that city, about fifty years ago. In that period, the late Mr. Dan Taylor visited Coventry; and preached in St. Mary's Hall, and in the Particular Baptist church; the minister of which was the well known Mr. Butterworth, author of a valuable Concordance to the Holy Scriptures. Mr. Taylor, on one of these occasions, is said boldly to have declared—"There is not a word between the covers of this book," holding up the Bible to the congregation, "which states that Christ did not die for all men;" and Mr. B. the following sabbath expressed his approbation of the sentiments of our late venerable father in the gospel.

Mrs. Goodman was baptized at Longford about forty years since; but little is known of her early experience or the intimacy and continuance of her union with this church, distant three miles from the place of her residence. She appears like many other young professors, in our own day, to have greatly suffered from being "unequally yoked;" but the principles of grace were preserved and her name appears among the nine individuals, who were formed into a church in this town, Aug. 25, 1822. One of her daughters on this interesting occasion, received such deep impressions, that she ultimately became a member of the church of which her mother was long an ornament. Her last illness commenced in the autumn previous to her decease. For about four months, she was confined to her house. Her minister

felt it a duty and a pleasure frequently to visit her; and was edified by her faith and patience. A short time before her departure, most of her family being present, she spoke to them very seriously respecting the concerns of their souls. The last Lord's day evening of her life, her minister called to see her; when she selected the following hymns for her funeral service—"Come ye sinners poor and wretched;" "Give me the wings of faith to rise;" and "Jesus my all to heaven is gone;" and the text "*I know that my Redeemer liveth, &c.*" Job xix. 25—27. She gradually sunk into the arms of death expressing "a desire to depart and to be with Christ." The crowded congregation at her funeral sermon, evinced their respect for her character. May her family and friends be following of her as far as she followed Christ.\*

P.

On Wednesday, Nov. 2 1831, MARY SYKES of Thurlaston, aged thirty-seven years; an honourable member of the G. B. church at Rothley, in apparently good health, stepped into the house of her parents, who kept a little shop near her, to purchase some necessary article; and while talking with her mother, who was serving her, fell down suddenly on the ground, and expired without a sigh or a groan. How awful the change! One moment, she was in life, conversing with her earthly parent; in the next, she was in the world of spirits, in the presence of God, her heavenly Father! Well did the wise man advise, "Boast not thyself of to morrow; for thou knowest not what a day may bring forth." Her remains were interred, in the burying ground belonging to the church at Rothley; and were followed to the grave by her weeping family, consisting of her parents, brothers and sisters, her husband and her children; who all bore respectful and affectionate testimony to her worth, as a dutiful child, an affectionate wife, a careful and tender mother, and especially as a sincere, humble and consistent christian. Her funeral sermon was preached at Thurlaston from Matt. xxiv. 44; and such was the esteem in which, though poor in this world's goods, she was held by her neighbours, that the place was crowded to excess.—

\* By some accident, a former account of this event never reached our hands; which accounts for the lateness of its appearance.

May the impressions then made last to eternity!

S. T.

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## CONFERENCES.

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THE MIDLAND CONFERENCE assembled at *Kegworth*, on Tuesday morning, Dec. 27, 1831. Mr. Wilders, the minister of the place, opened the meeting with prayer, and presided on the occasion.—A case was presented, stating that persons are hired, and regularly employed, in collecting for Tipton, though the place of worship has been advertized for sale. The churches in this district, were advised not to entertain the case, until it shall have the sanction of this conference.—The church at Derby, called the attention of this conference to an alleged irregularity in the infant church at Crick; Messrs. Wilkins and Stevenson of Derby, Richardson of Wirksworth and Malin of Shottle, were appointed a committee to investigate the matter, and report to the next meeting.—The report of the Home Mission committee having been read; the case of Manchester came under consideration, and after much friendly discussion and extensive information on the subject, it was agreed to defer, for six months, the execution of the resolution of last meeting, relative to the sale of the chapel; and that Mr. Pickering write to the Yorkshire conference, affectionately inviting the co-operation of the friends in that district in support of the cause at Manchester; and informing them that, without such co-operation, we fear we shall not be able permanently to retain the place.

After dinner, Mr. Beardsall presented the Home Mission cash account; shewing a demand upon the institution of £162 up to the present time; and nothing in the Treasurer's hand to meet that demand.—The following sums were voted to the respective H. M. stations for the ensuing year: being a reduction of ten per cent from the grants of the past year. Ashburne, £16 4s. Belper, £9. Burton upon Trent, £16 4s. Coventry, £40. 10s. Macclesfield. £27. The following sums were also voted for the coming year; but not exactly upon the system of an annual ten per cent reduction. Mansfield, £9. Market-Harborough, £18. Northampton, £15, with an understanding that a few friends present will add £5. to it: and the church at Syston and Queniborough having engaged Mr. Stevenson of Belper, to labour amongst them

for one year, £10. was promised toward his support for that period.

The affairs of the Home Mission were so thoroughly examined, and the propriety of every separate grant so fully canvassed, that there was no opportunity of receiving the verbal reports of the churches, or of holding the public meeting, according to the arrangement agreed upon at Hinckley, and acted upon at Castle - Donington. Notwithstanding this omission, the opportunities were of a very interesting character. It was delightful to see a full congregation listening with deep interest to the proceedings and discussions of the day. At the close of the afternoon meeting, a collection was made for the Home Mission.

Met for divine worship, at six o'clock in the evening; when Mr. K. Stocks of Castle Donington, introduced the service by reading and prayer. Mr. Goadby of Ashby, preached, from Heb. xiii 8. "Jesus Christ, the same yesterday and to day and for ever;" and Mr. Hoe of those concluded. It was a pleasing and profitable season.

The next conference to meet at Hugglescote, on Easter Tuesday, at ten o'clock in the morning. Mr. Pickering or Mr. Hunter of Nottingham to preach, in the evening, Inn, the Gate.

N. B. Mr. Beardsall earnestly entreats all persons who have monies for the Home Mission, to forward them to him, or to Mr. Soar of Shardlow, without delay: and solicits *all* the churches, in the Midland district, to fix the day for the collections in their respective places for that important institution.

R. S.

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## MEETING HOUSE OPENED AND CHURCH FORMED.

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A new and commodious place of worship was opened Dec. 27, 1831, by the General Baptist Friends, at Paddington, near London. Mr. Stratten, minister of Paddington Chapel, preached, in the morning, from 1 Kings, viii. 56. Mr. Stevenson, of Loughborough, in the afternoon, from 1's lxxxix. 15; Mr. Isaiah Birt, in the evening, from 1 Cor. xiii. 13. The collections that day exceeded 56*l*. Three other discourses were delivered on the succeeding Lord's-day. One, in the morning, by Mr. Stevenson,

from Psalm lxxxiv. 1; another, in the afternoon, by the same, from Phil. ii. 16; and a third, in the evening, by Mr. Wallis, of Commercial Road, London, from 1 Pet. 1, 3. These services also closed by collections, amounting to fourteen pounds: making, with the amount received on Tuesday, a total of upwards of seventy pounds. The discourses were animated and interesting; and the attendance very encouraging. In the evening especially, the place was nearly full. The ground on which the chapel is built is thirty-four by fifty feet, in the front of New Church Street, in the parish of Marylebone. The street is respectable and improving. The ground has been taken on a lease for ninety years, at eighteen pounds per annum. The building is of a very neat and rather imposing character; and is sufficiently capacious, with a front gallery, comfortably to accommodate four hundred persons. Provision has also been made for the erection of side galleries, if at any future time they shall become necessary; when five hundred persons may be conveniently seated. In addition to this, two spacious school-rooms are made, on the basement story of the building: affording room for the instruction of at least two hundred children.

The whole expense of the building is £1540; our friends have, by application to their own connections, raised, either in money or promises, about £180: making with the money collected at the opening, £250. This will, however, leave a Debt of £1290, as a burden upon the place and the infant cause. The structure having been erected on the sole responsibility of one of their brethren; and exceeded, by £500, the amount originally contemplated, very seriously oppresses him. On this account, the friends hope that their sister Church's will, as soon as possible, lend them a helping hand, in reducing the present debt.

The friends at Paddington, in number fourteen, had hitherto stood as members of the G. B. Church in the Commercial Road; but the distance of their situation rendered their enjoyment of the ordinances of the gospel precarious and inconvenient. When they had a prospect of possessing this commodious structure for conducting the worship of God and carrying on the cause of the Redeemer, they naturally thought this might be done with more success and to greater edification, if they were turned into a distinct church. A written request for dismissal, with that object in view, was accordingly presented to the church in the Commercial Road; to which

the brethren acceded, with many affectionate prayers for their welfare. Monday, Jan. 2, 1832, was fixed for carrying their wishes into effect, and Mr. Stevenson and Mr. Wallis were requested to attend on that occasion.—The latter opened the meeting with prayer; and Mr. Stevenson delivered an address on the nature of church-fellowship. Mr. Wallis then asked each of the members, "Do you still desire to be united in church-fellowship?—Can you cordially unite with all the brethren and sisters now present, in discharging the duties of church members." On receiving an answer in the affirmative, Mr. Wallis delivered a short address on the importance of union for securing the object of church-fellowship; particularly insisting on attending to the direction of the Saviour, in the eighteenth of Matthew, with respect to personal offences. Mr. Stevenson afterwards delivered another address, on the duties of church members, and concluded with prayer. Then, at the suggestion of Mr. Stevenson, and in compliance with the wishes of the friends, one of their number gave, to each of the brethren and sisters present, the right hand of fellowship. These proceedings were regularly recorded in a church-book, and attested by the signatures of the two ministers.

Mr. T. H. Bissill, who has, for nearly three years, taken his turn with others, in preaching to the friends at Paddington, has accepted an invitation to supply them for six months, on probation; he has consequently removed his residence to the spot, in conformity to the wishes of his brethren. The place has been, up to the present time, better attended with hearers than the most sanguine could have anticipated; more especially in the afternoons and evenings. We have reason to believe that the church here established, is united and harmonious: and we most earnestly pray that the Lord will prosper the work of their hands.

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REPORT of the COMMITTEE of  
DEPUTIES of the PROTESTANT  
DISSENTERS, to the General Meeting  
December 16, 1831.

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YOUR Committee have the pleasure to state, that during the past year their protection has been claimed only in one instance, where a trustee of a congregation in the country has been complained of, for

withholding Title Deeds and Money, forming part of the endowment of a chapel. Your committee have caused an investigation to be made into the circumstances, in the hope that an amicable adjustment might be effected.

Pursuant to the arrangement referred to in the report of your committee last year, relative to the marriage law, they have held several meetings with deputations from the Protestant Society and the Unitarian Association upon this important subject; but it is considered most prudent still to delay bringing forward any specific measure, occupied as the Government and Parliament of the country are with momentous affairs, some of which directly bear upon the proposed alterations in the marriage law, and the registration of births and burials.

Your committee refer, with much satisfaction, to the petitions, presented from this deputation to the House of Commons, in February last, for the removal of all civil disabilities affecting the Jews; as an evidence that this deputation is still the strenuous and consistent advocate for civil and religious liberty.

Your committee would draw your attention, in the last place, to a circumstance, which can hardly fail to prove peculiarly gratifying to every member of this deputation in particular, and to dissenters generally; as affording an opportunity of rendering some return to a nobleman, for whose services on their behalf, protestant dissenters can never feel too grateful.

At the election which immediately followed the dissolution of Parliament, in the month of March last, the tried friend of civil and religious liberty, Lord John Russell, was proposed as a candidate for the large and important county of Devon. Your committee, having taken into consideration the propriety of calling a General Meeting of dissenters, for the purpose of promoting his Lordship's return, were at first apprehensive that their interference would prove rather injurious than beneficial to his Lordship; but, it having been intimated, from an authentic source, that the co-operation of the general body of dissenters, in promoting the return of Lord John Russell, was highly expedient, your committee no longer hesitated to call a meeting of the Deputies, which was accordingly held; and resolutions were passed expressive of a determination to promote the election of Lord John Russell, by a subscription towards defraying his Lordship's expenses, and by any other measure which might appear to your committee de-

sirable for effecting that object. A subscription was accordingly set on foot, which the Deputies commenced, with the sum of £500. This was immediately followed by a handsome subscription from the Protestant Society, and numerous others from private individuals.

Measures were adopted for making public the resolutions of this deputation: and your committee have the satisfaction to know, that the committee of Lord John Russell attribute the absence of opposition to his Lordship's return mainly to the prompt and spirited manner in which the Protestant dissenters came forward in his Lordship's cause.

It will be in the recollection of the deputation, that the following acknowledgment was publicly made by Lord John Russell, after his return:—

“The Protestant dissenters are always so willing to aid the cause of their country, that I am not surprised, although deeply affected, by your eagerness to assist Lord Ebrington and myself against the adversaries of reform and of the existing government.

Your prompt liberality has helped to prevent the struggle which it was intended to sustain: and the field being abandoned by the enemy, it only remains for me to record your patriotism and my gratitude.

I remain, &c.

J. RUSSELL.”

The return of Lord John Russell was effected at the small expence of about £353; the whole of which has been defrayed out of the fund raised at the instance of this Deputation.

ROBERT WINTER, *Secretary,*  
16, BEDFORD ROW.

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## DAY FOR HUMILIATION AND PRAYER.

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*At a Meeting of the Baptist Ministers, held at Fencourt, Tuesday Evening, January 24, 1832, the Rev. W. Newman, D.D. in the chair, a letter was read from the Secretary of the Congregational Board of Ministers, accompanying a series of Resolutions passed by that body; recommending that a day be set apart for humiliation and prayer, on account of the present state of the nation.*



*Resolved,*

That, fully concurring in the propriety of such a measure, this body recommend to the churches connected with it, to set apart *Thursday*, the 16th of February, for the purpose of humbling ourselves before Almighty God, and imploring His blessing on the civil and religious interests of our country.

That, on that day, the members of this board invite their congregations and friends to hold an united meeting for this sacred purpose, in the Rev. Joseph Ivimey's Chapel, Eagle-street, Holborn, at twelve o'clock; and that it be recommended to ministers and congregations to hold a meeting for solemn prayer, in each of their own places of worship, or in district associations, at a convenient hour in the earlier part of the morning, and again in the evening.

That, a Presbyterian and an Independent minister be requested to take part in the public devotional service of the above day.

That, the Secretary be requested to acknowledge the communication received from the ministers of the Congregational Board, and to forward to them a copy of the above Resolutions.

That, the Secretary be requested to send the above Resolutions for insertion in the different denominational Magazines.

J. B. SHENSTON.

## RECENT DEATHS.

MR. W. GREENFIELD.

It has pleased the all-wise Disposer of events to call, from most active and useful labours, in the morning of life, the late Mr. *W. Greenfield*; a man of extraordinary talents and exemplary diligence. His history furnishes another instructive and encouraging instance of the success, which generally crowns industry and perseverance, even under circumstances the most discouraging. Mr. Greenfield was born in London, April 1, 1799; his father was one of the pious sailors who went out with Capt. Wilson, in the ship *Duff*, on her second missionary voyage; and was subsequently drowned in another vessel, when his son was scarcely three years old. His pious mother removed to Scotland, her native country, and obtained her livelihood in service; and her child was entrusted to the care of a cousin in the neighbourhood,

who treated him as one of the family, and gave him the same education as his own children. When he attained the age of ten years, his mother, finding him averse to a country life, returned to London, and obtained another place. Through the influence of Dr. Wagh, she was enabled to place her son as an apprentice with Mr. Rennie, a pious and respectable bookbinder, where he conducted himself with great diligence, propriety, and steadiness.

Previous to this engagement, he had lived with two uncles, who, being pious and intelligent young men, devoted their leisure hours to the study of the original languages of the sacred scriptures. William, who naturally aspired after information, expressed a desire to learn Hebrew, and was permitted to join the studies of his uncles. Thus he was providentially led to turn his attention to those subjects, which he afterwards so successfully pursued. A Jewish Rabbi, who frequently visited his master's workshop, often intruded on the journey-men and apprentices, his objections to christianity. With him young Greenfield sometimes disputed; and on being pressed with his objections to our translation of the Old Testament, offered to renounce his opinions if, on being thoroughly taught Hebrew, he should find the Jew's assertions founded on truth. The Jew immediately consented, on these conditions, to become his instructor. Mr. Greenfield availed himself of this opportunity, with so much eagerness, that he soon understood Hebrew better than his teacher. And, though his acquisitions only served to strengthen his belief in the gospel, yet the Rabbi was afterwards much attached to his pupil, and greatly respected his talents.

During his disputes with the Jew, he was much assisted by the friendly condescension of the venerable Dr. Wagh, on whose ministry he attended, and who kindly permitted him to consult him on every literary or theological difficulty. That worthy man soon formed an attachment to his young friend, and finding his piety equal to his talents, admitted him, at the early age of sixteen, as a member of his church. From this time to his death, Mr. G. maintained a decided and consistent character and conduct, as a genuine disciple of Christ. Under the auspices of his pastor, he continued his studies in Hebrew and the kindred languages. At this time, he worked at his trade, from six in the morning till eight at night in summer, and from seven to nine in winter; and devoted his hours afterwards to the cultivation of

his favourite studies. He became also a teacher in the Fitzroy Sabbath Schools; and, in conjunction with some of his associates, attained, with astonishing rapidity, a good acquaintance with Latin and Greek; to which he soon added the French, and several other languages.

Mr. Bagster, a respectable and enterprising London bookseller, having heard of Mr. G.'s extraordinary talents and acquirements, about seven years ago, prevailed on him to relinquish his trade, and offered him employment more congenial to his disposition, in preparing and superintending editions of the Scriptures in various languages, in which Mr. Bagster was then engaged. Here Mr. G. completed the *Comprehensive Bible*; a work which will endear his memory to every biblical student as long as the English language endures: a work of stupendous labour and research, and executed with signal judgment and success. This important task he finished in less than two years. He was also engaged on several publications of a similar nature, which required him to acquire the knowledge of various foreign languages. And the readiness with which he made himself acquainted with foreign tongues was very singular.

His superior abilities and excellent character attracted the attention of the Committee of the British and Foreign Bible Society. That noble institution had undertaken the important and responsible task of printing and publishing the Oracles of Truth in numerous living languages; and it became necessary to obtain a person able and disposed to oversee and direct that part of their operations. Mr. G. was mentioned; and, on due inquiry, his abilities, piety and persevering habits recommended him so satisfactorily, that he was engaged, March 22 1830, at an annual salary of three hundred pounds, to be the Superintendent of the Translating and Editing departments of the Society." His labours in that office were recorded with marked, but well-deserved, approbation in their last Report. He rendered effectual aid in the promotion of the grand designs of that Institution; and had it pleased divine Providence to have spared his life, his services would have proved invaluable. Besides his official labours, this indefatigable man published, a short time before his death, a *New Testament*; and was employed, when that event took place, in preparing a *Polyglott Grammar*, in thirty different languages.

Mr. Greenwood's character was truly honourable. His moral conduct was re-

gular, and consistent with a decided religious profession. His disposition was open, generous, and confiding: always ready to perform an act of kindness, at any cost to himself; cheerfully giving his advice and assistance. His piety was decided, though not ostentatious, without sourness, sternness, or bigotry. As a son, a husband, and a father, he was invariably affectionate and kind; as a friend, faithful and discreet; as a companion, affable, unassuming, instructive, and communicative. Devotional in his habits and feelings, he seldom sat down to his biblical studies, without imploring the assistance of that Holy spirit, by whom the scriptures were inspired. Yet some charged this eminent christian with heresy; and affected to find proof of his heterodoxy in his inestimable "*Comprehensive Bible*." The pain, caused by these unfounded charges, deeply affected his honest and pious mind; and probably accelerated his dissolution.

His last illness commenced on Saturday, October 22, 1831; but did not prevent his attendance at public worship on the next day. As the week advanced, he grew worse; yet his mind was composed and happy. On one occasion, he observed to the Rev. Mr. Wood, on whose ministry he attended after the death of Mr. Waugh, "Since I have been here, I have learned more of the depravity of my own heart, than I knew before; but, blessed be God, I have also the witness of the Spirit, that I feel myself a pardoned sinner, through the blood of Jesus Christ." The fever soon after seized his brain; and he was delirious for several days. In this painful interval, the cruel charges that had been brought against him and the "*Comprehensive Bible*," appeared the chief subject of his wandering thoughts. On the evening of November 5, 1831, he was delivered from his sufferings, in the thirty-second year of his age; and his remains were interred, November 14; when the Secretaries of the Bible Society, and the Editorial Committee, and other highly respectable literary and benevolent characters, followed to weep over his grave.

By the early and unexpected removal of Mr. G. his *Widow and five young Children* are prematurely cut off from those expectations which they might very reasonably have indulged, had it pleased Providence to have spared his valuable life. But we are happy to learn, that those, who had the best opportunity of knowing the deceased father, and estimating his worth, are exerting themselves with laudable zeal and encouraging success, to assist his

bereaved family. And we earnestly recommend the attention of all the Friends of Literature and Religion to the *Advertisement* of their Trustees on the cover of this number: as we recollect few cases that have been brought before the public with higher claims to patronage and support, than that which they have so generously undertaken to plead.

REV. I. MANN, A. M.

SINCE our last publication, the great Head of the church has seen fit to remove one of his faithful Ministers, from the church-militant to the church-triumphant. On the last day of the year recently closed, the Rev. ISAAC MANN, A. M. the respected and beloved Pastor of the Particular Baptist Church, Maze-Pond, Southwark, departed this life, in the forty-seventh year of his age: He has left a flourishing and affectionate church, a mourning widow and five bereaved children, to lament their unexpected loss. We hope we shall be able, on a future occasion, to pay a more worthy tribute of respect to the memory of a highly esteemed and sincerely beloved friend; who has long proved his sincere regard to our denomination, by standing ready on every proper occasion, to be its earnest and disinterested advocate. But our personal feelings will not permit us to omit, even in this number, to acquaint our readers with the painful event; many of whom, we know, will sympathise sincerely with us, in the deep sense we entertain of the loss the cause of religion and benevolence has sustained.

## LITERARY NOTICES.

JUST PUBLISHED—*Memoirs of the Rev. Samuel Pearce, A. M.* originally composed by the Rev. Andrew Fuller; now re-published with considerable additions, by W. H. Pearce, Missionary, Calcutta; with Portraits of Messrs. Thomas, Carey, Pearce, Fuller, and Ryland. 12mo. bound in cloth. Wightman.

*The Travels of True Godliness*; by the Rev. Benjamin Keach; revised and improved, with occasional Notes, and a Memoir of his Life, by Howard Malcolm, A. B. of Boston, U. S. 16mo. bound in cloth, with a Portrait. Wightman.

*Tithes and Church Property.* A Letter to the Rev. Hugh James Rose, B. D. Rector of Hadleigh, &c. &c. in reply to his six Letters to the Farmers of England, on Tithes and Church Property. By the Farmer's Friend. 8vo. Dinis.

*Sermons for Children.* Containing ten short Discourses, suited to the circumstances and capacities of children. 16mo. neatly half-bound. Religious Tract Society.

*A Voice from Wellclose Square*: concerning the British and Foreign Seamen's Friend Society, and the Rev. G. C. Smith: being a complete exposure of his misapplication of the Funds, his arbitrary and unchristian treatment of the Agents, and of the present very deranged state of the Accounts of the Institution: by I. Mead, late Recording Secretary.

*The Shaking of the Nation*, with the Corresponding Duties of Christians. A Sermon preached at Craven Chapel, Regent Street, on Nov. 13th, 1831, by J. Leifchild. With an Appendix, containing an account of some extraordinary instances of Enthusiasm and Fanaticism in different ages of the Church.

*Saturday Evening*, by the Author of Natural History of Enthusiasm. In one vol. 8vo.

*Hints to a Clergyman's Wife*; or, Female Parochial Duties practically illustrated. In one vol. 12mo.

## PREPARING for the PRESS.

The Rev. WILLIAM JAY will publish in few days, his *Sermon* on "The Transitory Character of God's Temporal Blessings, considered and improved;" occasioned by the sudden death of Mr. Charles Taylor.

We are requested to state that, though the publication of an uniform Edition of the *whole Works* of the late Rev. DAN TAYLOR has been necessarily suspended, yet it is by no means abandoned. Subscriptions continue to be received by the persons first mentioned; and we hope soon to be enabled to announce the commencement and progress of the undertaking.

# Missionary Observer.

FEBRUARY 1st, 1832.

London Missionary Society.

## EFFECTS OF THE GOSPEL,

*As described by a Converted Heathen.*

TAMATOA, the chief of Raiatea, received a present of a writing-desk from a lady at Birmingham. In return he sent her a mat, which had belonged to the king of the Sandwich Islands, and a letter, of which the following is a translation, made by Mr. Williams, the Missionary at Raiatea. The letter needs no remarks. It is a simple but affecting and powerful representation of the effects of divine truth.

DEAR FRIEND MRS. G—,

May you have health and salvation through Jesus Christ our Saviour! I have received the neat writing-desk you sent for me. My heart is much pleased that you sent me this present. I am rejoicing greatly, and praising God that you and other friends think of me; but my greatest joy, and greatest cause for praise is, that I know the Gospel of Jesus Christ, and the merits of his death, for which I am indebted to the compassion of the believers in Britain; through their prayers I am become a human being, and I now know the goodness of his word. You know that I was formerly a heathen; now I know the blessedness of the Gospel of Jesus, our common Lord. My dwelling is now comfortable; it is now well with my land. All our former evil customs are abolished totally. I myself was formerly in Satan's hand; I was his property. I worshipped idols, and was a faithful servant of his. Now I am seized by Jesus, and am as a brand plucked out of the burning. Your prayers and your compassion have brought to me a knowledge of the love of Jesus Christ our Saviour. I was formerly a heathen; now I am a brother to all who believe in the Lord Jesus. I was formerly an idiot; now my understanding has returned unto me. To

the compassion of British Christians I am indebted; they prayed, and Jesus heard their prayers, and brought a Missionary to my land, to teach me and my people the way of salvation. To that am I indebted for the respectable appearance of my land, and even of my own body. Formerly I slept like the pigs; now I sleep on a bedstead, like a human being. Formerly I ate bad food (alluding, perhaps, to their heathen state); now I know the sweetness of the Gospel of Jesus. My praise is great toward God, that he has revealed his great compassion to me; to your prayers and kindness am I indebted for the knowledge of Jesus our Saviour, and his love to us.

If you (Christians) had not thought of me, I should not have known the Gospel of Jesus, and his compassion to sinners. I should have been still ignorant of the way of salvation; now I know the preciousness of Jesus's blood and word.

My heart is wondering at the goodness of God, in causing the thought to grow in the heart of the Missionary Society to show compassion to us, who were in darkness, and in the shadow of death. You did show true kindness; and now we know Jesus and his precious word.

Although your face should not see my face, and although my face should not see your face, in this world, may we both meet at the right hand of our Lord Jesus, at the judgment day; may we both sit at the right hand of our Lord, and unite in praising him there! This is my earnest desire in God. Now, my sister in the faith of Jesus Christ, pray to Jesus our Lord to give me much of his Holy Spirit, to make good my evil heart.

I have sent you a copy of Daniel, Esther, and Ruth, which our Minister, Mr. Williams, has translated into the language of Raiatea; please to accept it as a keepsake from me, and also a mat.

May you have health and salvation, my sister in Jesus Christ our Lord, and may the Lord reward you with life and salvation!

Signed) TAMATOA,  
King of Raiatea.

## EFFECTS OF INFIDELITY.

Our pages have frequently been employed to describe the vice and degradation connected with heathen superstition, and it is trusted will not be misemployed in displaying also the horrid effects of infidelity. The last article represented what christianity could effect for a heathen, the present represents the effect of infidelity on a respectable young man, who had doubtless been *nominally* a christian. The narrative is extracted from a former number of the Congregational Magazine, but deserves a wider circulation than is given by one periodical.

“Every traveller who visits Naples must wish to ascend Vesuvius, and behold the crater of that volcano which, in ages gone by, buried many humble villages and stately cities beneath the lava and ashes of its desolating eruptions. In the spring of 1821, George H—— left Marseilles in the ship *Maria Elizabeth*, bound for the city of Naples, hoping at once to improve his health and gratify his taste by a visit to the happy climate and the classical scenes of Italy. On board the vessel he met with a fellow passenger, an intelligent and agreeable young Frenchman, a native of Nantes, who was also bound for the same city. Finding his society interesting, George H—— formed an intimacy with him, which continued after their arrival at Naples. They visited each other’s lodgings, and often prosecuted their studies in each other’s society. George often gave his friend Louis lessons in English, and Louis criticised the French of his English associate. George was the son of pious parents, and cherished a regard for religion, and that blessed book from which it is derived. A French Testament was, therefore, in daily use in his apartment, and his companion would occasionally take it

up and read several chapters in succession. He did not, however, read with a teachable mind; too proud to receive the kingdom of God as a little child, he often raised very frivolous objections, and indulged in unworthy sneers, which too well discovered that infidelity was deeply rooted in his heart. George proposed to his companion an excursion to Vesuvius, to which he acceded; and on the appointed day they went, and though nothing extraordinary occurred on that visit, yet it was so connected with a subsequent event, as ever to be regarded by our young Englishman as the most melancholy excursion of his life.

They alighted from their carriage, as usual, at the Hermitage, inscribed their names in the album which is kept there, and began slowly to ascend with their guide, who directed their attention, as they advanced to the different beds of lava and ashes, which form, in many deeply buried strata; the road over which they travelled. The character of the scene had rapidly changed. They had passed through slopes and vineyards luxuriant in vegetation, but now not a tree, not a flower, not a leaf was to be found.

Rugged masses of lava, and black heaps of ashes were scattered all around, and the whole scene was barren, wild, and dreary. Having crossed a bridge that is thrown over the burning stream of lava that flows from the volcano, and which was hot to their feet with reflected fire, they at length arrived at the crater. Smoke and sulphureous fumes arose through the fissures; the ashes were glowing beneath them; the whole mountain seemed to vibrate with its internal convulsions, and sounds were heard at uncertain intervals, which, to inexperienced visitants, were truly appalling. Added to these, the atmosphere became awfully dark, and the young Frenchman insisted upon their imme-

ciate return. George, however, persuaded him to approach the verge of the yawning gulf, the terrible agitation and immense depth of which made him tremble, and they began to descend. George still lingered, wishing to make some impressions with a piece of money on the burning lava, which, however, so displeased his companion, that he abandoned it, for Louis appeared, during the whole time they continued near the mouth of the volcano, to be the subject of a mysterious disquietude and an inexplicable terror.

They quickly reached the Hermitage again, when Louis took up a pen and erased his name from the album, and as they descended the mountain he walked with a hurried and unusually hasty step. At Risince their carriage awaited them, and they returned to Naples, highly satisfied with their visit, and resolving to go again early some fine morning to enjoy the unrivalled prospect it commands. On the Thursday following, Louis G— came to George's apartment, and proposed a second visit, but he having suffered much indisposition from the fatigue of the former excursion, declined to go, at which his friend seemed disappointed, and said, "Well, it is very fine weather, and I shall take the opportunity."

George neither saw nor heard any more of him for a week, when taking up the Independent Newspaper, he was greatly alarmed on reading a paragraph announcing that a dreadful catastrophe had befallen a young Frenchman at Vesuvius. He ordered his carriage, and taking his Italian master with him, as an interpreter, hastened to Risince, and sought the guide, who detailed to him the following facts.

Louis G— did not go to Vesuvius until the Sunday, which he spent in wandering about the mountain, and slept at the Hermitage that

night. On the Monday he employed himself in collecting curious bits of lava, and after ruminating all the day upon the volcano, he again returned to the hermit's cell to sleep. On Tuesday morning he wrote again in the album, which, however, was not noticed until afterwards; and taking the guide with him, he told the hermit that he must go once more and see the source of the lava. On their arrival at the crater he gave the guide his watch and seals, and a piece of money, begging him to make some impressions with them. This was designed to divert his attention, and while the guide was so employed, he took his mantle, a kind of Spanish cloak, and hastily wrapping it around him, he ran quickly forward, and plunged into the midst of the burning crater! The guide gazed for a moment upon the glowing volcano, which was in a state of ebullition, when, to his astonishment and sorrow, he beheld the unhappy suicide immediately ejected again from the gulf, and thrown a most horrid spectacle, all wrapt in flames, upon that stream of fire which flows from the crater, and down which he saw him float, until his body was lost amidst the masses of the cooling lava! On his return to the Hermitage, it was found that Louis had left a memorandum in the album, recording his name, and country, and home; stating that as he was always unfortunate, he intended thus voluntarily to destroy himself, and that he hoped no suspicions of guilt would be thrown upon the guide, in consequence of his disappearance. Such a narrative, of course, filled George H— with confusion and grief, especially when he remembered those gloomy opinions Louis so boldly avowed, and the proud disdain he shewed for the Christian Scriptures.

He took possession of the effects of his unhappy associate, corresponded with his family at Clisson, and found.

by the disclosures which necessarily followed, that his family and personal affairs were in a deranged and unsatisfactory state.

In reviewing the facts of this melancholy case, the danger of trifling with temptation may be clearly discovered. The terrific suggestion, it appears, occurred to his mind, during their first visit to the crater. Hence his restlessness of manner, and great anxiety to hurry their return. He thought again of it on Thursday, but delays till the Sunday, and then lingers about the object of temptation for more than two days before he yielded to it. Alas! he rejected the word of God, or he might then have read there, "Resist the devil and he will flee from you." He, however, listened, parleyed, yielded, and perished!

How true is it that the sorrow of the world worketh death. The proud philosophy of this proud youth was unequal to sustain his mind under the trials of life, and though

"Tis a coward's trick to run away  
From this world's ills—"

yet these ills prevailed, and he leaped to perdition, having rejected that support which religion affords. Happy is the christian who regards the afflictions of life as the correction of a Father's hand, and submitting to the bitter potion his wisdom prescribes, can say,

"God of the just, thou gav'st the bitter cup,  
I bow to thy behest, and drink it up."

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### Baptist Missionary Society.

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#### INDIA.—MONGHYR.

Mr. Leslie, the Missionary at this station, furnishes an affecting account of a scene of distress he witnessed, and some interesting in-

formation respecting the progress of divine truth.—

I was at Dinapore, on the 30th of October, when your letter reached me, and amidst one of the most overwhelming scenes which I had ever witnessed. Close to my boat was another boat, having on board five Europeans, all sick with what is called the jungle fever. Myself, two other persons, and a surgeon, were the chief attendants they had. Three out of the five died that same night; and a fourth breathed his last about two days after. Consternation seized the station, and an order was instantly issued that no European soldier was to approach the boat. The idea had gone abroad that the fever was infectious; indeed, that the plague had entered the station. I and the other two persons, not being included in the order, we, of course, thought it our duty to attend, and to see the four put into their graves,—which, with some difficulty we accomplished. The fifth speedily recovered; and him we found to be a young man of great piety and pleasing talents for usefulness. On his recovery we got him to preach a sermon in our little chapel at Dinapore. And, oh! what a sermon! It was a solemn night. He took for his text, "The wages of sin is death; but the gift of God is eternal life." His remarks sunk deep into all our hearts. Never can his sermon, or the affecting scene of which we had been the witnesses, be forgotten. I have no doubt that God intends this young man to accomplish some great thing in the land of the east. He is gone to a station about two or three hundred miles beyond this, with the full intention of devoting all his remaining days to the service of God. Never did I see such elevated piety. He believed himself dying with the rest. In my presence he calmly settled all his earthly concerns, and gave himself up most sweetly into the hands of God. His own brother was one of those who died; and of him there was reason to hope. Of the other three nothing can be said. One of them seized me by the hand, held me with a firm grasp, and implored me to tell him what he should do to be saved. O! how can I forget the earnestness of his look—that look from off the borders of the eternal world? Never did I see such earnestness before. I told him of Christ—of the publican—of the thief on the cross; and directed him to pray, and prayed with him. But whether he prayed or not I cannot tell. His exit was very affecting. A few minutes before he died, a letter came in from a young lady in Calcutta, to whom he was engaged. He

was able himself to read a part of the letter; the remainder he requested me to read, I did so; and asked him if I should answer it. He made no reply; and in fifteen minutes more was in eternity.

Such was the 30th of October, the day on which your letter reached me. The Lord sanctify the remembrance of that day to me!

As to missionary work we make progress, not, indeed, rapid, but I think sure. About a month ago I baptized one of the magistrates of the country, who, I trust, will be a great blessing to the land. They are the men of the highest rank in India, and have great power and influence among the natives. God calls not many great and noble, for this is only the third instance of one of this class ever having been baptized. He is a very worthy character. This week we are to baptize three of our young folks, who, I trust, have been brought to receive the truth with the love of it. There is, at present, a more than usual anxiety felt for divine things. Never since I came to Monghyr has there been such a spirit of deep seriousness cast over the people; they have been long praying for a revival, and God appears now to be visiting us. Never did I see so much delight in Christ, and never have I felt so much sweetness in my own spirit in preaching his infinite dignity, and the preciousness of his atonement. Several persons, besides those about to be baptized, appear to be under the influence of the Divine Spirit. O! for a yet more extensive harvest!

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### General Baptist Missionary Society.

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#### MISSIONARY ANNIVERSARIES.

FLEET.—On Lord's-day, Nov. 20, Mr. Pike preached in behalf of the Mission, at Fleet and Long-Sutton to good congregations. On the following evening was held the Missionary Meeting. The weather then was quite unfavourable, and considering the state of the weather and of the roads, the congregation was such as did much credit to the friends in this neighbourhood. Mr. Rogers presided. The au-

dience, besides Mr. Rogers's introductory remarks, was addressed by Messrs. Jarrom and Pike, and by Messrs. Abbott, J. Goadby, and another young man, students at Wisbeach. Collections between £10 and £11.

MANSFIELD.—Messrs. Pike and Stocks attended Missionary services here on Tuesday, Nov. 29. Mr. Stocks preached in the afternoon. In the evening Mr. Abraham Booth presided, and the audience were addressed by Messrs. Stocks, Weaver, and Foster, (Independents,) Austin and Pike. Collections about £3. The cause of Religion in the Baptist Connection in this town is struggling with many difficulties, but deserves the sympathy and support of wealthier churches.

#### YORKSHIRE, &c.

Nov. 15.—A Missionary sermon was preached at TARPORLEY, by Mr. Peggs, from John xii. 32. "*And I, if I be lifted up from the earth, will draw all men unto me.*" The subject of the discourse was the attraction of the cross, and much interest was felt in the application of the passage to the successful issue of the Missionary enterprise. The amount of the collections at this and subsequent opportunities, will be seen at the close of the accounts of different Missionary services.

Nov. 20, Lord's day.—Mr. Peggs preached and collected for the Mission at QUEENSHEAD, in the afternoon and evening. The morning discourse was founded on 1 Cor. vii. 16. "*For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?*" The evening discourse was on the nature, cause,



consequence and cure of ignorance of the Gospel, from 2 Cor. iv. 3, 4. "*If our Gospel be hid,*" &c. The attendance was encouraging.

At HALIFAX, in the afternoon Mr. Peggs preached upon Christian responsibility, from Rom. i. 14, 16: "*I am debtor both to the Greeks and to the barbarians; to the wise and to the unwise,*" &c. The congregation was supposed to be affected by the Missionary services of the Independents which unhappily fell upon the same day.

21.—An interesting Missionary meeting was held this evening in the new chapel at CLAYTON. Mr. Hinchcliffe presided, and opened the meeting with some very judicious remarks. The congregation was then addressed by Messrs. Spooner, Shackleton, Hudson and Peggs. Much lively interest was manifest, but the time was considered unfavourable to the support of the cause, being the evening before the general rent-day for the village.

22.—This evening a Missionary discourse was preached at ALLERTON by Mr. Peggs, from Matt. iv. 16: "*The people which sat in darkness saw a great light, and to them which sat in the region and shadow of death, light is sprung up.*" Mr. Spooner, a Baptist Minister in the neighbourhood, opened the service. Much interest was felt in the affecting statements made respecting the condition of people destitute of the light of the Gospel, and the happy change effected where "*the true light shineth.*"

27.—Two sermons were preached at HEPTONSTALL SLACK by Mr. Peggs, on behalf of the Mission. The morning discourse was from Esther iv. 14: "*If thou altogether holdest thy peace at this time, then*

*shall there enlargement and deliverance arise from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?*"

The preacher endeavoured to impress upon the congregation the importance of improving our opportunities of usefulness both at home and abroad. In the evening the discourse was upon the subject of public spirit in Religion, from Neh. ii. 1—5. The congregations were very good, and the collections more than usual.

In the afternoon a Missionary discourse was preached at BIRCHCLIFFE, by Mr. Peggs, from Prov. xxiv. 11, 12: "*If thou forbear to deliver them that are drawn unto death, and ready to be slain, if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider? and he that keepeth thy soul, doth not he know? and shall not he render to every man according to his works?*"

From this solemn passage the preacher showed the sin and folly of neglecting the souls of men, and urged the support of home and foreign Missions. The congregation was very good.

In the evening a sermon was preached at SHORE, on behalf of the Mission, by Mr. Hollinrake. The text was 1 John i. 7: "*The blood of Jesus Christ his Son cleanseth us from all sin.*" Attendance encouraging.

28.—This evening a sermon was preached on behalf of the Mission at STAYLEY-BRIDGE, by Mr. Peggs, from Acts xxvi. 17, 18: "*I send thee to open their eyes,*" &c. Much interest was apparent in the important object of Christian Missions. May the number of their friends be increased a thousand

fold, till "the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations worship before him."

In this journey Mr. Peggs visited Liverpool, Bradford, Leeds, and Sheffield, and the receipts for the liquidation of the chapel debt at Coventry, by the circulation of "*India's Cries to British Humanity*," were £30.

	£.	s.	d.
Tarporley Coll. -	0	16	0
Missionary Box -	0	8	6
Halifax Coll. -	1	12	6
Queenshead Coll. -	3	1	7
Clayton Coll. -	1	2	2
Missionary Box -	0	6	6
Allerton Coll. -	0	15	6
Missionary Box -	0	8	9
Shore Collection -	1	1	9
Birchcliffe Collection -	3	0	0
Slack Collection -	5	17	7½
Friend to the Mission -	1	0	0
Stayley-Bridge Collection -	1	13	0
	£21	3	10½

## LETTER FROM MRS. BROWN TO THE SECRETARY.

Cuttack, April 2, 1831.

MY DEAR SIR,

Thinking you would like to have a letter from me, it is with much pleasure that I now write, and trust, that by the blessing of the Lord, these lines will find you well, as they leave us.

It would give you much pleasure if you could take a look at us at the commencement of our school in the morning. We begin with reading the Bible and singing a hymn, and we finish with prayer; the names are then called over that none may be absent without leave. What pleasure would it give you, my dear Sir, if you could see us altogether—the Mouselman, the Hindoo, and the Christian, all assembled together in one place,

hearing the words of God, and singing his praises. Who knows, but in due time, they may be brought to serve, in reality, the same God, as we trust we do. They pay great attention to all that is said to them, and what a mercy we have so much pleasure in teaching them. What present discouragements is this, their connections, which are evil, and I fear only evil; the ignorance, wickedness, and ingratitude of many of those belonging to the children are hardly what would be found in the worst father and mother England contains.

We have taken a son of one of the native Christians. The funds would not permit of his coming on the Institution, and as we hope that much good may arise from carefully instructing the native children, who are Christians, we have taken him ourselves. We think it a duty we owe to those children that they should be admitted. We dress him in a native dress, that is, two pieces of calico, one round the loins the other round the shoulders: it is thought that they are more persecuted in an European dress. He excited great attention last Sabbath at chapel, with his new dress. Our other children are dressed in jackets and trowsers, and the girls in frocks. What a large family, eleven, and between forty and fifty scholars; we have had two additional boarders this month, and eight applications for the day school. A young man walked all the way from Midnapore, a distance of nearly two hundred miles, to be admitted into the school; we of course admitted him.

As the English residents pay a good deal towards, or rather support this Institution, they, of course,

have a right to see all that is going forward, and they have, at different times, expressed much satisfaction with our plan of instruction. They are exceedingly kind to us; Colonel Waters and his lady, have kindly taken our dear Mary to Pooree, for the hot season, as the heat is very great here. She is much beloved.

We beg of you to remember us in your prayers at a throne of grace, that our health may continue, for our labour is very great; but we are happy in it; the hope that here many sons and daughters may be born for glory—this is a fine stimulus.

Mr. Brown is getting on with the language much faster than I am; the pundit is now before him. They are reading John iii. and last, where it says, "He that believeth not shall not," &c. It reminded me of Nathan's "Thou art the man." This pundit, I should think to be about forty years of age, rather of an interesting appearance, but seems not to know the meaning of what he reads. When will the happy day arrive when a nation shall be born in a day? We went through the bazar on our way to chapel: what an awful breaking of the Sabbath, of the day of rest; all shops open, and all at their work, and no Sabbath to them. What a striking contrast to our native home.

They have a swinging festival to-day, right before our house; there are two gallows; the deluded and stupid creatures have hooks put through their backs: there are three men on one gallows! What a sight it is! I cannot look out of my door without seeing it. O my God, when will these things be done away!

Since writing the above, a high

cast brahmin is taken into the School. Surely idolatry is coming to an end, as these people are so anxious for learning. Our prayers are, night and morning, that they may learn the way of life, and serve the true and living God, as we trust we do. We have had some comfort since we have been here; a lady and gentleman were so convinced under a sermon of Mr. Brown's, that they came forward and were baptized. How kind of our heavenly Father to encourage us to go forward in his work.

My dear Sir, I want needles and pins, threads and tapes, white and coloured cottons, for the children's sewing and marking. I flatter myself that the ladies of England will make up a parcel, and send out, as the price here is much beyond our reach; and if such a parcel should be sent, will you, dear Sir, kindly send a few yards of net, and net quilling, for caps, as we lost many things on board the ship; we will of course pay for these last mentioned articles. Mr. Brown will write soon, as he has many things to say, that we think you will be pleased to hear. With kindest regards to all friends in Old England, I remain,

Yours most sincerely,

M. M. BROWN.

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#### EXTRACTS FROM A LETTER OF MR. SUTTON'S.

*Pooree, March 6th, 1831.*

MY DEAR BROTHER,

I have been here about six weeks, but have hitherto had no heart to record any account of our labours. Indeed I have had pretty well as much writing and study

of another kind, as I could find time, amidst my many interruptions, to accomplish.

The above will I hope plead some apology for my not sending a cold season journal as usual. It has been indeed a very interrupted cold season: our removal from Balasore, fetching our new friends from Calcutta, and anxieties connected with our removal, have prevented all extensive excursions on entire Missionary purposes. But our daily work in the Bazar has not been neglected. The congregations have been usually less than at Balasore; but they have behaved pretty well for Pooree people. Excepting one man who appears hopeful, I have not met with any thing encouraging here. The people are awfully sunk in sensuality, infidelity, and sin. They do not scruple to say, very often, let me but enjoy myself in eating, drinking, and \* \* \* \* \*, and I wish for nothing more.

The pundas here had a good time of it this cold season. Many rich pilgrims have been continually coming from the Punjab and other parts of upper Hindoostan. I asked one man, a Brahmun who had travelled 3000 miles, why he came; to which he replied I don't know! at length he said to see Juggernath, and when asked what benefit he expected, he said I cannot tell! He appeared to have scarcely a motive for coming only that others came. If it were not for the pilgrim hunters I apprehend the number who come would be very small. It is no small proof of the lucrative nature of this pilgrim-hunting business, that the holy Brahmuns of

Pooree instruct and dress up numbers of the Bowra cast, a very low class of Hindoos, which they send out to fetch pilgrims. If the respectable castes of Hindoos knew who they were they would kick them out of their houses, instead of entertaining them with reverence.

I have seen a brief notice of a motion made by Mr. Poynder for the abolition of the Pilgrim tax—and of the replies made by the opposers of it. How men can so trifle with the understandings of their fellow-men as to offer such arguments I cannot conceive. Their treaty with the natives, bind them not to interfere with their religious prejudices forsooth, why what do call an imposition of an enormous tax before they can perform what they esteem an act of worship? Treaty with the natives indeed! And yet I suppose that many of these men go to church, and with a spare face, say, "Father! Hallowed be thy name, thy kingdom come, thy will be done on earth." Shocking! when they are fattening on the spoil of the grossest blasphemy that ever insulted the majesty of heaven, and instead of promoting the kingdom of God, do all they can to perpetuate the reign of hell.

I have had it in contemplation to offer you some strictures on Buchannan's visit to Juggernath, to shew how far my personal testimony substantiates his account. I have commenced the two first extracts from his journal, these have filled two long letters, whether I shall finish them I know not.

Yours sincerely,

A. SUTTON.

EXTRACTS FROM A LETTER  
BY MR. SUTTON.

June 15, 1831, Pooree.

MY DEAR BROTHER,

According to our arrangement it is my turn to write this month, and as this journal of James Sunder's, which was to have been conveyed to you by Mrs. Bampton, is still by me, though it contains nothing of importance, yet as I suppose you will wish it to be sent, I make up a packet of the usual weight. I have directed him not to write so large a hand in future. The printed sheet\* I have extracted from a small pamphlet printed by our brethren in Calcutta, on the subject to which it refers; and as I do not perceive any allusions to these cases of native converts in your circular, I thought it worth the expense of postage to forward it, lest, by any possibility, facts so important should be overlooked. I saw, in a recent newspaper, a brief account of some conversation with Mr. Wilks, on the presentation of a petition on the subject; and was indeed surprised that men should presume to take upon themselves to say what they either were ignorant of, or wilfully misrepresented. What may be the result of Mr. Wilks's motion, I have not heard. The pamphlet was an account of the Law of Inheritance, with reference to native converts, and a few remarks upon it. The pamphlet was sent to the principal authorities, law officers, &c., who all confirmed our view. I sent a copy to Mr. Stockwell, the Commissioner, who, as I have written upon the paper, said, he

must decide against the native converts, as the law now stood; perhaps his letter to me will be printed in the forthcoming pamphlet. There is a strong party of Hindoos rising up who are opposed to the Company's measures of this kind. The old Hindoos stick fast to all their abominations, but young ones, though not disposed to vital godliness, are opposed to the old gross superstitions.

I am happy to say that although we have no instances of conversion, or perhaps I should say public profession of the Gospel, at Pooree, yet the cause is progressing at Cuttack; two more of the old gooroo's disciples were to be baptized on Lord's day last; and it is most probable that others will soon come forward. I think I mentioned that Mrs. Beddy has supplied Mrs. Penny's place in the benevolent Institution in Calcutta, and Mr. B. supplied Mr. Penny's for several months. The brethren in Calcutta are now considering about engaging them as Baptist Missionaries, and I ardently hope they will. The cause is still prosperous in the vicinity of Calcutta; Mr. Pearce writes me yesterday, "that I hope to baptize two more on Lord's day." The Lord has done great things for the Burman Mission, whereof we are glad; they have recently had five Missionaries, with their wives, from America. Our dear friend Boardman has been brought to his rest by a lingering consumption. I make an extract from Mrs. B.'s letter to us;—"His disease was deep consumption, which had hung about him for nearly two years. But he was engaged in his Master's work to the very last, and expired with the trophies of his labours around him, kneeling in prayer, to that God of

\* Part of the pamphlet on the Law of Inheritance in India, from which copious extracts appeared in one of our recent numbers.

whom their expiring teacher had taught them. You probably know something about the Karens, a wild, untaught people, living in the mountains and wildernesses of Burma, Siam, and the adjacent countries; there are great numbers in the Tavoy province, and from the time of our first arrival in Tavoy, they have shown a deep interest in the Gospel, and now we may truly say, that, *as a people*, they have turned to God. *Within the last two years seventy have been baptized*; and many more give good evidence of piety. It was in an excursion among these people that my beloved husband died. We had been among them eleven days; and on our way home the emancipated spirit took its upward flight."—"He was sensible to the last, and ready to depart. The day but one before he died, on seeing thirty-four baptized, he said, 'Now I can say with happy Simeon, Lord, now lettest thou thy servant,' &c., &c.—*Tavoy, March 19, 1831.*"

Letters from an old townsman of mine in Ceylon, give us cheering accounts of the spread of the Gospel there; a considerable revival had taken place, principally at the American brethren's stations; seventy, and more awakened, had been considered as converted to God, and the work was still progressing. The accounts are too long for copying in a letter.

I can now write definitely, that 200 copies of the "Family Chaplain,"\* (sewed) have been forwarded to Wightman and Co. I shall write to them in a few days, desiring them to be placed to the account of the General Baptist

\* This work consists of sermons in English, by Mr. Sutton.

Missionary Society, and disposed of agreeably to your directions; they will require boarding or binding. I suppose you must fix the price; they have been sold here, to subscribers, for eight rupees per vol., and six rupees to those who could not subscribe for them at full price. The work has not yet been published; we wait for the subscription lists to be returned. Two or three thousand of "Little Polly" will be printed, and a good number sent to England and to America for sale, so soon as they are ready. The Grammar is progressing; the Company's subscription will clear the expenses of this, viz. 500 rupees. A few copies, as presents to friends, accompany the consignment to Wightman's; these I have placed at the disposal of my brother, and I have directed him to send you a copy, with a letter for Darley friends.

Respecting brother Peggs's pamphlets, I quite think them calculated to do good, and I have no doubt they produce an effect even in India. I think he will be a benefactor to India, and I hope will be encouraged to persevere in his exertions. I have just written to him.

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#### LETTER FROM MR. BROWN.

Cuttack, June 11, 1831.

MY DEAR BROTHER,

Though I wrote to you so lately, having written the first monthly letter, i. e. that for May; which I hope you will receive in due time: yet I have felt my mind so strongly impressed for many days past, as almost to prevent my sleeping at night. I feel as though I must tell you, and beg your attention, and that of the Committee, to the subject.

There is no one can come to India, with any thing of a Missionary spirit, but must

deplora the melancholy disproportion between the wants of this deluded people, and all the means which have yet been put in motion for their instruction. Orissa extends, in length, at a rough guess, five or six hundred miles; an immense tract of country, teeming with inhabitants, and what can we do for them? Now poor Bampton is dead, we have two stations, one English School, a number of native schools. If you take a good map of India, you will see that twenty or thirty stations would be a moderate supply. These stations ought each to be supplied with one European Missionary, and what native and country-born assistance could be obtained; its correspondent number of schools, of different sorts and sizes, requiring various superintendence. The school at Cuttack, always under the immediate superintendence of a Missionary, (European,) might serve as an institution, for many years, in which young men, natives and country-born, might receive a kind of preparatory education, as far as the wants of this province might require; and even, perhaps, an English brother might find his account, in spending the first years at, or in the neighbourhood of the School, in facilitating the acquisition of the language; European assistance, and that of a pundit together, would save an immensity of time.

We also find now another sphere of labour, about which brother Lacey and myself have had much serious discourse. The native Christians are unquestionably increasing; the children lose caste of course. One of their friends, still perhaps a heathen, what can be done for them, or as many as are young? I have proposed, if possible, and our brethren feel the propriety of the measure, to place them together in an apartment of this school; small funds would be sufficient (I mean for the number). The horrible contamination and misery of outcast children would thus be avoided; and if there is any thing in the promise, "Train up a child," &c., what might not be, through a divine influence, expected.

I long, my dear friend, to see Missionary operations, and school operations, on a larger scale, in some way correspondent to the misery and awful darkness around. Let us pray without ceasing, and wait an outpouring of the Spirit, the precious purchase of the atonement. I trust I do this daily; but when this is done, I cannot feel that my duty is done. No; but we must strive; every means must be used; "not a stone left unturned." But can the energies of our, or any Missionary Society, place their Missions on such a scale? Is there nothing to be obtained in the way of assistance? Try! try!

The East India Charter, of 1813, or thereabouts, gave Missionaries Toleration, that is, without any expense to them, leave to teach their own subjects the way of salvation; to be loyal and faithful; "to be subject to the higher powers." Let all the friends of Missions raise a universal petition to the Legislature, before renewing the charter, and insist that a few grains of the bushels of gold dust, drawn from India, be bestowed on Missionary exertions. We want not to be independent of our dear friends in England, but, if possible, to be drawn nearer and nearer to them. Let the British public, in giving another charter, have a clause to this effect inserted, and all will be right. So far as ourselves are concerned, we want no alteration; we trust, nay we believe, that kind friends and a gracious Providence, will always take care of us; but we want to see our souls enlarged, ten and twenty fold.

Perhaps it may be said, there is a Church Establishment in India. Well, there is not a clergyman in Orissa, nor has there been for a long time. But suppose there were, what then? What would he do? what could he do for the natives, for schools? Would he, or could he if disposed, go into the high-ways? No. There is scarcely a chaplain can preach in the native languages; certainly no clergyman can preach in Oriah, or ever tried. The fact is, this Establishment, with regard to any benefit, is confined to the Europeans. This is a matter of importance; I hope, sincerely, that you will give it more than a serious thought, viz. a serious effort.

We propose holding a conference shortly. I wish earnestly to see one; though our number is small, serious, prayerful, consultation, will, I am sure, be blessed. I have nothing to say in this letter particularly respecting ourselves. Brother Lacey is to baptize two natives to-morrow. I think the Lord is smiling upon us,—

Our feelings may vary,  
Our frames may decline;  
We cannot miscarry,  
Our aid is divine.

I hope soon to have a letter from you. Mrs. B. and dear Mary are pretty well. Brother L. is afflicted in the eyes; an old complaint. My kindest regards to all dear friends. I am going forward in the language. Our hands are very full; bless God. I am well.

Yours, truly, in the Lord,  
W. BROWN.

## MEMOIR OF MR. BAMPTON.

It is understood that Mrs. Bampton would not sail before December. It is not therefore any longer intended to wait her return before some further particulars appear respecting our departed brother. It was in contemplation to insert a brief memoir this month, but the materials possessed by the Editor are so scanty, that that design is deferred to another, under the expectation that some additional information may be received. Whether that expectation be realized or not, it is designed to insert a brief memoir in our next number.

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**American Baptist Missions.**


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**BIRMA.**

IN Mr. Sutton's letter reference is made to the success of the Gospel among the Karens, some further account of them may therefore be acceptable. Mr. Boardman, who laboured in and near Tavoy, stated:—

“ Besides several thousand foreigners, there are, in this city, more than six thousand Burmans and Tavoy; in the surrounding villages about twenty thousand more; and, in the jungle, about three thousand Karens—making the whole population of the province of Tavoy more than thirty thousand souls. This is literally a population of ATHEISTS; who believe, not only that there is not, but that there cannot be, any eternal God, or Supreme Being to govern the world or call its inhabitants to an account! Among all these people there is no one to teach them the knowledge of God and salvation, of heaven and hell, but ourselves. An extensive and weighty charge.—an awful responsibility rests upon us. And what are we among so many? In the city alone there are arrayed against us about fifty monasteries, with two hundred

men in the sacerdotal garb, all of whom, when employed at all, are engaged in teaching Atheism and Metempsychosis: similar monasteries are scattered here and there, throughout the whole province. Against this strong tide of fatal error, there is, as I have said, no one to oppose an embankment but ourselves. But with God on our side, we will do what we can.

“ Village preaching is most obviously required; and, out of the time that could be spared from the business of the family, the Zayat, the church, and the schools, I have visited, within the last two months, between twenty and thirty of the villages, and preached Christ crucified to both priest and people. In a few instances, I have been received and treated but coolly—in most, respectfully—and in some, gladly. Hundreds of persons have heard of a Redeemer, who never before heard of any salvation, nor hoped for any relief from sin and misery, except by undergoing countless transmigrations of the soul, and finally obtaining release on the shores of annihilation. Christian books have also been widely circulated; and, in more instances than one, I have heard of their having been read with interest and hopeful advantage. Many persons have acknowledged their doubts of the truth of Buddhism; and some have even boldly avowed their preference of the Gospel.

The Karens have justly occupied a considerable part of our attention. They seem to be, in general, a people prepared for the Lord. Large numbers of them have visited us, and spent several successive days at our house; not infrequently ten, fifteen, or twenty being present at once, though their settlements are thirty, fifty, or even seventy miles distant. Repeated applications have been made for me to visit them. Urgent applications have recently been made by Karens from the frontier of Siam, for some one to come across the mountains and preach the Gospel to them; and Ko Thah-byoo has been accordingly sent.”

Respecting the Karens, at the Anniversary of the American Tract Society, Mr. E. Galusha gave the following interesting statements.

“ The Karens are a numerous race, inhabiting the mountains and valleys of Burmah, Pegu, Arracan and Siam. They live in the most simple style; and are without religion, without temples, and 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 Jooee. 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—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."

### MR. JUDSON AT PROME.

Prome is a large Town, about 170 miles from Rangoon, and in the Burman Territory. Thither Mr. Judson proceeded and remained from June to September, 1830. He thus represents the effect of his labours.

At one period, the whole town seemed to be roused to listen to the news of an eternal God—the Mission of his Son, the Lord Jesus Christ—and the way of salvation through his atonement; a considerable proportion of

the hearers became favourably disposed. At length the enemy assumed a threatening aspect; the poor people became frightened; many sent back the Tracts which they had received; and there was a general falling off at the zayats. I was summoned to undergo a long examination at the court-house; not, however, on the subject of religion, but concerning all my past life, since I have been in Burmah. The result was forwarded to Ava. The magistrates still preserve a perfect neutrality, in consequence of the absence of the Governor. At Ava, I have been regarded as a suspicious character, ever since I deserted them at the close of the war, and went over to the British.

He subsequently adds,—

I have just received intelligence, that about the first of September the King issued an order that I should be removed from Prome, "being exceedingly annoyed that I was there, in the interior of the country, distributing papers, and abusing the Burmese Religion." The Woongyees, being unwilling to proceed to extremities, made applications to Major Burney, the British Resident at Ava, who assured them that he had no control over me—that I was in no way connected with the British Government, but employed exclusively in the duties of my profession; and he begged them not to proceed to adopt a measure, which would be condemned as intolerant, by good men of all countries. They said, however, that his Majesty's order was peremptory, and that it was necessary for me to confine my labours within the limits of Rangoon.

There is no period of my Missionary life which I review with more satisfaction, or rather with less dissatisfaction, than my sojourn in Prome. This city was founded several hundred years before the Christian Era. Through how many ages have the successive generations of its dark inhabitants lived and died, without the slightest knowledge of the Eternal, and the only way of salvation which he has provided! At length, in the year 1830, it was ordered, that a Missionary of the Cross should sit down in the heart of the city, and, from day to day, for above three months, should pour forth divine truth, in language, which, if not eloquent and acceptable, was, at least, intelligible to all ranks. What a wonderful phenomenon must this have been to celestial beings, who gaze upon the works and dispensations of God in this lower world. It was necessary to the accomplishment of the divine purposes that, after so many centuries of darkness, there should be just such an exhibition of light as has been made, and no more. Thousands have heard of God, who never,

nor their ancestors, heard before. Frequently, in passing through the streets, and in taking my seat in the zayats, I have felt such a solemnity and awe on my spirit, as almost prevented me from opening my lips to communicate the momentous message with which I was charged. How the preacher has preached, and how the hearers have heard, the day of judgment will show. Blessed be God! there are some, whose faces I expect to see at the right hand of the Great Judge, as they give us reason to hope that they have received the truth in good and honest hearts. Many also there are, who have become so far enlightened, that I am sure they never can bow the knee to Shway Landau, without a distressing conviction that they are in the wrong way.

## AMERICAN BAPTISTS.

The following information respecting this numerous body of Christians, is taken from an article prepared for an American edition of Buck's Theological Dictionary.

This is a numerous and respectable body of Christians extended over every state, and embracing, under the various branches of one general denomination, about *three hundred thousand* communicants. Their ecclesiastical communities are divided into Churches, Associations, and State Conventions. Churches only are considered competent to the exercise of religious jurisdiction,—all other bodies being nothing more than advisory counsels, brought together to assist the operations and views of the churches. The number of churches in the states is somewhat more than 4,000—of associations 200, and of state conventions 15. The great body of this denomination is Calvinistic, and in doctrinal sentiment corresponds with the Presbyterians. Their mode of church government is similar to the Congregationalists of New England, and to the Independents of Great Britain.

The Baptists of the United States had their commencement with the earliest settlement of the country. Respectable portions of the Colonial emigration from England and Wales were of this persuasion. They obtained a location in Massachusetts, New York, New Jersey, Pennsylvania, Virginia, and the Carolinas, whilst the colonies were yet in their infantine state. Some of the first churches planted by them, are now not far from 200 years old. In Boston, New

York, Philadelphia, Charleston, S. C. and Boston, churches were established and flourishing long before the American Revolution. The same was the case in New Jersey, Virginia, and the other States. Their doctrine and discipline were consonant with the views and usages of their English and Welsh predecessors; and in most cases they still retain the same peculiarities. The Philadelphia Association was one of the very first instances of union among the churches by means of a regular delegation; and this body adopted as the basis of its union, the Confession of Faith, and plan of Church discipline set forth by a convention of Baptist ministers in and about London, in the year 1612. Although this formulary has not been officially recognised by the great body of the denomination, yet its doctrinal tenets are generally regarded as forming the prevailing creed of the whole. At first the number of churches was small; but they were rapidly increased by the various branches which grew out of the parent stock. In many cases entire associations have been mostly formed from one church, which, as the mother institution, has stood forth, venerable and happy, among her surrounding daughters.

They disclaim the rights and pretensions of all judicatories, and church tribunals, and admit no other authority in determining matters of controversy, whether in doctrine or discipline, than the simple Bible without note or comment. The great mass of them are agreed as to the views which they form of the Word of God. Their preachers are generally accustomed to deliver their sentiments extemporaneously, and very often with little or no premeditation. The consequence is, that their public addresses are crude and desultory, and too often void of so instructive unions. In cases, however, where study and education have been added, Baptist preachers are equal to those of any other denomination.

The Baptists of the United States began to turn their attention to the work of Foreign Missions about the year 1814. Anterior to this, little had been attempted by them in Missionary work. Several societies at the north and south, had sent teachers and missionaries among the native Indian tribes, but with very limited success. The new States also had been made acquainted with Baptist principles, by means of those devoted and self-denying men, who left their homes, and went forth to proclaim a crucified Saviour among the inhabitants of the frontier regions. But nothing like a concentrated effort took place till May, 1814, when delegates from various States met at Philadelphia, to concert measures for the propaga-

tion of the Gospel in the Burman Empire, and among the Indian tribes in the United States. This convention embraced most of the talent and intelligence of the denomination, and it was expected would exert a powerful influence in bringing the whole body to act together in this great enterprise of love. But this did not prove to be the case; and at the present time, it is not probable that one-half the denomination are cordially engaged in promoting the spread of the Gospel in distant lands."

### AMERICAN PRESBYTERIANS.

Mr. E. S. Ely makes the following statement for 1831, respecting this numerous, flourishing, and Evangelical body of American Christians.

"The General Assembly now has under its spiritual government TWENTY SYNODS; ONE HUNDRED AND FOUR PRESBYTERIES; 1584 ordained Bishops; 216 licentiate Preachers; 215 Candidates in a course of preparation for the ministry; 2253 Churches; and 182,017 Communicants. From April 1st, 1830 to April 1st, 1831, we have returns of 20,354 persons received to the full communion of the Presbyterian Church, of whom 15,357 were added on examination and profession of their faith; and 4,997 were by certificate either translated from sister churches, or removed from one of our congregations to another. In the same period, 4,390 adult persons and 12,198 infants were baptized; which gives a total of 16,588 baptisms.

Our increase, during the year past, has been in Synods, 1; Presbyteries, 6; in churches, 95; in ordained ministers, 93. After making allowance for deaths, dismissions, and other removals, our net gain of communicants appears to be no more than 8,698. This is owing to no returns from many churches. The real increase cannot be less than 15,000; and our total of communicants, if all reported, would be 190,000. Our 1,800 ordained and licenced preachers of the Word, exceed in number those of 1830, by 89. Our licentiates are fewer than they were a year ago, by 4; and our candidates for the year by 13. The baptisms of adults last year exceeded those of 1830 by 1,135; the infant baptisms decreased by 4; and the increase in the total of baptisms, was 1131. The grand total of charitable contributions reported is less this year than the preceding year, by \$3,490 dollars, 68 cents."

### LINES ON THE DEATH OF MR. BAMPTON.

Our Bampton is no more!  
On India's sultry shore,  
He calmly breathed his life away;  
While weeping friends below,  
Mingle their tears of woe,  
His soul exults in heavenly day!

Our Bampton is no more!  
And shall we thus deplore  
His last removal to the skies?  
The will of God is best;  
Here let our wishes rest,  
For he is gracious, good, and wise.

Our Bampton is no more!  
His active toils are o'er,  
His missionary work is done!  
But, present with the Lord,  
He reaps a rich reward,  
And bows in rapture near his throne!  
*Basford.* J. B.

"WHERE IS THE LORD GOD OF ELLIAH?"

2 Kings ii. 14.

(From Edmeston's Missionary Hymns.)

Where is Elijah's God?  
The wondering prophet cried;  
And as the river bank he trod,  
He bade the waves divide.

The waters knew the name,  
And all along the strand,  
The deep o'erflowing billows came,  
And left a path of land.

So, Saviour, we would say,  
Where is the arm that broke,  
In the great apostolic day,  
Such thousands to thy yoke?

O send thy Spirit now,  
In heathen lands abroad,  
And may the wandering millions bow,  
Obedient to their Lord!

### MISSIONARY ANNIVERSARIES.

12th Ticknall Sermon. 13th ditto Meeting.

THE  
GENERAL BAPTIST REPOSITORY

AND

Missionary Observer.

No. 123.

MARCH, 1832.

Vol. XI.

CHRISTIAN MORALS.

DUTIES OF SERVANTS TO THEIR  
MASTERS.

THERE are very few of the sons of Adam, as was observed in our last Essay, who may not, in one sense or another, be considered as *Servants*; but we shall here confine our remarks to those who, being employed in the business of the family, form a part of the household, and are included in the term *domestics*. Though moving in a subordinate sphere, these constitute a numerous and important class of society; and much of the comfort, respectability and prosperity of families depends on their conduct. And, when they are members of christian churches, the honour of religion and the spread of the gospel are closely connected with their character and behaviour. It is to servants professing christianity, that this essay is more especially addressed; and their serious attention and self application are earnestly requested.

The Duties of servants, like all other moral obligations, arise from the relations in which they are placed; and the precepts given to persons in such relations by the Holy Spirit in the scriptures. That one great moral principle, on which all relative duties rest, and which has

been so often repeated, "of doing to others as we would that they should do to us," if honestly and judiciously applied would be sufficient to guide a christian domestic in all his transactions with his superiors; and to render him worthy of the highly respectable character of "a good and faithful servant." But, as we are addressing professing christians, we shall endeavour to exemplify and apply this general and extensive principle, by a concise appeal to the precepts of scripture. For, however the pious domestic may be slighted and overlooked, by his fellow mortals in more elevated stations; yet the Holy Spirit who inspired the sacred writers, has not thought him beneath his special attention; but has given many useful precepts and examples for the guidance of his steps, and very animating promises to encourage him in the discharge of his duties.

When we consider that servants are admitted into a family, and supplied with food, accommodation and wages at its expense, on the condition, either expressly stated or clearly understood, that they will devote their abilities and their time to assist in the managing of the concerns of the little community, under the direction and controul of those who alone are responsible to their country and their God for its support and conduct, we are compelled to conclude,

that these irresponsible auxiliaries, should submit to the authority of the principals. Let the most selfish domestic place himself in the situation of his employer, and he will feel, that he ought to receive the respect and obedience of those, whom he supports and pays for that purpose. It is indeed one of the most obvious dictates of reason that servants should obey their masters; and it is no less the doctrine of scripture.

Under the Old Testament dispensation, we have many striking examples and illustrations of the obedience and respect which inferiors paid to their superiors. The royal psalmist, in order to illustrate the submission of saints to God, introduces this beautiful comparison. "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress, so do our eyes wait upon thee, O Lord." Like servants waiting upon their employers, we stand ready to execute thy will, on its first intimation, as well as to receive thy support and assistance. The prophet Malachi, to convince the Jews of their sin and ingratitude in regarding the ordinances of their Maker, tells them in the name of the Lord: "A son honoureth his father, and a servant his master. If then I be a father where is mine honour; and if I be a master where is my fear?" But the inspired apostles were far more explicit and decisive on this interesting subject. Paul, addressing the christians at Ephesus, thus declares the apostolic law; "Servants, be obedient to them that are your masters according to the flesh." The same inspired writer exhorts the saints and faithful brethren at Colosse, in similar language, "Servants, obey, in all things, your masters according to the flesh" And, when teaching his dearly beloved

sons in the faith, Timothy and Titus, how they ought to set in order the things that were wanting in the churches where he had left them, he tells them, "to let as many servants as were under the yoke count their own masters worthy of all honour; and to exhort servants to be obedient unto their own masters, and to please them well in all things." The apostle Peter also, when writing to the Hebrew converts, strongly enjoins the same duty on them, which Paul had so repeatedly inculcated on the gentile christians. "Servants," he says "be subject to your own masters, with all fear; not only to the good and gentle, but also to the forward."

*Obedience* then is the grand duty of servants to their masters, and includes almost all the inferior obligations. But the scriptures do not leave the subject in these general terms; but give much useful information on the extent, the nature and the motives of this obedience; which richly deserves the serious attention of every sincere christian, whom Providence has placed in this class of society.

This obedience must be *universal* and not partial. Servants are to be exhorted to "be obedient to their own masters and to please them well in all things."—"to obey, in all things, their masters according to the flesh."—"to count their own masters worthy of all honour." There is no limitation marked by the Holy Spirit; nor is there any in fact, when the sacred precept is properly understood. A servant is under the most solemn obligations to obey the wishes and follow the directions of his superiors in every thing that relates to their concerns. He can have no right to act on his own judgment in affairs in which he has no personal interest, and is acting merely as the agent of another. Nor can we suppose a case

that would warrant such a procedure ; unless the master should command him to do something contrary to the laws of God or his country. No servant ought to do what his conscience tells him is wrong, whoever requires him to do it. But he should be well assured that it is really sinful, before he ventures to refuse ; and then, if upon respectful application he cannot obtain a revocation of the order, he should resign his situation rather than commit sin, or be guilty of disobedience.

This obedience ought to be *reverential*. Masters are, in a very important sense, the superiors and servants the inferiors. The former are often more aged, better instructed and more experienced than the latter ; and therefore justly claim their respect. In the dispensations of Providence, they are placed in authority over them, and are responsible for their conduct ; their persons should therefore be treated with honour and their commands received with submission. This must, at least, be the design of the apostle when he exhorts servants to be obedient to them that are their masters according to the flesh, "with fear and trembling ;" and says, "Let as many servants as are under the yoke count their own masters worthy of all honour." They should maintain a constant fear on their minds lest, through inattention or mistake, they should act so as to injure the interest or the reputation of their masters, and disgrace their own profession. Nor should this respectful attention be confined to those superiors who act with kindness to their domestics, but extend even to those whose character and conduct are most to be disapproved. "Servants," says Peter, "be subject to your masters, with all fear ; not only to the good and gentle, but also to the froward." Nothing can be more

inconsistent with this respectful attention to superiors, so strongly enjoined, than those sullen and discontented looks, which too often darken the countenances of so many domestics, when they are requested to perform very reasonable services for their employers ; or the flippant and tart replies which others return to their instructions or reproofs. One prominent feature in the scripture delineation of a good servant is, "not answering again."

Servants who make a profession of christianity, if they belong to the same church with their superiors, are too apt to suppose that, being fellow members, they are placed more on an equality than they otherwise would be. They therefore treat them with more familiarity than is consistent with their relative situations ; and neglect that fear, reverence and honour which the scriptures invariably claim as due to masters. The apostle draws a conclusion directly opposite ; and urges their being brethren, and partakers of the same benefit, as reasons why they should be treated with peculiar respect. Connection in a church of Christ has no influence on the civil relations, in which the members of a family stand to each other ; except to bind them to a more punctual, zealous and conscientious discharge of their several duties. "They that have believing masters," says Paul, "let them not despise them, because they are brethren ; but rather do them service, because they are faithful and beloved, partakers of the benefit."

Further. This obedience ought to be *sincere, constant and disinterested* ; not hypocritical and selfish. How base, dishonourable and contemptible is that servant who, when his master is present, assumes an air of activity, diligence and attention ; but, as soon as the eye of his employer is withdrawn,

sinks into indolence and carelessness; or perhaps, instead of attending to his master's interests, squanders his property and destroys his credit. Such however will not be the conduct of the servant who acts on true christian principles. It will be his honest intention and sincere endeavour to serve his master faithfully, whether he is present or absent. He esteems himself under obligations equally strong to industry and care, when his employer is an hundred miles distant, as when he is sitting in the same room. He performs his duties, "in singleness of heart, not with eyeservice as men-pleasers, but as the servant of Christ, doing the will of God, from the heart."

Again. This obedience should be rendered with *cheerful alacrity*; not in a forced, grudging manner. "With goodwill doing service," says the apostle; "whatsoever ye do, do it heartily." Nothing can be more unbecoming, nothing more unreasonable than for persons, who are constantly receiving support and wages in return for the performance of certain services, to perform those very duties in a murmuring, discontented manner; as if they were called to some unjust and oppressive task, for which they expected no reward. This is not acting "with goodwill, from the heart." It is equally opposed to justice, gratitude and good manners.

Lastly. The obedience of christian servants should be distinguished by *strict fidelity* and unbending *honesty*. In many cases, no small portion of their master's property is necessarily intrusted to their care and management; and dishonesty totally disqualifies them for this trust. Some faults may be overlooked in consideration of other redeeming excellencies; but this entirely ruins a servant's character. It is a breach of trust of the blackest stain, and most ruinous

consequences to all parties. It plunges the unhappy wretch who is guilty of it into the deepest infamy; and exposes those upon whom it is practised to injury and ruin against which it is impossible to guard. But we sincerely hope that all our readers will be kept at the greatest distance from it and all its kindred vices. A servant professing godliness ought "not to purloin;" but "to shew all good fidelity that he may adorn the doctrine of God his Saviour in all things." This motive will not only restrain him from any direct fraud, but incite him to shun every approach to unfaithfulness. He will consider that his employer will be as much injured by indolence and wastefulness as by robbery; and that it is as dishonest to deprive him of that time and attention to which he is entitled and for which he pays, as to deprive him of any other species of property. A conscientious person therefore will feel himself bound, by the claims of honesty, to devote all the time for which his master has stipulated to his service. Time is often as valuable as gold; and he will esteem it as unjust to rob him of his time, as to pilfer money from his coffers.

Many powerful *motives* might easily be urged, to induce servants to practise this course of obedience. We might point out the justice the propriety and the necessity of it, for the welfare of society. An appeal might be made to the personal interest of the parties, by shewing that, in the wise arrangement of Providence, the faithful and cheerful discharge of these duties tends to promote the happiness and success of the servants themselves, both in their present station and their future life: that it gains them the confidence and esteem of their connections, and procures them friends through all their future exertions. These, and many other such,

reasons, might be enlarged upon ; but we prefer the motives assigned by the inspired writers ; both as more powerful in themselves, and more likely to have influence with christians.

Believing servants ought to esteem all proper service done to their earthly masters, as done to Christ. When a christian properly discharges the duties of his station, he certainly does what the moral law requires of him ; but he has another more interesting if not more obligatory reason. He wishes to obey the commands of his Saviour, who laid down his life for him—to shew the excellency of the religion which he has taught, and the efficacy of that grace which he bestows upon his sincere followers. He aspires to let his light so shine before men, that they may see his good works and glorify God his Father, who is in heaven. Nor, let the pious domestic suppose that the humble station, in which Providence has cast his lot, excuses him from acting on these noble principles of holy ambition and sincere gratitude. He may, by a steady and consistent discharge of the duties to which he is called, recommend the religion he professes and honour the God he adores. And, it is to persons in his station, that the sacred penman addresses exhortations “to be obedient to their masters with singleness of heart as unto Christ; not with eyeservice, as men-pleasers, but as the servants of Christ;” and to “do the will of God from their hearts.” They are commanded to please their masters well, to be faithful, honest and courteous, that “they may adorn the doctrine of God their Saviour in all things.”—Such are the exhortations the volume of truth addresses to christian servants ; who ought always to recollect, that every misconduct of theirs has a tendency to bring disgrace on the name of God. Surely,

then, if they have any respect for that sacred name, any love to him that bears it, or any desire to promote his glory, they will “count their own masters worthy of all honour, that the name of God and his doctrine may not be blasphemed.”

But, besides this animating motive, there is another, not less powerful, with which christianity supplies its votaries. It points them forwards to a time, when the great Ruler of the universe will call all the human race before him ; and, regardless of rank or station, without any respect of persons, will praise or censure, reward or punish them, according as their conduct on earth shall have been agreeable to his will or in opposition to it. To this awful day the scriptures often direct the attention of christian servants, in order to stimulate their diligence and animate their zeal, in the discharge of their peculiar duties. After describing the services to which they are called, and the manner in which they should be performed, the apostle adds, “Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.” “Knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done : and there is no respect of persons ”

At that great day, may every reader of these pages, whatever the station may have been in which he has moved on earth, receive from his condescending Judge the heart-cheering salutation ; “Well done, thou good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy Lord.”

JACOBUS.

*Lladshew,*



## DISORDERS IN CHURCHES.

In the seventeenth century, the *General Baptist Churches* were numerous and flourishing, in Lincolnshire and the adjacent counties; but there prevailed, even then, many irregularities and imperfections in them; which their worthy ministers saw with grief, and laboured diligently, and very often successfully, to remedy. A catalogue of these disorders was published, about one hundred and fifty years ago, by *Francis Stanley*, Messenger of the baptized churches in Northamptonshire. As it is short, and may perhaps excite the leading members of some modern churches to examine, whether similar disorders are not at present operating to retard the prosperity of the Redeemer's cause among themselves; and, if they be found to exist, to adopt proper measures to remove them; we insert the substance of this good man's complaints.

As when duties are put into the best form, they appear with the most beauty, so when the branches of impiety are set in order, they appear in their ugly shape of deformity. I will set some before you, which I believe are sometimes found amongst you, which are a dishonour to christians, and are great disturbances to the peace of the churches; and these evils are both of omission and commission.

1. It is found too much neglected by teachers and leaders, that the people are not taught; but are very ignorant in the orders and principles of true discipline and right government.

2. When a man doth not prize and tender the unity and peace of the church as he ought, but shall inconsiderately and indiscreetly publish, and possibly endeavour to enforce, a principle upon the people, or a practice upon a person, before they themselves have sufficiently tried and proved it, or the people or person are prepared to bear it, or made fit

and capable to receive it, and so oft times a disturbance attends it. John xvi. 12.

3. When disorderly walkers are known to live and continue in sin, and the church neglects her duty in discipline, not remembering that all the time this sin is unpunished, God is dishonoured, their duty neglected, the truth reproached, the more religious grieved, and scorners at religion rejoiced, God's appointed ordinance to destroy the flesh omitted, and the proper means neglected, by which the sinner should be restored. 1 Cor. v. 2.

4. When the members of one congregation, shall receive a member or members from another congregation, without their knowledge or consent, or a letter of recommendation from them to whom he or they did belong, except in any case extraordinary. From these disorders follow bad consequences; for some persons that think Christ's discipline too strait, judging it little less than tyranny, and their subjection to it little less than slavery, when they are under reproof for some misdemeanours, will be shifting places and removing themselves into communion with other churches. Rom. xvi. 1, 2. Acts xviii. 27.

5. When one member hath committed a trespass against another, and the brother offended, ought to treat with his brother offending betwixt them alone, and to have endeavoured to restore his brother again, neither hath affection to regard his brother offending, or faithfulness to respect the rule directing; but takes his own irregular course, and whispers the matter till it comes to a breach, and so possibly at last becomes a general disturbance in the church, and endangers the division of the congregation. 2 Cor. xii. 20.

6. When the congregation shall receive a matter between brother and brother into hearing, and not inquire of the orderly bringing of it to the congregation. If the matter be brought disorderly to them, they by receiving it become guilty of disorder with them; whereas they ought rather to reprove them; and send them back to the rule to do their duty, and refuse to receive it before it is brought legally. If this was but duly observed, many disorders and breaches would be prevented, and the church's peace better preserved.

7. When the church deals with any person or person for misdemeanour, either in matter of doctrine, or for evil in conversation, or heresy, or schism or the like; oftentimes other members for private ends, either for interest or relation, will countenance, associate or side with them, and encourage them, and so many times make a distraction, if not a division. Such are enemies to peace and contempters of government: and ought to be speedily noted as disturbers, timely restrained, and duly punished.

8. When members forsake the public worship of their own church on Lord's days, and give no sufficient excuse for their absence; while others come late, who doubtless ought to be there at the church's prayers, made in order to their preparation, sanotification and direction concerning the work of the day. Heb. x. 20. Some come when the Lord's market is half over; others with drowsiness and sleepiness, as if they intended to make the meeting-house their sleeping place; and that time they pretend to improve in God's service, they sinfully and wastefully spend in the satisfying of the desires of the flesh.

9. When the brethren are absent from church communion in the Lord's supper, upon their own private opinion

conceit or imagination, to the offence of the congregation, not giving any cause or reason to any for their so doing: making no account either to church or elder, whether the cause be in themselves or in another: not considering their loss and damage in their neglects, or their error in not committing their case to censure.

10. When the church hath discharged her duty against others that have committed iniquity; many such offenders will be their own judges; Deut. xvii. 12, and that in their own causes, and refuse to submit, if not condemn the church's censures, not considering that they act presumptuously and dangerously, and do as much as in them lies to dis-office Christ, dis-privilege the church; and not discerning that they refuse to be judged by the law, but will be judges themselves, and that of the law.

11. When one brother shall believe a report against another brother, and that before he knows the truth of the matter, and possibly proceeds upon rumours, conjectures or imaginations to pass sentence of condemnation, and that before any legal trial or hearing; and so becomes guilty himself of the wrong that is done, Prov. viii. 13, in crediting such reports against his brother's reputation: and to judge a matter before it is heard, is a fault of which a christian ought to be ashamed.

12. When there is not an equal compliance together in matters of expense and public charges, either touching the poor members or any other necessary disbursements: one is burthened, another is eased; some neglecting their duties, others not answerable to their abilities, and so the affairs and needful occasions of the churches are not carried on by equality, according to ability, and to answer the rules of equity.

13. When an accusation is received against an elder, and not under two or three witnesses, which is a disorder in many places: not observing the rule in that case provided, but upon every suspicion or light occasion disaffected persons will bring their minister's repute into question. 1 Tim. v. 19.

14. When the officers with the members appoint days of meeting upon necessary occasions, which concern all, and for the good of the whole, as days of instruction, discipline, humiliation or thanksgiving or the like; and then brethren shall, upon every temporal, indifferent and small occasion, neglect such appointments and useful meetings, to their own losses and the discouragement of others.

To conclude these things. God is not the author of such confusions; but a God of order and the author of peace in all the churches. But it is the prince of misrule, who by his subtle wiles stirs up such instruments to make these breaches, and to break the churches. And as I have drawn you a little map to shew you the path of his designs; in like manner, I would present to you as in a glass, the nature of your adversary by his names.

1. He is called the god of this world, who blinds the minds of such as believe not, lest the light of the gospel should shine into them.

2. He is called the prince of the air, that worketh and ruleth in the hearts of the children of disobedience.

3. Satan, who opposeth the Lord in his designs, and perverts the saints in their paths.

4. Devil, one that deviseth mischiefs, and by his wiles and darts gets advantages to over-rule and destroy the saints.

5. Serpent, to shew his great policy, craft and subtilties, in beguiling and betraying innocent souls.

6. He is compared to a lion and a dragon, to shew his strength violence and cruelty, to alarm, scatter and devour the saints.

7. Belial, tyrant, to draw persons into infidelity and apostacy; a tyrant over them he takes captive, an oppressor, cruel and merciless, that tyrannizes over soul and conscience.

Thus I have given you the naming of the titles of your adversary. Some hold forth his great policy, and some his great cruelty. I have done it to alarm you to take your armour, to keep your watches, to defeat your enemy and secure your souls.

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## SURVEY OF THE EARTH.

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*Scripture Illustrated by Natural History.*

### BENEFICIAL INSECTS.

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IN former papers, we have described several insects, which are mentioned in scripture, though they are known only by the ravages they commit, and the mischiefs they occasion. We now proceed, according to our promise, to notice some other tribes of these diminutive animals which are distinguished by the benefits that they confer; commencing with the *Bee*, which has very aptly been styled, "nature's confectioner."

The form and size of this insect are too familiar to our young readers, to need any minute description. The bees are social creatures; and, by natural instinct, congregate in swarms, or communities; more or less numerous, according to circumstances. These swarms, when left to them-

selves, take up their abode in hollow trees, the clefts of rocks, the ruins of decayed buildings, and even in the skeletons of dead animals. But the ingenuity and avarice of man, supply them, in civilized countries, with more convenient dwellings; and construct hives of different shapes and dimensions. In these they conduct their operations, with diligence and alacrity for the emolument of their owner; though they too often fall victims to his cupidity, and are cruelly destroyed for the sake of their treasures. These swarms consist of three classes of insects; which are thought to resemble, in no small degree, the different ranks of society amongst rationals. One individual, who is larger and more elegantly formed than the rest, appears to be an object of peculiar attention to the whole community; and is accompanied in her movements by all the rest. She is, by most naturalists, called the queen-bee; and is supposed to be the mother of all her subjects, and to lay the eggs from which they are produced. The working-bees form the middle class. They provide magazines for the support of the state; and manage all its concerns. But there are also found in all hives, at certain seasons, a third sort of bees which are denominated drones; which seem a dull, inactive and stupid race, which are treated by their companions with cruelty and contempt; and driven out of the hive or put to death when their services are not required.

These interesting insects act in concert as a body: and have something much resembling order and government amongst them. Their habits and economy have been admired and celebrated in all ages; and, if we may credit the reports of some writers, many human states may learn lessons of political wisdom from

them. It would, however, be totally inconsistent with our limits to enter here into particulars; but we recommend the subject to our youthful friends, as highly instructive and entertaining. We shall confine our present remarks to the valuable results of the labours of these operatives, as displaying, at once, the wisdom and goodness of the adorable Creator, in a very striking manner.

Nature has furnished the bee with proper instruments for preparing and collecting an article of luxury, medicine and food, which is of essential importance to the comfort and welfare of the human race. There is, as all naturalists know, a juice deposited in the bottom of flowers when they are arrived at maturity of the most agreeable sweetness. This curious drop cannot be extracted or collected by any art of man. But the God of nature has supplied this insect with a long, hollow, flexible tube; which extends from its mouth, and can be neatly folded up in a polished sheath on the breast, when not in use. This tube it can dart out with considerable force, into the bosom of the flower; and draw the nectarean liquid through a hole at its point into a bag in his stomach, prepared to receive it. For this purpose, it embraces the hours when the sun shines in its greatest splendour, and the flowers are fully expanded. At such seasons, nearly the whole swarm sally out of the hive, scatter themselves over the fields, and darting rapidly from flower to flower, extract the precious juice. As soon as they have filled their bags, they hasten back to the hive and deposit the contents into treasuries well fitted to preserve them. The substance thus collected is well known and highly esteemed in all parts of the world. It is *Honey*.

But the *treasuries* in which the

precious substance is deposited, are equally worthy of our attention and admiration. There are parts of the internal structure of flowers, which contain a fine powder, inclosed in small husks, which when ripe, are easily broken. While one party of bees are employed in collecting honey, others are busy in procuring this powder, by rubbing against it with their bodies, when they have, if necessary, opened the shells which contain it with their teeth; and forming it into small balls. The matter, which is of a clammy or glutinous nature, readily adheres to any thing it touches; and being stuck, by the insects, in a hollow part of their thighs, is conveyed to their hive. There, with the assistance of their companions, each deposits its burden in the common store. This substance thus collected is *Bees-wax*; and, when purified by the art of the chymist, is of extensive use in medicine and the useful arts. The bees however collect for their own purposes. They construct with it curious receptacles for their honey; which are well known by the appellation of honey-combs. These are composed of a number of vessels, capable of containing a due quantity of honey; each of which has six equal sides, with a bottom formed with a curious internal angle, and open at the top. The number of these cells, that are joined and form one comb, are proportioned to the size of the space they are to occupy; and extend from side to side of the hive. It is a remarkable fact, well adapted to humble the pride of human intellect, that these combs are constructed and these cells arranged, on the strictest geometrical principles, so as to contain the greatest quantity of honey, in the least possible space, and with the smallest portion of wax. Those

laws, which it is the boast of modern improvements in science to have discovered, have been uniformly acted upon by these sagacious insects, ever since their Creator first formed them; and ages before the most profound mathematicians suspected such laws to exist. So superior are the instructions of nature's God to those of the schools!

We hope that this hasty sketch, which we cannot at present enlarge, of the manner in which the vast quantities of those useful commodities honey and wax, are produced, will excite our young friends to admire and investigate the wonders of nature; and to adore the all-wise and all-powerful Jehovah, who can accomplish such important effects by means apparently so inadequate. We now glance at the allusions to these subjects, in the sacred scriptures.

Modern travellers agree in stating that Palestine and the neighbouring countries abound with bees; and that great quantities of honey are produced by wild bees, without the aid of man. And, as it has been already noticed, they construct their combs in any hollow body, which they find; and their stores being seldom plundered by man, the stock of honey is often considerable. In hot seasons, it melts; and trickling down the trees and rocks in which it is deposited, spreads over the ground. Honey still constitutes a part of the common food of the inhabitants, and a considerable article of their traffic. This appears to have been the case in ancient times. The sacred writers frequently describe Canaan as "a land flowing with milk and honey."\* It was esteemed a proper food for infants; a refreshing and restoring nourishment for the hungry and

\* Exodus iii. 8. Deut. xxvi. 9. Jer. xii. 6.

thirsty wanderers in the wilderness; and reckoned among the luxuries of the delicate and voluptuous. And it was laid up, amongst other treasures in secret places in the fields, to conceal it from the invaders of their country.\* In allusion to its being found in such plenty in the clefts of the rocks, from which it was easily obtained, Moses describes the Lord, when he gave his people the promised land, as making them "suck honey out of the rock, and oil out of the flinty rock." And David says that, if Israel had walked in the ways of the Lord, "He would have fed them with the finest of wheat; and with honey out of the rock he would have satisfied them."† It was probably in some of the honey combs that dropped from the hollow trees in the wood, that Jonathan the son of Saul, dipped his rod and incurred the penalty of his father's rash oath.‡§

Some bold infidels have ventured to assert, that bees never build their nests in dead carcasses; and therefore the statement of Sampson's finding honey in the carcase of the lion, must be erroneous; yet this is a very hasty conclusion. For it was not till "after a time" from the slaughter of the animal, and, as we know how rapidly dead bodies decompose, in that climate, it is highly probable that nothing remained but the dry bones of the lion; and ancient writers furnish many instances in which bees have fixed their nests in the skeletons of animals. This objection therefore proves nothing but the prejudice or ignorance of the objector: even allowing the assertion to be a fact, that bees never choose dead carcasses

for their dwellings; which is rather assumed than proved.

Before the discovery of sugar, honey appears to have been accounted the most delicious of sweets; and became the representative of every thing valuable and esteemed. "The judgments of the Lord," saith the royal psalmist, "are more to be desired than gold, sweeter also than honey and the honeycomb." "Pleasant words," observes Solomon, "are as an honey comb; sweet to the soul and health to the bones." And the same writer strongly intimates the high relish in which this substance was held, when he tells us, "the full soul loatheth an honey comb; but to an hungry soul every bitter thing is sweet."\*

It was customary in countries where a great number of bees were kept, for the owners to invite them to their labours in the morning; and to recal them to the hive in the evening or when the weather was overcast, by a hissing noise or whistling; which was heard and promptly obeyed, by the whole swarm however, distant or scattered. Isaiah makes a very impressive allusion to this practice, when, threatening the Israelites with the invasion of their country by the Assyrians, he says, "It shall come to pass in that day, that the Lord shall hiss for the fly, that is in the uttermost part of the rivers of Egypt; and for the bee that is in the land of Assyria. And they shall come and shall rest, all of them, in the desolate valleys and in the holes of the rocks, and upon all thorns and upon all bushes."† Here the enemies of Israel are represented by a swarm of bees, which, instantly recognize the signal of their owner, and return at his call. And thus

\* Isa. viii. 15, 52.

Ezek. xvii. 13.

† Deut. xxxii. 3.

‡ 1 Samuel xiv. 27.

2 Sam. xvii. 29.

Jer. xli. 8.

Psalm lxxx. 16.

§ Judges xiv. 8.

\* Psalm xix. 10. Prov. xvi. 21—xxvii. 7.

† Isa. Aii. 18 19.

should the forces of the Assyrians assemble, and march on the devoted country, which the Lord summoned them to ravage and destroy.

Bees in fact, are no contemptible enemies. Though the producers of so much sweetness, they are an irritable race. Armed with a curious sting in their tails, they can inflict a wound which is always painful, and sometimes very troublesome. When interrupted in their industry, or disturbed in their hives, they will unite in attacking the intruder; and by stinging him in every part of the body that is uncovered, sometimes inflict so much pain as to drive him to madness or even to death. To this pugnacious temper, Moses alludes, when recalling to the minds of his countrymen their rebellions and sins, and the punishments inflicted on them; and relating their defeat by the Amorites, on their journey from Egypt to Canaan, he says, "The Amorites which dwelt in that mountain came out against you, and chased you as bees do; and destroyed you in Seir even unto Hormah." To this trait in the temper of these little animals David refers, when triumphing over those who had been his enemies and opposers, and had continually harassed him by their envy and malice, he exclaimed: "All nations compassed me about like bees; but, in the name of the Lord will I destroy them."\* The force of these passages will be illustrated by a fact, recorded in Mr. Park's Travels in Africa. Some of his associates imprudently attempted to rob a numerous swarm of bees, which they found in their way. The exasperated little animals rushed out to defend their property; and attacked them with so much

fury, that they quickly compelled the whole company, men, horses and asses, to scamper off in all directions. The horses were never recovered; and a number of the asses were so severely stung, that they died the next day. Ancient authors too have recorded, that several places were so infested by angry swarms of bees, as to compel the inhabitants to forsake them.

Honey, from its delicious taste, became an emblem of pleasure and sensual enjoyment, among the eastern sages. Understood in this sense, the advice of the wise man is full of useful instruction and admonition. "Hast thou found honey? eat as much as is sufficient for thee; lest thou be filled therewith and vomit it." For though honey was most agreeable to the palate; and, when taken in moderation, wholesome and nourishing; yet, if indulged to excess, it cloyed the stomach, and caused loathing and sickness. Thus the pleasures of sense, though a lawful use of them may be beneficial both to mind and body; yet, if pursued too eagerly, terminate in disappointment and disgust. Even too great an anxiety for fame and honour often defeats its own object. "It is not good to eat too much honey," says the same inspired moralist; "so for men to search their own glory is not glory."\*

It may perhaps be proper to remark before we conclude, that some learned men have supposed that, in a few of the passages in scripture which mention honey, the valuable produce of the bee may not be intended; but a sweet syrup, produced by the date-tree or the vine, or made from their fruits. Palestine is known to have furnished an article of this kind; and this vegetable

\* Deut. i. 44. Psalm cxviii. 12.

\* Prov. xxx. 26, 27.

honey might form part of the food of John the Baptist. In some parts of the east, a kind of sweet substance collects like dew, on the leaves of certain trees, which the inhabitants gather in great quantities, and call it honey from its flavour and appearance. When fresh it is very agreeable both to the taste and smell; but it soon turns sour.

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## SCRIPTURE ILLUSTRATED.

*In reply to a Query.*

*Gentlemen,*

If the following few plain hints in reply to your correspondent A. Z.'s query, page 56 of your last number, respecting the parable of the unclean spirit, Matt. xii. 43, 45, are thought likely to be useful, they are at your service. If they have been anticipated by something more to the purpose, I shall be pleased to see them laid aside.

In the days of our Saviour, demoniacs, or persons possessed with devils, were numerous; and the reality of such possessions appears to have been taken for granted, by general consent, as a fact admitting of no debate. Of the truth of this remark, a remarkable proof is afforded, by the passage referred to by the quærist and its context. On one of his missionary excursions round Gallilee, our blessed Redeemer had cast out a devil from a man whom it had rendered both deaf and dumb; and, by this benevolent exertion of his power, had enabled him both to hear and speak. The Pharisees, those inveterate enemies of Christ, not daring, in the face of such an indisputable and evident fact, to deny the truth of the miracle, or the reality of the possession, which they knew would be a hopeless attempt, said that it was performed by the assistance of Beelzebub, the prince of the devils. In answer to this blasphemous assertion, our Lord took occasion to rebuke their wickedness, and to shew the dangerous tendency of their obstinate and impious opposition to his mission. This he illustrated by a case, to which many similar ones had probably fallen under their own observation. The very case which he stated might indeed have occurred among themselves at no very distant period; and would therefore affect them more sensibly. At least, it is obvious, that such possessions

were then well known facts, and that the reality of them was attested by the Teacher sent down from heaven.

The pharisees had ventured to ascribe the miracles which Jesus wrought to satanic influence. This was a height of presumption to which it does not appear that they had hitherto dared to proceed. The merciful Object of their impious malice condescended to warn them earnestly and faithfully of the dreadful danger to which they were hastening with heedless rapidity. They had already nearly approached the commission of the unpardonable sin of blaspheming the Holy Ghost; and, notwithstanding the many means for religious edification which they had long enjoyed, and the still superior privileges with which they had now, for some time, been favoured, in the preaching and works of the Redeemer, yet they were plunging, from one degree of guilt to another of yet deeper atrocity; and, unless timely repentance intervened, would soon hurry on to eternal, irremediable ruin. Their fate, he plainly foretold them would be like that of a certain person, who had been formerly possessed with an unclean spirit, from which he had been graciously delivered. But, with base ingratitude, instead of profiting by the deliverance, and devoting his future life to God, he had neglected the ordinances of religion, trifled with serious impressions, and remained destitute of the real grace of God. On the contrary, he had indulged in many tempers and habits more agreeable to the god of this world than to the Holy Spirit of his Saviour; so that his heart was ready prepared to entertain its old guest. The unclean spirit, who had been wandering about in search of a proper place of rest, without finding any, returned to its old habitation, and again took possession of its former captive. When observing how well disposed the unhappy man was, to submit to his influence, and act according to his will, he invites seven others of his kindred spirits, of a character more impious and malignant than himself, and they jointly entered the heart of the ungrateful sinner; and, as a just punishment for his sin, were permitted to tyrannize still more absolutely over his depraved passions, and to lead him into deeper gulphs of misery and guilt. The last state of this man, therefore, was worse than the first; and his destruction would be more terrible in proportion to the mercies which he had abused. The celestial Speaker then thus applied the narrative to the admonition of his hearers. "Even so," said he, "shall it be unto this wicked generation."



This appears to be the meaning of this difficult passage ; which, whether considered as a parable or a history, is attended with considerable obscurity. The event verified the prediction in awful majesty. The people who had despised the mission of the Saviour, and neglected both his instructions and his example, became subject to the most depraved and cruel dispositions ; and followed, with greediness, the most wicked and disgusting, as well as inhuman, courses. This melancholy fact is attested, to its greatest extent, by the testimony of their own historian, who was an eye-witness to the dreadful scenes which immediately followed the death of our Saviour. They certainly exhibited instances of the most hardened and depraved tempers, and hearts abandoned both by humanity and piety ; and at last perished with a most terrible destruction.

May this awful subject excite a sacred jealousy in our hearts, lest we trifle with privileges and mercies, and instead of improving them to our edification, presume on the goodness of God, and grow worse and worse ; and, like the sow that was washed, return again to our wallowing in the mire. May those especially, who have once been the subject of the sacred operations of the Holy Spirit, and begun in earnest to walk the narrow path that leadeth to life ; but have suffered the concerns or the pleasures of this world, or the depravity of their own natures, to quench the Spirit and to choke the word, and render it unfruitful, beware, lest, like the unhappy demoniac in the query, after having been delivered from one degree of vice and misery, from one unclean spirit, they be drawn into deeper guilt, and become the habitations of seven demons, more wicked and more cruel than the one which had been expelled.

#### RESPONSOR.

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#### BIOGRAPHICAL SKETCH of the late REV. ISAAC MANN. A. M.

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IN our last, we announced the death of our highly esteemed friend, the Rev. ISAAC MANN, A. M. and promised a more full account of him in a future number. We shall now attempt to redeem our pledge.

Mr. Mann was born, Jan. 23, 1785, at Hunmanby, a village in the East Riding of Yorkshire. His parents were pious and

honourable characters ; and, though possessed of little worldly store, at their setting out in life ; yet, by the blessing of God on their industry and economy, brought up a large family creditably, and acquired a comfortable independence. They both became decided christians and honoured members of Baptist churches ; and died rejoicing in the Lord. Their son has paid a handsome tribute of filial respect to his worthy parents, in his " Memorials of Christian Friendship."

Mr. Mann was, early in life, impressed with the importance of religion. He was baptized, June 6, 1802, in the seventeenth year of his age. His friends soon perceived his gifts for the ministry ; and encouraged him to exercise them. He complied, and was approved ; and preached his first public sermon, at York, Feb. 7, 1806. In a few days afterwards, he was admitted, as the first student, into the Academy at Bradford. He prosecuted his studies with diligence and success ; and was very acceptable as a preacher in many of the neighbouring churches. In the year after he entered the Academy, he was invited to preach at Steep-lane, about three miles from Halifax, by a small and divided church ; and in July, 1808, accepted an invitation to become their pastor. The members were reduced to a small number ; and their place of worship was situated on the side of a bleak hill and in a most ruinous condition. But this young minister entered on his office with his usual vigour, and zealous for the salvation of sinners, laboured diligently, not only at Steep-lane, but in various other adjacent places. Nor did he labour in vain ; for many were converted and the church increased. But new difficulties arising, and the bleakness of the situation not agreeing with the delicate health of his wife, in about two years he accepted the invitation of the Baptist church at Burslem, Staffordshire, to be co-pastor with Mr. Thomas Thompson, who had, a few years previously, been instrumental in raising that church. He laboured with diligence at Burslem, for about two years ; and then removed to Shipley near Bradford ; and took the pastoral charge of the Baptist church in that village. Here his sphere of action was enlarged and his usefulness increased. He was beloved by his people and highly esteemed by his brethren of neighbouring churches. Actively and successfully engaged in the interests of religion and the salvation of sinners amongst the friends of his youth, he employed twelve years in prosecution

of the great object of his best wishes ; and neither anticipated nor desired to remove. His divine Master however, had other designs respecting his servant, and was fitting him for a station of still more importance.

In the summer of 1826, Mr. Mann agreed to visit London, to solicit pecuniary assistance for the Bradford Academy ; for which he always retained a strong and grateful affection. Consulting with the Tutor on the subject, our friend, with his usual disinterestedness, suggested that, if there was any destitute church in London, that he could supply for a sabbath or two, during his stay in town, it might lessen the expenses of the journey, and benefit the Institution. Dr. Steadman replied, that the church at Maze-Pond was destitute of a minister, and might perhaps be glad of temporary assistance. It was therefore arranged, that the Dr. should write to the Deacons of the church ; and the result was, that Mr. M. was engaged for three Lord's Days. Having to remain in London longer than he expected, he extended his services to four sabbaths ; and, in conformity with his proposal, carried the amount of the remuneration he received, to the credit of the institution for which he was collecting.

Returning to Shipley, he resumed his labours ; but he had not been long at home, before he received an unanimous and earnest invitation from the church at Maze-Pond, to become their pastor. Various circumstances concurred, both in his church and family, to lead him to conclude that his removal was the will of God ; and the opinion of his most judicious friends confirming his own, after much prayer and deliberation, he resolved to accept the invitation. The friends at Shipley, much concerned at this resolution, made efforts and proposals which, had they occurred at an earlier stage of the negotiations, would probably have detained him among them ; but Mr. M. had too high a regard to truth and consistency, to retract any engagement into which he had entered. He removed with his family to London, in the autumn of the same year ; and assumed the office of pastor, at Maze-Pond, which he honourably sustained till he was called to the church above.\*

\* The circumstances of this most important of Mr. M.'s removals, were detailed to the writer, by the worthy minister himself, in a friendly interview with him, a few weeks previous to his dissolution ; and have since been confirmed by his respected widow.

Fully aware of the enlarged means of usefulness which his new situation afforded, and the superior obligation and responsibility which it imposed, he commenced his labours with redoubled ardour. He discharged the peculiar duties of his office with diligence, fidelity, and affection ; and seldom was absent from his own flock when they had reason to expect his presence. His friendly and pastoral visits were frequent and acceptable. He deeply sympathized with the joys and sorrows of his friends and always stood ready to console with the afflicted, and to counsel the perplexed. His well stocked mind, his amiable disposition, and his affectionate heart eminently fitted him for the social circle. His entrance was hailed with joy and his departure caused regret. But, while he was thus conscientiously attentive to the duties of his station, he was also ready for every good work, to those with whom he was not officially connected. To the churches and ministers of his own denomination, he cultivated the most friendly regard, and always, rejoiced to use his talents and his influence to promote their success and comfort. Their missions, their sunday schools, their new meeting houses, their infant churches, and every other undertaking adapted to advance the glory of God or the present or eternal happiness of man, enjoyed his best wishes, his ardent prayers, and his strenuous and effectual assistance, both private and public. Their poor and young ministers shared much of his attention ; and, as he possessed the means, he felt the disposition to procure them relief and assistance. In the near approach of the king of terrors, he did not forget them ; but earnestly besought an influential friend, who had called to see him, to exert himself to obtain aid, for a country brother, for whom he himself had promised to intercede : and on his engaging to do it, observed, " Then I shall die content." And to those who loved the Lord Jesus Christ in sincerity, though they differed from him in many things, he heartily wished grace and peace ; and was always happy to befriend or countenance all their endeavours to do good. The New Connection of General Baptists shared largely in his friendship ; and, for some time before his removal, it was his ardent and avowed desire, that some union could be effected, which would enable them to act together, as one body with the Particular Baptists. His reputation had gradually risen, and his usefulness constantly increased, since his settlement in London. His labours at Maze-

Pond were highly acceptable and useful. Many were added to the church. Its activity was excited and well directed; and the congregation improved so much, that it has for some time past been in contemplation to enlarge their place of worship. He was indeed favoured with encouraging evidence that his labours were not in vain.

The last regular discourse that Mr. Mann delivered was, on Lord's day, Dec. 18, 1831, when his text was, "The wages of sin is death." On the following evening, he gave the usual address at the prayer meeting, on "the Crown of glory to be given to the saints." After describing it, with evident pleasure, he observed, in his own emphatic manner, "This crown;—Aye! I do not know what it is;—but we *shall* know!" Little then did the good man expect that he should so soon be called to receive it. On the Thursday, he was slightly indisposed, and the next day seriously ill. Medical aid was called in; and for some days, little apprehension was excited. On the Monday following, his disorder became very severe; but hopes were entertained by his friends till the Friday. Towards the evening of that day, he breathed with great difficulty: and the symptoms were alarming to all but the sufferer himself. It does not appear that, even at this time, he anticipated immediate danger. He observed that he did not think the Lord was about to remove him; because he did not feel that he could freely give up his people and his family. If the Lord meant to take him to himself, he believed, that he should be enabled cheerfully to resign them. And he did not think that his work at Maze-Pond was yet finished. His pain however grew more and more acute every hour; and he suffered greatly. Yet his patience under the hand of God was most exemplary. His mind was composed and tranquil. The truths he had long preached to others afforded him solid support in the day of trial, and his desire to recover arose from his affectionate concern for his family, and his hope of being further serviceable to the church of God. The faculties of his mind continued unimpaired, till within a few minutes of his dissolution; and when asked if he found the gospel which he had preached to others, sufficient to sustain his own hopes in the prospect of death, he exclaimed with energy: "Oh yes! I cannot doubt the efficacy of the Saviour's atonement; though it seems a miracle that such a sinner as I am should have found mercy."

About two hours before he died, he

asked his medical attendant, whether he could not give him something to alleviate the pain in his breast which was most excruciating. The doctor expressed his fears that he could afford him no relief; and added, "I hope all is right within." "Oh yes," replied the dying christian, "all is right within. Christ is with me." When death had seized his extremities; and his agony was great, he observed, "This is dying: Oh yes! but I feel great vitality within. I am a man going away in the midst of his strength." One of the friends who was watching his dying bed, told him he feared his departure was approaching, and enquired if he had any directions to leave. After giving some orders respecting family concerns, with the utmost composure, he added, "If I should not be raised up for further usefulness in the church of Christ, my last feelings are those of affection and interest for my flock; to every member of which I beg that my love may be expressed. I entreat them to live up to their profession. I hope they will use well all their religious privileges, that they may increase in numbers and spiritual prosperity. I enjoin on them a continued confidence in their deacons; and trust they will give a fair hearing to the supplies, and cultivate an affectionate regard for other churches."

The final hour was now evidently very near; and his beloved family stood weeping round their expiring husband and father. Half an hour before his spirit fled, he spoke to them in these affectionate terms. "The Lord bless you, my dear Mary, and and you, my dear children. May the light of his countenance be upon you." Life was now fast sinking; and about ten minutes previous to the closing sigh, after a severe fit of coughing and a deep groan, he said, "That is *one* step over." A similar struggle and groan soon followed, and he observed, "There is *another* step over: one more will carry me to heaven." With his expiring breath, he faintly articulated, "The Redeemer reigneth;" and sweetly resigned his soul into the hands of his Redeemer, on Saturday, Dec. 31, 1831, in the forty seventh year of his age.

He has left a mourning widow, formerly the wife of Mr. C. Kitching, Baptist Missionary to Jamaica; and four children. May they be supported under this heavy loss; and follow their honoured relative in the path of religion and piety on earth, and at last join him in that blissful state, where sin and sorrow shall be for ever unknown. His funeral, which took place on Monday the 9th of January, at the chapel in

Maze-Pond, was attended by about forty of his ministering brethren, and nearly one hundred other gentlemen, members of his own and other churches. The scene was more than ordinarily impressive, and the services peculiarly solemn. The Rev. Messrs. Dyer and Collison, of Hackney, engaged in the devotional services of the occasion; and the Rev. J. Birt delivered a very affectionate, evangelical, and truly appropriate address. The Rev. Dr. Steadman, of Bradford, preached the funeral sermon, on the following Lord's day morning, to an overflowing congregation, from Rev. i. 17, 18; in which, while he paid an ample tribute of respect to the excellencies of his friend, he directed the mourning family and church to Him who lives amidst all the changes of time; to comfort his people, and to conduct the affairs of his kingdom; making all contribute to his own glory and their best interests.

Mr. M. was the author of several valuable and useful publications; which, though they may not place him high, as a literary character, do honour both to his head and heart. Several of his "Sermons at Ordinations," and "to Students," abound with useful instruction and edifying admonition. His "Memorials of Christian Friendship" are affectionate and lively sketches of the characters of deceased relatives and friends; and exhibit an interesting display of the friendly disposition, warm heart, and genuine piety of the worthy author. His "Lectures on Ecclesiastical History" will amply reward the perusal of such as have not an opportunity of obtaining an acquaintance with that useful part of knowledge. His last publication was "England's Crisis and her Safeguard: Hints to Britons, by a Patriot;" which was noticed in our review department, in January last. As we did not then know the author, the recommendations we gave it could not be the effect of personal partiality. We esteemed it, and still esteem it, among the most judicious and useful pieces, to which the present eventful and portentous times have given birth; and hope that it will be extensively read and conscientiously regarded, by every disciple of Jesus.

VARIETIES.

SHAVING OF BEARDS.—"Wherefore Hanun took David's servants, and shaved off one half of their beards." 2 Sam. x. 4. This treatment, so disgraceful and con-

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temptuous in its nature, is still practised by some nations. The following is a recent instance of its occurrence.

Ipsara was lately taken by the fleet of the Captain Pacha. The fleet appeared before the island on a Friday, and the Captain Pacha sent in two flags of truce, before he commenced the attack: promising a full and free pardon to the island, if they would lay down their arms. The first man was sent back with a message, that, sooner than submit, every man was determined to die. The second fared worse; and was sent back with his beard half shaved off; and with a message, that they were waiting his attack with impatience.

TEARS WIPED AWAY —In July, 1803, the Stockbridge Indians in America, delivered a speech to a protestant missionary; of which the following extract forms a part. It will be found applicable to many passages of scripture.

"Fathers, when I look upon you, I see your tears are falling down your cheeks, on account of the many dismal objects you have seen. Now, according to the ancient custom of my forefathers, I stretch forth my hand and wipe the tears from your eyes, that you may see clearly. And likewise, I see your ears are stopped with the dust that flies about. I now clear your ears, that you may hear distinctly. I also loosen your tongues, that you may speak freely. Having done this, I see your legs and feet are muddy, by reason of the wet path through which you travel. I likewise wash your legs and feet. While I do this, I feel some briars stick in your feet. I pluck them out, and take the healing oil, which our forefathers used to keep for that purpose, and oil them; that they may feel comfortable, while you sit by the side of our fire-place." Isaiah xxxv. 5. Rev. vii. 17. xxi. 4. Mark vii. 35. Luke i. 64. Gen. xxiv. 32.

QUERIES.

1. Is it lawful for a member of a christian church to keep a toll-bar? If not; what steps ought to be taken with a member who, although affectionately advised to relinquish the employment, by his brethren; refuses to comply?

Q. Y.

2. Would any of your kind correspondents, give us an explanation of 1 Kings xxii. 21—23? It would oblige

T. R. J.

## OBITUARY.

DIED at *Ashbourn*, Jan. 12, 1831, RUTH HOLLIS in the thirty-sixth year of her age. Though she was not blessed with a religious education nor pious parents, she did not launch out into all that excess of wickedness, which too many children in similar circumstances do; but she continued a stranger to God, till the year 1821. She then began to attend the Wesleyan Methodists; and seemed to be impressed with what she heard, though no real change took place. In 1826, when the G. B. cause was introduced into *Ashbourn*, by Mr. Pike and the students under his care, she was induced, out of curiosity, to attend them, to hear what strange doctrines they brought. On one occasion, Mr. Pike preached, in a very striking manner, from Amos iv. 12. "Prepare to meet thy God, O Israel:" and shewed the vanity of the world, the necessity of a speedy preparation, and the advantages connected with it. This sermon was deeply impressed on her mind, and she saw herself a poor needy sinner. She cried for mercy; was heard, and found joy and peace in believing. She was one of the first who publicly acknowledged the Lord Jesus in his own ordinance of baptism, at this wicked and ungodly place. Through this step, she subjected herself to many trials and much persecution; yet she never was ashamed of her hope, but looked back with pleasure to that day. To the last, she strove to keep the church together, and hold up the hands of her minister.

Her constitution was naturally weak; and a sedentary employment brought on a decline, under which she laboured for many months, with resignation and patience; though she sensibly felt the loss of the public ordinances. Through the whole of her affliction, Christ Jesus was her all in all. She once said to her minister "The world is now gone: I thought I could not spare time to attend the prayer meetings on week days; but I find time to be ill, and must find time to die. Yes, I might have found time to have done much for God. I have been a very unprofitable creature. Lord forgive me!" One day her minister said, "I shall probably be here when you die. If all be well with your soul, though you cannot speak, lift up your hand." She answered, "I will, if God permit me to do so." The day on which she died, her minister called on her: she was silent, a kind christian friend just leaving her room, her sister in the silent

attitude of prayer, waiting to perform the last kind office for her. He approached her bedside and said, "Dear sister, you are just at the goal. Is Jesus Christ precious now?" She tried to speak, but could not. She then lifted up her hands, and waved them in token of victory, joined in a short prayer, breathed out her spirit in Christ, and obtained eternal life.

Her death was improved to a large and respectable congregation, who assembled to pay the last mark of respect to their esteemed friend; from Psalm cii. 2, 3, "Let me die the death of the righteous," &c.

F. F.

Died at *Derby*, Sep. 28, 1831, SARAH ROE; who had been a steady and constant member of the G. B. church, at *Smalley*, for seventeen years. Little can be said of her, previous to her joining the church. She was convinced of sin under the preaching of Mr. J. Felkin; and was baptized by Mr. W. Pickering, when he first went to reside at *Ilkistone*. Her repentance was genuine, her faith substantial, and her soul rested on Jesus Christ alone for salvation. Her life was a living epistle, known and read of all who knew her. Her conversation was such as became the gospel, and she has left an example to us, to follow her steps, as far as she followed Christ. As a christian, she was consistent; as a wife, loving and kind; as a mother, affectionate and anxious that her children should know the Lord Jesus Christ, as their Saviour and Friend.

By her sudden death, her friends were prevented from edifying by her dying speeches. Whilst on business at *Derby*, she was caught with an apoplectic fit; and died, almost without a struggle, in the open street, to the sorrow of all who knew her; especially to her friends, who are left behind to lament her deplorable loss. She sat at the Lord's table, only three days before her death, when she seemed deeply affected at a remark of the administrator. "We shall probably not all sit here again. May we meet above." So it happened: for on the next ordinance-sabbath, her funeral sermon was preached, and her death improved, by Mr. W. Fogg, from Mat. xxiv. 44; to a large and weeping congregation, a numerous family and a husband, who we hope will follow her to glory above. Her remains were interred in the G. B. burial ground, at *Smalley*.

F. F.

## CONFERENCES.

THE YORKSHIRE CONFERENCE met at *Heptonstall Slack*, Dec. 26, 1831. Mr. H. Aston, preached from John i. 14. Collections and subscriptions were received for the Academy, and for the Home and Foreign Missions. In compliance with the request of Mr. John Taylor, the conference gave him advice respecting his going to serve the people at Clayton, in the ministry, on probation for one year. Five pounds were voted from the home Mission funds to Clayton, for the year, if Mr. John Taylor concludes to serve them for that time.

Mr. T. H. Hudson reported the opening of the new room in Bradford, for preaching, and the state and prospects of the interests there. These were not only hopeful, but very encouraging. The expences for supplying the station were audited; and an order was given to Mr. J. Ingham, on the Treasurer for the home Mission for two pounds, to complete the payment for the supplies. Messrs. J. Hinchelcliff, F. H. Hudson, and J. Ingham, were desired to take into consideration the propriety and necessity of forming our christian friends at Bradford into a church. If they consider this measure prudent, they were requested to invite such ministers as they judged proper to attend to this business. It was recommended to our friends at Bradford, to collect publicly once a quarter, to defray expences. Mr. T. H. Hudson was desired to thank the Particular Baptists, for their friendly conduct towards us in this town. The committee received the thanks of the meeting, for their pious exertions to introduce the G. B. interest into this populous and commercial place. Ministers were nominated as a supply, till the next conference.

The church at Manchester applied for admission to the Yorkshire conference. A delegate would be cordially admitted into this meeting, and all possible advice given; but it could not be recommended to them to dissolve their union with the Midland conference. Individuals were named to revise the order of the conferences, at the meeting of the committee for the Academy, on the 10th of next Feb. Mr. James Hodgson received the thanks of the meeting, as Secretary to the conference; and he was desired to continue in office the ensuing year. The next meeting to be held at Shore, on Easter Monday.

The committee for the Academy met, according to appointment, on Feb. 10, 1832; and, after some consideration, they

concluded that it would be the best in their opinion, that the conferences should be held at the following places during the year, viz. Shore, Linholm, Staley-Bridge, and Birchcliff; and afterwards the revision and arrangements might be more advantageously made.

THE WARWICKSHIRE CONFERENCE met at *Austrey*, Dec. 27 1831. In the morning, Mr. Butler preached on "The state of departed souls prior to the resurrection," from Luke xvi. 22, 23; and, in the evening, the Home Missionary Meeting was addressed by various brethren. After receiving the reports from the different churches, the time of the meeting was principally occupied, in the consideration of a plan for the improvement of the conference; and several rules were deliberately examined, and unanimously adopted. Among other things, it was agreed, if time would permit, always to pay some regard to the general question, "What more can be done by us to promote the interest of the Redeemer, in our respective churches and neighbourhoods?—and that some practical and interesting subject be proposed for discussion, at the next meeting." In conformity to the last regulation, "Brotherly love" was mentioned as the subject for consideration at the ensuing conference. Mr. Davise of Atherstone, requested preaching in his own house; and the case was referred to a committee.

The next conference to be at *Woleay*, on the first Tuesday in May. Mr. Cheatle to preach on "The Evidences of Conversion."

THE SOUTH LINCOLNSHIRE CONFERENCE was held at *Spalding*, Dec. 22 1831. One hour was spent in prayer, when Messrs. Ewen, Reeve, Wright, and Judd were engaged. The verbal report; of the state of the churches was encouraging. Several baptisms had taken place since the last conference; and there were many candidates. A committee was appointed to take the case from Barrowden into consideration; consisting of Messrs. Binns, Ewen, Jarron, Bissill, Rogers, and Everard. The Home Mission occupied much time and attention. Early collections were recommended to the churches, and active exertions to its friends, to obtain subscriptions. Several collections were paid into the hands of the Treasurer, who was earnestly requested to continue his services, and make the requisite advances. The next conference was agreed to be held at *Peterborough*, on the Thursday

before the full moon in March, 1832. The subject of the evening sermon to be "The duty and advantages of prayer." Mr. Lyon to preach; but in case of failure, Mr. Wood.

Mr. Judd preached in the evening, on "the cross of Christ."

THOMAS ROGERS.

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#### INTRODUCTION OF THE G. B. CAUSE INTO BRADFORD.

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LAST Spring, Mr. Hudson, minister of the G. B. Church at Queenshead, Yorkshire, preached in a small house, at Bradford, and made the necessary inquiries among the hearers. The next conference formed a committee; and requested them to look out for a proper room. In June, Mr. R. Ingham opened one which they had hired; and had large congregations. It was not in a very good situation; but it was the best that could be procured. It was at length given up, and Oct. 16th, 1831, a more commodious one was opened, by Mr. Hudson, who preached in the morning and afternoon. In the evening, Dr. Steadman delivered an excellent discourse. Mr. H. preached from "Go ye into all the world; and preach the Gospel unto every creature." "Christ, by the grace of God, tasted death for every man." And the Dr. from "Grace be with all them that love the Lord Jesus Christ in sincerity."

The good Dr. in concluding his address, said, with much affection, "I believe that you love the Lord Jesus Christ in sincerity; and as long as I believe this, I will wish for the grace of God—of the Saviour—of the Holy Spirit—and of the glorious Gospel to be with you. And I exhort others to do the same, for these four reasons."

"1. The large and increasing population of the town—not like a village or hamlet. When I came here twenty-six years ago, (and I believe this is the day I have served out my twenty sixth year) the population of Bradford was six thousand: now the the population is twenty-three thousand, and the villages in the vicinity have increased in like proportion. Those who attend the public worship of God, do not exceed ten thousand. Deduct three thousand for children and old people, who are not able to attend; and then you have ten thousand practical infidels, going to no place of worship. Many of those that attend are not christians: and with this

state of things before us, supposing we can only save a few souls, we should be criminal if we did not pray for grace to be with you."

2. "Nothing can prevent your success. Though you may differ in some things, you preach the gospel. The gospel is the power of God unto salvation; if the gospel be preached, I do rejoice for the sake of poor souls; yea, and I will rejoice."

3. "Grace be with you, because time is so short and souls are perishing every day. Ahab lost his man: and if we do not take these souls, like him, we shall lose them; and they may be lost for ever. When I came to Bradford, we had eighty-one members in our church; now only four or five of them are left; and in twenty-six years more, we shall nearly all be gone. Grace be with you."

4. "Because we shall all find the fruits of our labours in heaven. Then we shall gladly confess our errors, cheerfully embrace each other, and recognize before God the results of united labours, in promoting the cause of the Saviour in this world."

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#### RESOLUTIONS OF THE DEPUTIES.

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At a Meeting of the Deputies from the several congregations of Protestant Dissenters of the three denominations, in and within twelve miles of London, appointed to protect their civil rights; held at the King's Head Tavern, in the Poultry, on Friday, the 27th day of January, 1832. *Henry Weymouth*, Esq. in the chair: the following address from *William Smith* Esq. to this Deputation was read.

*To the Deputies of the three Denominations of Protestant Dissenters.*

*Gentlemen,*

"AFTER having for so long a period had the honour of occupying, by your repeated invitations, the chair of this body, and having received, during many successive years, the most gratifying testimonies of your approbation, I hope that, while I beg to decline accepting again this mark of your favour, (if, indeed, the offer of it were intended,) I do not unreasonably flatter myself that my endeavours in our common cause have not been either inefficient or unacceptable; and that I shall not incur the charge of vanity by thus adverting to your kindness, and acknowledging the sin-

were pleasure which the reflection on our past connection affords me.

"It is nearly a century since our predecessors made their first application to Parliament for the repeal of the Corporation and Test Acts, with a strong and well-founded persuasion of the justice of their cause, and were even supported by so many of the best men and wisest politicians of that day, as might fairly lead them to expect success. But though our champions were never deficient in character, in argument, or in eloquence—though Mr. Fox, in himself a host, on subsequent occasions, exerted his unrivalled talents in our favour,—'the time was not yet': it behoved those on whom the task devolved to pursue the object with undeviating perseverance, through good report and evil report; which has been done till the force of reason and truth could no longer be withstood; antiquated prejudices were obliged to yield; and, after several minor victories, the strong hold of our antagonists was carried—and, by the abolition of the obnoxious acts, the Dissenters of England were reinstated in those common rights, of which, in times of darkness and tyranny, they had been arbitrarily and unjustly deprived.

"But, much as we owe to the exertions of our immediate advocates, we must see that to the increasing light and knowledge of the times; our success is chiefly due. Though our applications were repeatedly rejected, our cause silently advanced in general opinion, which, in the hour of trial, burst out in our favour with unexpected and resistless force. This progress had been observable in the facility with which the repeal of the statutes against impugning the doctrine of the Trinity had been obtained; and may be again perceived in respect to another measure of the highest importance to the country, now undergoing the most searching discussion: and from hence the greatest encouragement may be drawn to unabating perseverance in laudable attempts. We see the truth, as well as the beauty of the scripture precept—'Cast thy bread on the waters, and thou shalt find it after many days.'

"I have already taken one opportunity of declaring my (perhaps sanguine) opinion, that we have not much more of relief to ask: an alteration in the marriage ceremony, already more than half conceded;—some measure for legalizing and giving authenticity to our registers;—and a few regulations by which we might be better secured against some parochial vexations, seem to me to include the larger portion of what we need regard with any anxiety. Nor can

I think but that such comparatively trifling inconveniences will disappear, almost of themselves, now that our civil and social equality is established. There remains, indeed, one great change to be looked forward to at some future day, with patient hope; when the country shall be convinced that the advantage of exacting, from all indiscriminately, the expense of supporting a religious establishment, does not compensate for the unfairness of taking it from those whose consciences forbid them to conform.

"But, not to dwell on a point in such distant and doubtful prospect, I beg to be permitted to call your attention to a few objects of more immediate interest. Two measures have lately been adopted by the general body, in both of which I am perfectly ready to avow my active concurrence; though I fear some doubts were entertained respecting them, arising, in my opinion, from a misconception of the objects and sources of our funds. By far the larger part of these resources arose from subscriptions expressly collected to defray the expenses which might be incurred in the prosecution of our great design; and therefore, without in any degree impugning the propriety of frequently applying part of them to very useful, though still subordinate purposes, (of which, instances continually occur in the minutes of our proceedings,) I can scarcely imagine a more legitimate or eligible disposition of a considerable portion, than in testifying our grateful sense of the service rendered us by a distinguished Member of Parliament, of a noble family, itself distinguished in the annals of rational liberty, who cheerfully undertook, ably, performed, and successfully accomplished for us, the primary object of our Institution. The mode of its application, I thought peculiarly appropriate in itself, and fortunate in its consequences;—congenial to the service performed,—such as could be accepted with honour,—which incidently yielded opportune assistance to another of our highly valued friends, and certainly produced an effect far exceeding in advantage the magnitude of the means employed.

"On the vote respecting the London University, in which I was most specially implicated, I shall only say, that the practice of the two national universities, in requiring subscription to the articles of the church, previous to taking degrees, not merely in divinity but in any faculty whatsoever, and even in the initiatory degrees in arts, appears to me to be grounded on the identical principle, and to be as hostilely exclusive, as the very laws of which we



so justly complained; and therefore, that when an opportunity presented itself of obtaining a place of liberal education, unfettered by injurious trammels, we were almost bound, in consistency with our own principles, and the very purpose of our institution, to embrace it, and give all the assistance in our power: and, though accidental circumstances may have impeded its immediate prosperity, in that degree which some of its friends looked forward to with sanguine expectation, I am convinced that the insinuations which have been thrown out against it are unfounded, and that in this, as well as in many other cases, the next and future generations will find ample reason to approve and bless the work of their fathers.

“One other subject remains, which, if it be not absolutely necessary to introduce, is yet, in my view, so important, and so intimately connected with all that we hold dear, as to call loudly for notice. It is an old observation, that “external pressure tends to cement internal union;” of the converse of which, I regret that any circumstance in the history of English Dissenters should furnish an illustration. It is, however, but too true, that scarcely were we relieved from the heavy hand of legal oppression, when “wars and rumours of wars” among ourselves began to arise; some, even of our own brethren, seemed to think that differences of opinion on controverted points of theology were sufficient grounds of separation, even, as to the common intercourse of life in civil affairs. I will not pretend to estimate the importance of any such questions, or the weight of the arguments on each side respectively; far less to comment on the scenes recently exhibited at Exeter Hall, chiefly among members of the same establishment, and professing uniformity. These matters are not of the essence of our question; but I must ask, What is the whole foundation of the right of dissent on religious subjects, of every kind, and in every degree, but the *right of private judgment*, limited only by the conscience of the inquirer, and by the duty of exercising that right with the decent respect which the serious and weighty nature of the subject will dictate to every sincere examiner, desirous only of discovering the truth? If the law of the land may speak, how stands the declaration demanded of dissenting ministers and schoolmasters? Only that of being protestants and christians, and acknowledging “the Scriptures of the Old and New Testament as of divine authority and containing the rules of doctrine and practice;”—conceding

this all-important right by the clearest implication. But on what other grounds does Protestantism itself stand? And if this line be once overstepped, and christians attempt to stigmatize each other, on account of their differences, as unworthy of christian fellowship, is not this, as far as lies in their power, inflicting punishment for opinion? and with what consistency can they blame the *Autos da Fe* of Seville or Madrid? I cannot therefore, refrain from expressing my earnest hope that every member of this old and respectable body in which the several denominations of Dissenters have acted in cordial harmony for so long a period, will utterly discountenance all such inconsistent and uncharitable presumption. And, with the warmest wishes for the spread of true religion and rational liberty, and every kind regard to those with whom I have been so long a fellow-labourer in the great cause,

“I remain,  
Your sincere Friend & humble Servant,  
WILLIAM SMITH,  
Blandford Square, Jan, 26 1832.”

*Resolved,*

1. That Mr. Smith be requested to consent that his address, now read, be printed and circulated under the direction of the committee.

2. That this Meeting feel deep regret in being precluded, by the communication this day received from Mr. Smith, from again electing him to the office of chairman; and they cannot but express their sorrow, at the termination of a connection which has existed for twenty-seven years with uninterrupted and mutual satisfaction. They beg to express their deep sense of the unwearied attention which he has bestowed on the interests of the Deputation, the ability with which he has presided over their meetings, and the zeal and talent with which he has invariably supported the principles of civil and religious freedom. And, while they congratulate him on the glorious success which has crowned his efforts in this great cause,—they express their hope, that an uninterrupted state of health and domestic enjoyment will accompany him into private life; and thus enable him to spend the evening of his days, in the grateful recollection of years employed in promoting the welfare and happiness of his fellow-creatures.

3. That a copy of the foregoing resolutions be transmitted by the chairman to Mr. Smith; and that the same be printed and widely circulated.

(Signed) HENRY WAYMOUTH,  
Chairman.

## REVIEW.

On the MIRACULOUS GIFTS of the PRIMITIVE CHURCHES, and MODERN PRETENSIONS to their exercise: a Discourse, delivered at Stepney Meeting, on Lord's Day Evening, Nov. 27, 1831. By JOSEPH FLETCHER, D. D.

8vo. pp. 62 stitched. Westley and Davis, London.

IN our number for January last, we gave our opinion, rather largely, on the subject, of the unknown tongues; and we shall therefore, on this occasion, only introduce the above excellent discourse to the attention of our readers; which, both as a doctrinal and polemical composition, deserves a more permanent existence than the visionary schemes which occasioned it are likely to obtain.—The Dr. founds his discourse on Mark xvi. 17—20 and opens it, in this striking and impressive manner.

“The divinity of the gospel is supported by its discoveries, its attestations and its influence; and one of its strongest confirmations is derived from the character and history of its first advocates. Before they entered on their public ministry, they possessed no mental competency for their great undertaking. With the prejudices and prepossessions of their countrymen respecting the reign of a secular Messiah, were united numerous disqualifications, arising from the station in society which they had been accustomed to occupy; so that to establish a new system of religion must have seemed a hopeless and impracticable task. They had neither the comprehension to understand, nor the energy requisite to execute, the designs of their great Instructor; and, when Jesus lay entombed in the garden of Joseph, all their hopes seemed to be buried in the same sepulchre.

“Contemplate these fishermen of Galilee after the memorable day of Pentecost. They are no longer what they have been—fearful, wavering and pusillanimous. Their minds are instantly expanded; their views are luminous and comprehensive; they speak with confidence and decision; and they discover an acquaintance with the divine economy in all its former dispensations, which presents a marked contrast to their previous ignorance and misconceptions. From no human power, and at the feet of no earthly teacher, had they acquired this sudden emancipation. With majestic, and unaffected simplicity, they declare “the whole counsel of God.” They reveal the

truth like “the light of the morning, when the sun ariseth;” and, with a force, resistless as the advancing day, they illuminate the minds and penetrate the consciences of men. Pride and prejudice, and vain philosophy, are subdued by the might of their testimony; the idolatries and superstitions of ages vanish before the power of their appeals; and the doctrine of the cross, unsanctioned by worldly patronage, and opposed by secular influence, is everywhere triumphant. Whence had these men this wisdom? Where did they acquire this holy and invincible energy? The text has furnished the solution. “The Lord wrought with them, confirming the word with signs following.”

Hence the preacher proposes to consider.

1st. “The ends for which miraculous gifts were bestowed on the first christians.” and, 2ndly. “The fallacy of modern pretensions to their exercise.” After defining what he understands by miraculous or supernatural power, he proceeds to observe, that “the miraculous powers bestowed on the primitive christians were designed to accredit the mission of those who possessed them; and to establish the divinity of the gospel.”—“to impart such a knowledge of divine truth, and such an ability in making it known to others, as were essentially requisite to accomplish the objects of their mission.”—“to prepare the church, while under apostolic superintendance, for that more permanent state of things, which was intended to result from these varied and extraordinary manifestations.”

To those who know the author we hardly need observe, that these topics are treated by him with ability and perspicuity. His account of miraculous gifts is extremely judicious, clear and satisfactory. It would be well were it printed in a cheap form, and widely circulated; as an antidote to the strange and baseless pretensions and systems which are at present so industriously disseminated both from the pulpit and the press.

In exposing the fallacy of modern pretensions to the exercise of miraculous gifts. Mr. F. shews that “there are passages in the apostolic writings which convey presumptive intimations of their discontinuance;”—“that miraculous gifts were designed to cease appears from the fact, that the apostles alone had the power of conferring them;”—“that we have no satisfactory evidence, that miraculous powers were possessed after the apostolic age;”—“that the scriptural authorities, cited in defence of modern miracles, are inapplicable and proceed on gratuitous and unfounded

assumptions"—"that the evidence adduced to support modern pretensions is altogether inadequate, and unworthy the character of miraculous attestation:"—"that the spirit and tendency of the whole scheme of modern pretensions prove their fallacious and delusive character."

Those who feel any difficulty respecting the true character of the modern pretensions to spiritual gifts are sincerely recommended to peruse this masterly exposure of their wild inconsistency; of their want of support from, and direct opposition to, the whole tenor of scripture; and of their mischievous tendency. As they evidently are not of God but of man, they must fall; and we entreat our readers to come out from among those that advocate such errors, and not to be partakers of their sins; lest they receive also of their plagues.

THE TRAVELS OF TRUE GODLINESS; by BENJAMIN KEACH, *Pastor of the first Baptist Church, Horseleydown, London. Revised and Improved, with occasional NOTES, and a MEMOIR of his Life.* by HOWARD MALCOLM, A. M. of Boston, United States.

24mo. pp. 216. b-l. in cloth, with a portrait Wightman, London.

Benjamin Keach was a worthy and pious Baptist Minister, of the seventeenth century; who, in 1664, was sentenced to be imprisoned, to stand in the pillory at Aylesbury and Winslow, to pay a fine of twenty pounds, to find securities for his future good behavior, to renounce his doctrines, and to make such public submission as should be enjoined. All this, says the historian, was executed with more exactness and rigour than is usually exercised towards common malefactors. His offence was, printing a little book, under the title of "The Child's Instructor; or, a new and easy Primer;" which was adjudged to be schismatical, and not strictly conformable to the doctrines and ceremonies of the church of England. It may be presumed that the renouncing of his doctrines was evaded; as he soon afterwards went to London, and took the charge of a Baptist Church, in Southwark. There he laboured for thirty-six years, till he was called to his eternal rest, July 18, 1704, in the sixty-fourth year of his age. He was a popular and useful preacher. His place of worship was frequently enlarged, till at length it would accommodate nearly one thousand hearers, and was frequently crowded.

Mr. K. was a voluminous author. He published upwards of forty distinct pieces—practical, polemical, and poetical: one of them, on Scripture Metaphors, extending to two volumes in folio, which have lately been reprinted. His "Travels of True Godliness" was well received; and for a long time, very popular, not only among his own friends but with the professing public at large. The hint was probably suggested by the "Pilgrim's Progress;" but it is by no means a slavish imitation of that extraordinary work. The design is very distinct. Bunyan describes the progress of genuine christianity, in an individual soul, from its first awakenings to its full perfection in glory; while Keach represents true religion itself as a pilgrim, travelling in search of sincere votaries and applying in vain for a cordial reception to different classes—to the rich and the poor, to the young and the aged, to the legalist and the antinomian, to the formalist and the apostate; till, at last, he knocks at the door of Mr. Thoughtful, and, by the assistance of his friend Consideration, obtains admission into his house. The metaphorical veil is extremely thin and simple. It serves rather to connect the parts, than to sustain the allegory. But the work itself displays great acquaintance with the workings of our depraved nature, and the operations of the Holy Spirit, as well as the scriptural plan of salvation. It cannot be read with self application and sincere prayer, without profit. The American Editor has, he acknowledges, "taken considerable liberties with the style; but the sentiments have, in no instance, been varied." Whether all these liberties will be approved by the admirers of the venerable author in this country, is rather doubtful. Many of the Notes however, which he has appended, are instructive, edifying and appropriate; and his Memoir of the Author is interesting and apparently well authenticated. The whole forms a cheap, little volume, neatly printed and bound; and will furnish an acceptable and edifying present for the poor and the young.

#### LITERARY NOTICE.

LADY SANDFORD of Glasgow has in the press, "*Stories from the History of Rome*," addressed to a little boy.

# Missionary Observer.

MARCH 1st, 1832.

## General Baptist Missionary Society.

### MEMOIR OF MR. BAMPTON,

*Late Missionary at Pooree, Orissa.*

To be instrumental in directing one immortal mind to the Son of God for everlasting life, is to contribute to greater good than would be the deliverance of countless millions from all the temporary sorrows of the present transitory world. In common with all those who are "Ambassadors for Christ," the Christian Missionary labours to "gather fruit to life eternal;" but his labours assume an aspect of peculiar importance, when viewed as the means of conveying heavenly light where *all* was previously darkness, almost as dense as the gloom of perdition. In reference to these often discouraging labours Professor Farish has judiciously observed:—

"The immediate influence of the labours of a Missionary will, in all probability, be much less than he anticipates; he will perhaps go down to the grave as one disappointed of his hope. But, like Abraham, he must, *against hope, believe in hope.* He has planted a seed, which will push itself forth on all sides. He has excited a spark, which will raise a flame through a kingdom. He thinks he has done little; but he has, in fact, effected that which calculation cannot follow. We can scarcely entertain too contracted an expectation of the immediate effect of his labours, and scarcely too exalted an idea of their ultimate efficacy. The flame once excited, shall spread from breast to breast, from family to family,

from village to village, from region to region; in time, from kingdoms to empires: and, at length, from empires to continents. But that flame must first be lighted from the fire that burns on the altar of God.

"How will the faithful Missionary rejoice before the Judge of quick and dead, when he shall meet, at the right hand of Christ, not a straggling individual or two, whom he was the means of persuading, in the days of his flesh, to turn to God; but perhaps a nation of converts to whom his self-denial, and, at the time, unpromising labour, had been the original means of bringing salvation!"

The subject of this Memoir had the happiness of beholding a few, in one of the most benighted lands on earth, gathered to the Saviour; what the whole result of his labours, under the divine blessing, shall be, the judgment day will discover.

William Bampton was born at Bourne, in Lincolnshire, in the year 1787, and was the son of parents in humble life. His first twelve years were spent under the parental roof; partly at Bourne, and partly at Thirlby, a neighbouring village, whither his parents had removed. He is described as having been, at this period, of a gay and volatile disposition, but strongly desirous of the acquisition of learning, in which he is stated to have made as much improvement as could

he gained from the instructions of the village schoolmasters, whose pupil he was. In his thirteenth year he left his father's dwelling, and obtained a situation at Boston. Here, for some time, he continued negligent of the great interests of eternity; but having been accustomed, with his parents, frequently to attend on the ministry of Mr. Binns, the Baptist Minister at Bourne, he was induced, at Boston, to attend on that of the late venerable Mr. W. Taylor, the Pastor of the General Baptist Church, whose instructions were happily rendered conducive to his eternal welfare, and whom he afterward regarded as a father in the Gospel. In his seventeenth year he thus described, to his esteemed instructor, his own condition;—

“REV. SIR,

“A condemned, and I may almost say a careless, sinner, presumes to describe his case to you, and to ask that advice which he hopes will not be withheld. I lived, Sir, between sixteen and seventeen years in the world, without ever thinking seriously of religion, till it was my lot, last year, to live as footman to Mr. Barnard, and I was, by that means, brought to hear you preach. By paying a little attention whilst under the sound of the word, I became transiently convinced that it was highly necessary to attend to religion. But I left the chapel, and was then, perhaps, called, by the duties of my station, to work; thus the impressions, made upon my mind in the hours of worship, wore off, and were probably never renewed till the next Lord's day.

“Partly by a love of the business I now follow, and partly by a wish to remove the obstacles which seemed to lie in the way, to prevent my attending to religion, I quitted my situation, and now live with Mr. Merilion, a gardener of Frampton. Here I commonly attend the church in the morn-

ing, and in the afternoon, and sometimes the evening, your chapel; I had resolved, in this situation, to attend seriously to religion. Here I thought my very work was calculated to inspire my mind with reflections suitable to my state: but here, alas! I am disappointed. It is my business, almost daily, to attend Boston market, where, by the desire or command of my master, I am forced to call and shout out in praise of the goods I have to sell. This, supposing truth to be always preserved, has a tendency to indispose the mind for those reflections in which I should wish always to employ it. My situation, in regard to religion, is indeed just what I have heard you describe. I believe the truth of what I hear or read; but, alas! it never makes a proper impression on my mind. I now nightly endeavour to pray; but I cannot pray with devotion; I do not feel even that fear and reverence before God, which I feel before a superior in the flesh. In the morning I am seldom awake before I am obliged to go to my work; thus morning prayer is entirely let alone. Even my prayer is only mocking God—in it I sin. Yet I cannot think of entirely giving it over; my temper is hasty and passionate; temptations I am seldom able to conquer. God has favoured me with abilities of which I often feel proud—abilities which, if I were now called to die, would aggravate my guilt and condemnation. I am convinced that I am in a dangerous state, yet cannot alter my way of living; your advice, verbally, either from the pulpit or privately, also in writing, would be thankfully received by

Yours suppliant,

W. BAMPTON.”

“*Frampton, Sunday Morning.*  
Rev. Mr. Taylor, Boston.”

This letter is without date, but appears to have been written about 1804.

How solemn and important are the events that, in this transitory state, occur within a few short years. The pious Minister, whose instructions were thus sought, was then in the vigour of life, but has since felt the decays of age, and descended to the tomb. The awakened youth, that inquired for the way of peace, has since become a Christian, a Minister, a Missionary; has taught others the way to heaven, and has, like his revered instructor, finished his labours, and sunk into the grave. These are events that extend an influence through the vast duration of eternity. Thus viewed, how momentous such events appear, when crowded into a span of time.

Under the ministry of Mr. Taylor his young friend was directed to the atoning death of the Son of God, as the foundation of a sinner's hope. He learned that

“There is a fountain fill'd with blood,  
Drawn from Immanuel's veins;  
And sinners plung'd beneath that flood,  
Lose all their guilty stains.”

Believing the ability and willingness of the Lord Jesus Christ to save to the uttermost, he sought peace in him, and found and enjoyed that peace which the world had never imparted, and which it could not take away. Having surrendered himself to the divine Saviour, he applied for baptism and communion with the church, and was cordially received into Christian fellowship.

Reference to one of his earlier conflicts appears in the following extract from a letter to one of his relatives;—

“Alas! my early besetting sin, by which I have suffered so much loss, has again separated between me and my God; pray that I may have peace through Jesus Christ: and, O my brother, surrounded by temptations, in a place like London, be watchful; live near to God, and it will, I think, be

much to your spiritual advantage, to join the General Baptist church. The minister will then consider you a part of his charge, and brethren, I hope, would watch over you in love. I commit you, brother, to God, and to the word of his grace, which is able to build you up. May it be your guide! then our peace will flow like a river; and our righteousness as the waves of the sea.”

He afterwards writes,—

“I enjoy good bodily health, and tremblingly hope religion, in my soul, is rather on the advance. I should be glad to know the state of your mind. Be watchful; be conscientious. Meditate on divine things. This exercise will greatly promote spirituality, and prepare you for every other duty.”

After some time, at the request of a member of the church, he commenced preaching, occasionally, at Swineshead Fen houses. The writer is not acquainted with the locality of this place, but supposes it to be one of those obscure spots in which a young and inexperienced man may, with propriety and advantage, commence the great work of communicating religious instruction. He appears also, occasionally, to have preached in the Baptist Meeting-house at Coningsby. He had not, however, been many years a member before the church encouraged him to exercise his abilities in public labours, as appears from minutes standing in the church book.

“Church Meeting, Jan. 14, 1809.

“From what we know, and what we have heard, we think brother Bampton has promising abilities for usefulness in the ministry; it is, therefore, unanimously agreed to give him an invitation to exercise them among us.

“Brethren Small and Sibsey are desired to let him know the same.

(Signed.)

W. TAYLOR, Pastor.”

*“ Church Meeting, April 30, 1809.*

“ Brother W. Bampton’s case was taken up; he, according to desire, having spoken before the church, several times, with much acceptance, it was agreed, unanimously, to call him to the exercise of his ministerial abilities.

“ Many of the members present.

(Signed,)

W. TAYLOR, Pastor.”

About a year after this, his revered Pastor, having to be absent from home for several weeks, appears to have intrusted him with the superintendence of the affairs of the church during that interval. The following letter refers to this subject;—

*“ Boston, June 13, 1810.*

“ DEAR SIR,

“ Agreeable to your directions we collected last Lord’s Day for the Academy, and raised the sum of £14. 9s. 6d. Mr. Hobson paid the money to-day into Mr. Barnard’s bank, and received the enclosed order, which will enable you, or Mr. D. Taylor, to demand it at Messrs. Rogers, Olding, and Rogers’s, his bankers in London. You probably acquainted yourself, previous to your departure, with the number of our members; but to enable you to give a correct statement at the Association, it is necessary to inform you that Mr. Burrell (one of the persons I was appointed to speak to) does not consider himself a member, and three others, Mrs. Dawson, Mrs. Sutton, and W. Lovell, have left our church, I hope to join the church triumphant, in your absence. What I saw of Mrs. Dawson, in her illness, was of a satisfactory nature. I paid an immediate visit to Mrs. Sutton, when I was informed of her sickness, but arrived too late to gain any information respecting the state of her mind; and, I fear, too late to administer any consolation, as I found her speechless, and apparently unable to

understand any thing addressed to her. I visited brother Lovell several times during his affliction, which lasted nine days. I saw him, when in his own apprehension, as well as that of others, the time of his departure was at hand; he was always perfectly rational, and what is still better, he was always free from the fear of death. His courage, and his hopes, appeared to be supported by the foundation of the Apostles and prophets—and his end was peace. On this foundation, Sir, we are built; may we die the death of the righteous, and our last end be like his! I believe brother Lovell is the only member we have lost by the prevailing fever.—

‘ No ill hath enter’d where we dwell,  
Or if the plague came nigh,  
And swept the wicked down to hell,  
It rais’d the saints on high.’

“ Your pulpit, generally speaking, has been well filled; I having had occasion to preach only two Lord’s days, and we have supplies in prospect for the two that yet remain.

“ The contents of your two letters to Miss T——, which informed us that you were mending, gave us pleasure, and added to our feeble presentations of praise. I have to be thankful for good health, but must conclude, and subscribe myself, in a Gospel relation,

Your affectionate son,

W. BAMPTON.”

*“ Rev. W. Taylor, Rev. A. Austin’s, Clerkenwell-Green, London.”*

The public labours of Mr. Bampton were hitherto only occasional, nor can this be a matter of surprise, when it is considered how few years he had been a member of the church, and how small, comparatively, could have been the opportunities for mental improvement, which his situation, that of gardener to a neighbouring gentleman, allowed him. Soon after, however, a circumstance occurred which con-

tributed materially to bring him forward for more regular labours, and more extensive usefulness. Mr. J. Bissil, the pastor of the Baptist church at Sutterton, was afflicted with a long and severe illness, which, for a length of time, deprived that church of the benefit of his labours. In this time of trial he, and his friends, turned their attention to Mr. Bampton, and, after hearing him, invited him to remove to Sutterton; to which he agreed; and in the year 1811, he took up his abode in the hospitable dwelling of Mr. Bissil, for one year. Here he had opportunities for improving his mind, which he did not, before possess. In a letter to one of his brothers, after urging on him attention to growth in piety, he refers to this change in his circumstances, and subsequently represents his new situation as to himself a very happy one.

“That sin is of a very deceitful and hardening nature, Scripture, experience, and observation, make fully evident. Those who know the least of it, by experience, are by far the happiest Christians. Let us, my brother, examine whether it be with us as in days and months that are past; whether our consciences are equally tender, and our obedience to the will of God equally hearty and universal. Whether our communion with God, and our judgment of him, are the same as usual; if not, whether it be advancing. If these questions be ‘satisfactorily answered,’ we are not hardened through the deceitfulness of sin; if they cannot, we are hardened, and it is particularly incumbent upon us, to do our first works, if we value either the approbation or judgment of God, either here or hereafter.

“In, I think, the month of December last, I received an invitation from the church at Sutterton, to settle amongst them, as Mr. B.’s assistant; about three weeks ago I finally agreed to comply with it. Last Saturday

night I left Mr. Barnard’s, in order to remain a week at Boston, to visit my friends, &c., and so busily have I been engaged, that I have omitted writing until now. I think of leaving the town, to go to Mr. Bissil’s to-morrow; I am to board at his house.

“The world contains few happier persons than myself, yet, like you, I have a share of trouble. I would not now open a late wound by adverting to past circumstances, but I just hint I have heard you were very unhappy about the marriage of E. Had I known it at the time I should have written to have cautioned you, as the kind providence of God doubtless interposes in such things, and *He does all things well*; it is happy for us that he sometimes refuses to give us what we most ardently desire. I have had some trouble of that kind myself; my remedy is the same as yours.

‘My Father knows what’s good and fit,  
And wisdom guides his love;  
To his appointment I submit,  
And every chain approve.’”

At Sutterton Mr. Bampton laboured in the ministry for three years; but Mr. Bissil’s health having considerably amended, he removed to Gosberton, a village about four miles from Sutterton, and became Minister of the Baptist church there. He still, however, continued his morning services at Sutterton, till he removed, in 1818, to Great Yarmouth. In this field of his earlier regular labours he sustained an honourable and most excellent character, as a man, a Christian, and a Minister, and his memory is still cherished by many with lively affection. A few extracts from letters to a brother, during his residence at Sutterton, will not be uninteresting.

Under date, 1813, he observes,—

“Godliness, with contentment, is great gain. All praise to Him, that a good degree of each is placed within



our reach. I am pretty well, and comfortable; nay, I believe more so than most of my fellow travellers through the wilderness of this world."

In 1814, he writes, after alluding to some trials,—

"But, amidst all I know the way of peace, and wish to walk in it more steadily than ever I did before, to the glory of divine grace.

"On comparing what I am, with what I was some time ago, I find that I have been enabled to make some advances, and my peace has kept pace with my piety; yet I am far from having already attained, or being already perfect, but by the grace of God I am what I am. May you, and my dear sisters, cultivate vital godliness, and let it be transferred, not merely into a conversation, or a letter, engaged in, or written, in a more leisure hour, but into your whole conversation, and your whole conduct. Mr. Bissil is recovering, but in a few short days we have lost both Mr. and Mrs. S.; however, we trust, though absent from the body, they are present with the Lord.

"July, 1814.—I think I am not so well, in any sense of the word, as when I wrote last; have to complain of inward corruptions, and want of fellowship with God.

'In vain the bright, the burning sun,  
Scatters his feeble light;

'Tis God's sweet beams create my noon,  
If he withdraw, 'tis night.'

"Mr. Bissil is well enough to preach in his own house every Lord's Day afternoon, and I frequently preach in an afternoon at Gosberton."

In 1815, after removing to Gosberton, he thus describes his engagements;—

"I ride to Sutterton to preach on Lord's Day mornings, and preach at Gosberton afternoons and evenings; also, on Thursday evenings. We have,

at G., always a respectable congregation, generally large, and sometimes overflowing. I hope several persons are under serious impressions: I am to baptize on next Lord's Day.

"In addition to the above mentioned labours, I always meet the children of the Sunday-school on a Wednesday evening; I teach ten or twelve of them to write, and talk and pray with all who attend. We have also a singing meeting; though I cannot sing, I attend to encourage the rest. Besides all this, we have monthly prayer-meetings and church-meetings to attend at Sutterton, so that a large proportion of my evenings are occupied. And in the day time with composition, a little Greek, Doctrinal exercises, and several other things, which take up time, my hands are full of work, and I have not so much time for reading as I want."

Of the correspondence of Mr. Hampton, during the years 1816 and 1817, the writer has seen but two short extracts. These, however, contain advice too important to be omitted. The former was written after alluding to the death of Mr. Dan Taylor; and well would it be, for many a worldly-minded professor of the Gospel, who buries his heart in his shop, his trade, his counting-house, or his farm, to attend to the advice offered in the latter.

"If there should be no preaching, I advise you to countenance all the meetings; if you have no Minister, it is the cause of God kept alive."

"I am sorry you enjoy so little in religion; excuse me saying, I think it does not arise so much from the want of religious society, as religious solitude. If you could, by grasping, gain the whole world, at the expense of spiritual blessings, every competent judge would pity, instead of envying you. Try to devote, at least one hour out of every dozen, to the promotion of your soul's welfare; and read, and me-

ditate, and pray; and pray, and ineditate, and read, until you feel a spirit of prayer. It will not be in vain; seek, and you shall find."

In reference to this period of Mr. Bampton's life, his former fellow-labourer, Mr. Peggs, makes the following statements;—

"My acquaintance with him commenced about the year 1815, and I well recollect a short interview with him at Gosberton, where he was then labouring in the word and doctrine. He was then a hard student, and, in bodily health, what he has often stated in succeeding years, *moderate*. As a proof of the estimation in which his pulpit talents were held about that period, the writer recollects hearing him preach the annual sermon for that valuable institution, the *Fleet Christian Fund*, from Prov. xxx. 8, "*Give me neither poverty nor riches; feed me with food convenient for me.*" I think he preached a Conference sermon at March, but the exact time and circumstances have escaped me. The writer removed from Wisbeach Academy to Norwich, in 1818, and preached at the re-opening of the old General Baptist chapel, at Yarmouth, (then recovered from the Socinians,) April 29th, 1818, from Isaiah liii. 11, '*By his knowledge shall my righteous servant justify many, for he shall bear their iniquities.*' This event in providence led to the removal of brother Bampton into Norfolk. I am uncertain in what month of this year he removed to Yarmouth, but I find the following reference to him in a journal of that period—'Sep. 6th, 1818.—Preached at Yarmouth this evening. Brother Bampton from Gosberton, is settled here.'—This was the scene of patient, persevering, and useful labour, till he offered himself to the Committee of the Foreign Mission, about the beginning of 1820. Foster's *Essay on Popular Igno-*

*rance*,\* was the means of deciding the mind of our departed brother, to prefer the arduous labours of a Foreign Missionary to those of a Home Missionary. The records of eternity will develop the process, issue, and result of these mental exercises, unknown, but by experience."

After labouring for a short time at Yarmouth, Mr. Bampton offered himself to the General Baptist Missionary Society, for Missionary service.

The great subject of Christian Missions appears, for several years, to have interested Mr. Bampton's mind. In 1816 he thus wrote to a friend,—

"One of the *most important* things done at the Association, was the establishment of a General Baptist Missionary Society; which I hope will do much good, both at home and abroad.

"Who has despised the day of small things? Institutions have risen to eminence, which have been commenced under circumstances quite as unpromising as our Missionary Society; and, I hope, that, under our cultivation, some part of the heathen desert will blossom as the rose. This subject revives me. If the Lord enables me, the people I address shall hear of the famine of God's word, which overspreads the world. And I hope they will not hear in vain."

In an extract from a letter which appeared in the society's first quarterly paper, Mr. Jarrom, of Wisbeach, thus referred to Mr. Bampton:—

"Mr. B. I have thought a suitable person to be employed. He possesses some talent, I trust, is in some good degree pious, is ready in acquiring learning, languages, &c., and is very persevering. I have hinted to him repeatedly his becoming a Missionary. It seems he would not object, were

\* A mistake.—It was Foster's Missionary Sermon. En.

Providence to direct the way. I suppose he is nearly thirty years of age, was married last spring, and I hope has a wife who would not object to accompany him, and who is in some measure fitted for such an undertaking."

After serious consideration, Mr. Bampton, in January 1820, determined to offer himself as a candidate for Missionary services. His letters to the Secretary, in reference to this subject, may now be read with mournful interest.

*"Great Yarmouth, Jan. 11, 1820.*

"DEAR BROTHER PIKE,

"My mind has often been employed in thinking of Missionary labours, and some of my friends have thought me a proper person to engage in them. I have hitherto been kept from offering my services to our infant Society, partly by the state of my health. In my last situation I found it necessary to teach school, and as I am considerably disposed to read and think, this so far increased the sedentariness of my life, as to produce an inward fever, which enervated and depressed me so much, as to render me almost good for nothing. Indeed I felt that I must either relinquish my school or my ministry, and of course chose the former. I have now been rid of my school upwards of two years, but I still feel something of the fever, though I am happy to say much less than I once did. It has depressed me so much during a part of the time I have been at Yarmouth, as to make me conclude I should be useless as a Missionary, and therefore ought not to be one. However I am now in the habit of composing and preaching five sermons a week, all in Yarmouth. This proves at least, that in some way I am able to do something; and I have lately read Newel's Conversion of the World, and Foster's astonishing sermon at Bristol. The result is

that I feel willing to spend my life in Missionary labours, but, being a married man, I have of course another to consult. Now Mrs. Bampton is so far from being "without natural affection," that she feels it in I think a more than ordinary degree. This of course binds her to her native country. In addition to this, she is not without fear that my constitution would sink under the labour and change of climate, and that she would be a widow in a foreign land. On the one hand, these considerations discourage her, but on the other hand she loves the Lord Jesus Christ in sincerity, and is desirous not to hinder, but to promote my usefulness.

"Last Lord's Day, and last night Mr. Peggs preached for us; we of course talked about the Mission, and Mrs. B. consented that I should offer my services and thus bring the matter under discussion; still however reserving in her own hands a *little* power to decline. My idea of my own constitution is not that it is athletic, but tough. However, such as I am, I am desirous of spending my life as usefully as possible, and troubling myself less than I did about my qualifications, either bodily or mental, I leave the Committee to judge whether or not I be fit for the work. All my literary attainments (if they may be so called), are comprehended in an acquaintance with the English language, and a smattering of Greek, and should I go abroad, it would give me pleasure to get a little better furnished by a few months residence at Wisbeach.

"I have been interrupted and know not what more to say. We are in a low state at Yarmouth, but I am pleased at being able to add that I expect to baptize two or three persons next Thursday evening.

"You Sir, will no doubt reply to this and add your amen to the wish that God may guide us by his counsel.

"Mr. Peggs thinks of going to London, for an interview with Mr. Ward. Persuaded that the publication of my intentions at Yarmouth, would injure the cause there, I am anxious to keep them a profound secret.\*

"I am, Dear Brother, respectfully, and affectionately,

Yours,

W. BAMPTON."

"At Mr. Bacon's, Goal-street."

(To be continued in our next.)

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### Church Missionary Society.

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#### COTTAYAM.

THE Church Missionary Society has been endeavouring to rekindle the flame of Christian piety in those Syrian churches in India, of which Dr. Buchanan, in his Christian Researches, furnished so interesting an account. Further acquaintance with these people by no means confirmed his first impressions. They were found destitute of almost every thing that constitutes religion; but, bearing the Christian name, and having some regard for the sacred volume, an opportunity was offered for endeavouring to diffuse its principles among them. Mr. Bailey, and others, have been labouring for them; the New Testament, and various other publications, have been prepared. Mr. Bailey has recently furnished the following amusing account of a tract against Popery, to whose infernal yoke many of the Syrians were reduced, by the power of the Portuguese. The tract is written by a catanar, or priest.—

\* That is evidently till some decision was adopted.—En.

Oct. 22nd, 1830.—Philippos, catanar of the large church at Cottayam, having written a tract on the particular points in which the Syrians differ from the Romanists, brought it to day, and requested to have it printed. I had already seen three of the four dialogues which it comprises.

The First Dialogue is between a school-boy, with his Testament in his hand, and an old man with a *Venthinga*—small picture of the Virgin and Infant Jesus, suspended from the neck as a charm. The boy commences the dialogue, with permission of the old man to ask him a few questions, by asking the use of the *Venthinga*. The old man tells him what he supposes to be the use of it, and quotes Scripture in support of his opinion. The boy shows the folly of trusting to such things; and proves, from Scripture, that, like the phylacteries of the Pharisees, they deceive the good, and are a cloak for hypocrites.

The Second Dialogue is between the same old man, who had cast away his *Venthinga* and borrowed the boy's Testament, and the vicar of the church in which the dialogue is supposed to take place. The vicar, seeing the Testament in the hand of the old man, and missing the *Venthinga*, inquires after both; which leads the old man to deliver his sentiments briefly on the right of the Pope to prohibit the reading of the Scriptures. A bold expression of the old man's, strikes the priest with surprise, that he is not afraid of the holy images, in whose presence he stands. This gives rise to a discussion on the lawfulness of image-worship. As before, truth prevails; the priest becomes a convert, and immediately both together set to work, and, with axes and hammers, break to pieces all the carved images in the church.

The Third Dialogue is between the converted vicar and his bishop. The vicar waits upon the bishop, and, with affected astonishment, tells him, that, on entering the church in the morning, to say mass, he heard the holy images at high words with each other; and that, shortly after, a regular battle ensued, in which some lost their legs, others their arms, eyes, noses, &c. The bishop calling the vicar a foolish fellow, replies, that these things could not have taken place, seeing the images were nothing but wood and stone; and says that some animal must have got into the church and done the mischief. "That is it," says the vicar. "that I and old Nicholas discovered, viz., that they were nothing but wood and stone; and therefore we set to, and knocked them to pieces." The bishop then assures him, that, having been guilty of so great a sin, they had subjected themselves to the punishment

of hell fire for ever, without the hope of benefit, even from the fires of purgatory. This opens the way for a discussion on purgatory, in which the Scriptures are again referred to; and the bishop, finding he has the weakest side, yields, and, being convinced of the truth, determines to visit the Pope. He asks the priest to accompany him, but, as he excused himself, the bishop requests him to lend him the Testament, and to turn down for him the passages that had been just referred to.

The Fourth Dialogue.—The bishop, on being admitted into the presence of his holiness, is informed that the money received from a certain diocese, for saying mass for the souls in purgatory, remains yet untouched; and that he is at liberty to take what he requires, and be gone. He replies, that having been convinced from the Scriptures, by one of his priests, that these masses were a vain labour and expense, he hesitated to take any money. The pope, upon this, begins to talk of his supreme authority in the church, and of the terrible effect of his malediction. The bishop, not at all dreading these effects, brings Scripture to bear on this sort of the pope, and so severely batters it, that his holiness is obliged to surrender; and, after freely acknowledging that it was not in ignorance that former popes appointed the masses, fires of purgatory, venting, &c., but that they might promote their own interest thereby, he gives it in charge to the bishop to hinder, as much as possible, the people from reading the Scriptures, and to keep them in fear of him, and the terrible effects of his displeasure; and gives him leave to depart.

The tract is, upon the whole, well written; the Scriptures are referred to throughout; and, though passages more to the point might have been selected, and arguments more powerful made use of, yet the whole is quite in a popular style, and calculated to do much more good, than if written in a more grave and serious style.

Nov. 24th, 1830.—The tract written by Philippos, catanar, having been printed, made its appearance to-day, and every one was desirous to get a copy. Two thousand copies have been printed; one half of which will be taken off our hands immediately, by the brethren at other stations; and the other thousand left will be almost nothing among the Syrians. I have great hopes that this tract will be followed by others; and that the controversy, now happily commenced, between the Romanists and Syrians, will tend to open the eyes of both.

## London Missionary Society.

### CHINA.

#### “THE DAY OF SMALL THINGS.”

FROM Canton, Dr. Morrison writes,—

I regret that a wider door is not opened, to send the words of eternal life through the whole length and breadth of China. Where we cannot send whole Bibles, we can yet distribute portions of the Lord's word; three modes are being put in operation—the British and Foreign School Society's Scripture Lessons; Dr. Hawker's Scripture Help to Prayer; and Sheet Tracts, containing only Scripture Quotations. I have a confidence and a hope in the pure text of the Holy Scripture, as derived from divine inspiration, far superior to any human composition, for the sake of the heathen. Yesterday, Leang Afa wrote out, for a sheet tract, the forcible and inimitable exhibition of the vanity of idols, contained in Isaiah, chap. xlv. ; which happened to be the lesson of the day, and was read by us, in our little (unseen) native congregation.

Afa (as we abbreviate his name) explained the Scriptures to his aged pagan father, in the morning; and mentioned, with grateful hope, that the old man's heart was somewhat softened; he listened to the word, and knelt down to join in prayer to the living and true God, through Jesus Christ.

There is a Christian Union in China, consisting of a number sufficient to constitute a primitive church; according to the maxim, that where THREE believers in Jesus are assembled, they form a church. This Union has sent down to the Straits, to the Anglo-Chinese College, for some Chinese Bibles.

#### STATEMENTS RESPECTING THE CREE (NORTH AMERICAN) INDIANS.

(Extracted from Captain Franklin's Journey to the shores of the Polar Sea.)

WHEREVER the Christian turns his eyes, in this world, scenes are presented of mourning, lamentation, and woe. Man, whether civilized or savage, if destitute of the Gospel, or slighting its instructions, is guilty, benighted, depraved, the

victim of delusion, and the subject of wretchedness.

The following statements, while they engage the attention, unite to confirm these obvious truths.

MUCH of the faulty part of their character, no doubt, originates in their mode of life; accustomed as a hunter to depend greatly on chance for his subsistence, the Cree takes little thought of to-morrow, and the most offensive part of his behaviour—the habit of boasting—has been probably assumed as a necessary part of his armour, which operates upon the fears of his enemies. They are countenanced, however, in this failing by the practice of the ancient Greeks, and perhaps by that of every other nation in its ruder state. Every Cree fears the medical or conjuring powers of his neighbour; but, at the same time, exalts his own attainments to the skies. "I am God-like," is a common expression among them, and they prove their divinityship by eating live coals, and by various tricks of a similar nature. A medicine bag is an indispensable part of a hunter's equipment. It is generally furnished with a little bit of iudigo, blue vitriol, vermilion, or some other showy article; and is, when in the hands of a noted conjuror, such an object of terror to the rest of the tribe, that its possessor is enabled to fatten at his ease upon the labours of his deluded countrymen.

A fellow of this description came to Cumberland House in the winter of 1819. Notwithstanding the then miserable state of the Indians, the rapacity of this wretch had been preying upon their necessities, and a poor hunter was actually at the moment pining away under the influence of his threats. The mighty conjuror, immediately on his arrival at the house, began to trumpet forth his powers, boasting, among other things, that although his hands and feet were tied as securely as possible, yet, when placed in a conjuring-house, he would speedily disengage himself by the aid of two or three familiar spirits, who were attendant on his call. He was instantly taken at his word, and, that his exertions might not be without an aim, a capot or great coat was promised as the reward of his success. A conjuring-house having been erected in the usual form, that is, by sticking four willows in the ground and tying their tops to a hoop at the height of six or eight feet, he was fettered completely by winding several fathoms of rope round his body and extremities, and placed in its narrow apartment, not exceeding two feet in diameter. A moose-

skin being then thrown over the frame, secluded him from our view. He forthwith began to chant a kind of hymn in a very monotonous tone. The rest of the Indians, who seemed in some doubt respecting the powers of a devil when put in competition with those of a white man, ranged themselves around and watched the result with anxiety. Nothing remarkable occurred for a long time. The conjuror continued his song at intervals, and it was occasionally taken up by those without. In this manner an hour and a half elapsed; but at length our attention, which had begun to flag, was roused by the violent shaking of the conjuring-house. It was instantly whispered round the circle, that at least one devil had crept under the moose skin. But it proved to be only the "God-like man" trembling with cold. He had entered the lists stripped to the skin, and the thermometer stood very low that evening. His attempts were continued, however, with considerable resolution for half an hour longer, when he reluctantly gave in. He had found no difficulty in slipping through the noose when it was formed by his countrymen; but, in the present instance, the knot was tied by Governor Williams, who is an expert sailor. After this unsuccessful exhibition his credit sunk amazingly, and he took the earliest opportunity of sneaking away from the fort.

The Cree women are not, in general, treated harshly by their husbands, and possess considerable influence over them. They often eat, and even get drunk, in consort with the men; a considerable portion of the labour, however, falls to the lot of the wife. She makes the hut, cooks, dresses the skins, and, for the most part, carries the heaviest load; but, when she is unable to perform her task, the husband does not consider it beneath his dignity to assist her. In illustration of this remark, I may quote the case of an Indian who visited the fort in winter. This poor man's wife had lost her feet by the frost, and he was compelled, not only to hunt and do all the menial offices himself, but, in winter, to drag his wife, with their stock of furniture, from one encampment to another. In the performance of this duty, as he could not keep pace with the rest of the tribe in their movements, he more than once nearly perished of hunger.

These Indians, however, capable as they are of behaving thus kindly, affect, in their discourse, to despise the softer sex, and on solemn occasions will not suffer them to eat before them, or even come into their presence. In this they are countenanced by the white residents, most of whom have Indian or half-bred wives, but seem afraid of

treating them with the tenderness or attention due to every female, lest they should themselves be despised by the Indians. At least, this is the only reason they assign for their neglect of those whom they make partners of their beds, and mothers of their children.

None of them ventured to describe the original formation of the world, but they all spoke of a universal deluge, caused by an attempt of the fish to drown Wæsackootchacht, a kind of demi god, with whom they had quarrelled. Having constructed a raft, he embarked with his family, and all kinds of birds and beasts. After the flood had continued for some time, he ordered several water-fowl to dive to the bottom; they were all drowned: but a musk-rat having been despatched on the same errand, was more successful, and returned with a mouthful of mud, out of which Wæsackootchacht, imitating the mode in which the rats construct their houses, formed a new earth. First, a small conical hill of mud appeared above the water; by-and-by, its base gradually spreading out, it became an extensive bank, which the rays of the sun at length hardened into firm land. Notwithstanding the power that Wæsackootchacht here displayed, his person is held in very little reverence by the Indians; and in return, he seizes every opportunity of tormenting them. His conduct is far from being moral, and his amours, and the disguises he assumes in the prosecution of them, are more various and extraordinary than those of the Grecian Jupiter himself; but as his adventures are more remarkable for their eccentricity than their delicacy, it is better to pass them over in silence. Before we quit him, however, we may remark, that he converses with all kinds of birds and beasts in their own languages, constantly addressing them by the title of brother, but, through an inherent suspicion of his intentions, they are seldom willing to admit of his claims of relationship. The Indians make no sacrifices to him, not even to avert his wrath. They pay a kind of worship, however, and make offerings to a being, whom they term *Kepoochikawn*.

This deity is represented sometimes by rude images of the human figure, but more commonly merely by tying the tops of a few willow bushes together; and the offerings to him consist of every thing that is valuable to an Indian; yet they treat him with considerable familiarity, interlarding their most solemn speeches with expostulations and threats of neglect, if he fails in complying with their requests. As most of their petitions are for plenty of food, they do not trust entirely to the favour of *Kepoochikawn*,

but endeavour, at the same time, to propitiate the *animal*, an imaginary representative of the whole race of larger quadrupeds that are objects of the chase.

In the month of May, whilst I was at Carlton House, the Cree hunter, engaged to attend that post, resolved upon dedicating several articles to *Kepoochikawn*, and as I had made some inquiries of him respecting their modes of worship, he gave me an invitation to be present. The ceremony took place in a sweating-house, or as it may be designated from its more important use, a *temple*, which was erected for the occasion by the worshipper's two wives. It was framed of arched willows, interlaced so as to form a vault capable of containing ten or twelve men, ranged closely side by side, and high enough to admit of their sitting erect. It was very similar in shape to an oven, or the *kréal* of an Hottentot, and was closely covered with moose skins, except at the east end which was left open for a door. Near the centre of the building there was a hole in the ground, which contained ten or twelve red-hot stones, having a few leaves of the *taecohaymenan*, a species of *prunus*, strewed around them. When the women had completed the preparations, the hunter made his appearance, perfectly naked, carrying in his hand an image of *Kepoochikawn*, rudely carved, and about two feet long. He placed his god at the upper end of the sweating-house, with his face towards the door, and proceeded to tie round its neck his offerings, consisting of a cotton handkerchief, a looking-glass, a tin-pan, a piece of riband, and a bit of tobacco, which he had procured the same day, at the expense of fifteen or twenty skins. Whilst he was thus occupied, several other Crees, who were encamped in the neighbourhood, having been informed of what was going on, arrived, and stripping at the door of the temple, entered, and ranged themselves on each side; the hunter himself squatted down at the right hand of *Kepoochikawn*. The atmosphere of the temple having become so hot that none but zealous worshippers would venture in, the interpreter and myself sat down on the threshold, and the two women remained on the outside as attendants.

The hunter, who throughout officiated as high-priest, commenced by making a speech to *Kepoochikawn*, in which he requested him to be propitious, told him of the value of the things now presented, and cautioned him against ingratitude. This oration was delivered in a monotonous tone, and with great rapidity of utterance, and the speaker retained his squatting posture, but turned his face to his god. At its conclusion the

priest began a hymn, of which the burthen was, "I will walk with God, I will go with the animal;" and, at the end of each stanza, the rest joined in an insignificant chorus. He next took up a calumet, filled with a mixture of tobacco and bear-berry leaves, and holding its stem by the middle, in a horizontal position over the hot stones, turned it slowly in a circular manner, following the course of the sun. Its mouth-piece being then with much formality held for a few seconds to the face of Kepoochikawn, it was next presented to the earth. Having been previously turned a second time over the hot stones; and afterwards, with equal ceremony pointed in succession to the four quarters of the sky; then drawing a few whiffs from the calumet himself, he handed it to his left-hand neighbour, by whom it was gravely passed round the circle; the interpreter and myself, who were seated at the door, were asked to partake in our turn, but requested to keep the head of the calumet within the threshold of the sweating-house. When the tobacco was exhausted by passing several times round, the hunter made another speech, similar to the former; but was, if possible, still more urgent in his requests. A second hymn followed, and a quantity of water being sprinkled on the hot stones, the attendants were ordered to close the temple, which they did, by very carefully covering it up with moose-skins. We had no means of ascertaining the temperature of the sweating-house; but before it was closed, not only those within, but also the spectators without, were perspiring freely. They continued in the vapour-bath for thirty-five minutes, during which time a third speech was made, and a hymn was sung, and water occasionally sprinkled on the stones, which still retained much heat, as was evident from the hissing noise they made. The coverings were then thrown off, and the poor half-stewed worshippers exposed freely to the air; but they kept their squatting postures until a fourth speech was made, in which the deity was strongly reminded of the value of the gifts, and exhorted to take an early opportunity of showing his gratitude. The ceremony concluded by the sweaters scampering down to the river, and plunging into the stream. It may be remarked, that the door of the temple, and, of course, the face of the god, was turned to the rising sun; and the spectators were desired not to block up entirely the front of the building, but to leave a lane for the entrance or exit of some influence of which they could not give me a correct description. Several Indians, who lay on the out-

side of the sweating-house as spectators, seemed to regard the proceedings with very little awe, and were extremely free in the remarks and jokes they passed upon the condition of the sweaters, and even of Kepoochikawn himself. One of them made a remark, that the shawl would have been much better bestowed upon himself than upon Kepoochikawn, but the same fellow afterwards stripped and joined in the ceremony.

I did not learn that the Indians worship any other god by a specific name. They often refer, however, to the Keetche-Maneeto or Great Master of Life; and to an evil spirit, or Maatche-Maneeto. They also speak of Weettako, a kind of vampyre or devil, into which those who have fed on human flesh are transformed.

Whilst at Carlton, I took an opportunity of asking a communicative old Indian, of the Blackfoot nation, his opinion of a future state; he replied, that they had heard from their fathers, that the souls of the departed have to scramble with great labour up the sides of a steep mountain, upon attaining the summit of which they are rewarded with the prospect of an extensive plain, abounding in all sorts of game, and interspersed here and there with new tents, pitched in agreeable situations. While they are absorbed in the contemplation of this delightful scene, they are descried by the inhabitants of the happy land, who, clothed in new skin-dresses, approach and welcome with every demonstration of kindness those Indians who have led good lives; but the bad Indians, who have imbrued their hands in the blood of their countrymen, are told to return from whence they came, and without more ceremony precipitated down the steep sides of the mountain.

Women, who have been guilty of infanticide, never reach the mountain at all, but are compelled to hover round the seats of their crimes, with branches of trees tied to their legs. The melancholy sounds, which are heard in the still summer evenings, and which the ignorance of the white people considers as the screams of the goat-sucker, are really, according to my informant, the moanings of these unhappy beings.

The Crees have somewhat similar notions, but as they inhabit a country widely different from the mountainous lands of the Blackfoot Indians, the difficulty of their journey lies in walking along a slender and slippery tree, laid as a bridge across a rapid stream of stinking and muddy water. The night owl is regarded by the Crees with the same dread that it has been viewed by other nations. One small species, which is



known to them by its melancholy nocturnal hootings, (for, as it never appears in the day, few even of the hunters have ever seen it,) is particularly ominous. They call it the cheepai-peethees, or death bird, and never fail to whistle when they hear its note. If it does not reply to the whistle by its hootings, the speedy death of the inquirer is augured.

When a Cree dies, that part of his property which he has not given away before his death, is burned with him, and his relations take care to place near his grave little heaps of fire-wood, food, pieces of tobacco, and such things as he is likely to need in his journey. Similar offerings are made when they revisit the grave, and as kettles, and other articles of value are sometimes offered, they are frequently carried off by passengers, yet the relations are not displeased, provided sufficient respect has been shown to the dead, by putting some other article, although of inferior value, in the place of that which has been taken away.

Alas! what is man? How fallen and debased, yet how proud! The poor Cree Indian exclaims, "I am god-like!" the supercilious Hindoo brahmun asserts himself a god; and Grecian philosophers declared themselves equal to the divinity, or, in some respects, superior. How close the resemblance between the savage Indian, the half-civilized brahmun, and the polished Greek!

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### Religious Tract Society.

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#### GREAT EFFICACY OF THE SWEARER'S PRAYER.

A correspondent writes;—

Being a short time ago thrown, by circumstances over which I had no control, into profane company, grieved at the perpetual imprecations which were uttered, I resolved to hazard their more awful profanity by personal reproof. It immediately occurred to me, that I had a few tracts of the "Swearer's Prayer," in my possession, and that the perusal of them might be attended with far better effects than personal admonition; they were read over by the parties, in silence, and with apparent shame. A few days following, after again becoming involuntarily the dupe of his propensity, one of the company said, addressing himself to

me, "I hope, Sir, you will forgive me, for making use of oaths; I am unhappily so addicted to the practice, that I scarcely know when I do and when I do not utter them; and I should be sorry if I had not thereby made you the least uncomfortable." "It is not my name, Sir," I replied, "that you blaspheme, but His who has solemnly declared, that he will not hold him guiltless that taketh his name in vain; and as the practice, to say nothing of its criminality, is highly ungentlemanly, I have been both surprised and grieved that my ears have been so often assailed with them, in the society of persons of whom I had reason to anticipate better things; and the grief I feel is not so much on my own as on YOUR account. It is the decree of God, that no swearer, or liar, or Sabbath-breaker, shall enter the kingdom of heaven." "You have not heard ME swear, I think, Sir, since I have had the pleasure of your company," said a young gentleman by my side. "Indeed, I have," I answered, "and for various reasons I have been more surprised and shocked at your imprecations than at any others which I have heard." He looked confused, and rejoined, "But you have not heard me make use of a profane expression for these few days past." "I am not aware that I have," said I. "No," was his reply, with emphasis, and with a tone of apparent great solemnity, "that book which you gave me the other day, has, I trust, for ever cured me of this abominable vice: it cut me to the heart." An opportunity being thus afforded me of pressing home on their attention the vast importance of eternal things, I did not fail to do so, I trust with a fidelity that will meet with the approval of the Judge of all. Evidences of external reformation I certainly beheld in FOUR of them; but as to REAL effects, of which these admonitions have been productive, that must be left to the disclosures of the eternal world, as it is probable we may never meet again in this. In reference to one of them, this must be the case; he was in the last stage of consumption, when I was first introduced to him as a fellow traveller, and scarcely called for a drop of water without an imprecation; in three weeks after he breathed away his immortal spirit into the hands of him who gave it. He often, with eyes uplifted to heaven, adored the providence that brought us together; and the last words which I heard him distinctly utter were, "I have no hope but the atonement of the Saviour! God be merciful to me a sinner! Oh that I had before known the things that belonged to my peace! but I hope my poor soul will be safe. I trust to nothing but the precious blood of Christ."

## Wesleyan Missionary Society.

## SOUTH AFRICA.

## MISERIES OF SAVAGE LIFE.

MODERN infidels have often endeavoured to represent savage life as a desirable state. The folly of this representation is as apparent as its falsehood. What are the views and hopes of savages a former article represents; what are the charms of savage life may be seen from some statements of Mr. Shepstone, a Wesleyan Missionary.

*Sufferings of the Caffrees, especially from the Voracity of the Wolves.*

With regard to this people generally, it would seem that God has, for the last three years, been preparing them for the Gospel, by the scourge of famine and war. Their sufferings have been many, and very severe; death has assailed them in various forms. The mother has rambled from home in search of roots; weakness has seized her joints; she has sunk beneath the weight of her little charge, and risen no more; the little innocent has been seen still hanging to his mother's breast, weeping and sobbing; but, alas! the arms could no more protect—the eye, which had so long looked with anxious pity on her tender offspring, had ceased to roll—the breast no more heaved with anguish—the immortal soul had fled, and had left the little babe an inhabitant of a world of misery, but of misery peculiar to the country where the precepts of the Gospel have not taught to pity.

Nor is this a solitary instance; the cases of distress have been innumerable; for those who have had some little dependance, and could remain at home, have nevertheless been subject to the nightly visits of the wolves, whose attacks have been so destructive among the children and youth, as to form an anomaly in the history of that animal. Within a few months, not fewer than forty instances have come to my own knowledge, wherein this beast has made most dreadful havoc.

To show clearly the preference of the wolf for human flesh, it will be necessary to notice, that, when the Mambockies build

their houses, which are, in form, like beehives, and tolerably large, often eighteen or twenty feet in diameter, the floor is raised at the higher or back part of the house, until within three or four feet of the front, where it suddenly terminates; leaving an area from thence to the wall, in which every night the calves are tied, to protect them from the storm or wild beasts. It would be natural to suppose, that should the wolf enter, he would seize the first object for his prey, especially as the natives always lie with the fire at their feet. But, notwithstanding this, the practice of this animal has been, in every instance, to pass by the calves in the area, and even by the fire, and to take the children from under the mother's kaross; and that in such a gentle and cautious manner, that the poor parent has been unconscious of her loss, until the cries of her little innocent have reached her from without, when a close prisoner in the jaws of the monster.

To give all the instances which I could adduce, would tire your patience: I will, therefore, only give two, with which we have been more immediately concerned; and which, while they show how much they want who want the Gospel, will also show that the tender mercies of the wicked are cruel.

The first which I shall mention is that of Dapa's great grandson, about ten years of age. The wolf had previously seized a younger brother, and torne away a part of his face. Another night he came into the house and took a second, and carried him completely off; of whom nothing more than a small fragment was found. On his third visit, he seized the lad first mentioned, by the left shoulder; the little fellow, awakened by this grasp, struck him with his hand; the wolf let go his hold, and grasping him on the opposite side, broke his collar-bone. The poor boy still fought with his left hand; and his antagonist letting go his hold a second time, seized him by the fleshy part of the thigh, and ran off with his prey; nor was it till he had carried him a quarter of a mile that he could be made to drop him, when, biting away the precious mouthful, he left the little sufferer with his thigh half severed; but, happily the bone was not broken. In this state he was brought to us for help; and, by daily attention, he is perfectly restored.

The second instance is of a little girl, about eight years of age, who was reclining on the ground, in the cool of the day, when four of these monsters rushed upon the place. One of them seized the little creature by the head, a second by the

the shoulder, and the other two by the thighs. The people of the kraal with all possible speed flew to her help, and succeeded in releasing her, but apparently too late. They tried, for a few days, to help her with their medicines, but, finding all hope fail, and as, from the heat and flies, she had now become loathsome, they gave her her choice, either to be put to death by the youths of the place, or to go to the woods to die, or be further devoured, as might happen! The little girl chose the woods. In this forlorn condition she determined to cast herself on our mercy, and, although she had never been at the station, she believed from what she had heard, that, could she reach the place, she should receive that protection and help, which he who claimed the endearing appellation of father had longer refused to give, and which she had no right any where else to expect among her own nation. With this resolution she set out, and, although she had to travel several miles, through deep glens, succeeded in reaching the station—an awful picture of deformity and suffering, all but in a state of nudity, covered with large wounds to the number of fourteen, among the most ghastly of which was, that of the head and face, where the wolf, having endeavoured to grasp the whole head, had torne the mouth open to the ear, and stripped the head of the upper part of its covering, and made a ghastly wound of eight inches. Through the mercy of God she is quite recovered, and scarcely at all deformed; but refuses ever to return to those who forced her to the woods to die. I am happy to add, that a few days since, as I was walking a little distance from the house, I heard some one as in fervent prayer, and, as I could discover it was the voice of a child, I made towards it, and found, in a little secluded spot among the weeds, my little patient, who was earnestly pouring out her soul to the God of her mercies, where she thought no eye saw, nor ear heard her but God.

This boldness in the wolf, as also his passing by every other sort of prey for a human body, must, I think, be attributed in the first place, to the horrible custom of leaving their dead unburied; and, in the second, to the frequent wars in this part of Caffraria, by which these monsters have been fed to the full. The late Chaka scarcely deserves a better appellation than that of a caterer to the wolfish tribe. Since his death, these animals, instead of feeding as in his day, on bodies plentifully provided for them, are, with a few exceptions, obliged to take them while alive.

I am, however, happy to add, that, within

the last two or three months, there has scarcely an instance of the wolf's ravages been heard of; there is no more war, and the people sleep quietly in their houses. As to food, God has given them this year, such an abundance as they have scarcely ever had; and what is most remarkable is, that I have not found a man who does not acknowledge these blessings to be from God.

The narrative of the afflicted little girl, affords an affecting illustration of the savage nature of heathenism, and of the benevolent dispositions produced by Christianity.

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#### SUPPORT OF IDOLATRY IN INDIA.

*Idolatry-Tax in India.*—At a Quarterly Court of East-India Proprietors, held on the 28th of September, Mr. Poynder inquired, in reference to the Motion made by him twelve months before, whether any Instructions had gone out to India relative to the Idolatry Tax, the then Chairman, Mr. Astell, having stated that the subject had been under the consideration of the Directors. The Chairman replying that he was not aware that any instructions had been sent out on the subject, Mr. Rigby expressed his surprise at this statement; as he had been led to expect, on the occasion referred to, that measures would be taken, in unison with the feelings of that court and the unanimous sentiment of the country, to put an end to the practice complained of: he would rather that his dividends should sink to the bottom of the ocean, than that they should be discharged from so disgraceful, he would say so impious a source as this.

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#### MISSIONARY ANNIVERSARIES FOR MARCH.

- 4th.—Coventry Sermons. 5th.—Ditto Meeting.  
 6th.—Longford Sermons, and Meeting.  
 7th.—Wolvey Sermon, and Meeting.  
 11th.—Castle Donington and Sawley Sermons.  
 12th.—Castle Donington Meeting.  
 13th.—Sawley ditto.  
 18th.—Loughborough Sermons.  
 18th.—Birmingham Sermons.  
 19th.—Loughborough Meeting.  
 20th.—Birmingham Meeting.  
 27th.—Sutton Bonington Sermons.  
 28th.—Ditto Meeting.

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GOD THE CHRISTIAN'S  
SUPPLY.

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*My God shall supply all your need,  
according to his riches in glory, by  
Christ Jesus.*—PHIL. iv. 19.  
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THE apostle Paul was a man of a warm heart and refined sensibility. He could repel an insult and resist opposition with firmness and spirit; but his ruling passions were affection and gratitude. The favours of the God of providence were the frequent themes of his thankfulness; while the superior blessings, bestowed through divine grace, called forth still greater acknowledgements, and excited feelings yet more intense. He could seldom mention the name of his adorable Saviour, without stopping to pay a tribute of praise, for the unspeakable mercies of the gospel; and for that salvation which the Redeemer had purchased with his precious blood for sinners, of whom he esteemed himself the chief. Nor was he insensible to the kindness of his fellow-creatures, especially his fellow saints. The christians at Philippi were much attached to his person and ministry; and had given him many substantial proofs of their regard, while he was yet at liberty. And, when he was imprisoned at

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Rome for the sake of the gospel; and too many of the churches, even of those which he had himself planted, neglected him, and took no steps to supply those necessary comforts which his circumstances required, the Philippians sent Epaphroditus their messenger to attend on the apostolic prisoner, and to administer to his wants. Their kind consideration deeply affected his generous heart; not merely because of the seasonable supply it afforded him, but chiefly because of the evidence it gave of their love to God and regard to his cause. He had learnt, in whatever state he was, to be content; but he esteemed the supplies sent by them, as fruit that would abound to their account; as "an odour of a sweet smell, a sacrifice acceptable and well-pleasing to God." In this view, he assures them that they would not lose their reward from that celestial Being whose servant he was. "My God," he exclaims, "shall supply all your need, according to his riches in glory, by Christ Jesus." A declaration well worthy the serious and self-applicatory reflection of every true christian, at all seasons; but especially at a time when every class of society is involved in difficulty, distress and uncertainty; when all things appear to be in confusion; and the prospects of the physical, civil, and political worlds are gloomy

and discouraging, and excite feelings of dismay in the stoutest hearts. In such circumstances, it is indeed reviving to recollect, that there is a support for the real believer in Christ which will never fail; and a source of supply, fully equal to all his wants, which will never be exhausted; to which he may on all occasions have access. Let us then humbly meditate on this cheering subject; and implore the assistance of the Holy Spirit to guide our meditations to his glory and our edification.

Man, whether considered as a mere animal, or a rational, responsible moral agent, is surrounded with wants and abounds with necessities. He is dependant for comfort, and even for existence, on things which he cannot produce or procure for himself; and which must be supplied from some other source. His health, strength and life, require a proper supply of food, clothing and repose, a due state of the animal frame and a thousand requisites over which he has no controul. Except these be furnished in proper time, place and quantity, he suffers, droops and dies. None of these can he or any of his fellow creatures originate: they all are derived, like man himself, from that great Being, who alone can give rain from heaven and fruitful seasons. He alone can fill our mouths with food, and our hearts with gladness.

If we ascend a step higher in the contemplation of man, and consider him as a rational and social being, then how his wants multiply and his necessities increase! His body may be in perfect health, all his personal needs may be supplied; and yet he may be miserable and ruined by the wickedness, weakness or misfortunes of others. Sickness and death may attack his dearest relatives, and burst the tenderest ties that bind his

heart to society; deceit and falsehood may scatter firebrands, arrows and death among his most intimate connections. He feels himself deprived of peace, of comfort and of support; and he feels also that, by his own exertions, he is totally unable either to regain possession of them, or to retain them after they are restored to him. His associates also, though they may most anxiously wish to assist him, are equally impotent; they have neither power nor influence to impart the desired relief. It can only be bestowed by Him whose kingdom ruleth over all:

But the christian lays claim to a still higher rank. He is an immortal and a responsible moral agent; whose happiness or misery, through endless ages, depends on his conduct and dispositions, during the short period of this life. He is convinced, by daily and painful experience, that of himself he is unable either to think or act so as to secure his own acceptance with his Maker; and that he is naturally indisposed to make the attempt, were he able. He is a sinner, and justly exposed to the punishment of sin, and therefore needs pardon; his nature is depraved, and requires regeneration and sanctification; he is weak, and wants strength: ignorant and foolish, and lacks wisdom. How are supplies for all these wants to be obtained? He cannot provide them by his own efforts; and his companions are equally incapable of bestowing them. Must this feeble and lost creature then lie down in hopeless despair, and relinquish all expectation of enjoying these blessings? No. The apostle informs the Philippians how they may be relieved. "My God shall supply all your need, according to the riches of his glory, by Christ Jesus."

God, the Creator of the Universe and great Disposer of all events, is certainly able to satisfy the wants of all his dependant creatures. In Him, we live and move and have our being, He can bring down to the grave and raise up again; can maintain our health and strength, bless our connections and preserve their lives, their vigour and their usefulness. He can give us acceptance with our associates, remove obstacles to the success of our undertakings, enlighten our understandings, invigorate our mental faculties, bless us in body and mind, and make us happy in ourselves and beloved and respected by others. Such is that great Source of all needful supply to which the apostle directed the Philippians; and to whom he had himself looked, with holy confidence, in every time of need. Such He is, when we view Him only as the Creator and Governor of all things; who first spake the astonishing system of nature into existence; who continually guides and directs all its operations; and can, when he sees fit, command it back into its original nothing: *He is the Lord God Almighty.*

But the grateful apostle not only recognizes Him as God, but as *his* God; "*My God shall supply all your need.*" In an important sense, Jehovah is the God of all the families of the earth. He is good to all and his tender mercies are over all his works. But he is, in a peculiar and more endearing sense, the God of true christians. They claim a special interest in his favour, as his adopted children, who are accepted in the beloved. They are the chosen objects of Jehovah's love; and to them he has engaged himself in many precious and interesting covenants. He esteems them his own people; to them, he has promised to be a sun and shield; and from them he has de-

clared he will withhold no good thing. They have first sought him as their portion; and he has pledged his word, that all worldly blessings, which are really necessary to their comfort, and will promote their best interests, shall be added to them.— This God can also supply all their spiritual necessities; and he alone can do it. He has provided for them a Saviour, and a great one; and through him a repentant sinner may boldly approach a throne of grace, that he may obtain mercy and find grace to help in time of need. He can pardon their guilt, remove the depravity of their nature, soften the hardness of their hearts, and illuminate the darkness of their understandings. Instead of those empty, deceiving and polluted reveries, which formerly beclouded and fettered their intellectual faculties, he can infuse a sincere love for himself and a supreme relish for divine realities. He can, in short, supply all the support, assistance and comfort which they require, for this world and for the next. They may exclaim with the royal psalmist: "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake."

On another occasion, the sacred writer informs us that the Lord had graciously assured him when labouring under peculiar trials, "My grace is sufficient for thee; for my strength is made perfect in weakness:" thus making the wants of the receiver the measure of supply. But here he selects a more magnificent standard of divine bounty which he declares shall be *according to his riches in glory.*" This is a phrase of peculiar grandeur; and deserves our best attention. Here we may conceive the

Almighty as addressing his favoured people thus: "My treasures on earth are indeed great, all things are my property: 'for my pleasure, they are and were created.' 'Every beast of the field is mine, and the cattle upon a thousand hills. All the fowls of the mountain and the wild beasts of the field are mine. The world is mine and the fulness thereof.' But it is not by this earthly store, immense as it is; that my supplies to my people will be regulated. It is by the unspeakable treasures reserved for my saints, in that kingdom where neither moth nor rust corrupt; by that inheritance, which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept, by the power of God through faith unto salvation; by those durable riches and inexhaustible treasures which can only be found in those happy realms, where there is fulness of joy and pleasures for evermore. The liberality of the supplies of my people, both temporal and spiritual, shall be in proportion to the extent of my riches in glory." Grand indeed must be those dispensations, which are regulated by this celestial standard!

Finally. The *channel* through which these supplies are transmitted is equally interesting and grand. Had the Almighty condescended to employ some of the lower order of angels to act as the instruments of conveying his bounties to his people, it would have been a proof of great goodness, and have demanded the thanks of the favoured recipients. But, when the Son of God himself, the express image of his person, in whom dwelleth all the fulness of the Godhead bodily, is made the Communicator of blessings of such worth and necessity, to the fallen race of man, our admiration of the goodness and love of our heavenly Friend,

ought to rise in proportion to the dignity of his character; and our gratitude to burn with the brightest flame. Our noblest feelings should be exercised, when we reflect on the honour and privilege that this arrangement confers on the real believer. For it is a high honour and an unspeakable privilege to receive the blessings of providence and of grace, through the instrumentality of so exalted a Being; of one who is so well qualified and disposed for the office; who has proved his attachment to his saints, by shedding his precious blood to redeem them from everlasting ruin; and who, having shared in the trials, the temptations and the sufferings of humanity, can sympathise with their sorrows, and is prepared to supply their need in the most eligible and effectual manner. For to him is entrusted all power in heaven and earth. When he rose from the dead and took his seat at the right hand of the Father in heaven, he was placed far above all principality and power, and might and dominion, and every name that was named, not only in this world but in that which is to come. The Father loved him, and gave all things into his hand. By him and for him, were all things created, whether visible or invisible. But his church and his people are his special charge. He, who is the beginning, the first born from the dead, was made the head of the church; that in all things, he might have the pre-eminence. When he ascended up on high, he led captivity captive; and, like a triumphant conquerer, distributed his gifts to his people. Some of his choicest donations were designed to edify his body, the church. And, throughout all succeeding ages, his church on earth has enjoyed his fostering care; and all true members of it have been under his affectionate protection. Whenever

they are insulted or oppressed, he feels himself injured. Those who confer the smallest benefit on them, will be rewarded by him, as if they had done it to himself. The very hairs of their heads are all numbered; and not one of them falls to the ground without his notice. Surely then christians may cheerfully and gratefully exclaim, "Our God will supply all our need, according to his riches in glory, by *Christ Jesus*."

It is the duty and privilege of every child of God often to recollect this grand arrangement in the divine government, and to draw from it instruction and support. The subject is full of edification and encouragement; and has always been esteemed, worthy of the most serious attention of the intelligent and pious, under every dispensation. In times of prosperity, it has a happy tendency to check pride and presumption, and excite to love and good works. When we reflect that all the blessings which we enjoy are received through the ministry of the Redeemer, without any merit of our own to deserve them, we certainly should feel disposed to imitate this beneficence and freely to impart those blessings to others, which are so bountifully bestowed on us. Paul suggested this motive to his son Timothy, when he gave him directions to "charge them that are rich in this world that they be not high minded, nor trust in uncertain riches; but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, willing to communicate."

The saints of old acknowledged God as the Source of all their support, and the Supplier of all their wants. When young Jacob was compelled to leave his father's house, and to sojourn in a distant land, he felt that the only one to whom he could look

for a supply was his Maker; and, on the first night, he "vowed a vow saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on; so that I come to my father's house in peace, then shall the Lord be my God." And, when near the close of his life, the same patriarch gratefully recorded the fidelity of the Lord, in performing his promises; and, in blessing his grandsons, said, "The God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads."—When David, before the close of his eventful life, took a retrospective view of the troubles through which the Almighty had safely led him; and the deliverances he had granted him, he seemed at a loss for words to express his admiration and his gratitude. "The sorrows of hell," he exclaimed, "compassed me about; the snares of death prevented me. In my distress, I called upon the Lord, and cried to my God; and he did hear me out of his temple, and my cry did enter into his ears."

Let every reader of these desultory thoughts examine himself and see whether he has scriptural evidence that the Lord is *his* God; and that he has given up himself to the Saviour. If he has not, whatever temporal blessings he may enjoy, he is exposed to the wrath of God; and, unless he repent and believe the gospel, he must expect to feel its dreadful effects through all eternity. But if he has sound evidence of being a child of God, let him, with humble confidence, appropriate to himself all the comfort and encouragement to be drawn from this cheering subject; and, under all the trials, disappointments, privations and perplexities of life, and all the discouragement under a sense of sin, imperfection and



spiritual wants, he may rest assured that, through a happy eternity, he will have joyful occasion to acknowledge, to the honour of his Almighty Friend, with respect to all his troubles both spiritual and temporal, "I besought the Lord and he heard me; and he delivered me from all my fears."

BARNABAS.

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### THE EXCELLENCY AND CERTAINTY OF CHRISTIANITY.

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WE must either cease to exercise our reason, or acknowledge that the most important events which ever took place on our earth, and the most interesting to all mankind, were those, recorded in the wonderful history written by the four Evangelists, of the birth, the sufferings, the preaching, the death and the resurrection of Jesus Christ, for the redemption of the fallen sons of men. That such extraordinary events, which had been predicted by the ancient prophets, at first obscurely but afterwards with great precision, as to time, place and circumstances, did actually occur, more than eighteen centuries ago, in strict conformity with these predictions, is most certain; and evidence more conclusive cannot be given of the reality of any past transaction, than that this assertion is founded on fact. That this subject greatly concerns all the human race, and ought to claim their chief attention, is equally obvious; when we reflect what would be the state of man on earth, and what his future prospects without the gospel. Man is a fallen lost creature, and exposed to the just indignation of his offended and insulted Creator. Jesus Christ came into the world and lived and

died to restore the original purity of man by a new creation; to condemn sin that he might save sinners; and to repair the ruin and breaches which sin had made in our nature; for which neither angels nor men could devise a remedy. It was not only to procure pardon and exemption from punishment, that was intended by the mission of the adorable Saviour, but to effect such a change of characters and dispositions, as would fit us for the full enjoyment of eternal bliss in heaven. Our time here is short and uncertain; and we know not when we may be called to bid adieu to this world and all its enjoyments; but every one who cordially accepts the plan of salvation, promulgated by Jesus Christ, has a full assurance that, when the scenes of this transient life are closed, he will enter on a blissful state of existence, in which he will be made equal to the angels of God, shine as a sun in his Father's kingdom, breathe the air of paradise, and enjoy fulness of joy and pleasures for evermore. The poorest and most depressed christian has a title to an inheritance, incorruptible, and undefiled, and far superior to all the crowns and kingdoms of this world.

When we recollect that these are the blessed results designed to be effected by the gospel, with what grateful sensations of pleasure ought it to be received by the sensible sinner! How eagerly should he endeavour to insure these unspeakable blessings, at whatever temporal loss or painful exertion. Were an offer to be made to the most careless of mortals that, though involved in the greatest outward distress, and spending his life amidst affliction and sorrow, by complying with certain reasonable conditions, he should, at the expiration of a few years, be made the sovereign over a most flourishing kingdom, and enjoy a state of complete happiness

and glory, which should continue unchanged and undiminished through eternal ages; surely he would embrace the proposal with alacrity. Yet this offer, great as it is, bears no proportion to the hope set before the humblest christian in the gospel, and secured to him by divine grace. Might we not therefore naturally expect that this glorious gospel would be received with eager gratitude by those perishing sinners to whom it is addressed; and that a desire to obtain a portion in its blessings would engross their attention almost to the exclusion of all other objects. But, alas! how different is the fact! How many are there who utterly refuse to listen to the terms of salvation proposed in the gospel! How coldly and heartlessly do those who profess to believe them, apply their own souls to the reception of them! This unaccountable indifference, in things of so interesting a nature, might justly excite a suspicion that those, who profess to accept the gospel, are not fully convinced of its reality. Yet this is not occasioned by any deficiency in the evidence of the truth of the great facts on which christianity is built. For the certainty and fulness of that evidence can only be equalled by the interest and importance of the facts themselves.

The facts on which christianity rests were of so extraordinary a nature, and the doctrines, built upon them, were so sublime and elevated, that they could never have entered into the mind of man, or been invented by the most lively genius, had not the doctrines been revealed and the facts really occurred. Nor could the keenest human sagacity have foreseen or predicted them on principles of mere reason or probability. These facts could not be imposed on the credulity of the age in which they were said to have taken place; for

their transcendent importance and their bearing on the personal interests of all would engage the attention of all parties, and induce them to examine them with a most rigorous scrutiny. Yet the evidence of their truth and credibility has been constantly increasing, from the time of their occurrence to the present day. And the very visible influence and marvellous effects, which they have produced in numberless instances and in every age, have been so conspicuous and convincing, that their most inveterate enemies cannot gainsay them, without wilfully shutting their eyes against the plainest dictates of reason and common sense; but are frequently obliged to acknowledge the certainty of those doctrines which are their greatest terror and aversion. The enemies of the gospel have always been those who have had no personal acquaintance with it, and never felt its power! while those who have experienced its divine efficacy and tasted its fruits, have always been its most zealous supporters, and have often sealed their testimony with their blood. This furnishes a strong confirmation of the divine origin of christianity, For the authority of the gospel is not more satisfactorily established by the external proofs of the authenticity of the scriptures, than it is by the experience and the lives of innumerable witnesses, in all countries and at all seasons; who have given a practical testimony to its efficacy, in the change of character and conduct which a reception of its doctrines and a conformity to its spirit have uniformly produced.

It ought to be further remarked, that the predictions of the prophets had fixed the occurrence of these interesting events to a certain period; and thus, when that period approached, had excited the expectation and

attention of the world. The Jews could not be ignorant, that the departure of the sceptre from Judah, and the completion of Daniel's seventy prophetic weeks, conspired to denote that age as the season for the coming of the Messiah. The rumour of these or similar predictions had spread from the Israelites among their heathen neighbours; and the blessed Saviour was born at Bethlehem, at the very time when both Jews and Gentiles were eagerly expecting the appearance of some great personage, or the occurrence of some extraordinary event. His countrymen were prepared to scrutinize his claims with severity and suspicion, and with prejudice against the meanness of his circumstances. They had been anxiously studying the intimations and marks, afforded by their prophets, by which they might distinguish the real Messiah from blasphemous pretenders; and were prepared to apply them to him with no friendly temper. Yet, though for a time, prejudice prevailed, soon after his resurrection, thousands of them owned him for the Redeemer; and, notwithstanding every discouragement, publicly professed to believe in him, and adhere to his cause. Encouraged by their examples, and convinced by the same arguments, numerous gentile converts were, in a few years, added to their number. Though the Jews could not embrace christianity, without sacrificing their most favoured prejudices, and incurring the loss of friends, property, and often of life itself; and the heathens could not profess it, without renouncing that religion in which they had been educated, and taught to regard with reverential awe, which allowed them many sensual indulgences, and held out great prospects of worldly advantages; yet they voluntarily

relinquished all these, to embrace a system which had nothing to offer but the evidence of truth; which exposed them to persecution and death; and which, so far from flattering either the passions or the prejudices of its opponents, condemned them with unbending severity and challenged their utmost vengeance.

Yet the religion of Jesus triumphed. Supported by its own irresistible evidence and intrinsic excellency, and protected by its Almighty Patron, it spread, in a very short period, from Jerusalem into almost every part of the globe which was then known. Its success can be accounted for on no other principle, than its truth. Its blessed Founder did not pay only a transient visit to this world, and then leave it abruptly, so that his contemporaries had not a sufficient opportunity of forming a proper estimate of his character and pretensions. He spent more than thirty years among them; and passed through the various stages of infancy, childhood, youth and manhood under their inspection: thus affording them full leisure to ascertain his character, examine his conduct, and investigate his claims. They did this with a malicious vigilance, and an acuteness increased by the keenness of his reproofs; but none of them convinced him of sin. His immediate followers were subjected to a similar scrutiny. Their enemies persecuted, tormented and put them to death; but could discover no improper motive for their attachment to their profession, and were compelled to ascribe it to the truth of their doctrines. Hence, for many ages, no one however hostile to the name of Jesus, ever ventured to dispute the truth of the facts recorded in the evangelical histories.

Since then the evidence of the heavenly origin of the christian religion is so decisive and incontrovertible, let us, who are favoured with its invaluable privileges and instructions, often meditate on its grand object and design, and realize the awful responsibility that devolves on those who fail to improve this invaluable blessing to the great and gracious purposes which are intended, by its adorable Author, to be accomplished by it.

In the whole volume of Revelation a striking unity of object is preserved. Through every book of the Old and New Testament, though written by men of a great variety of abilities, tempers and qualifications, in different ages and distant countries, Jesus Christ and the salvation wrought out by him are the leading themes. Take these away, and there is no connection, no harmony to be discovered; all is confusion, contradiction and obscurity. Re-instate them, and order is restored; the various parts become united; an important object is apparent through the whole canon of scripture, which centres, with the most perfect congruity, in him of whom Moses and the prophets spoke. And the nature of the subject which employed the inspired penmen and the Holy Spirit who spake by them, was sufficiently important and excellent to deserve that eminence which it occupies in a revelation from heaven. The gospel is adapted and designed to be the ornament and perfection of our depraved nature; to restore the immortal soul to that superiority over the body which it had lost by sin; and to transform us from the condition of brutes to that of men; to lead us forward from one degree of sanctification to another, till escaping from the pollutions of the flesh, we are assimilated to the heavenly nature

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of the holy Redeemer, and formed into his image; to fit us for the company of the just made perfect; and to conduct us safely through all the difficulties and trials of our pilgrimage below, to that blissful state where misery and sin shall never be known, through an endless eternity.

Now if the importance and excellency of christianity be so great, and the vital participation of its power and influence so essential to our present and eternal welfare, "how shall we escape if we neglect so great a salvation; which at first began to be spoken by the Lord, and was confirmed to us by those that heard him." Surely Christ and his apostles are authority sufficient to challenge the credit of mortals; but there are witnesses still more exalted. "God," says the apostle, "also bearing them witness with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to his own will." May no reader of these hints, be guilty of so great folly and presumption as to trifle with this salvation; but flee, at once to the hope set before him in the gospel!

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#### THE DEATH OF THE RIGHTEOUS IN SEASONS OF MORTALITY.

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*Gentlemen,*

A few days ago, in glancing over one of those cheap pernicious periodicals, with which the city is now most alarmingly inundated, I saw it asserted, as an allowed matter of fact, that a highly esteemed minister of the gospel, lately deceased, was taken away by the Cholera Morbus; and some remarks were added of a very mischievous tendency. As the periodical alluded to has a considerable circulation, and may fall into the hands of some of your readers, it will perhaps not be useless to observe, that there is full evidence of the entire fallacy of the assertion. Not only

were the symptoms of the complaint, to which that lamented man fell a victim, totally dissimilar from those of the alleged disease; but, on examination after death, it was fully ascertained, that his dissolution had proceeded from a very different cause. If the fact however had been as assumed, the humble christian would have found no difficulty in reconciling it with the goodness of God and the principles of christianity. Soon after reading the statement, just noticed, I took up a funeral discourse for Mr. Abraham Janeway, preached at Aldermanbury church, by Mr. Thomas Vincent, Sept. 18, 1665. Both the deceased and the preacher were learned, pious and laborious ministers; and the discourse was delivered when the great plague of London was raging on every side: the deaths, in the preceding week, amounting to seven thousand, one hundred and sixty-five, the largest number which were swept away, in one week, during the continuance of that awful visitation. I send you an extract from this discourse, which may be useful in counteracting the cavils of infidels, and cannot fail to be seasonable and edifying, at the present crisis, to every serious mind.

Mr. Vincent's text, was Isa. lvii. 1, 2. "The righteous perisheth," &c. The first doctrine drawn from it, is that, "righteous persons are liable to death; they may perish." Under this doctrine, he takes occasion to inquire, "Why the righteous perish, or are taken away?" To this inquiry he replies; and derives several important uses from it.

1. The righteous perish, or die, because they are *men* and *women*, whose bodies are frail and weak, composed of elements with contrary qualities, which fight one against another; and however they are wonderfully tempered together by God, so as to maintain a union under one form, for a while, by the addition of supplies of nourishment from meat, drink, sleep and the like, yet there is a secret wasting and decay, through their inward opposition and contrariety; and in time, the radical heat and moisture will be consumed, and then the body must of necessity fall into its dust, if no contracted disease or violence hasten and fore-

stal its dissolution. The bodies of the righteous do not differ here from the bodies of the wicked; in regeneration their souls are changed, but their bodies remain as they were; they shall be made immortal and glorious bodies, like Christ's, but they are here vile, frail, exposed to sickness and death.

2. The righteous perish, because they are *sinner*s; Rom. v. 12. By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. Indeed the righteous are pardoned sinners, and therefore they shall be saved from the second death; but because they are sinners, therefore they shall not escape the stroke of the first death. The righteous are delivered from the guilt of sin, and from the reigning power of sin, and from the future everlasting punishment of sin; yet they, having a body of sin and death still within them, not wholly mortified, the death of their body is unavoidable by them.

3. The righteous perish, because they are *saint*s; as sinners they die, and so death is some kind of punishment to them, in regard of their bodies, which consume for a while in the grave; as saints they die, and so death is a privilege to them, in regard of their souls, which, through the dark entry of death, are translated into a place of marvellous light, and glory, and happiness. Because they stand in so near a relation to God, and he hath so dear an affection for them, therefore he will not suffer them always to live in a world of sin and misery, and in a state of such bondage and estrangement; but sends for them away by death, that they may have rest in the mansions of his house, and deliverance from the bondage of corruption; and that they might have nearer views of his

face, and fuller enjoyment of himself in the kingdom of heaven.

*Use 1.* Are the righteous liable to death? Let none wonder then if some of the righteous fall by the plague, which at this day rageth so sorely amongst us; however the Lord kept our deceased brother from this disease, yet to our grief, we hear of several righteous persons whom the Lord hath taken away by this common distemper. They are exposed to death as well as others; and their bodies having the same composition with the wicked, are exposed to the same diseases, the plague itself not excepted. Indeed, Psalm xci. 3, 4, God promiseth to "cover his people with his feathers, and to deliver them from the noisome pestilence."

But 1. This being a temporal promise, is not absolute; as no other temporal promises are, but have this condition implied, where it is not expressed, that God will do, or give such and such things to his people, if he see fit, if it be most for his glory and their good; and with this condition we are to understand God's promise to his people, of keeping them from the plague. And wherever he doth keep his people from this disease, he doth it by virtue of his promise, and so is true in fulfilling his promise unto some; yet he cannot be said to be untrue and unfaithful, if he do not fulfil it unto all; insomuch as the promise is not absolute and universal.

2. Moreover, we must know that temporal promises were fulfilled more, as to the letter, formerly than since these gospel-times, wherein God usually gives less of temporal and more of spiritual blessings unto his people; he may not deliver them from the plague of the body, but that which is greater, deliver them from the plague of the heart.

3. Besides, I may add, that the pestilences of old time, I judge, did differ from our pestilences. I shall not dispute, whether the nature of the disease was the same, or whether it was so contagious formerly; but this the scripture doth clearly hold forth, that those pestilences were suddenly sent; and, though they made great slaughter, yet they were as suddenly removed; as also, that God made use of the ministration of angels in the inflicting of them; See Num. xv. Num. xxv. 2 Sam. xxiv. And where there was such an immediate hand of God in the disease, I suppose he did make a greater discrimination between the righteous and the wicked, and spare his people that were secure under his feathers, and shelter them from the disease, when his hand did find out the wicked, and smote them with death who were rebellious. But the pestilences in our days and countries (whatever extraordinary hand of Providence do send them as a punishment for sin) come more gradually, and are of longer continuance, and I believe have not that ministration of angels in the inflicting of them, more than other diseases; and therefore that the righteous are little differenced from the wicked in their preservation from this, more than from other diseases unto which the bodies of all in common are equally liable.

*Use 2.* If the righteous are liable to death, surely then the wicked are much more liable; their danger is great at all times, but much more so in a year of visitation as this, and in such a place as London, where the evil arrows of pestilence do fly so thick about their ears.

Sinners! have you not read the black bill of six thousand, nine hundred and eighty-eight, which

died by the plague the first week of this month, and six thousand five hundred and fifty-four, which died by the plague the second week? and do the bells sound a retreat of this enemy death which hath got amongst us? Do the multitude of coffins which you see carried every hour to the grave, speak a decrease of the plague; many thousands are fallen, and more thousands are like to fall, and who of you all, that are in your sins, can reasonably hope to escape. Some of the righteous themselves do fall; and if God spareth not his own people, how can you think of preservation? If you have not entered into covenant with God, can you now make covenant with death? what security can you have now? What peace can you find, when you have not made your peace with God, and your are in such danger every hour of being sent for to his judgement-seat, by this grim messenger, whom none can resist?

Sinners! your condition is very sad, your straits are very great; God hath hedged you in, and you cannot get away; he hath you at his mercy, his bow is now bent, his arrow is upon the string; he may smite you while you sit in those pews, or stand in those aisles, or so soon as your feet shall carry you forth of these church doors. Hark! do you not hear the knells which are ringing in every place for your dying friends and fellow sinners? The next knell may be for you. Look! do you not see the mouth of the pit open? and before it be shut again, you may be put in. You see the righteous perish; but you are in danger of a far worse perishing. Their bodies perish; but you are in danger of your souls perishing. Their souls are taken away by angels, and conveyed to heaven; but, when your bodies drop into the grave, your

souls will be dragged by devils into hell.

Sinners! this night you may be in hell. Hell receiveth many guests to night, and the stoutest of you may help to fill up their number this night: and what do you think to do? Will you go on still in the way of sin? Will nothing stop you in your course of wickedness? Will you not yet lay down your weapons, whereby you have been fighting against the King of heaven? Can you make your party good against him? Can you defend yourselves, or fly from him? Is it good to provoke him still, when he is so furious? Will you run to the utmost line of his patience? Consider, that the next sin you wilfully commit, God's patience may be quite spent, and be come to an end; and then all the world cannot save you from the stroke of death. Venture then no farther. Stand, stand sinners, stand not a foot in the way of sin; but retire your pace, and return to God, and make your peace with him; and peradventure he may hide you in this day of his fierce anger.

*Use 3.* Are the righteous, and by consequence, all liable to death? let me then exhort you all to think and prepare for death. Methinks you should hardly be able to think of any thing else in such a day as this, when the plague is so hot in and about the city; when death walks in every street, breaks in at so many doors, and sits in so many windows, and hath already dragged more bodies into the grave within this four months, than, I believe, this whole church would hold, were they heaped up from the pavement to the roof; and still this tyrant rageth and prevaieth. And, it is not very unlikely, but all of you which are here this day, may be taken captive by death; and, within a few weeks or

days, go down into the pit, Think O think seriously, how near death may be unto you, and how suddenly these bodies, which you take care daily to feed and cloathe, may become food for worms, and put on an earthen garment! Think what a thin veil of flesh is between you and eternity; how small and weak the thread of life is, which ties soul and body together; and how easily death can break and tear the veil, untie or cut the thread; that this may be done before to morrow, and then your naked souls must appear before the highest Majesty, unto your everlasting joy or sorrow.

And now, beloved, examine yourselves, whether you be prepared for such a change, whether you be ready for such an appearance and account; and let me exhort you, without any further delay, to prepare.

SELECTOR.

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#### On CHRISTIANS keeping TOLL-BARS.

*In reply to a Query.*

Sir,

In the last number of the Repository, page 95, is the following query: "Is it lawful for a member of a christian church to keep a toll-bar? If not, what steps ought to be taken with a member, who, though affectionately admonished to relinquish the employment, by his brethren, refuses to comply?" On the lawfulness of the employment in question, there are different opinions; and probably, after all that may be said on the subject, this will continue the case. Perhaps it is one of those points, which must be left to every man to act in, according to the dictates of his own conscience. If a person deems it lawful, after having attentively and impartially considered the subject, to be so employed, it may be best to let him alone, and to leave him to his own views of what is right. If, on the other hand, any one should consider such an employment as sinful, he of course must not be engaged in it: "To him that esteemeth any thing unclean, to him it is unclean."

"Whatsoever is not of faith is sin." Rom. xiv. 14, 23.

To some persons, keeping a toll-bar may appear unlawful for the following reasons,—It subjects them who are so engaged to manual labour on the Lord's day; it confines them on the sabbath, and prevents their attending the public worship of God when otherwise they might—they carry on their worldly business, take money and acquire gain, as much on the Lord's day as on other days;—and, in many instances they open their gates to persons, who are breaking the sabbath, by travelling unnecessarily; and thus palliate their sinful course, and in a measure become partakers of their guilt.

But while, on these and similar accounts, one individual is convinced it is not lawful to keep a toll-bar; another, by viewing the subject on a different side, may form a different opinion. He may think that the system of improving the roads, at present prevailing, which takes toll from those who use the roads to defray the expenses necessary in order to keep them in comfortable repair, is conducive to the accommodation of the community; and that therefore toll gates are necessary; and, of course, it is necessary for somebody to keep them. He may reason thus: that what is necessary for the well-being of society, is lawful for a christian to do. Otherwise he might think, that were all the population in the country christians (an event most ardently to be desired,) it might happen that something essential to the well-being of society would not be performed; and thus the christian religion would operate injuriously: a supposition not to be entertained for a moment. Hence he might conclude, that though the keeping a toll-bar subjects a person to manual labour, and to following his calling on the Lord's day, yet the necessity of the thing justifies it, and renders it lawful. As taking money on that day is part of the employment, it is therefore lawful. With respect to opening the gate for those who are pursuing their worldly business or taking unnecessary journeys, on that day, he may think that he is not responsible for their conduct; he has a duty to perform that is plain and simple, to open the gate and receive the specified toll; and that he is no more responsible for their conduct, because he opens the gate for them, than the person who fabricated the vehicles; or than any tradesman is responsible for the sinful use to which any article, sold by him, may be appropriated.

I should therefore be inclined to advise, in respect to the person mentioned by you:



correspondent, to let him alone; leave him to God and his own conscience: his conduct is not of such a nature, if he does not consider his employment sinful, as to justify a church, at least in ordinary cases, to treat him as disorderly.

J. W.

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## INTELLIGENCE FROM SCOTLAND.

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Sir,

HAVING for these two years past, been a constant reader of your periodical; and the sentiments of which it is the strenuous advocate being in unison with my own, it has proved to me a source of much edification and pleasure. I am well aware that these sentiments, till of late, were considered, by the great majority of professors, on this side of the Tweed, as being unscriptural; among whom your humble servant occupied a place. It is unnecessary for me, at present, to notice the various circumstances, which contributed to awaken in my mind a spirit of inquiry and Biblical research; the result of which was a renunciation of the Calvinian doctrines, which I had previously adopted as exhibiting a compendious view of the whole counsel of God, as contained in the oracles of divine truth, which Paul affirmed to the elders of Ephesus, he had not shunned to declare unto them. These opinions I now consider as unscriptural and dangerous. Nor do I hesitate to state, that there are many of my co-temporaries and countrymen, in whose views a similar change has taken place. Many, in this city, entertain the same sentiments on these important doctrines with myself; but, like the Jews in the days of our blessed Saviour, are afraid to avow them, lest they should be put out of the church. This fear, aided by the natural question, "Whither can we go?" operates like a mill-stone on their zeal in contending for the faith, once delivered to the saints. Can you, my dear Sir, conceive of circumstances more distressing than those in which we are at present placed? and will you not come over and help us?

Your eye has shot over the wide domain of heathenism. The sight has affected your heart; and stimulated you to send forth your chosen bands, to proclaim to the deluded people, peace with God through the sacrifice of his Son: the only preaching that will overturn a sinner from his ways.

1 Cor. i, 21. I magnify our God on your behalf; may great success attend your endeavours to dissipate the thick darkness that covers the people of distant climes.— But I would wish to awaken your sympathies also in our behalf;—nay rather, in behalf of the cause of the adorable Redeemer, in this part of our island, which appears to me to be languishing under the paralyzing influence of the doctrines to which I have already alluded. To me and many others in like circumstances, it is truly discouraging to be compelled to sit, every successive Lord's day, and hear nothing from the pulpit, but limited atonement, discriminating grace, and other kindred doctrines; followed up with applications as contradictory as they are unscriptural. When we reflect on the mischievous tendency of such addresses on the minds and consciences of the unconverted portion of the auditory; we sigh and exclaim, in the words of the Psalmist: "Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem."

If this brief address should meet your approbation, so far as to induce you to give it a place in your Repository, and thus submit it to the consideration of the Connection at large, permit me to drop a hint, which may be useful, preparatory to your sending some of your worthy ministers to proclaim among us, the unsearchable riches of Christ. I would suggest that, as our Particular Baptist brethren have made frequent calls upon the disciples here to aid in the pecuniary support of their missionary enterprises in the east, why cannot you adopt the same method? And should a deputation be sent from you, for that purpose, an opportunity would be afforded to the persons who compose it, to ascertain the state of religion amongst us; and judge of the propriety of making any attempts to establish your cause in this part of the kingdom, and the probability of the success of such attempts.

Yours, &c.

Edinburgh,

W. N.

March 3, 1832.

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## OBITUARY.

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FEB. 23, 1832, died Miss SARAH THORPE, second daughter of Mr. Thorpe, of Greatness near Sevenoaks. Blessed with pious parents, and accustomed to attend the preaching of the gospel from her childhood.

she became in early life, the subject of deep religious impressions. These impressions, unlike the morning cloud and early dew, did not soon pass away. By a constant attendance on divine ordinances, they were deepened: and, at an early period, she experienced a saving acquaintance with divine truth. Having realized the blessing of forgiveness, she gave herself to God and afterwards to his people, according to his will; and was baptized, Aug. 20, 1818. From that period to her decease, she exhibited a temper and conduct worthy her profession! Her heart was consecrated to her Redeemer, and every thought seemed to be in sweet subjection to him. She was accustomed to take an account of her religious experience. From this it is evident, that devotion was the element in which she delighted to breathe; and that the cultivation of the christian character engaged her prayerful attention. Every advance she made in the divine life yielded the highest joy; and every step taken in a contrary direction furnished matter for deep regret. Hence, while expressing her thankfulness to divine grace for what she was, she felt deeply humbled for what she was not. Like most other christians, she was the subject of alternate joys and sorrows; and dark days and bright ones succeeded each other by turns. Still she maintained a well grounded assurance of her interest in the sacrifice and mediation of the Lord Jesus Christ, and of her acceptance with God; so that in her darkest moments, she could say, "Though he slay me, yet will I trust in him."

With a heart thus resolved, the deceased appeared little concerned about the pleasures or even innocent gratifications of this life. Though placed in circumstances which enabled her to command a considerable portion of them; she generally avoided both scenes and company, in which there was no prospect of either doing or getting substantial good.

As a teacher in the sunday school, she was regular and laborious. Deeply impressed with the importance of the work, and warmly attached to the children, she laboured, both in season and out of season, for their temporal and spiritual welfare. In her the school has lost a firm friend, and the church a valuable member. The foundation of the disease which terminated the life of our young friend, was laid by a cold that she took, which led to a consumption. Every means, that parental affection or medical skill could devise, was tried, but without success; the disease

baffled the efforts of both, and continued to prey on its victim to the last! As her end approached, she did not manifest the least alarm; her faith was strong, her evidence clear, and she met death with composure. "What a mercy it is," said she, that I have not now to seek religion! It is a pleasure to die. O! happy! happy!" Thus supported, she fell asleep in Jesus, aged thirty-three.

Her remains were followed to the tomb by the teachers and children of the sunday school; and her death was improved, the following Lord's day, by her minister, from 1 Thess. iv. 14. "Even so, them also which sleep in Jesus will God bring with him."

G. P.

Mrs. CHILDREN, from her youth, knew something of the sacred Scriptures, felt the importance of a morally consistent life, saw beauty in religion, and with increasing years, experienced a growing concern to be interested in the great blessings of the gospel covenant, and wholly given up to the Lord. For many years, she attended the service of the established church, with becoming regularity: and of that church she was regarded by her friends and neighbours as a respectable member.

About fifteen or sixteen years ago, her mind became deeply convinced that believers' baptism was agreeable to the plain and positive requisitions of the New Testament, and the practice of christians in the days of our Lord and his apostles; and consequently, as a professed follower of Christ, it was her duty to submit to the ordinance. She was baptised, Sept. 21, 1817, and cast in her lot with the G. B. Church in Swarden, evidently with a desire to live and die in the same fellowship. She ever after spoke of the union with pleasure, and regretted that she could not so often as was desirable be with her friends on the sabbath in consequence of age, distance, afflictions, and domestic obstructions, which were well known to her christian friends. Notwithstanding her hindrances of this description, she was often known to express and evince her solicitude for the comfort of the pastor and the welfare of the Church.

Endowed by nature, with a peculiarly amiable disposition, she was an agreeable member of social life. Mild and tranquil in her own feelings, she was an enemy to discord and strife, among her associates, and a promoter of peace and good will. It gave her pain, whenever it was her lot to witness those ebullitions of angry pas-

sions, which are known, so often, to break the quiet, and imbitter the sweets of society; make home a scene of anarchy and hatred; and frequently involve the church of the mild and gentle Jesus, in disgraceful disorder. A meek and quiet spirit, which was to be the adorning of females, in the primitive church, is still, in the sight of God and in the estimation of pious characters, of great price.

As a neighbour, relative, and friend, Mrs. C. was truly valuable. Those who knew her best, esteemed her most. It would be difficult to find an individual who would not speak well of her; and who does not entertain the highest respect for her memory. Her neighbours were compelled to be attached to her, when they witnessed her pleasing, affable manners; her concern for their welfare; and her constant readiness to do them good. Her relatives loved her; and her family felt it to be hard work to resign to affliction, death, and corruption, one whose maternal affection and solicitude they had so long enjoyed. The indigent and afflicted shared in her attention, for these her heart had sympathy. She was not satisfied with saying, Be ye warmed and be ye filled; but felt a delight in administering to their necessities and adding to their comforts.

As a christian, she was not ignorant of her state as a sinner before God, and condemned by his holy law: but felt herself unworthy of the blessing of life and grace. She sought and found mercy and salvation, through a precious Redeemer; on whom she cast her soul, and all her care; and in whom she steadily confided, for all she needed for time and eternity; well knowing he cared for her. It was her happiness to be weaned from the world; and for years she appeared to have the sentence of death in herself; so that when the time of her departure arrived, she evinced no fear or surprise, but calmly waited the solemn moment of her release. She was often heard to say, in health as well as in sickness, "I have no wish to live, only to be ready for death and glory". She was a consistent and uniform christian, not at one time exalted above measure, and anon, depressed and writhing with despair and fearful apprehensions. She was able to trust herself at all times in the hands of her heavenly Father. She would not, to obtain and secure the smiles and approbation of any, temporize in the important matters of conscience. It was her happiness so to estimate the christian character, and the respectability of a godly life, that she never thought it necessary on any occasion

to conceal her religious profession. Religion to her was a real blessing; and she was a credit to the blessed gospel and a recommendation of it to others. Another pre-eminant feature in her character, was christian candour. Under the influence of that charity which hopeth all things, she was able to receive edification when prevented from attending in her own place, from a preached gospel, in the Church of England, or a Methodist chapel.

Of trials and afflictions, she had her portion; and some of them heavy and very painful. Her last sickness was distressingly severe; but borne with wonderful patience and submission: not a word of complaint was ever heard to proceed from her lips. On one occasion, when a friend was standing by her bed side, she looked up with pious resignation, and said, when tortured with excruciating pain, "This is hard work". Her minister visited her several times; and always found her in a happy state. When questioned respecting her soul, her answers were pertinent and satisfactory; clearly evincing that her mind was collected and serene. A little before she breathed her last, her daughter inquired, "Are you happy?" and her answer was "O very happy, very happy". Some hours before her departure, her whole time seemed to be spent in meditation, prayer and praise; which was known by the motion of her lips and broken sentences. In this happy and desirable state, ended the earthly career of one of whom it might be said "Behold an Israelite"; indeed, whose light in life and death shone around; and whose pious conduct was an impressive lecture to her friends and neighbours. Who is not ready to exclaim "Let me die the death of the righteous; and let my last end be like hers"? Her spirit took its flight, Nov. 5, 1831, in the 76th year of her age. A sermon was preached to improve the solemn event, in the G. B. Chapel, Smarden, from John, xvi. 22.

T. R.

Friday Morning, Feb. 3, 1832, MARTHA WOODHEAD, of Northwood-green, near Halifax, Yorkshire, was called to her heavenly reward. She was baptised, Sep. 26, 1797, and continued an honoured and a beloved member of the G. B. Church, Queenshead, upwards of thirty-four years. In her family, she was adorned with the graces of the gospel; among her neighbours and towards all, she was peaceable and affectionate; in the world, amidst its most trying and painful scenes, she acted according to her profession, and consistent

with her vow, as a devoted servant of God; and in the church, she was respected and beloved by all her friends. As she lived, so she died, in peace and love with God and her fellow mortals.

Her husband died about ten years ago; and she remained his widow till she was taken to that happy world in which "they neither marry nor are given in marriage." She long enjoyed a good degree of health; but was troubled for a number of years with an asthmatic complaint; which, in the decline of life, pressed heavily upon her. She was worse than usual about a week before her happy spirit went to heaven, for ever to be with the Lord. Her minister visited her two days before her departure; when she appeared much pleased and profited by the reading and singing; and he was refreshed and delighted with her conversation. Her Saviour was indeed precious to her soul and she thought and spoke of him with animation and pleasure. Those beautiful lines were realized in her experience.

"I'll speak the honours of thy name,  
With my last labouring breath:  
Then speechless clasp thee in my arms,  
My Joy in life and death,"

One night, when one of her daughters was sitting up with her she heard her speaking of the Lord Jesus, saying, "I am sleepy but I do not want to sleep; for when I am asleep, I cannot think of my Saviour, and I want to have my mind always engaged with my Saviour." Often she spoke of the special care and protection of her heavenly Father; saying, "As the mountains are round about Jerusalem, so the Lord is round his people, from henceforth even for ever."

She was constant in her attendance at the house of God; and, though she lived four miles from the chapel and had a large family, she was there in time; and very seldom absent, except when confined by sickness. As a devout worshipper, she could adopt as hers, the words of the Psalmist. "Lord, I have loved the habitation of thy house, and the place where thy honour dwelleth." She frequently invited the pastors and ministers of our churches to go and preach, in her house, or in the school room in that neighbourhood; which was built about thirteen years ago. Delighting in the word of God herself, she was deeply concerned for the salvation of her family and neighbours. When her minister preached there the last time, she desired him to preach from, "Marvel not

that I said unto thee, ye must be born again;" hoping that some good might be done by the discourse.

As a wife, most of the excellent description given by Solomon of a virtuous woman might be applied to her. "The heart of her husband did safely trust in her; and she did him good and not evil, all the days of his life. She rose early in the morning, and prepared meat for her family; and wrought willingly with her hands." She was prudent, frugal and wise in her family affairs. She had twelve children; and when she died left four sons and four daughters, two of whom are members of the church. On her dying bed, she addressed them very affectionately; and referred them to the instructions which she had given them, and to the prayers which she had offered up for them; and then said, "I hope my death will be the means of leading you to think of your own deaths, and of causing you to prepare to follow me. I want to be able to say, at the last day, 'Here am I, Lord, and the children which thou hast given me.' Let not this world nor its cares cause you to neglect the salvation of your souls. What shall it profit a man if he gain the whole world and lose his own soul?" And to encourage them, she repeated part of the hymn, beginning,

"Lo Jesus stands, with open arms,  
He calls, he bids you come, &c.

Soon afterwards, she repeated with holy confidence. "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me."

Mrs. W. dwelt among her neighbours in peace and quietness, and troubled them not by hearing or telling tales among them. She was a "keeper at home;" "diligent in business, fervent in spirit, serving the Lord." She felt for the poor and afflicted; and, according to her abilities, directed and assisted them under their trials. All thought her a good woman; and at her funeral many wept and felt a friend was gone. Were she alive, she would blame us for our praises; but we write for the survivors. Those who saw her pious life and happy death, sincerely hope that her children and neighbours will long remember, to advantage, the practical and powerful influence of the gospel under which she lived and died. She had her imperfections and felt them. She knew herself as a poor sinful creature; and Christ was to her all and in all. A little before she died, a neighbour said, "Martha

thou art poorly." She replied, with cheerfulness and confidence, "Yea; but I shall be better very soon;" and not long after died in the Lord, without a struggle or a groan, in the sixty eighth year of her age.

On Lord's day, March 4, a funeral sermon was preached, by Mr. Hudson, from Psalm xxxiv. 4. "I sought the Lord, and he heard me, and delivered me from all my fears;" a text selected by herself for the occasion, as expressive of her own experience. The day was very unfavourable; but a large congregation attended.

Her children have lost a pious mother; the church, a consistent and honourable member; the neighbourhood, a good woman; and heaven gained another blood bought saint. Our loss is her eternal gain. "Blessed are the dead that die in the Lord, yea henceforth saith the Spirit; they shall rest from their labours, and their works shall follow them." May the prayers of a departed mother be answered in the conversion of all her children, and may they remember that "one thing is needful" for them, would they die in peace and meet her in heaven!

T. H. H.

Mrs. MARY DEACON of Leicester died, on Lord's day, Nov. 6, 1831, in the forty fourth year of her age. She was born at Melbourn, in the county of Leicester; and, in early life, was left with five young and helpless children to mourn the loss of their parents. But the God, who is "the Father of the fatherless," provided for them. When quite young, she became, in a manner somewhat mysterious and remarkable, the subject of serious impressions. Some unknown person, who was represented to be insane, came to the village where she resided; and, repeating several texts of holy scripture, exhorted the inhabitants to repent and turn to God, that they might go to heaven. Though he was generally despised and pitied, she listened with interest to what he said; and thus commenced that work of grace in her heart, which terminated in her conversion to God.

The preaching of the gospel was afterwards introduced into the village; which she delighted to attend as often as her opportunities permitted. In a few years, she entered into service; and continuing to enjoy the means of grace, was brought to the enjoyment of reconciliation with God. After her marriage, she went with her husband to reside in the neighbourhood of Billisdon; where they worshipped at the G. B. Meeting house, and heard

Mr. Creaton. Here the subject of believers' baptism arrested her attention; but, as her early prejudices were in favour of infant sprinkling, she opposed it with all her might. She went to the chapel however when the ordinance was administered; and heard a discourse in which it was defended by a simple appeal to the inspired volume. This rather shook her confidence; and being a conscientious christian, she returned home; resolving to search the scriptures for her own satisfaction. How great was her surprise, when she could find nothing to support either the baptism or the sprinkling of infants; and when every text she examined, confirmed the practice she had so boldly and steadfastly opposed. Following her convictions, with simplicity of purpose, she proposed herself to the church: and was baptized Sept. 24. 1818. A short memorandum of her baptism, found since her death, expresses the great comfort she enjoyed in thus confessing her Lord and Master.

She highly valued her religious privileges, and expressed her gratitude to God, that she was so greatly favoured. Her attachment to her minister and the church was ardent and progressive; and she felt as though she was happy and settled for life. Heavy afflictions in the family, however, rendered a removal necessary; and a kind providence opened the way for her husband to settle in Leicester. This, though a very heavy trial, was ultimately a considerable temporal advantage. At Leicester, she and her husband joined the church at Dover Street; which was then without a minister, and struggling into life. From that period to the time of her death, her conduct was such as eminently adorned the gospel. Though her lot was cast in humble circumstances, and her opportunities for mental cultivation were necessarily scanty; yet the evidences she gave of a humble, useful and intelligent piety secured her, in no ordinary degree, the esteem of her christian friends. She was regular in her attendance at church meetings; and always wore the ornament of a meek and quiet spirit. Her exemplary piety, led the church often to appoint her to visit those who were candidates for fellowship; and it was an extraordinary instance, if she did not discharge this important duty, to the satisfaction of the pastor and the church, as well as obtain the affectionate esteem of those whom she visited. Her views of divine truth were clear, comprehensive and scriptural. She was a quiet and peaceable neighbour; abhorring evil speaking, she

followed after the things which make for peace. She was an affectionate parent, and sought with great earnestness and prayer, to promote the spiritual welfare of her children. To her husband, she was a wise and affectionate counsellor, and often has he been benefited by her advice, "The heart of her husband safely trusted in her; she did him good and not evil all the days of his life." She lived much in communion with God and her own heart. At times, "she was in heaviness through manifold temptations;" but the dignity and power of the Saviour, his great work and rich grace, were her continual dependance and support; and hence she often experienced "joy unspeakable and full of glory."

Her end was affecting and solemn. The ordinance of baptism was about to be administered, in her own chapel; and, always happy in the prosperity of Zion, she appeared, for several weeks previous, unusually rejoiced in the prospect of the sabbath. Two near relatives, whose society she had not enjoyed for many years, came over on a visit the preceding day. With them she went, almost overflowing with interest and pleasure, to the house of God; and when there was observed by several to listen with singular attention to a discourse on "The sufferings of Christ considered as a *Baptism*," founded on Luke xii. 50; and also to display great feeling in the devotional parts of the service. After the sermon was concluded, she retired with the candidates (five females) into the vestry, assisted them in preparing for the water, and encouraged them to go through it cheerfully; telling them they had "nothing to fear." While following the fourth from the water, she fell down and instantly expired. Two medical gentlemen were speedily called in: but in vain. They are both pious persons; and their opinion was, the rupturing of a blood vessel in her heart had occasioned her death. This might result, and evidently did, from excessive joy. So that, at a time quite unexpected, and in a way without a pang, and when at the height of holy joy, our departed sister was removed from the happy service of God in his courts on earth, to serve him in his courts above; where there is "fulness of joy and pleasures for evermore."

The solemn event deeply affected the minds of the attendants at the house of God, during the whole day. It was improved, to an overwhelming and attentive auditory, on the following sabbath, from Job, i. 21 "The Lord gave," &c. which suitable words were selected by her husband.

J. G.

## GENERAL BAPTIST INTELLIGENCE.

### QUEENSHIELD CASE.

To the CHURCHES composing the NEW CONNECTION of GENERAL BAPTISTS.

*Christian Friends,*

WE take the liberty of presenting to your kind attention the following statement of our case; hoping that you will be induced to render us some assistance; as our debt is considerable, and the depressed state of trade diminishes our means of raising money to support and extend the cause of our blessed Saviour.

In 1806, our old chapel was taken down, and the present commodious place of worship, forty eight feet by thirty nine, erected. It will accommodate seven hundred persons; and stands on the borders of three populous townships. We acted on the advice both of the conference and the association; by which our case has since then been affectionately recommended, to the consideration of our sister churches. The original cost of the chapel was £800 14 1. We obtained, by subscriptions and collections, about £331 14 1. leaving, in 1828, a debt of £552. Since then we have paid off, at different times about £155; so that the present debt; on the chapel, is about £397. In 1825, land was purchased and a building raised, for the purposes of a Lord's day school. The school cost about £160; and has now a debt of £85: making the total amount of our debts, at this time, £482.

A considerable proportion of our members are very old and poor; and, instead of being able to help us, stand in great need of assistance themselves; and would be very thankful for some relief. Our ability has been diminished from other causes. Dec. 28 1825, fifteen of our members were regularly dismissed, to form a church at *Allerton*; and Jan. 29 1828, fourteen members withdrew from us, who have been formed into a church at *Clayton*. Several have since been dismissed to *Clayton* for convenience. In both these villages, chapels have been built; and both these churches have been placed on the List of the Churches of the New Connection of General Baptists. We shall rejoice in their prosperity; but these events, operating with other discouragements, have rendered us very unable to sustain so great a burthen.

Excuse us, brethren, for stating also that, it has been a practice among us, for many years, to make one collection annually, for some of our sister churches: and we have thus, according to our ability, collected for many churches, not only in our own district, but in various other parts of our connection. Though our case has twice been recommended by the association, *only one of our churches, except those in Yorkshire, has collected for us. Longford, some years ago collected 7l; for which we feel thankful.*

During the life of our venerable pastor, the late Rev. John Taylor, we received considerable assistance from several of our churches and friends, to help us in the work of the Lord; for which we would ever retain a grateful remembrance. We now again present our case, and request your attention to this appeal. It is with us a time of need, and, though we should have been glad of earlier relief, yet perhaps our case could not have been presented, at a time or under circumstances, when the contributions of our kind friends would have been more useful or more gratefully received, than at the present season of general distress. It is painful for us to beg: though poor, we have often assisted others. And now brethren, you are presented with an opportunity of realizing our Saviour's maxim: "It is more blessed to give than to receive." Rich churches and friends have here the advantage of their poorer brethren, in the blessedness of giving. "God is not unrighteous to forget your works and labours of love." "To do good and to communicate, forget not: for with such sacrifices God is well pleased."

The churches will adopt their own plan of helping us; but, if a goodly number could see their way clear to collect for us, either before or at the Association, or to allow our minister to make collections for us; an early communication to Mr. Hudson, *Queenshead, near Halifax*, to that effect, would be thankfully acknowledged. If they collect for us among themselves, and remit the money, it will be equally acceptable, and a saving of expense. Many of our aged ministers and friends are acquainted with our history, from the beginning; now that we have an increasing population and opening prospects of usefulness, we indulge the hope that they will help us. Believing that our application for aid, in this so good a cause, will meet with your approbation,

We remain, dear brethren,  
Yours in the gospel of Christ,

*Signed, by order of the church,*

THOMAS H. HUDSON,  
MICHAEL STOCKS,  
SMITH LEE,  
JOSHUA ROBERTSHAW,

*Queenshead near Halifax,*  
Feb. 24, 1832.

## TIPTON CASE.

*Sir,*

You will oblige us by inserting, in the next number of the Repository, the following observations respecting the G. B. chapel at Tipton. They refer to a case, presented to the Midland Conference, held at Kegworth, Dec. 27, 1832, as reported in your number for February last, page 59; in answer to which the churches, in that district, were advised not to entertain the Tipton case, till it had gained the sanction of that conference. As that case had our signatures, we think, that, in justice to ourselves and the parties concerned, it requires an explanation; or it may possibly give some uneasiness to those of our friends in Lincolnshire and Yorkshire, the churches at Barton and Hugglescote, and others in different places, who have lately contributed to it. They may however be perfectly satisfied. There has been no imposition practised upon them. What they have given is acknowledged with gratitude by the suffering Trustees.†

That the cause at this populous place should not have succeeded is matter of deep regret; and though it is not the first instance, of the loss of money and labour, as the general history of our Home Missionary proceedings will show, may it be the last! The facts are these: The chapel at Tipton was originally a very small place, and it was thought necessary, if anything important was to be attempted, that it should be enlarged. Its enlargement was accordingly effected; and Mr. Jones, now of March, re-opened it. The old debt and the expenses of the alterations left a burden of £ 500, for which the Trustees, for the most part, became responsible. One hundred of this they have paid from their

† The person who has been mentioned, as collecting for this case, has no connection with the Trustees, nor has he had for a considerable time; and, if any persons know, that he is begging for it, they should not blame the Trustees, but the man only; and guard the public against him. We know nothing of it.

own resources, besides other expenses; and the remaining four hundred, for which they gave a promissory note, is the sum for which they are distressed.

Their situation with regard to this debt is not unknown to our connection; for the association at Derby, in 1827, advised them, in reference to a mortgage, to draw up a statement of their case, for insertion in the Repository. This was done; but produced them no relief. Again, it was laid before the association at Birchcliff, in 1830, through the medium of the Birmingham church; and advice and assistance was solicited; and that assembly "referred the applicants in this case to the Warwickshire Conference." That Conference has frequently considered it, and assisted in paying the interest of the debt; and in May last, agreed to request Mr. Stanford of Leicester, to go out and obtain some pecuniary aid; who is now engaged in the work, and is doing as well as can reasonably be expected. As however, Mr. S. did not, for some time, comply with the wishes of the conference, it again considered the case in September; expressed its deep sympathy for the Trustees; and the ministers signed a recommendation of it, to be presented by Messrs. Snape and Roome. These friends went from this conference, which was held at Longford, to Leicester; and there some friends objected to the manner in which the case was drawn up; and, as it was drawn up on the principle of retaining the chapel, they professed their unwillingness to assist, unless it were sold. This information being communicated to the Trustees, and the place being offered for sale, that circumstance was at once made known; and it was announced that these friends would apply specifically for the relief of the responsible parties.

At present, the premises are on sale. A negotiation is on foot; and if it succeed, and they sell for 300*l.* which is by no means certain, the poor men will be left deficient more than 100*l.* including some expenses. The application now is, to make up this deficiency, rather than a few christian friends should be utterly ruined. Now why should they not be assisted? Have they embezzled any man's property? Have they not made an immense sacrifice of time, comfort and money? And must they have no pity? Are they not our brethren? Have they not, through the whole unhappy transaction, acted with a sincere desire to extend our connection? If an ox or an ass fall into a pit, it is a duty to extend relief; and surely our burdened and half ruined fellow christians

are of more value than an ox or an ass. But we forbear; and hope that our friends in the different parts of the connection, will sympathise with their suffering brethren. We trust that a case, and an extreme one like this, taken round, by persons chosen and recommended by all the ministers in a conference, will not be esteemed an improper mode of application; but receive prompt and liberal assistance.

G. CHEATLE, *Birmingham*;  
WM. BUTLER *Longford*;  
JOHN BARNES, *Austrey*;  
JOHN LINNETT, *Austrey*.

March, 12, 1832.

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ADDRESS of the LONDON AUXILIARY  
to THE BAPTIST HOME MISSIONARY  
SOCIETY for SCOTLAND.

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This Institution has been in existence some years, and has now nineteen Missionaries, who are laboriously engaged in making known the glad tidings of salvation, in the gaelic language, to their ignorant and perishing countrymen. The extreme destitution of the means of spiritual instruction, which prevails among the inhabitants of the Highland and Islands of Scotland, is truly affecting; and were their real condition and circumstances better known, it is hoped, that a deep feeling of commiseration would be excited in christians in general; and proportionate efforts be made, to emancipate them from the bondage of sin and darkness, with which they are at present oppressed. The thinness of the population, their poverty, the want of the means of general education, the difficulty of travelling from one place to another, arising from deep lakes and rivers of the sea, all unite in keeping the people in a deplorable state of moral and spiritual degradation. Some of the parishes extend from forty to sixty miles in length, and thirty in breadth. These, with but few exceptions, have only one parish kirk, and even here in too many cases, "the hungry sheep look up, but are not fed". A cold and dry morality being the miserable substitute for the "glorious Gospel of the blessed God".

Surely the emphatic words of the Saviour, "Go ye into all the world and preach the gospel to every creature", are peculiarly applicable to a people circumstanced



as are these neglected sons of Caledonia. Their case can be met only by the *itinerant* preacher of the go-pel; who carries the message of mercy to their very doors; and speaks to them in their own tongue, "the Wonderful works of God". The agents of the Highland Mission, are truly *laboures*. In order to communicate religious instruction efficiently, they must travel on for many a weary mile, endure the severity of mountain toils, and encounter the danger of crossing lochs, and hoisterous sounds of the Atlantic, to the different Islands. Frequently are they in perils of water, in perils of their own countrymen, in weariness and painfulness, in hunger and thirst. In this they are not discouraged, but find their reward in their work, for the glorified Head of the church has not left them to labour in vain nor spend their strength for nought; but by their instrumentality is making a "people willing in the day of his power".

New and interesting fields of usefulness; which the limited income of the Society alone renders it impossible to cultivate are presenting themselves continually. "The harvest truly is great but the labourers are few"; nor does the Society at present possess the means of adding to their number. An earnest and affectionate appeal is therefore made to all who "have tasted that the Lord is gracious", to assist this interesting cause; and by their prayers and contributions to come forward "to the help of the Lord, to the help of the Lord, against the mighty".

*W. Napier, Esq.* President, 1, Mecklesburgh Street.

*Mr. Jas. Inglis, Treasurer*, 9, Old Fish St. Friday Street.

#### SECRETARIES.

*Mr. Josh. Rothery*, 20, Featherstone St. City Road.

*Mr. Wm. Boyne*, 7, Chapman Street, Pentonville:

By whom contributions and donations will be thankfully received.

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## VARIETIES.

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**PRIMITIVE CHURCHES.**—*Mr. Hartley*, late Missionary to the Mediterranean, has published an interesting volume under the title of "Researches in Greece and the

† In the Highlands and Islands of Scotland, the gaelic language is almost exclusively spoken by two hundred thousand people

Levant", in which the following description of the present state of several of the places where primitive churches flourished, will afford both pleasure and instruction. The astonishing loss of population, which these parts of the world have sustained since ancient times, is very affecting. I have wandered amidst the ruins of Ephesus; and I had ocular demonstration, that where once assembled thousands exclaimed "Great is the Diana of the Ephesians", now the eagle yells, and the jackall moans. The echoes of Mount Prion and mount Coryssus no longer reply to the voice of man. I have stood on the hill of Laodicea; and I found it without a single resident inhabitant. There was indeed an inferiority in its desolations to those of Babylon. Of Babylon, it was predicted, "The Arabian shall not pitch his tent there". At Laodicea, the Turcoman had pitched his migratory tent, in the area of its ancient amphitheatre; but I neither saw church nor temple, mosque nor minaret, nor a single permanent abode.

I have myself observed the exactitude with which the denunciations of divine anger against the three churches of Ephesus, Sardis and Laodicea have been fulfilled. Whilst the other four churches of Asia, which are partly commended, and in part more mildly menaced, are still populous cities, and contain communities of nominal christians; of each of these three, it may now be said that it is "empty and void and waste". And though the Arabian may pitch his tent at Laodicea, and "the shepherds", as at Ephesus, "make their fold there"; still they have scarcely been inhabited or dwelt in from generation to generation. "Wild beasts of the desert lie there"; hyenas, wolves and foxes. "Their houses are full of doleful creatures". Scorpions, enormous centipedes, lizards and other noxious reptiles, crawl about amidst the scattered ruins: and serpents hiss and dart along through the rank grass that grows about them. "And owls dwell there".

I paid a visit to the city of Colosse. If that indeed may be called a visit, which left us in some degree of uncertainty whether we had actually discovered its remains. Colosse has become doubly desolate; its very ruins are scarcely visible. Many a harvest has been reaped, where Epaphras and Archippus laboured. The vine has long produced its fruits where the ancient christians of Colosse lived and died; and the leaves of the forest have for ages been strewed upon their graves. The Turks, and even the Greeks, who reap the harvest and who prune the

vine, where Colosse once stood, have scarcely an idea that a christian church ever existed there; or that so large a population is there reposing in death.

There are other cities mentioned in the Acts of the Apostles, which have yet eluded research. Where is Antioch of Pisidia? Where are Lystra and Derbe, cities of Lycaonia? Where is Perga of Pamphilia? We sought for Antioch, on our journey through Pisidia; but its place as yet has not been found.

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REVIEW.

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1. HEAVEN OPENED; or a brief and plain discovery of the RICHES of GOD'S COVENANT of GRACE. By REV. RICHARD ALLEINE, A. D. 1665.  
18 mo. pp 360, bound in cloth.
2. THE RARE JEWEL OF CHRISTIAN CONTENTMENT. By JEREMIAH BURROUGHS, A. D. 1645.  
18mo. pp 288, bound in cloth.
3. CHRISTIAN DIRECTIONS: showing how to walk with God all the day long. By THOMAS GOUGE, Minister of the gospel. A. D. 1660.  
18 mo. pp. 598. half bound.
4. A DISCOURSE ON THE CHURCH'S STABILITY. Also an extract from a discourse on Afflictions, By the Rev. STEPHEN CHARNOCK, B. D. A. D. 1641.  
18. mo. pp. 90 stiff covers.  
*Religious Tract Society.*

WE have had occasion already, more than once, to notice a very useful series of publications, by the indefatigable Committee of the Religious Tract Society. It consists of a judicious selection from the works of the ancient puritans and nonconformists, on subjects that concern the personal edification of every sincere christian. In the present age of profession and stir, we hail with pleasure, the revival of the writings of those eminently pious and learned champions of real experimental christianity, in a form and at a price, which place them within the reach of every class of society. We sincerely hope that they will be extensively circulated and seriously read; as we are persuaded, that they are well adapted, under the blessing of God, to promote the best interests of individuals, and to advance the cause of vital godliness at large.

It would be vain for us to occupy our columns with encomiums on authors who have so long been held in deserved veneration, by the wise and the good of all parties. The names of Alleine, Burroughs, Gouge and Charnock, require no panegyric; but will of themselves recommend any work to which they are affixed. The pieces before us are well selected; elegantly and correctly printed; and neatly put up. They form handy and cheap little volumes, which may, with great propriety and advantage, be put into the hands of all who are enquiring the way to Zion, of whatever age or sex.

"Heaven opened," by the brother of the pious author of the deservedly celebrated "Alarm to the Unconverted," contains an edifying and devout review of the many precious blessings, both spiritual and temporal, which God has secured to his people by the new covenant—Himself—his Son—his Spirit—the earth—the angels of light—the powers of darkness—death—the kingdom—and all the means of salvation: including a synopsis of the covenant of grace, on God's part; and a soliloquy representing the believer's triumph in God's covenant, by the author's brother. The sentiments are evangelical, and the style clear and energetic: sufficiently proving the worthy author's deep sense of the truth and importance of the subject. Much useful instruction is given; and the appeals to the conscience are close and pungent: the whole justly challenges the most serious attention from every real christian, who wishes rightly to understand and appreciate his own privileges.

"Christian Contentment," as described by Mr. Burroughs, in the second discourse, we fear, is literally a rare jewel, at all seasons; but, at this time of general depression and discontent, is less frequently worn than usual. Yet this grace is essential to the character of every real christian, and shines with its brightest lustre amidst scenes of discouragement and affliction. Every sincere disciple of Jesus will therefore esteem it a happy privilege to have an easy opportunity of learning, from one who had long studied and honourably practised this excellent virtue,—the nature of christian contentment—the art and mystery of it—What are those lessons that must be learned to work the heart to contentment—and wherein the glorious excellency of this grace doth principally consist. These interesting inquiries are instituted in the small but valuable treatise of Mr. Burroughs; and are treated with

singular ability, piety and judgment. They will amply repay the serious mind, especially when oppressed by care and anxiety respecting its present privations and future prospects, for the careful self applicatory study of them.

Could any christian perfectly follow the excellent "Directions," given by Mr. Gouge, in the third article on our list; in the manner and spirit so ably and so justly described by that devout minister, he would doubtless gain happy possession of the rare jewel, so urgently recommended by Mr. Burroughs. He that habitually "walks with God all the day long," will certainly attain to the most perfect enjoyment of christian contentment. But, alas! our natures are so depraved, our understandings so darkened, and our wills so perverse and obstinate, that the most zealous and circumspect christian, in this imperfect state, has too much reason to complain of inability, as well as of indisposition, to do the will of his Maker, and to walk in the way of his commandments with a perfect heart. Yet certainly to serve God with our bodies and souls, and to love him with all our hearts, are precepts which imply all that this author requires; and however short the best of saints may fall in practice, they will all cheerfully acknowledge that this is their reasonable service. And by imitating a model of such exalted merit, and drinking into the spirit of that uniform piety, humility, obedience and holy vigilance, exhibited in these pages, we shall certainly approach much nearer to perfection and reach higher degrees of holiness, than by fixing our standard on lower ground. The attempt therefore, if made with humble dependance on divine assistance, will have a happy tendency to improve the character and exercise the graces of the christian; while the imperfection of his best performances will teach him more clearly his need of a Saviour.

The pamphlet that stands last, is a very judicious discourse, on Psa lxxxvii. 5, and exhibits an encouraging prospect of the universal and final establishment of the Redeemer's kingdom, notwithstanding all the opposition of its enemies; which will afford consolation and support to all his followers in times of danger and gloom.

We heartily recommend these excellent publications to the practical regard of our readers; and esteem them well adapted to promote the interests of personal and experimental religion, at a time when professors are so busy in cultivating the vineyards of others, that they are in danger of neglecting their own.

## MISCELLANEOUS INTELLIGENCE.

### MINISTERS WIDOWS' FUND.

THE Rev. *Eustace Carey*, late of Calcutta is expected to preach the annual Sermon for the fund for the relief of the necessitous *Widows and Children of Protestant Dissenting Ministers*, on Wednesday the 11th of April next, at the Rev. J. E. Giles', *Chapel, Salters Hall Cannon Street*. Service to begin at twelve o'clock at noon precisely. The subscribers and friends to the Society, will dine together on the same day at the *Albion Tavern, Aldersgate Street*.

### BRITISH AND FOREIGN TEMPERANCE SOCIETY.

It is proposed to hold the Annual Meeting of this Society, at *Exeter Hall*, on Tuesday, the 22nd of May, at twelve o'clock. The Right Hon. and Right Rev. the Lord Bishop of London in the chair.

## POETRY.

### A SONG OF PRAISE.

Come now, my son, and bless the Lord,  
And praise his holy name,  
His love and goodness now record,  
And speak aloud his fame.

O magnify that Saviour dear,  
Whom angels praise above:  
I long before him to appear,  
To celebrate his love.

Help me, my God, my life, my joy,  
Give pow'r and skill to raise,  
To thy dear name, O thou Most High,  
A song of ardent praise.

I praise thee for redeeming grace,  
And pard'ning mercy too;  
For every smile of Jesus' face,  
And every comfort new.

I'll praise thee, while this life I breathe;  
I'll praise thee when I die:  
When rising glorious from the grave,  
I'll shout thy praise on high.

I'll praise thee for eternal bliss,  
In endless life to come;  
Then I shall live where Jesus is,  
And find an heav'nly home.

# Missionary Observer.

APRIL 1st, 1832.

## General Baptist Missionary Society.

### MEMOIR OF MR. BAMPTON.

(Continued from Page 113.)

So high was the estimation in which Mr. Bampton was held by his brethren, that, on the receipt of his letter, offering to devote himself to Missionary labours, a Committee Meeting was immediately summoned. Several members were not present, and of those who were, nearly one half have already entered the eternal state. The Meeting was held on Jan. 18, 1820. The following minute, from the Committee Book, refers to the principal business of the day.—

“A letter read, from Rev. W. Bampton, of Yarmouth, in which he offers his services to the Committee.

“Moved by brother Stevenson, that Mr. B.’s offer be accepted; seconded by brother Wilkins, and unanimously carried. The brethren at Nottingham, belonging to the Committee, having been informed of the offer, desired to vote by proxy, for its acceptance.”

Mrs. Bampton had retained a little power to decline Missionary services, she however overcame her feelings, and, in effect, said, “The will of the Lord be done.”

A second letter from Mr. Bampton, announced this.

“Coal-street, Great Yarmouth, Feb. 18, 1820.

“DEAR BROTHER,

“Perhaps you have thought me long before I wrote, but I could

not have spoken decisively at an earlier period. You recollect that Mrs. B. retained the power of declining; she wished for this, not only on her own account, but also on account of her relations, some of whom, she expected, would feel much in the prospect of parting with her.

“Both she, and those of whom she thinks most, do feel much; but, I am happy to add, that they feel like Christians, and though they are aware that a separation will be peculiarly painful, they dare not oppose it, but say, ‘The will of the Lord be done.’

“Mrs. B.’s relations wished us to get medical advice from London, and the prospect of seeing Mr. Ward would have induced us to go, but learning that Mr. W. had left London, we declined the journey; and last night we waited on a physician in this town, who himself spent four years in India, upwards of thirty years ago, and it is his opinion, to use his own language, that I am ‘a good subject’ for that quarter of the world. We are pleased with the idea of accompanying Mr. Ward; even Mrs. B. would rather go with him in May, than wait longer to go by ourselves; but he has recently informed Mr. Peggs, that it will probably be later than May before he sails, and that he thinks of going by America, to collect there for the College at Serampore, and we are not without fear that this

may prevent our enjoying the advantage we expected.

"This letter will enable you to write, as you proposed, to Mr. Jarrom. I should like to obtain what useful knowledge I can, previously to leaving England; but am truly grieved at the idea of Yarmouth being relinquished. Had I continued in the country, I should probably have endeavoured to maintain myself in its favour; and as I am taken from my post, it seems incumbent on the Missionary Society, by some means, to supply my lack of service till the Association. Perhaps I should have said more, but I am almost too nervous to write. I preached last Lord's day for the Independents, and my pulpit was filled by one of our members, who, at least as an occasional preacher, is acceptable. The Independent Minister is ill, and they have just been to press me again. We have some hope that this may be useful, as it will, at least, make us a little better known,\* and show that we are orthodox. As I shall want lodgings at Wisbeach, it is of some importance to say, that as I am a student, and cannot study in a cold chamber, we must not be mixed with a family, but have two rooms to ourselves. I hope to hear very shortly from you, or Mr. Jarrom, or both of you, and remain,

Yours in Christian affection,

W. BAMPTON.

"P. S.—You mention salary, &c. I am entirely ignorant of what is necessary, and suppose that Mr. Ward may know more on this subject, than any person now in England. A hint may be necessary respecting our expenses at Wisbeach. Here, i. e., at Yarmouth, we pay five shillings a week for our lodgings, and if we could get lodgings for that at Wisbeach, our

expenses would be about a pound or a guinea a week; and as we shall want more money to be disposable than what we now have, it would be convenient if we could draw that as we wanted it. It is also desirable that we should soon have our proportion of the £20, promised out of the Itinerant Fund. If the treasurer could help us, and if you could let him know our case, we should be glad."

Soon after this letter was written Mr. Bampton left Yarmouth, and removed to Wisbeach, that he might enjoy the advantage of Mr. Jarrom's instructions. In consequence of a change in the plans of Mr. Ward, with whom it was designed that Mr. and Mrs. Bampton should proceed to India, they continued in England longer than was anticipated; and as it was undecided in what part of the East their Mission should be commenced, it was judged desirable that Mr. B. should pay some attention to medical science. Accordingly, in the autumn of 1820 he removed to London, where, at a considerable expense, he sedulously attended various courses of lectures, and hospital practice. In reference to this period, and some of the circumstances mentioned, Mr. Peggs remarks,—

"Prudent to punctiliousness, and firm, bordering upon excessive tenacity, he could not determine to engage as a foreign Missionary without obtaining medical advice, relative to the suitability of his constitution for a tropical climate. The Gentleman whom he consulted, expressed his opinion in the following quaint manner, (but with how much correctness his history abundantly shows,) 'You are as tough as whitleather!' From March to October, 1820, he spent as a student at the Wisbeach Academy, during which period many friends had opportunity of becoming acquainted with those excellencies of character, which were

\* At Yarmouth.

destined to benefit distant India. His removal from Wisbeach to London was to prosecute the study of medicine, in which he was most assiduously engaged till nearly the time of his embarkation. In these pursuits, particularly in the disgusting, though requisite studies in anatomy, his characteristic firmness was abundantly displayed. His grand absorbing object was, the promotion of the welfare of India, and, like the Poet, he felt

‘His inspiration in his theme.’

The Lord of the harvest raise up many such devoted labourers, for the cultivation of the field of the world; ‘For the harvest truly is plenteous, but the labourers are few.’”

When 1821 arrived, the time was fast approaching for Mr. Ward’s return to India. Mr. Peggs had offered himself for Missionary services, and arrangements were made respecting the ordination of him and Mr. Bampton. By these arrangements the place of Mr. Bampton’s ordination was left to the appointment of the Lincolnshire Conference, and Mr. Peggs’s was appointed to take place in Leicestershire. Some brethren in Lincolnshire, were not satisfied with the Committee’s arrangements. The subject is one of no importance, except that the allusion to it, may give occasion for introducing a letter of Mr. B.’s, written, it would seem, under the impression of an erroneous report, which nothing in the Committee Book sanctions, but which pleasingly displays the judicious and Christian spirit of the writer.

“*Price’s Buildings, King-street, Borough,*  
May 1, 1821.

“DEAR BROTHER,

“One or two of your last letters have not been answered, the last announcing Mr. Ward’s arrival. The preceding one contained a request that Mrs. B. would learn the British System of Education; and though naturally, or habitually, averse to teaching, I

am happy to say that she complied, and spent a month in the Borough school. But the main reason of my writing now, is what I have heard about the ordinations. I assure you, my dear brother, that I have no private personal reasons for wishing to interfere with the Committee’s decisions, nor do I even know the reasons which led to the determination that both the ordinations should be at Loughborough; but I have this evening learnt that great dissatisfaction is felt by our Lincolnshire brethren.

“If Lincolnshire had never been encouraged to expect one of the ordinations, perhaps less might have been thought of their both being in Leicestershire; then it would have been thought a negation only, now it is thought a *privation*, and as such seems very sensibly felt. I know, Sir, that no man has the Missionary cause more at heart than you have, and I trust, that if there be any weight in these suggestions, no man would be more ready to listen to them. We all know that union is strength; but if we do not try to please each other, both union and strength will be destroyed. At best we are but a handful, and if the devil have craft enough to divide us he will next aim (and who knows how successfully?) at our annihilation. It has been hinted that the alteration is to save expense; for my part, I question whether it would do that: but if it would, what is a few pounds to the gratification of friends, and the preservation of union? I just add, by way of information, that I think our Wisbeach friends are desirous that, of the two, brother Peggs should be ordained there. I will not again disclaim selfish motives, I wish for my motives to be as pure as I believe those of the Committee are. I hope to leave London at the latter end of the week. The Captain wants us on board by May 20th. I should like to know what books you have procured for us; I

now and then pick up one in my private character, and it would be well for us not to procure the same books. So far as I alone am concerned do as you please. Grace and peace be with you all.

Yours affectionately,  
W. BAMPTON."

It was forthwith determined that Mr. Bampton's ordination should take place at Loughborough. The 15th of May was the day appointed. Under date of the 10th he wrote to Mr. Stevenson of that town.

"I and Mrs. Bampton shall be accompanied to Loughborough by Mr. and Mrs. E. Bissil, Eliza, and Mr. J. Bissil. Perhaps you will find the last Gentleman something to do. We think of leaving Sutterton early on Monday morning, and Mr. B. hopes that we shall reach Loughborough, or at least Mr. Bennett's, at night. I am quite happy and should be more thankful to say that we have seldom been, altogether, in better spirits than we are now."

Perhaps few days of more exquisite religious satisfaction have been known, than was the 15th of May, 1821, to the numerous friends of Christian Missions, that, on that day, witnessed the solemnities of William Bampton's ordination. Many of those friends have, within the few years that have since departed, finished their course, and are gone to their eternal home. Many others survive, and are still the supporters of the sacred Missionary cause. But it is to be feared that many have forgotten the impressions felt on that solemn day, and have become indifferent to that great cause, which then seemed to call forth all their fervour, and in which the brother they pledged themselves to support, and others, have since laid down their lives. The account of these solemnities, and of the departure of the brethren, which were contained in the

Report of the Society, for 1821, will be new, as well as interesting, to some who read these pages, and if the perusal revives past impressions, may be highly beneficial to others.

"On May the 15th, the ordination of Mr. Bampton took place at Loughborough. The meeting was one of a highly interesting and solemn description. Crowds of friends, to the best of causes, flocked from the neighbouring churches, and some persons even from the distance of thirty or forty miles. The chapel, filled to excess, was unable to receive all that sought admittance, and a number were thus deprived of the pleasure which those enjoyed who were happy enough to gain a place within its walls. The services were deeply impressive. Mr. Bampton, with an unusual degree of firmness, and with much propriety, replied to the questions proposed respecting his motives and principles. The congregation were then asked if they would pledge themselves to support the Mission, and pray for the Missionaries, and requested, if they gave that pledge, to express it by holding up their hands. Such a show of hands was instantly presented as has not been often seen. Never were so many raised at once before in our connexion, and hand and heart seemed to go together. Before this scene the Mission had many friends, now it has many who, in the house of God, and in his solemn presence, have pledged themselves to be its prayerful friends and constant supporters. Surely this vow will not be forgotten; the prayers of so many thus pledged to pray, cannot be offered in vain. Mr. Smith offered an affectionate and earnest prayer, and Mr. Bampton was then set apart to this work, by the imposition of the hands of the brethren. Mr. Pickering delivered a charge full of important advice. In the afternoon Mr. Ward called on all present to regard their morning pledge, by ad-

dressing them from the Apostolic request, 'Brethren, pray for us, that the word of the Lord may have free course and be glorified.' On the evening of this happy day, this day which may form a fresh era among our churches, a Missionary prayer-meeting was held. Collections were made at all the opportunities, in aid of the sacred Missionary cause, and, though made merely at the gates of the burying-ground, the amount exceeded seventy pounds. The spirit that prompted these liberal donations, was the spirit of Christianity, which is not satisfied with fair professions, but with the professions of the lips, connects the prayers of the heart, and the bounty of hands.

"Before the conclusion of the services at Loughborough, Messrs. Heard and Pike, by desire of the Committee, set off for London, to attend to the necessary preparations for the departure of the brethren, which, it was understood, would take place sooner than had been previously contemplated. Frequent delays afterwards however took place as to the period of the ship's departure; at length, on Sunday the 26th inst., our brethren were directed to go on board on the following Monday. Mr. Wallis, Mr. Pike, and about twenty-five friends, accompanied them in the steam packet to Gravesend. Our brethren, and their dear partners, appeared cheerful, the latter perfectly so, and several hymns were sung on the deck of the packet. A little after three o'clock on that day they, and their accompanying friends, went on board the *Aberton*. Mr. Ward, and several of his friends, had got on board just before. After a few minutes had been spent in looking about the ship, and at the cabins, the friendly party retired to the dining cabin—there prayer was offered—and there an affecting parting took place—many felt it deeply—and Mrs. Bampton

and Mrs. Peggs appeared almost overwhelmed. Our brethren and sisters afterwards came and stood on the head of the ship, watching the packet, which was rapidly conveying away the friends who had accompanied them. Several of those in the packet stood on the stern, looking to the ship, till at length a point of land hid them from each other, and probably parted them till they meet in that world where 'adieux and farewells are a sound unknown.' The ship began to move down the river the next day."

The 29th of May, 1821, was the important day on which the Missionaries embarked for India. It is not necessary to refer to the circumstances of their voyage, respecting which some interesting information, from the pen of Mrs. Bampton, may be found in the first volume of the present series of this periodical. After leaving England, they touched at Madeira, landed at Madras, on Sep. 25th, and safely arrived at Serampore, Nov. 15th, where they were entertained with much affection and hospitality.

While residing at Serampore, Mr. Bampton wrote the following letter to his former instructor in Gospel truth;—

*"Serampore, Dec. 21, 1821.*

**"MY DEAR FATHER IN THE GOSPEL,**

"I am apprehensive that many of my Boston friends, have said many times, 'Strange that a man born to God amongst us; baptized amongst us; and called by us to the ministry, should leave his native land without coming and saying farewell to the friends of his youth.' I would apologize, but, perhaps, you have been told that, in order to obtain some medical certificates, which it was desirable for me to have, I was detained so long in London, that I really had not time to spend one night under the roof of my parents. I left England quite in a



hurry, and as I feel persuaded that, after all, a letter will not be unacceptable, I feel disposed to gratify you and myself, by commencing a correspondence. Concluding that you are acquainted with our communications from Madras, all I say shall be subsequent to our arrival there. The ship's business kept us in Madras about three weeks, this was, on the one hand, a gratification, as it introduced us to the acquaintance of various Christian friends; but, on the other hand, we had to stay at a considerable expense, and with the prospect of our voyage being considerably protracted when it did recommence, by the previous change of the monsoon, and our fears, in this respect, were realized, for a part of our voyage, which only occupies a week in favourable circumstances, took up, in our case, a whole month; we sailed from Madras, October 15th, and reached Serampore on the 15th of November. Mr. Ward, Mrs. Marshman, and family, went from Madras to Calcutta in another ship, at an expense of £48, which sum it would have cost us, had we accompanied them.

“ Nov. 14th; Mr. Ward kindly met us about forty or fifty miles from Serampore, and in his good company we next morning left the ship, early enough to reach Serampore about seven o'clock, and attend a weekly Missionary prayer-meeting, before breakfast. At Madras, both brother Peggs and myself, were seized with the dysentery, but, through divine goodness, we recovered health and strength before we reached the end of our voyage. Our dear brethren here received us with the hospitality Mr. Ward had promised; and as every Thursday morning the three families all breakfast together, we had the satisfaction, after uniting with them at the throne of grace, to sit down in a company, which I suppose each of my Boston friends would feel it a pleasure,

and think it an honour to join. There were Carey, Marshman, and Ward, of whom we have reason to say, that neither age, academical honours, public fame, nor a sense of their importance in the Christian world, renders any thing else than cheerful, humble Christians, condescending to their inferior brethren, and ready to afford all the assistance in their power. We were all received into the house of Dr. Marshman, where we abode ten days, and then removed into a habitation of our own. Soon after our arrival we had a conference with all the brethren about our station, and they unanimously advised that we should assail the powers of darkness, in a place where Satan indeed holds his seat—I mean, Orissa. Our reasons you will find elsewhere; suffice it to say, we thought it advisable to resolve upon going to the capital of Orissa, if we could obtain leave of Government. We have had a private interview with Lord Moira, and were received very graciously; but giving leave to settle at Cuttack is public business, and we have made the necessary application, but have not yet received an answer. Our brethren, however, who are better acquainted with the Government than we are, do not anticipate a refusal. Dr. Carey has introduced us to a Gentleman of his acquaintance, from Cuttack, who is now in Calcutta, and from this Gentleman we have received some useful information, to which he has kindly subjoined an invitation ‘to put up’ at his house, when we arrive, besides seeing and hearing from him previously. I have dined with him to-day at Dr. Carey’s; he talks of returning in January, and we hope to accompany him.

“ On Monday and Tuesday last, I attended a Missionary Association at Calcutta; this meeting comprised most of the Missionaries in that city and neighbourhood. Brother Peggs could not be there when I was, for, alas, all

*the servants* in this country are such thieves, that your property is by no means safe at all within their reach. There were, I believe upwards of twelve Missionaries; Episcopalian, Independent, and Baptist, and I received several useful hints from each, relative to my future work. By the bye, perhaps you had better not say much about the charity of our Episcopalian brethren, as we understand the church Missionaries at Madras, have had hints from home, that they are too free; but it is a fact that there is something, either in an Indian sun, a heathen land, or a truly Missionary spirit, very unfriendly to the prosperity of a certain weed, which, in Europe, is far from being so luxuriant in its growth, as it was when the attention of British Christians was confined to their own shores.

"In sending my love I would mention names, but for fear I should omit some, whose claim upon my affections is not inconsiderable; I request that you, Sir, will accept it yourself, and present it to the whole church; in this request Mrs. Bampton joins. I feel assured, Sir, that you do not forget us at a throne of grace, and I have to beg, that as I am separated from personal intercourse with the friends of my youth, you will favour me sometimes with a letter, that I may know your affairs and how you do. The climate here, at this season of the year, is delightful, and I feel as well, or better, than I did in England. I remain, dear Sir,

Yours affectionately in Christ,  
W. BAMPTON."

"To Rev. W. Taylor, High-street, Boston, Lincolnshire, England."

Orissa having been fixed upon as the scene of their labours, they embarked at Calcutta for Cuttack, Jan. 26, 1822, and reached their station on Feb. 12th.

Here, in conjunction with his fellow labourer, Mr. Peggs, his attention

was directed to preaching the Gospel, superintending native schools, and acquiring the language of Orissa. Many interesting communications, respecting his labours in India, have appeared in some of our former volumes; others, for want of room in our pages, remain unpublished. An extended memoir of this laborious servant of God, concentrating this scattered information, would form a volume, fully as interesting and as instructive as the memoir of the devoted Chamberlain. But though in the brief account which our limits permit, little use can be made of such materials, a few of his letters may be introduced. During his residence at Cuttack, the following letter was sent to his revered father in the Gospel;—

"Cuttack, June 9, 1823.

"DEAR BROTHER TAYLOR,

"We are expected to write a good deal, and I think that, to a considerable extent, our friends ought to be gratified; but, unless we send many duplicates, it can scarcely be expected that we should fill every letter with solid information. As, however, we ourselves, when at home, sometimes found Missionary chit-chat interesting, we may, perhaps, hope to gratify some of our friends, by occasionally retailing something of that description. Two evenings ago, I sat down upon a bridge, and saw a brahmun near me, with a book in his hand; his countenance seemed to indicate sourness and conceit, but I invited him to sit down against me, and begged to look at his book. He politely told me that I should not know any thing about it; I however opened it, and hobbled over a few words, though certainly without understanding them; I then noticed a loose leaf in the middle of the book, and inquired what it was about. He replied that it was about medicine. I said that I could give them a little medical information, and he encouraged me to speak: by this time forty

or fifty persons were drawn together, and I told them that our minds are diseased, and their bad state appears in our love of sin, and want of love to God; that we cannot love God till we are persuaded of his gracious disposition towards us; that he has shown his kindness in the gift of Jesus Christ to die for all, and that this is the means of curing the disease. The people then, as is common with them, drew my attention to Juggernaut, and I objected to him as a Saviour; that he has no power; that he cannot even raise himself to his own car, but must be drawn up by the neck, like a malefactor on the gallows. They then left Juggernaut, and called my attention to the vast feats of their god Ram, at Ceylon. I then mentioned a name connected with the story, which they had not mentioned, and they were much pleased to find that I knew something about it; I said, however, that the story was not entitled to credit, for the general account (given by the shastres) of Ceylon, was false; the earth and stones were not gold, and the people were not giants. They then asked me if I had been to Ceylon, and I said, No, but I was acquainted with those who had, and I knew that the country and people very much resembled this. I do not think that it is a very common case, but I perceived that the people began to have a tolerable opinion of my information, and they inquired about eclipses of the moon, which, according to their books, are occasioned by a creature called Rahoo, attempting to swallow that orb. I tried to explain the matter, and found that some of them understood me, for they placed three objects in suitable situations, to explain it to their less discerning neighbours. The brahmun wished to know if I could calculate an eclipse, telling me that he could not credit my account of the cause. I said that the English did calculate them, and that, by consulting

books which were published, I could tell when they would occur: I suppose he meant to intimate that he could calculate eclipses himself. My attention was also called to the seven seas, and I asked whether any body had ever seen the sea of milk, the sea of sugar, cane juice, &c., they said, No. And I added, that the English had been every where, but they had not found any sea besides that of salt water.

"I was then about to leave them, and one man expressed his intention to pay me a visit. I encouraged him to do so, and also invited my bookish friend, the brahmun; but he asked what he should come for, and I said, to receive information; but he said, he thought he could teach me, and I answered him, that I should be glad to learn. Would I then, he inquired be his disciple? and I replied, that, concerning the giants and gold of Ceylon, and concerning Rahoo swallowing the moon, I could not be his disciple; but I should be glad to receive from him any solid information, and we parted on pretty good terms.

"A few evenings ago, through the interest of our pundit, I was permitted to see the inside of a temple, containing about sixty idols, two or three small ones were brought to the door, that I might have a nearer view of them. I asked what they were worth, to which the man replied, that their value was unspeakable; I had, however, some reason to believe, that if an application was made at a proper time, by a proper person, these invaluable articles might be had for rather less than eighteen pence a piece. Whilst I was talking to a few people near the temple door, the worship begun, with a noise that really startled me: to see people so employed is affecting, but I was not less affected by information from the man who superintends the temple, that he receives five rupees a month from the British Government,

and this, with the offerings brought by different persons to the idols, is his living; not forgetting, however, that he gets something by the sale of contemptible things, for the people to worship; nor is this the worst—Government subsidizes seventy-nine idol priests in Cuttack, besides himself. I have great reason to conclude that the British Government makes the Hindoos happier than they were under their own Government. It is, and I hope will be, a blessing to India; but I am ashamed of my country acting thus, and am, in a measure, afraid of the consequences. There is a God—there is a providence. Love to your family and church.

Yours affectionately,

W. BAMPTON."

"To Rev. W. Taylor, Boston, Lincolnshire, England."

Soon after this letter was written, he removed to his final station—Pooree. Of this interesting and important event his former colleague remarks,—

"After mature deliberation and prayer, he left Cuttack to form a new station at the temple of Juggernaut; distant fifty miles; the great emporium of idolatry to Orissa, and the surrounding countries. This important and eventful step is thus noticed by the writer, in his journal;—'September 16th, 1823; Monday. Yesterday brother B., determining to take advantage of water in the river, prepared to go to Pooree. The boat, with the furniture and books, was sent off to-day, and in the evening brother B. delivered his farewell sermon from, *I am pure from the blood of all men*. The attendance was considerable, and I felt the opportunity very impressive. The Lord give me grace to be faithful to the souls now left to my care, and succeed my brother in his new station.

"September 17th.—Eventful day; about three o'clock this afternoon, brother and sister Bampton parted from us, with much feeling, to go to

the new station at Pooree. The river was unexpectedly full of water, and they took the opportunity of going. May the Lord not only 'lengthen our cords,' but 'strengthen our stakes.' May the complete triumph of Christianity over idolatry, at this 'seat of Satan,' render the record of this fact, in the future history of Christian churches in India, peculiarly interesting.

"The station of *Juggernaut, Pooree*, is one of peculiar difficulties and deep interest; a blow at idolatry here, will prove 'a blow at the root.' No man in India, with whose character the writer has had any acquaintance, was so well adapted for this 'high place' of superstition, as the indefatigable Bampton. His firm, temperate, regular habits, and particularly his well-disciplined mind, rendered him peculiarly suitable to go on the forlorn hope, and plant the banner of the cross upon the battlements, or rather within the precincts, of Juggernaut's temple. A very inadequate idea can be conveyed of the singularly appalling aspect of this station. The few bungalows belonging to the Europeans, are built upon the sands which lie between the city and the mighty waters of the bay of Bengal; and four or five families, and not unfrequently as many *individuals*, constitute the European society, during the principal part of the year. Here idolatry is protected, regulated, and pampered, by the mistaken policy of a Christian Government! Happy day! when Britain, in reference to Hindoo idols and their temples, shall regard the divine admonition, '*Touch not, taste not, handle not!*' The poverty, misery, sickness, death, and brutal exposure of the dead, here exhibited, were enough to appal any heart but that of a man well taught in the school of Christ, and the writer can scarcely forbear to add, accustomed to the scenes in the anatomical rooms of a London hospital; yet in this

'Golgotha,' and this 'valley of the son of Hinnom,' from its numerous Sutees, did our departed brother and his estimable wife, of temper attuned to that of her beloved partner, reside, from September 1823, to December 1830, when his labours closed by nobly falling upon the 'high places of the field.' Doubtless his 'reward is on high,' and his spirit, with those 'under the throne,' is crying, 'how long, O Lord!'"

This station was, to Mr. Bampton, all that from the description thus given of it by his colleague, we might expect it to prove; his trials, difficulties, and discouragements were great, but, in the strength of his Lord, he persevered. Most of his correspondence, during his residence at Pooree, which has come under the inspection of the writer, refers, almost exclusively, to his Missionary labours. The following judicious letter, addressed to Mr. and Mrs. Peggs, is of a different description,—

"Pooree, May 14, 1825.

"MY DEAR BROTHER AND SISTER,

"We have just received notes, informing us that your dear little girl has been suddenly taken from you. What shall I say? Not to feel in such circumstances is not in human nature, and an entire suppression of feeling is not required by Christianity. It has no tendency to lessen our sensibility, but it is calculated to control it. Reasons why your sorrow should be moderated, as you well know, are numerous, and if I mention some of them, it will not be because I have any faith in their efficacy, but because they may possibly lead you to seek divine ability, to do what you will feel to be a duty. You know that what has been done, has been done by God, who has a right to do what he pleases, and who never does wrong. You are quite sure that he has not, even in this case, acted unwisely, nor unjustly, nor unkindly. Your child

is happy. It may be taken away from evil to come; and though it will not return to you, yet you will go to it. If those who have no hope, grieve immoderately, remember, that not being of that number, you should pursue a different course, and whilst immoderate sorrow would not recall the dear object you are for a little time separated from, it would increase your sense of your loss; it would make you think that loss greater than it really is; it would render you insensible to innumerable blessings that are yet continued to you. It would deprive you of health, of usefulness, of religion, and of future everlasting happiness. Such seems to be its natural tendency, but I hope and believe better things of you. I suppose you have no doubt but that this is intended for your good, and I wish you may find it contributing to your spirituality, activity, and fitness for a better state. Thus weakly I aim at helping you; but after all I would say, cease from man, for what can man do? Cease, my dear brother and sister, from yourselves, as well as from other persons, for neither human reasons, nor even Scriptural considerations, will stem the tide of passion. He, and only he, who sets bounds to the ocean, can confine our feelings within their proper limits. May I then advise you to ask him for strength, and to ask with confidence of success. Do not, for a moment, allow yourselves to doubt but that he will afford you strength, both of mind and body. Go on in the path of duty. The sapling may be taken away from the parent plant, but the owner still expects the tree to bear fruit, and even more fruit than if the young shoot had been suffered to remain. May we never forget the doctrine of divine influence, and may we be enabled to make a practical use of it. I am sure I need not apologize for these remarks, and I trust they

will meet with as much attention as their agreement with reason and Scripture entitles them to. You know how we are fixed, but if you could be more comfortable at Pooree than Cuttack, we are quite disposed to do what we can to make you so. May great grace be with you; so prays

Yours affectionately,  
W. BAMPTON."

"Sunday 15th.—Five p. m. This morning we had scarcely any hopes of Mrs. S. She is somewhat revived, but still in a very precarious state."

(To be continued in our next.)

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### General Baptist Missionary Society.

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#### FROM MRS. LACEY TO THE SECRETARY.

*The Managers of those Sabbath-schools that contribute to the support of Schools in India, are particularly desired to notice that part of this letter which refers especially to them.*

Cuttack, June 16, 1831.

MY DEAR BROTHER,

I am sorry to say my dear husband has been suffering for a week or fortnight past, with a return of the inflammation in his eyes, with which he has been troubled for these last three hot seasons. This prevents his being able to read or use his pen, and in consequence he requests me to write you a letter, as he does not wish you to be deprived of any information calculated to comfort and encourage you, and our dear christian friends at home. For various reasons, I had much rather letters of this description were written by

my husband; but as it is very uncertain how long the Lord may see fit to disable him from the use of his eyes, I comply; but as Mr. Lacey is better informed than myself on the subject of my letter, I shall refer to him for my information.

Last Lord's day, June 12th, we had another baptism. Two natives were the subjects: one, a man, of the name of Puremaswer. This man came as an inquirer, ten or twelve months ago; but, as he could not give very satisfactory evidence of a change of heart, and was in debt, he was dismissed with advice to pay his debts, increase the little knowledge he had, and persevere in seeking the salvation of his soul. Since then he has been frequently seen by the native preachers, and about a month ago he came again, stating that he had paid his debts, and wished to be baptized. He was recommended to remain here for a few weeks to give opportunity of judging correctly upon his case, and affording means of instruction. Not having any thing to prevent, he paid a visit to brother Sutton at Pooree, and as he and brother Brown both recommended his being baptized, and Mr. Lacey thought well of him, he made a public profession last Lord's day, and returned to his house a few days after. This poor brother is not above the common standard of his class as to intellect; but, if he has a sincere desire to be saved by the Lord Jesus Christ, we know he is accepted of him. He is of the Chossa caste (i. e. a farmer) and has two children, but has lost his wife lately, and placed his children with his relations.

The other case is of a more interesting nature. A female of the

name of Hurree, wife of an oilman, at a small village over the river, a little distance from Ramara's village.

On Monday evening we had a Church-meeting, when brother Ball proposed his wife as a candidate for baptism, and as several of the members had had frequent conversations with her, and thought they had for a length of time discovered a good work of grace begun in her soul, she was received for baptism, but I suppose will be delayed a few weeks, as *there are several other native inquirers*, some of whom, Lacey hopes, may be accepted before long. Mrs. Ball is the daughter of an English soldier, by a native mother, and a very superior woman, both in her domestic habits and mind to most of her class, but her having had the advantage of being the wife of an Englishman may account for it in some measure. Mr. Lacey wishes me to tell you that he has received three letters from you during the past month, for which he begs your acceptance of his best thanks. One contained an order for 3200 rupees; and another, the duplicate, which was sent to Calcutta, and has since been acknowledged.

A few days ago Mr. L. received another letter from Mr. Jones, the Secretary of the Tract Society, London, informing him of another grant of *forty-eight reams of paper*, and a letter from brother Pearce the other day, mentioned its safe arrival at Calcutta.

I suppose I must not expect another letter from our dear sister P—; I am but a bad correspondent, and consequently get but few letters from any quarter: we are always glad to hear from home, and especially from you, my dear

Sir. Hope the great distress that was so severely felt in England at the time you wrote last, has abated, and that the poor have plenty of employment and food. May their sufferings drive them to the strong for strength, and may it be said of England that, "When the judgments of the Lord are abroad in the earth, the people learn righteousness." I hope pure and undefiled religion prospers among you at home, and that you are all more and more in earnest at a throne of grace for a blessing upon this barren land. Our friends at home must not forget that we want more than their pecuniary assistance; "For these things I will be inquired of," saith the Lord. O tell them not to cease to inquire and require of the Lord the influences of the blessed Spirit, without which we labour in vain and they support us in vain. In one of your last you complain that the Sunday-school scholars are declining in their subscriptions, for want of particular information. The fact is, my dear Sir, that when letters have been sent to particular teachers or schools, no one has taken the trouble of answering them; and we seldom hear what different schools subscribe, or any thing about them, and so the matter is overlooked from time to time; to remedy which, I would recommend you to request the teachers, or some one teacher of each school, to write once or twice a year to Mr. L. or myself, for Cuttack department, stating what they have realized, &c., requesting any information upon any particulars they may wish to be informed about, or asking any questions which they think best calculated to encourage the children's zeal, which we should find easy to answer. My six schools

are now in a tolerably pleasing state; I have been better able to attend to them since the arrival of the Browns, who took a great burden off my back in the English school. Many of the boys have much gospel light, though no conversions have taken place. We have now three under masters from among the boys, who have received their education in our schools. Since I wrote to you before, we have lost our dear brother Bampton, who joined the saints in glory in December last. Mrs. B. is staying with brother and sister Pearce in Calcutta, till the cold season. I believe she is well, and hope her loss is sanctified to her soul's good. Our little girl, who is now nearly four years old, is just now very poorly; she has suffered much in her health. Our boy, I am thankful to say, is very fat and healthy; he is turned of thirteen months old, and has been brought up by a native nurse; my health is very good just now. The Suttons and Browns are well, I believe; and I hope some of us are increasing in deadness to the world, love to God, and desiring to be more and more conformed to the image of the blessed Jesus.

I hope dear Mrs. P——, with yourself, and all your young disciples, are in health and comfort as it respects the body, experiencing more and more of the love of God in your own souls, while you are made an abundant blessing to many immortal souls. With our united love to Mrs. P., yourself, and all dear friends,

Yours, in the bonds of  
Christian love,

A. LACEY.

## BAPTISMS OF HINDOOS.

Extracts from a Letter of Mr. Lacey's, dated Aug. 2, 1831.

“Since the letter by Mrs. Lacey, reporting the baptism of Rhadee and Purama, which I hope you will receive before this arrives, we have had two baptisms. The first baptism took place on the 17th of July, in the Maha Nuddy. The attendance of natives was not half so numerous as on the last occasion, but that of Europeans was more. I need not particularize the service, this has been done so often on similar occasions, and a few remarks about the candidates is what will be most required. There were three candidates, two natives, and one country-born. The latter was the wife of our friend Sergeant Ball. She has I think known the gospel for some time, and at length determined to embrace it. One of the natives was the wife of brother Ramara. He has constantly instructed her, and endeavoured to impress her mind with the necessity of seeking for herself an interest in Jesus Christ; nor have his efforts been in vain. She not only feels well in regard to experimental religion, but her mind is much improved and well informed. Her decision is a great comfort to her husband. O may they continue to grow in faith and love, and be a mutual help in the ways of religion. The other candidate is named Rhadoo, and his is an interesting history.”

Of the other baptism he writes,

“It took place in the usual place and time, last Lord's day, July 31st. Brother Sutton, who was here for the conference, baptized. The congregation of natives was considerable, I suppose from 800 to 1000, and a good many of the Eu-



ropean and country-born residents of the place. Brother B. gave an address in English, and Brother L. in Ooriya, and prayed in the same. The candidates were both natives, one the wife of Krupa Sindoo, and the other the husband of Rhadee, the female of whose baptism Mrs. L. wrote you. Mr. Brown is to inform you of the visit we paid to them in their villages, on the Thursday preceding their baptism. On that day we were all delighted with the manner they expressed what they knew and experienced of religion, and we concluded to grant them their request and baptize them."

### JOURNAL OF MR. LACEY'S.

THE following Journal has recently been received from Mr. Lacey. It contains some further information respecting the convert, whose baptism is mentioned in Mrs. Lacey's letter. The narrative displays the care and caution used by the Missionaries, when receiving a native into the Saviour's fold.

*May 1st, Lord's Day.*—Enjoyed some ardur and comfort of mind this day. Did not commence public services till the afternoon. First preached in Ooriya, to a full bungalow of hearers, of one sort or other; then in English in the evening; few attended. We afterwards had the ordinance. A feeble few; but God and Christ, saints and angels beheld us, and I hope rejoiced over us.

*2nd.*—A friend called on us, and prevented our going out; it was unavoidable, however we shall not regret. Walked up and down in the compound, and had some conversation on subjects of interest to us. Afterwards went to a Missionary prayer-meeting, where all was wandering and death. O, my Saviour, when shall we live? When shall thy Zion arise?

"Lord, if this blessing seem too great,  
Daily I'll mourn her low estate."

*3rd.*—Got down to Thannah in the afternoon, where I collected a congregation, and preached and disputed among them. On the 4th was at Boro bazar, and on the 5th in

Chowdry. Some improvement of feeling in my own heart; more desire and effort after God and Christ, but have had little in the bazar yet. O may I be led on till I experience faith sufficient to receive all that God has promised to myself and my poor people. Here we err; we preach, and preach Christ, but we want more wrestling prayer and promise-receiving faith, mountain-removing faith. Have read some excellent tracts on these subjects lately, and mean to read more, of both human and divine writing, and use more prayer in reference to these. Brother Adam is gone to his rest, and brother Boardman. The former, I fear, killed himself. It is not so much the quantity but quality of our labours. Though when of a good quality we cannot do too much in prudence. O what a mystery is Missionary labour, when viewed in the glass of the New Testament.

*6th.*—A large number at Chowdry. Did not get on well for some time. Such speculation from all quarters; every one that scarcely knows his right hand from his left, must say something to show his wisdom, and on subjects too the most difficult and mysterious. Gave away some tracts. Gunga is returned for a few days. He speaks encouragingly of a few people at Pooree. I think numbers, in one place or other, have powerful convictions, and we may have some increase soon. We might have many, but faith faileth us. "Lord we believe, help thou our unbelief."

*7th.*—A deal of argument this afternoon, and little Gospel. It is sometimes difficult to get this in; but this is a point to be watched. The debility of body which we suffer is indescribable; scarcely strength to move a foot or hand.

*8th.*—A comfortable Sabbath. The closet an abundant compensation, and substitute for public ordinances. Ooriya preaching in the afternoon, a place full, and some clearness. Few in the evening to hear at English chapel.

*9th.*—At Telinga bazar, with Rama, and said a little, but he was chief speaker. The people behaved but ill.

*10th.*—In my new preaching shop near the boro-bazar, stood on the stone step in the front, and preached to a middling multitude. Gave away some books. Ramara joined me from the Thana.

*11th.*—An unhappy day, and so dreadfully hot that in the evening I had little disposition of mind, or strength of body, to go down to the bazar.

*12th.*—In Chowdry, with a good number for this country, though a poor number for a christian land. I suppose about 100 or 150 persons. Gunga joined me. He does not preach so well as he used to do. His disposition is soured with the unceasing abuse

of the people. This leads him to dwell on their vices long and keenly, and sometimes angrily. He pleads that they must feel their disease before they can in earnest apply to a physician. This is true, but may be carried to an excess, and should be done in a spirit of pity and compassion. Have received three English letters. Feel animated.

13th.—In Chowdry. Ramara joined me from Boro bazar, and spoke towards last. Much disputation; yet something useful was said, and understood, at different periods during the opportunity. Pleasing appearances on the other side of the river. One or two seem just entering the kingdom of heaven; others are beginning to fear. Have considerable confidence that a little will soon be done. O Lord, increase our faith! Thou hast promised largely, may not our unbelief hinder. Ramara has been over to encourage some and alarm others, and returns encouraged himself.

Weather awfully hot; the earth like an oven heated; and after the sun is down it is some time before it is bearably cool. All our neighbours are at Pooree. Duty seems to keep us here this season.

16th.—Letters this morning from England. Juggernaut's end, I hope, is not far off, at least the time when he must stand on his own legs; and when he does this, he will soon begin to fall. Yesterday was Lord's day. Excessively debilitated in the forenoon, and hardly able to read or pray, low also in spirits. Better in both respects in the afternoon, and in the latter particularly had joy as I had had sorrow. O how sweet to receive the smile and love of the Saviour. This banishes all fear and sorrow, and casts all earthly good behind. Preached in Ooriya in the afternoon with feeling, and in the evening in English with some pleasure, though there were but few to hear.

18th.—Examinations of native Schools commenced yesterday. One School a day is as much as I can do, to do it well. Yesterday had the Baptists' School. They went through the Father and Son middlingly. Five girls were here. In the afternoon in Chowdry; left Gunga in that stranding, and passed on to Telinga bazar. Preached there and disputed.

This morning examined Tali cie School. A very good School. The children went through some part of the Father and Son, answered questions from the Catechism without hesitation, and sung a piece of a Christian poem. If we could get such masters as the one over this School, we could and perhaps would, if advised, have many Schools in the city. They certainly would do much good.

Weather extremely hot. Strength almost

evaporated. Gaping for a little cool air at night, but in vain. Yet our health is continued, thank God, and our spirits not discouraged.

This evening Mrs. Lacey set me down in Boro bazar. Gunga, Ramara, and Krupa Sindoo all stood together in Chowdry as I passed. Took the two latter with me. Left Ramara, after a few minutes, at this end of the bazar; and took Krupa and went down another street. Here we collected a number of persons, but could not do much to satisfaction till last, and not much then indeed. A tall black brahmin had so many speculations, and was so loquacious and tiresome, that it was difficult to get to a point. Ramara got on better.

19th.—I hear of two or three others who are becoming much troubled in mind about sin and its consequences. I hope the work is taking root, and taking room. Amen.

20th.—The heat this day has been awful. By eight o'clock the wind blew quite hot, and before I had done examining the School my eyes were inflamed with it. We gladly escaped within doors, and enclosed ourselves in. The wind through the crevices resembled the heat through the crevices of an heated oven door. Fever all day long, for perspiration is at an end with me. Yet it has been a day of some joy. Ramara came in about 11 o'clock, bringing Pureswer with him, who has been an inquirer for a year and a half. He begs to be permitted to follow Christ, to obey his command in being baptized. He came six months ago with the same request, but as he owed some few rupees, I feared his motives might be to better his circumstances in temporal things, imagining he should have some advantage of a pecuniary nature from union with the church. He was therefore told, he must wait, and labour, and pay his debts. He felt this delay, and uttered something unbecoming afterwards about it, as, if I would not baptize him, he could baptize himself. We have had an eye upon him, and have alternately hoped and feared respecting him. He has now paid all his debts, married his daughter, and paid the expenses, and now comes forward again. He has lost his wife, and placed his children with his relations in consequence, so that he is alone. The man has had no cultivation, and cannot read, but his tale is simple, correct, and short. He is a sinner, he says, and sinners go to a dreadful hell—is quite convinced that all his idols and his other hopes are unable to save him, and that there is no Saviour but Jesus Christ, who had died to save sinners. That he had committed his soul to him to be saved, and wished to keep his commands. Though ig-

normal, he is not destitute of feeling, and when I mentioned the necessity there was for the Saviour suffering for sinners he melted. Upon the whole, we shall perhaps have to say, "Who can forbid?" He is, however, to remain three weeks or a month at Cuttack, to attend the means, and afford further opportunities of acquaintance with him, and in the mean time he will find labouring work under Krupa Sindoo for his support. The man's perseverance speaks well for him, and notwithstanding his disadvantages of learning and cultivation, he may shine as bright in his Saviour's crown as many others his superiors in many things.

Examined the Jebug School this morning, and visited Tolicee School with Mr. Brown in the evening. The boys sung a piece of a poem, went through the Catechism, and read a verse or two in Matthew. It was then dark. The wind was scarcely tolerably cool before eight o'clock.

23<sup>d</sup>.—Yesterday (Lord's day) we were interrupted in our Oriya worship in the afternoon, by a terrible storm. We were out in the open air at the time. The people, christian and native, were sitting on the grass. To have fled into the chapel would have been useless, as the wind carried away all the lattices; and it required all the strength of man to stand the storm. All was involved in dust and sand, and nearly dark. I have seldom witnessed a stronger wind. Trees, houses, and particularly the roofs of houses, were thrown about. The natives suffered most. Few at English chapel in the evening.

25<sup>th</sup>.—In the bazar with Ramara yesterday. He used some striking figures, and one cutting satire upon Ram. The people were confounded. Then he spoke feelingly of the Saviour. Took my turn last.

29<sup>th</sup>.—In the Chowdry, with a good many people. Puramaswer is gone to Pooree, to see brother Sutton. I need not decide on his case singly. Indeed I cannot with comfort. Brother Sutton will talk with him, and give me his opinion. Mr. Brown has given me his already. As far as he has been able to understand him, he says, he is one the apostles would have baptized without hesitation. The man's knowledge is exceedingly limited, but if he have the root in him, what of that? May the Lord give us direction.

June 3<sup>d</sup>.—Puramaswer is returned from Pooree. He arrived on Tuesday afternoon. He brought with him a letter, referring to his case, from brother Sutton. The following extract will show brother Sutton's opinion about him:—"I am favourable to his being baptized, and I think the apostles would have baptized him. He is not indeed so promising a character as some are, but he

seems to wish to be saved. He has no hopes that hindooism will save him, but has hope that Christ will. Now without you know any thing against him, which I suppose you do not, I do not think we are justified in refusing him. We may wish he was more intelligent, more acquainted with the Gospel and himself, but he is more likely to grow in christian society than if excluded from it. He does not seem to have any secular motives, and I have pressed him with the folly of entertaining any; and, on the whole, I think him a simple, sincere character, and would receive him. He seems quite ready to labour for support, and scorns the idea of begging."

I may as well insert Mr. Brown's opinion on the same person. "We can only judge of candidates by profession, and this is fair enough. I should not refuse to any man to be baptized who would say what he says."

My opinion, on the whole, agrees with the above. The man is deficient in many recommendations, but appears to fear the wrath of God for his sins, and to be trusting on Christ for pardon, and wishes to serve and obey him. "Who can forbid him water?" Perhaps nobody with the New Testament for his guide. We shall defer his baptism for some time, till we can see and come to some conclusion regarding several other candidates. The evenings since my last entry have been spent in several bazars, sometimes alone and sometimes accompanied with Rama or Mr. Brown. The latter attends twice a week, to accustom his ear to sounds, and get in the way of understanding and speaking Ooriya. Rama has been over the river among the inquirers. Hurreehanee appears in a very pleasing state of mind, but her husband declares he will hang himself, the moment she leaves his roof to become a Feringee. Krupa Sindoo's wife appears serious, and the flame is spreading wider. Lord, let it spread. Amen.

### JAMAICA.

It was designed to give some information respecting the state of things in Jamaica, but this could not now be done without the omission of matter already prepared for the press. The blacks have risen against their oppressors, and, according to late accounts, were not subdued. Three Baptist Missionaries were imprisoned for refusing to serve in the militia, but were afterwards liberated; one Wesleyan Missionary was also imprisoned for a few days.

### MISSIONARY ANNIVERSARIES.

April 1st—Derby Sermons. 2nd—Ditto Meeting. Other arrangements not completed.

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GENERAL BAPTIST REPOSITORY

AND

Missionary Observer.

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MAY, 1832.

Vol. XI.

MEMOIR OF MR. JOHN SMYTH,  
*the FOUNDER of the FIRST ENGLISH*  
GENERAL BAPTIST CHURCH.

MR. JOHN SMYTH appears to have been descended from a respectable family; and Bishop Hall, his cotemporary, says that his country was Lincolnshire. He enjoyed a liberal education; and according to some, took the degree of A. M. at the university: though the accuracy of this fact is doubtful. Being educated for the church, he obtained a benefice at Gainsborough, in his native county. The separatists or nonconformists were numerous and zealous in those parts of the kingdom, during the reign of Queen Elizabeth; and were greatly opposed and oppressed by the established church. Mr. Smyth, who was sincere in his profession, was not of a temper to remain inactive when his neighbours were in arms. He very naturally espoused the cause of the church of which he was a member; and published several pieces against the seceders. He engaged also in public disputations with some of their leaders, in defence of conformity to ceremonies, and the use of prescribed forms of prayer. But, being open to conviction, and desirous of knowing the truth, doubts began to arise in his mind, on some important points of the controversy, which gained strength

as he proceeded in the investigation: and, after spending nine months in a serious and impartial examination, he found himself compelled to abandon the national church, and to take his lot amongst the despised and persecuted separatists. The date of this change does not appear: but he was esteemed one of their leaders in 1592.

Mr. Robert Brown, who has been generally called the founder of the Independents, had left the church of England a few years before this period; and had been instrumental in raising several churches in the neighbourhood. With one of these, under the care of Messrs. Robinson and Clifton, Mr. Smyth seems to have for a time united. But his labours were so acceptable, and his zeal so active, that he soon became the pastor of a distinct church. He was highly esteemed by his flock; and had great influence among his ministerial brethren. But the jealousy of Queen Elizabeth and her high-church counsellors was excited, by the numbers and success of these seceders; and she adopted various means to harass and suppress them. Tribunals with unconstitutional powers, and laws of a persecuting nature were established; expressly for the purpose of extirpating them. Their ministers were apprehended, imprisoned and fined; their congregations

dispersed; and the members deprived of their liberty and property, to an almost incredible amount, by arbitrary proceedings. In these discouraging circumstances, Mr. Smyth and his friends, in conjunction with several of the adjacent societies, determined to forsake their native country and retire to Holland; where many of their fellow subjects had already found protection, in the full enjoyment of the rights of conscience. In 1605, Mr. Smyth and his party settled at Amsterdam; and joined a church of Independents, who had previously emigrated from Britain, and were then under the care of Mr. Johnson as pastor, and the celebrated Mr. Ainsworth as teacher. These exiles received their persecuted countrymen with affection and pleasure.

At this time, Mr. Smyth was considered, both by his friends and enemies, as a leading man among the seceders from the religious establishment of his country. Mr. Clifton, one of the ministers who left England with him, and who afterwards wrote against him, adopts this strong language: "With great sorrow, I am forced to undertake this business, against him who was dear to me; against him to whose charge, both I and divers others had once purposed to commit our souls." And the worthy Bishop Hall, who had written against the separatists, and had addressed a letter to Mr. Smyth and Mr. Robinson, apologized thus, in a subsequent work; "Perhaps I should have indorsed it to Mr. Smyth and his shadow: for such I perceive he was." And in various other passages, he styles Mr. Smyth "Mr. Robinson's leader, guide, general and oracle." Mr. Robinson was a divine of some eminence; and, at this period, was esteemed the chief among the non-conformists. It is therefore plain, that the character and influence of

Mr. Smyth, stood very high in the opinion of this worthy prelate; and justified the assertion of another contemporary writer, that "Mr. S. was one of the grandees of the separation; and that he and his party did at once, as it were, swallow up all the rest."

Mr. Smyth, being now delivered from the terrors of the High Commission Court and Star-chamber; and residing in a country where the laws protected every man in the free examination and unrestrained dissemination of his religious opinions, pursued his enquiries with diligence and success. Making the pure word of God the standard of his faith, he soon found that many of the tenets, adopted by his associates, derived no authority from that sacred volume. Most of these pious men, who had exiled themselves from their own land for the sake of a good conscience, embraced the doctrinal tenets of Calvin; but this honest inquirer could discover neither the predestination of particular individuals to eternal life, nor original sin, in the sense in which they explained it, nor yet the certain unfrustrable final perseverance of the saints, in his bible, and therefore relinquished them. On the contrary, he maintained, according to his enemies, the doctrines of free-will and universal redemption. These are the terms in which their opponents generally describe the sentiments of those who differ from them; though they would, by no means, be adopted without explanation, by the well informed advocates of the system to which they are applied. Mr. S. however boldly avowed his change of sentiments; and this open conduct procured him great opposition and many enemies: he bore the first with patient fortitude, and the attacks of the latter he repelled with spirit, ability and success.

While engaged in this doctrinal controversy, he was, apparently without design, led into another respecting an important part of practice. The Brownists, with whom he had thus far associated, strongly denied that the church of England was a true church of Christ; and called her the youngest daughter of the mother of harlots. He had freely joined in this language, and used it in vindication of his dissent. But, while meditating on the subject, it forcibly occurred to him, that if she were a false church, her ordinances were invalid; and amongst the rest, her baptism was useless. In endeavouring to remove this difficulty, he was induced to enquire into the authority on which infants were baptized; as the administration of the ordinance to them, had involved the separatists in these inconsistencies. The result of this investigation was a full conviction, that the whole system, both as to the subjects and the mode, was destitute of any scriptural support. With his usual frankness, he avowed and defended the conclusions to which he had arrived; and urged his arguments in their favour with so much force, that the honest bishop Hall told the separatists: "There is no remedy. You must either go forward to anabaptism, or come back to us. All your rabbins cannot answer the charge of your rebaptized brother. If we be a true church, you must return; if not, as a false church is no church, you must rebaptize."

The defection of so eminent a friend, and the reflections of their common enemies, greatly exasperated the feelings of Mr. Smyth's former associates. They treated him with great asperity; and accused him of proclaiming war against the everlasting covenant of God; of murdering the souls of babes and sucklings; and

of profaning the sacred ordinance by first baptizing himself and afterwards his followers. The spirit displayed in urging these charges inflicted more disgrace on the character and spirit of those who made them, than on him against whom they were so intemperately directed. The first two were misrepresentations which might proceed from ignorance or inattention; the last, it is to be feared, was a wilful calumny, invented in order to bring a good man into contempt.

Mr. S. however, steadily proceeded in the pursuit of truth, and in endeavours to lead others into it. The laws of the country, in which he and his opponents had found an asylum, happily prevented them from adopting any other weapons against each other than their tongues and pens; and, notwithstanding these were busily employed, yet his opinions gained advocates, and he soon formed a church, of which he became the pastor, and which rapidly increased in numbers. Some difficulty was experienced in reviving the ordinance of baptism, as both the pastor and his flock, having renounced infant baptism esteemed themselves unbaptized; and there were no professors in Holland who practised believers' baptism, with whose doctrinal sentiments they fully agreed. At length, they adopted a course, which has since been pursued on several similar occasions. The persons agreeing in sentiment, first forming themselves into a church, appointed Mr. S. and another leading brother to baptize each other; and then to administer the ordinance to the rest. This mode of proceeding was ably and clearly vindicated by Mr. S. in a work which he published at the time; and fairly exonerates him from the aspersion of having dipped himself: a charge which does not appear to have been

made till several years after his death.

This successful and laborious minister was spared only a few years longer to prosecute his great designs for the spread of the genuine truths of the gospel. He was called to his reward before the year 1611; for in that year, his followers published a confession of faith, to which they subjoined "Some account of his last Sickness and Death." This publication has unhappily eluded the search of all biographers; and is not known at present to exist. Nor has any direct information reached us, either of the place, the date or the circumstances of his decease. But the rancour of an opponent has supplied what the affection of his friends has not accomplished; and preserved pleasing evidence, that the end of this upright man was peace. About the time of his death, the Brownists, from whom he had separated, left Holland and withdrew into the wilds of North America. There they formed settlements; and submitted to many privations to avoid the civil and religious tyranny under which they had groaned in England. But, such is the inconsistency of human nature! that these good men forgot their principles, and soon began to persecute each other for differing in opinion in matters of conscience. Roger Williams had emigrated to America, and joined one of these infant colonies. He was a sound calvinist; but professed and practised believer's baptism. The leading men were pædobaptists; and because he would not conform to their views, drove him from the colony. In a Letter which this conscientious exile, published some years afterwards he observed, that in all his sufferings, "he did not remember an hour wherein the countenance of the Lord was darkened to him." Mr. Cotton,

an Independent minister, who had greatly encouraged the persecution against Mr. Williams, answered this Letter; and thus replies to the assertion just quoted. "Be not deceived. It is no new thing with satan to transform himself into an angel of light; and to cheat the soul with false peace and flashes of counterfeit consolation.—Sad and woeful is the memory of Mr. Smyth's strong consolations on his death bed, which is set as a seal to his gross and damnable arminianism and enthusiasm delivered in the confession of his faith prefixed to the story of his life and death. The countenance of God is upon his people, when they fear him, not when they presume of their own strength; and his consolations are not found in the ways of presumption and error; but in the ways of humility and truth." On this uncharitable reflection, the honest Roger Williams, though a steady calvinist, candidly observed: "To that which pertaineth to Mr. Smyth, although I knew him not, and have heard of many points in which my conscience tells me, that it pleased the Lord to leave him to himself; yet I have heard by some whose testimony Mr. Cotton will not easily refute, that he was a man fearing God. And I am sure that Mr. Cotton hath made some use of those principles and arguments on which Mr. Smyth and others went, concerning the constitution of the christian church." In a side note, Mr Williams observes. "Mr. Smyth godly, and a light to Mr. Cotton and others; though left to himself in some things." This curious correspondence was published, by Mr. Williams, in 1644; and, when stripped of its polemical colouring and party comment, ascertains two very important facts: the one, that the subject of this memoir retained his distinguishing

sentiments even on his death bed ; the other, that under the undiminished influence of these sentiments, he enjoyed strong consolation in the immediate prospect of eternity. This undesigned testimony to his character, preserved by his enemies, is peculiarly valuable, after the probably irrecoverable loss of the more direct information, so affectionately prepared by his friends.

The religious society collected by Mr. Smyth in Holland, appears to have been the first regular General Baptist church, composed of Englishmen, of which we have any distinct account after the Reformation. It was organized in 1607. His people soon after his death, began to question the propriety of their conduct, in deserting their native country in times of trouble ; and thus betraying the truth, and leaving their brethren exposed to the increased fury of their persecutors. Such a course they thought discovered more cowardice than prudence ; and was unkind and unjust to their associates, and injurious to their cause. They therefore returned to England, some time previous to the year 1611 ; and maintained their ordinances, worship, discipline and assemblies, with as much order and regularity as the unsettled state of the times would permit. In the course of less than half a century, their churches became numerous and respectable. It was not till 1633, more than twenty years afterwards, that the first Particular Baptist church in England was organized under the pastoral care of Mr. Spilsbury.

It is to be regretted, that the Confession of Faith, published by these professors in 1611, and said to have been chiefly drawn up by Mr. Smyth, has not reached us. Sufficient information however, respecting their

doctrinal views and religious practices has been happily preserved, chiefly through the instrumentality of their opponents, to enable us to form correct views of their character and sentiments ; which appear to have approximated, with singular exactness, to those at present advocated by the New Connection of General Baptists.

The personal character of the worthy subject of this memoir, appears to have been uniformly honourable and consistent with his christian profession. His opponents, though intimately acquainted with his whole history, and well disposed to expose any thing derogatory to his honour, have not left a single insinuation against him respecting his moral character, either domestic or social. They have indeed very liberally accused him of many heretical notions and heterodox principles in religion. Many of these charges were founded upon the misconception, we hope unintentional, of his statements and arguments ; and others, it is to be feared, originated in that readiness, not to say eagerness, with which, even some good men, in this imperfect state, take up as a reproach against their neighbour, especially if he differs from them either in opinion or practice. Yet it is pleasing, as the very interesting documents which were prepared and published by this worthy minister and his friends cannot at present be produced, that the writings of his adversaries have preserved sufficient evidence of the utter groundlessness of many of their accusations, and satisfactorily explained the rest.\*

\* Many of the facts in this Memoir have been drawn from the *History of the English General Baptists*, vol. 1, pp. 65—86 ; where the concluding observations are illustrated and confirmed at considerable length.



## THE SCRIPTURAL POSTURE IN PRAYER.

By the late Mr. JOHN TAYLOR of  
*Queenshead,*

It is well known in the religious world that there is a great variety of opinions among good men, respecting the standing or kneeling at prayer. When we consider it superficially, we are greatly surprised, that they should differ so widely, and about such small things; but, when we look further into the causes of such a diversity of opinions, we are generally enabled to form some idea of the propriety of allowing our friends to differ from us; especially when we take time to recollect, that we differ as much from them, as they do from us. We cannot deny that we wish for liberty to think for ourselves; and we should then allow others the same liberty. These hints will apply directly and fully to those things which are absolutely indifferent in themselves; and of which the sacred word decides nothing, either by precept or example.—And, indeed, when the difference of opinion happens to be on such things as are mentioned in the histories of the best men; and, when we are plainly taught what they believed and how they acted, yet perhaps, I may see proper to think and act differently: and which of my fellow men have any right to disturb me? If I behave well to all men, live in the fear of God, and strive to fill up my place in civil society, I must answer to my Maker alone for my difference from other men.

This remark seems to me of great importance as we are now situated; and, will, I think, deserve some regard in the best state to be hoped for in this world. I say here, that I understand it is the duty, and I

hope it is the pleasure of every good man, to pay a ready and obedient regard to every part of the sacred word, so far as he knows and can know it. If I find this disposition among my friends in every thing, it will be a substantial cause of satisfaction of mind to me; but, so far as any of them shew a heedlessness or carelessness of disposition, in respect to what is revealed in the book of God, it is a dishonourable state of mind which cannot satisfy me, and should not satisfy any one.

With respect to the subject before us, I suppose there is either much ignorance or much error existing in the minds of good men about their *posture in prayer*; and, my design is, with divine help, to place this subject in a plain and easy view, that every one may see it and know it fully. I mean to hurt the feelings of none of my friends, if I can easily avoid it. I know something of the influence of custom; and of the power and force of example. I have no right, I wish to have no right, to dictate to any; or to *command* my friends to kneel or to stand at prayer. The blessed Jesus has given no authority to any man, or to any minister, to command in such matters. Some men have indeed taken the liberty to command others, when they shall kneel and when they shall stand in the worship of God; but this is a bold usurpation of power and dominion, which has done unspeakable mischief. Indeed this is a principal cause of the necessity of any dispute on the subject, or any examination into it. I believe, that if such men as these had never risen up in the world, the followers of Christ would have comfortably agreed, both in opinion and practice, as to the posture in prayer. And, it is evident to me, that the influence of these men, and of such as have

been and are still led by them, is what even now prevents or hinders the unanimity on this subject, so much desired among professed christians.

Let us then inquire what account we have from the inspired writings of kneeling in prayer? The blessed *Jesus*, in the commencement of his awful agony in the garden of Gethsemane, kneeled down and prayed; though, as the conflict increased, he appears to have fallen down on his face.\* *Stephen*, when expiring by the hands of his cruel countrymen, kneeled down and cried with a loud voice; "Lord, lay not this sin to their charge."† *Peter*, when he recalled *Dorcas* to life, put all the spectators forth from the room, and kneeled down and prayed.‡ *Paul* and his companions, when taking leave of the hospitable christians at Tyre, and embarking for Jerusalem, kneeled down on the shore and prayed.§ And when the same laborious minister had delivered his parting address to the elders of the church of Ephesus, at Miletus, he kneeled down and prayed with them all.|| And again, he informs the Ephesians, that it was his constant practice to bow his knees to the Father of the Lord Jesus Christ, in supplication for their spiritual welfare.¶ These are all the accounts we have of kneeling in prayer in the New Testament; and they all seem to refer to secret or social prayer. *Jesus* was withdrawn from his disciples, about a stone's cast, when he pleaded so earnestly with his Father. *Stephen* was breathing out his pious soul to God; and no one will suppose that the cruel multitude who were

stoning him joined in his supplications. *Peter* put forth all the weeping brethren and sisters, before he kneeled down and prayed. *Paul* and his companions joined in social prayer, when parting from each other, both at Miletus and Tyre; but it was in a private room and on the sea shore. And the supplications of *Paul* for his Ephesian friends appear to have been made when none else were present for he says, "I bow my knees."

On these examples, it is obvious to remark, that they all refer to private or social prayer, on special occasions, some very solemn and interesting; but that none of them occurred in a place of divine worship or at any regular or appointed seasons of public service. They therefore shew, that it is proper and lawful to kneel in private or social devotions; but afford no authority to kneel in prayer in the regular seasons of public worship.

It may be useful to notice the *kneelers* at prayer mentioned in the Old Testament. These are *Solomon*, *Ezra* and *Daniel*; three eminent Jewish saints, whose example I recommend as worthy the imitation of the followers of *Jesus*. But the peculiar situation of these three worthy servants of God, when kneeling in prayer, deserves attention. *Daniel* was in his house. "He went into his house; and his windows being open, in his chamber, toward Jerusalem, he kneeled upon his knees, three times a day, and prayed and gave thanks before his God, as he did aforetime."\* This certainly was secret or family prayer. *Ezra* was a priest and a scribe, a writer of the law of God, and the most eminent servant of God who returned from the Babylonian captivity, at that

\* Luke xxii. 41. Matt. xxvi. 39.

† Acts vii. 60. ‡ Acts ix. 40. § Acts xxi. 5.  
|| Acts xx. 36. ¶ Eph. iii. 14.

\* Daniel. vi. 10.

time. The circumstances and occasion of his prayer were extremely awful. We see how deeply he was affected by them.—“When I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished: and I sat astonished until the evening. And, at the evening sacrifice, I arose from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands to the Lord my God.”\* Awful solemnity indeed!—Solomon was a worthy young man; and, on many accounts, without an equal. He was then about twenty nine years old; and the great occasion of his extraordinary prayer was the dedication of the temple at Jerusalem, or, as we should call it, the opening of a new place of worship. “For Solomon had made a brazen scaffold, five cubits long and five cubits broad, and three cubits high; and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel; and spread forth his hand toward heaven.”† Such is the very grand account of this interesting and wonderful transaction. On this solemn occasion, the king kneeled, but “all the congregation of Israel stood.”‡ Every one will allow, that this was public and appointed worship. The king was the leader of it; and the sacred historian has informed us of these circumstances, that we might have no suspense about kneeling or standing at prayer in the worship of God. It will be remembered that the person who led the worship, on this occasion, was the king. If a priest had been in

his room, it is probable, that he would not have kneeled at all; but would have stood during the whole service.

Having surveyed the kneelers of the Old and New Testaments, I now enquire what the scriptures say of *standing* in prayer. It will enlarge and confirm the evidence that this was the constant practice both of Jews and christians, so far as the bible informs us, in their public worship. We are repeatedly and expressly told that “all the congregation stood,” when engaged in public worship. This was the case even at the extraordinary solemnity of the dedication of the temple. When the king kneeled, “all the congregation of Israel stood.”\* After the return from Babylon, when Ezra convened the people to worship the Lord and learn his will, “all the people stood up in their place.”† When the children of Israel were assembled to consecrate Aaron to be the high priest, “all the congregation drew near and stood before the Lord.”‡ And so uniform was this posture in public worship, that it became a proverbial mode of speaking; and “to stand before the Lord,” was often used to signify worshipping him, or ministering before him. To refer to the texts in which this phraseology occurs would be tedious; but the inquisitive reader may consult those below.§ It is equally evident too that the priests, when they ministered before the Lord morning and evening, and on all other occasions, stood during divine worship. Proofs of this are too numerous even to be referred to in this short essay. “To

\* Ezra ix. 3—5 † 2 Chronicles vi. 13.  
‡ 1 Kings viii. 14.

\* 1 Kings viii. 14. † Neh. viii. 5—7.  
‡ Lev. ix. 5. § Duet. x. 8. Judges xx. 28.  
1 Kings viii. 11. 2 Chron. xxix. 11.  
Heb. x. 11.

stand before the altar"—"to stand before the Lord"—&c. are the common modes of expression, by which the sacred writers describe the office of a priest. Thus Phineas it is said, "stood before the ark of God in those days;"\* that is he officiated as high priest. "The Lord separated the tribe of Levi to stand before the Lord and to minister unto him and to bless his name."† These and numerous other passages of a similar tendency sufficiently prove, that it was the constant custom of the priests and ministers of God, to stand when engaged in his worship. It is also evident, that all who were engaged in the public worship of God stood during the service. The singers we are told stood while they discharged their parts of the service.‡ Hence it may be fairly conjectured that the strange custom of sitting to sing may be of the same date, and depend on similar authority, with kneeling in public prayer. They are equally unsupported by scripture. Good men, we are also informed, on some occasions, prayed while *sitting*. David and Nehemiah were instances of this. But it appears that they did not act thus in the public worship of God, but in their own secret retirements. David went and sat before the Lord, probably in some retired part of his palace; and Nehemiah appears to have shut himself up in his closet, to mourn over the calamities of his countrymen.§

The particular posture in prayer forms no part of the distinguishing rites, either of judaism or of christianity. There was therefore no reason to expect any peculiar rules

respecting it, in the New Testament. The glorious Founder of the christian system saw proper, in his infinite wisdom, to leave that part of social worship unaltered; and therefore standing continued to be the most usual practice both with Jews and christians. Yet though there is not, that I can recollect, one direct account in the whole New Testament of the posture used in public prayer, either in the temple, the synagogue, or the christian assembly; there are many passages which make it sufficiently plain, that the usual posture was standing. Our blessed Redeemer said that hypocrites "love to pray, standing in the synagogues; and in the corners of the streets, that they may be seen of men".—In the parable of the pharisee and the publican, both went up to the temple to pray; and when they arrived there, both stood and prayed; yet one went down to his house justified. His posture therefore was approved by God. Lastly. Our Lord said to his disciples, on a certain interesting occasion, "When ye stand praying, forgive, if ye have ought against any."\* In this passage, our blessed Saviour is not instructing his hearers in what posture they shall offer their prayers, but in what spirit. He mentions the posture incidentally, as a thing well known and duly established. But, when we reflect, that these instructions were given to his own disciples, to inform them how they should conduct their worship in future, we must conclude that he approved of the posture, and designed that it should continue among his followers.

From this hasty review of the scriptures on this subject, we may

\* Judges xx. 28. † Duet. x. 8.

2 Chron. xxix. 11. Heb. x. 11.

‡ 2 Chron. v. 12, 13. 1 Chron. vi. 31—48.

2 Chron. xxix. 26. Ezra iii. 8—12.

§ 1 Chron. xvii. 16 Neh. i. 4.

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\* Matt. vi. 5. Luke xviii. 9—14.  
Mark xi. 25.

draw a few useful conclusions.— There is no evidence from the sacred volume, that either christian or Jew kneeled in the regular public worship of God; though several of them adopted this posture in their private social prayer, and especially in their secret devotions. It was introduced into public worship, and imposed on christians long after the ascension of their divine Founder, by some who usurped his authority in his church. This unwarrantable imposition is still continued in most established churches, both catholic and protestant. In family worship, many pious christians constantly kneel in prayer, as esteeming it the more convenient and decent posture. They certainly have a perfect right to act as they please; and the God of all the families of Israel will hear their supplications, if offered in a proper spirit, and in the name of the blessed Redeemer.

But, while we stand fast in the liberty wherewith Christ has made us free, and suffer no man to impose a yoke upon us, which the great Legislator has not sanctioned, let us beware lest we consider even our external carriage in the worship of our Maker as of no importance. Just the reverse. When we reflect what a holy, wise and powerful Being he is, and how highly exalted; and what poor, feeble, sinful and depraved creatures we are, we ought to approach him with the most profound awe and deep self abasement. Every thing that borders on levity, indifference or self indulgence should be avoided, in the presence of Him, before whom angels bow and hide their faces under their wings. May we all “have grace whereby we may serve our God with reverence and godly fear: for our God is a consuming fire.”

## TRUE HAPPINESS.

### A FRAGMENT.

It necessarily follows, that wherever human deserts are over-estimated, the expectations of human happiness should be exorbitant. The blessings and enjoyments of daily life come to be regarded as man's natural rights, rather than as favours to which he can establish no claim; and consequently, whatever interrupts their course is murmured at as a hardship. Affliction, and not prosperity, is considered undeserved. It is forgotten that the opposition to this perfect happiness, after which we all yearn, exists less in circumstances than in a fallen nature; that the barrier is placed in our own polluted souls; the flaming sword waves in our own unquiet hearts. But for them, this very earth of change and death, might be to us a very paradise; for there would then be no strife between the human will and the divine, no variance between our duty and our desires; but, as the stars move in their appointed paths, and as the leaves bow before the wind, so would the subordinate obey the supreme; and in that perfect obedience find the secret of perfect happiness. It is so in heaven with the angels, and with the spirits of the just made perfect; but on earth, even the best of men apprehend it only partially, and the rest of the world apprehend it not at all. We strive with our Maker as a wilful child strives for the mastery with its parent; and thus render a correction needful, which perpetually interrupts the happiness we sigh after.

For six thousand years the records of earth have been written in tears, and yet throughout that period the declaration has been strictly true, that God does not “willingly afflict

nor grieve the children of men." It should, however, be remembered that, though God does not place us on earth to be miserable, it is equally certain he has an ulterior end in our existence, beyond present happiness; and that our sojourn on earth is mainly intended to discipline us into a fitness for felicity hereafter. To renovate our nature—to strengthen the soul, and yet subdue the will—to capacitate us for duty, purify our affections, and exalt our desires; these are the grand purposes which God has towards us in this world—purposes more frequently accomplished by a process of disappointment, than by one of gratification. Is God then a hard master. Oh, no! Gleams and visitings of the happiness we covet, are from time to time vouchsafed us; earnest and pledges of the glorious future—shadows of the heavenly substance—first fruits of the eternal harvest—promises to be fulfilled in the paradise of God. We should cease to charge our Maker foolishly, did we hear in mind how small a portion of our existence we are destined to pass on earth; that the united lives of all that ever lived no less than our own isolated portion, will soon appear but as "a watch in the night, or as a sleep when one awaketh;" that, if every passing day steals from us a pleasure, it also brings us a day nearer to the close of every sorrow; to the time when all our griefs shall be what the griefs of childhood are in the retrospect of matured life, and all our tears as dew drops that the sun has exhaled.

Eternity is the one thought for the sorrowful. We cannot think too much of heaven; nay, we can hardly think amiss. Basing her visions on scripture, let the imagination expatiate on this subject; and though she rifle earth for images of glory, loveliness, security and joy, they will but find

their fitting application. The exercise may sooth the feelings, but it will not enervate the mind; it may reconcile the drooping heart to the chequered aspect of life, but it will not indispose it for duty, it will rather afford a stimulus by more clearly revealing its rest and recompence. Is the inward strife between soul and sense fluctuating and painful? Well! there shall be victory there—victory perfect and unsullied; for there "every warfare is accomplished." Are the affections crushed, or are they a sealed fountain forbidden to flow forth? Well! innumerable are the dwellers there; but love, complete, and inconceivable, forms the history of each. Or does the mind, once in the plenitude of vigour, fail and sink beneath its cares like a flower that hath burst whilst unfolding? In that land there is no blight, and neither flower nor mind droops there: There the suns and moons of earthly joy are not needed, and in that city of habitation the gates are shut neither night nor day. He who has prepared such a haven after the storm, such a triumph after the strife, such an eternity after time, knows that man may well afford to suffer the preparatory trials of life, and therefore deals with him on earth less according to his wishes than his welfare. There is certainly a sense in which "godliness has the promise of the life that now is," but its primary reference is to "that which is to come;" through its medium, the spiritual curse is removed from the soul, but not the temporal curse, from the condition of life.

Happiness can only be the birth-right of a perfect being; it was Adam's for a little while; but when he fell from his innocence, sorrow took its place. We are his offspring; and though to us is revealed a better paradise on high, we cannot be

restored to our first estate in Adam ; sorrow, not happiness, must be our birthright still. Something is, however, provided, more suitable for our present condition, and, if the expression may be allowed, better worth having. The Saviour offers us peace—*his* peace ; which is not as before stated a single, insulated, ordinary blessing, but one that implies the possession of many others ; a gift that enfolds other gifts within its bosom. A sense of forgiveness, and of friendship with God ; a trust for the future ; the absence of disquietude concerning the present ; a spirit of love ; and an universal habit of thankfulness ; all these, and even more, are included in the word *peace*. But then it is a possession purely spiritual ; God is its object, the soul its home, and righteousness its fair associate. It is a hardy flower ; wheresoever there is soil it will grow and give forth its fragrance ; even the rock and “ the solitary place shall be glad for it.” But it is a pure flower. Deprive it of the celestial air, place it in an atmosphere of pollution, plant it in the mine, and very soon will its scent and colour pass away—it will shed its leaves and die ! If peace be this flower, a worldly heart is the mine in which it cannot bloom. Pain, poverty, sorrow, affliction, these have no power to stay its growth ; it can blossom in the midst of them—“ a lily amongst thorns ;” but it cannot unfold beneath the shadow of sin ; it will not spring beside the shrine of any idol ; it may not wreath itself round any broken reed.

How long it is before man knows the value of this gift ! When he knows it, how long does he seek it in vain ! It is to be found—found in every corner of the earth ; yet the majority find it not. We succes-

sively address every created object with the same desire, “ Give me rest,”—and return from each more restless than ever. Glory, ambition, the acquisition of wealth, the strife of mind with mind—these laugh at our request, they affect not to give peace ; their avowed element is strife.

Heart-torn and desolate, whither now shall we turn ? One object yet remains : “ A man of sorrows and acquainted with grief”—crucified and cast out by the world, says, with divine energy, “ Come unto me, and find rest unto your souls !” We hear—we wonder—we obey. We cling to his cross—we apprehend his love—we find *peace* ! Ah ! why did we not seek it there at first ?”

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#### FAST DAYS IMPROVED.

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*“ Wherefore have we fasted, and thou seest not ? wherefore have afflicted our soul and thou takest no knowledge ?”*—ISA. lviii 3.

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It must have yielded great satisfaction to all true christians to observe, with what unanimity, reverence and apparent contrition, the late day, set apart for humiliation, prayer and fasting, on account of the alarming state of our country, was observed by almost all classes of society, in the various parts of the kingdom, and especially in the metropolis. The few weak and wicked attempts made by the ignorant and disaffected, to disturb the public peace and interrupt the solemnities of the day, deservedly excited the most marked disapprobation and severest censure of every pious, and intelligent friend of his country. While the ample confessions of personal, social and national sins, which were then made, in the public congregations of nearly all denominations of professors, as well as, there is good reason to conclude, in the families and closets of thousands of the people of God, were painfully pleasing to every feeling heart and enlightened conscience. It was painful to reflect on the frightful mass of ignorance, immorality and

crime, which was then, with so much frankness and sorrow, acknowledged before a holy God; the existence of which was too obvious to be disputed. This was a catalogue of misdeeds, which no honest christian, anxious for the happiness of his fellow-creatures, and the honour of his God, could contemplate without dismay and alarm. But, at the same time, the deep contrition of heart, and evident distress of conscience, with which these statements were made; the anxious desires that these irregularities and sins should be removed, and the earnest and importunate prayers that were presented, at the throne of grace, for the pardon of past offences, and for divine assistance to enable both individuals and the community at large to turn from their iniquity, must have had an encouraging effect on all those who believe that the adorable Governor of the universe is, as his word declares, a God that heareth prayer; the Lord God merciful and gracious, long suffering, and abundant in goodness and truth.

It has pleased the adorable Governor of the universe, we have good reason to hope, to listen to the prayers of his people, and to afford them gracious tokens of his compliance with their petitions. The state of political affairs is more cheering than it has been for some time past. There is now a reasonable prospect, that those important questions, which have so long agitated and inflamed the public mind, and caused almost a total stagnation of trade and commerce, will be seasonably settled, without that anarchy and bloodshed, to which many other nations have been recently subjected through similar discussions. It has also pleased the Lord to check the progress of an awful disease, which had actually established itself in several parts of our country, and had invaded the capital: a disease, which, whatever may be its nature, its origin, or its history, has certainly confounded the skill of the most learned physicians; and carried off its unhappy victims with appalling swiftness, and under circumstances, unexpected and very afflictive. Its fatal course has, for some days past, been checked. A hope may now be fairly entertained, that, if England recollect the recent tokens of divine wrath, and return not again to the practice of those vices and follies, which have so lately been confessed and denounced with such solemnity, it may soon finally disappear from our long favoured island.

For, it is a serious truth, which ought never to be forgotten, either by rulers or

subjects, that if a people who, after humiliation and confession of their sins, have obtained deliverance from their calamities either in whole or in part, do not, with holy perseverance, forsake the sins which they have confessed, and endeavour in earnest to keep the commandments of their God, the righteous indignation of the insulted Creator will be re-kindled against it, and fall, with augmented severity, on the faithless and ungrateful nation. The whole history of the Israelites, from their escaping out of the iron bondage of Egypt, to their final expulsion from the promised land, is a striking illustration of this important truth. They sinned and turned aside from the statutes of their heavenly King; and from a state of prosperity and honour, were, as a punishment for their crimes, hurled into the miseries of war and the depth, of adversity and oppression. Their afflictions brought them to a sense of their guilt and apostacy; and led them for relief to a throne of grace. They humbled themselves before the Lord, and he graciously took pity on their sufferings, and sent them deliverance. But, instead of performing the vows they had made in the time of their distress, no sooner was the burden of their affliction removed, than they forgot their sorrows and their promises, and returned with eagerness to their former practices. Their ingratitude and vice drew the vengeance of a holy and just God upon them, and they were again involved in similar calamities. Soon after the narrative of almost every deliverance, which had been graciously wrought for them by God, in consequence of their humiliation, we have the painful announcement, that, "again the children of Israel did evil in the sight of the Lord;" and the Lord delivered them into the hands of one or another of the neighbouring tyrants, or his anger waxed hot against them, and he let loose some of those terrible judgments, the famine, the plague, or the locust, which shewed still more clearly his immediate interposition; till at last they were finally driven from their native country. Indeed, the general view of the history of this favoured people, may be given in the affecting words of the patriotic and religious Nehemiah: "They were disobedient and rebelled against thee—therefore thou deliveredst them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto thee, thou hearest them from heaven; and according to thy manifold mercies thou gavest them saviours, who saved them out of the hands of their ene-



mies. But, after they had rest, they did evil again before thee: therefore lesteest thou them in the hand of their enemies, so that they had dominion over them."\*

Our own country has supplied some very affecting confirmations of the solemn truth which we wish to impress on our hearts, and on the hearts of our countrymen; that, unless days of public humiliation and confession are succeeded by a correspondent conduct and spirit, both in individuals and in the public, the Searcher of hearts will vindicate his insulted Majesty, by sending still heavier calamities, and refusing to listen to supplications which arise, not from penitence, but from slavish fear. One very striking exemplification of this remark, was exhibited in the last great plague and fire which depopulated and destroyed London. In May 1666, the pestilence commenced its ravages; and, before the close of the year, swept away, in the city and suburbs alone, nearly one hundred thousand of its inhabitants. When seven or eight thousand persons were weekly dropping into the grave, the few godly ministers, who ventured their lives to promote the salvation of their fellow citizens, preached daily in the deserted pulpits of those clergymen who had retired into the country to avoid the contagion. Numbers crowded to hear the word and listened with the intense eagerness of men who were dropping into eternity. The sermons were solemn and heart searching, and multitudes appeared to be deeply impressed with a concern for their immortal souls. Fast days were observed, and many extraordinary means of promoting conviction and repentance were adopted and pursued, with great apparent zeal and success. From the commencement of these religious exercises, the disease appeared to abate in its ravages; and, before the end of the year, had wholly disappeared. The people gradually resumed their occupations and the concern for their souls subsided, as the danger decreased. A worthy minister, who had remained at the post of duty and danger, during the whole appalling scene; and zealously exerted himself to promote the spiritual interests of his perishing neighbours, thus describes the disposition and pursuits of the citizens, on the termination of this awful visitation. "When London was eagerly pursuing after the world, and all minding and seeking their own interest, without any regard to the interest of God's glory and kingdom, or care for the salvation

of their own souls, which their worldly business would not allow them time for; did not the Lord send a plague to put a stop to their trade; and give them time to seek him and to make their peace with him in their retirements, which they could not or would not, find before? And, when they returned with more eagerness to their worldly pursuits, after the plague was a little over, that they might fetch up, if they could, what they had missed by that intermission, did not the Lord send a fire to consume much of that upon which they had set their hearts; and, in large letters, to write *Vanity* on those idols which so many had worshipped?" This fire broke out, Sept. 2, 1666; in an obscure corner of the city, from some cause which has never been clearly ascertained; and raging with irresistible fury, in three or four days, consumed thirteen thousand and two hundred dwelling houses, and eighty nine churches; including St. Paul's cathedral, and many public structures and stately edifices.

With these affecting examples, drawn both from sacred and profane history, before us, ought we not to cherish a sacred fear, lest we should fall into the same condemnation. For, it is possible for a man to afflict his own soul, to bow down his head like a bulrush, to spread sackcloth and ashes under him, and to call this a fast; when the infallible oracles of divine truth declare that it is not an acceptable day to the Lord. The fast which the Lord hath chosen is devoted to very different objects and observed from motives of a nobler character. It is not merely occupied in professions of sorrow and contrition; but brings forth fruits meet for repentance. And unless these are the results of our prayers and confessions, we may expect, that the Searcher of hearts will rebuke us, as he did his chosen people, for their hypocritical observance of his own appointments. "Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies I cannot away with; it is iniquity, even your solemn meetings."

In order that this may not be the awful case with us, as individuals or as a nation, let every reader, who cordially believes that the Lord reigneth, and doeth what he will in the armies of heaven and among the inhabitants of the earth, seriously, as in his awful presence, recal the solemn transactions of the late season for humiliation, and let him inquire what were the personal sins, imperfections or frailties, which he then most earnestly lamented; and what the graces and dispositions for which he

\* Neh. xi. 26—28.

most ardently prayed. When the mind is softened by general distress, and solemnized by unusual displays of the shortness, the frailty, and the uncertainty of all human enjoyments: when a number of persons are assembled, all sharing in the common calamity, for the avowed purpose of humbling themselves for their sins before a holy and just God, the awed soul is prepared to entertain more correct views of the vile nature of sin, and the aggravations of his transgressions of the law of his Creator; and to feel, with more peculiar sensibility, its own weakness and depravity, than in seasons of ease and outward prosperity. The confessions made then may be sincere, and the sense of guilt expressed may, at the time, be really felt; but such is the deceitfulness of the human heart, and such the almost irresistible attractions of this world and its various allurements; that, when these exciting causes cease to operate, and the alarming circumstances to disappear or change, the impressions grow more faint, and the sense of the importance of enjoying the divine favour gradually weakens; till, at length, the soul is wholly engrossed with the cares, and the follies of this life, and God and religion are most fatally neglected. The situation of such a person is awfully and deplorably dangerous.

In order to escape these dreadful consequences, which, it is to be feared, are not uncommon, let us often review our experience at seasons of humiliation, and compare our feelings and desires with those which then animated our hearts. If we find that we have lost that vivid and deep sense of the impropriety and guilt of many things of which we were then conscious; and that we do not feel that sacred pleasure in devotional exercises which we then enjoyed; let us take the alarm, and endeavour to revive those better sensations. Let us examine ourselves conscientiously; and be earnest and frequent in supplication to the throne of grace, for the quickening influences of the Holy Spirit to strengthen the things that remain: let us diligently, and with ardent prayer, peruse those parts of Revelation which are best adapted to awaken and cherish a proper sense of divine realities in our minds; and use all other means which a gracious God has provided and designed for our spiritual edification. Especially let us maintain a strict guard against those sins, which we then solemnly and deliberately confessed and renounced. For, should we again be overcome by them, we shall not only incur the moral guilt which attaches to them as

sins, but also be involved in the additional crime of breaking our covenant with our Maker. We should reflect, in order to excite us to holy vigilance and prayer, that we have made a sacred engagement with God to labour with his assistance to subdue this vicious disposition, or to forsake that wicked practice. Solomon has assured us, that it is better not to vow, than to vow and not to pay; and that man awfully aggravates the guilt of a transaction, who commits it after he has engaged, by special covenant, to abandon it.

But, that these appointed seasons should be fully improved to our real edification, we ought also, after they have past, to recollect those virtues and graces for which we have prayed with earnestness and sincerity. On those occasions, we felt a strong sense of their essential importance as treasures of inestimable value for promoting our present comfort and future safety; and under these feelings we engaged to cultivate them, and earnestly besought the assistance of divine grace in our attempts. And, do we now grow unconcerned respecting them? What reason can we assign for this indifference? Are they not still as precious and as necessary as they were then? Are we not equally bound by duty, by self interest and by the most sacred promises and vows, to cherish and practice them, as we then were? Most certainly we are; and our neglecting to do it to the utmost of our power is an insult to the blessed Jehovah, and an injury to our own souls. How justly may we fear that his indignation will be kindled against such thoughtless triflers with eternal realities.

Lastly. On days of public humiliation we joined in confessing our national sins; and probably, at the time, were deeply convinced of their heinous wickedness, and their awful tendency to ruin the best interests, both temporal and spiritual, of our beloved country. We then prayed, with undissembled fervency, that the guilt and reproach of these public crimes might be speedily removed from us; by a national repentance and a general reformation in all classes of the community. But, do our impressions of guilt and danger continue as lively as when we joined in those services? Are we still anxious that these sins should be effectually removed? Are we now exerting our influence and our talents to promote that reformation for which we then earnestly prayed? Have we not sometimes, out of complaisance to our friends, or a regard to our own interests, joined in promoting schemes more likely to retard, than accelerate an object which

we profess so ardently to desire. If our consciences compel us to admit the truth of these charges; then let us again repent and confess our sins and their aggravated guilt; and seek pardon for our past weakness and folly, through the blood of the Lamb which taketh away the sins of the world. And, with humble diffidence of our own strength, let us seek for heavenly assistance, to enable us in future to employ all our powers to attain the desired object, and to secure to our nation those blessings, which, in the dispositions of an unerring Providence, are always bestowed on that people whose God is the Lord.

Thus, by zealously endeavouring to perpetuate those pious feelings and holy desires which were excited in our souls, at seasons appointed for general humiliation; and uniformly labouring to act on the professions then made, and to fulfil the resolutions then formed, we may, through the blessing of heaven, preserve our own souls from injury and our countrymen from ruin: thus "shall our light break forth as the morning, and our health shall spring forth speedily; and our righteousness shall go before us, and the glory of the Lord shall be our reward."

MONITOR.

April 20, 1832.

## SCRIPTURE ILLUSTRATED.

*In reply to a Query.*

IN your Miscellany for March last, Page 97, a correspondent requests an explanation of 1 Kings xxii. 21.—23. If the following remarks appear likely to meet his wishes, or to be useful to your readers, they are at your service.

This part of Revelation has been often urged by infidels, as an objection to its divine origin. They have said, that it exhibits a prophet guilty of falsehood, in assuring Ahab that he would succeed in an enterprize, when the prophet knew that he would lose his life in it: and represents the God of truth as putting a lying spirit into the mouths of the King's prophets, to lead him forwards to his own destruction. Your correspondent's query, seems only to include the latter of these charges; but it may perhaps be useful to make a few observations on the whole passage.

At the time to which this history refers, there existed a very friendly intercourse,

between Ahab the King of Israel and Jehoshaphat the King of Judah. The former of these princes had set up a claim to Ramoth-Gilead, a city then in the possession of the Syrians, and raised an army to recover it to Israel. He invited Jehoshaphat to join him in the expedition, who very readily accepted the invitation; but, being a pious prince, he proposed to ask counsel of the Lord, by the mouth of the prophets, before they proceeded. Ahab consented to this proposal; and summoned all his prophets to attend. They assembled, to the number of four hundred; who, though false prophets and probably idolaters, pretended on this occasion, perhaps out of compliment to Jehoshaphat, to prophesy in the name of Jehovah. To this assembly, Ahab proposed the question: "Shall I go up against Ramoth-Gilead to battle, or shall I forbear?" and these sycophants, well knowing the inclination of the king, answered, with one voice, "Go up; for the Lord shall deliver it into the hand of the king." Jehoshaphat, probably suspecting the real character of these pretenders, wished to have the counsel of one who was known to be a prophet of the true God; and Micaiah was sent for; a person whom Ahab disliked, because he did not flatter him. In the mean time, the two kings put on their robes of state, and took their seats on their respective thrones; while the four hundred prophets of Ahab were attending before them and delivering their oracles. While they were thus engaged, Micaiah, the true prophet, entered the royal presence; and the question which had been put to the others, being proposed to him; he, having heard their fulsome adulation, repeated their words in an ironical tone, and said, "Go and prosper; for the Lord will deliver it into the hand of the king." These words were uttered in such a manner, that the prince immediately perceived, the prophet was only deriding his favourites; and, piqued at his raillery; sternly demanded, "How many times shall I adjure thee, that thou tell me nothing but that which is true, in the name of the Lord." This reply is a plain indication that Micaiah's sarcasm was not designed to deceive, nor capable of being misunderstood. The first objection therefore is plainly without foundation.

Micaiah, being thus abjured by his sovereign, assumed his real character, and he solemnly foretold Ahab that, if he persisted in this enterprize, he would be slain and his army defeated. "I saw," he said, "all Israel scattered upon the hills as sheep that have not a shepherd; and

the Lord said, these have no master, let them return every man to his house in peace." On receiving this unfavourable answer, Ahab observed to the king of Judah, "Did I not tell thee that he would prophesy no good concerning me, but evil?" But the prophet, without deigning to notice this peevish interrogation, proceeded in a most impressive manner, to explain to his monarch, the causes which had led to his ruin. This he did, not in plain terms, which might have exasperated the king; but, after the usual manner of the eastern sages, in this very significant allegory or parable.—"Hear thou therefore the word of the Lord. I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, who shall persuade Ahab that he may go and fall at Ramoth-Gilead? and one said on this manner, and one on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said, Wherewith? and he said I will go forth and will be a lying spirit, in the mouth of all his prophets. And he said, thou shalt persuade him, and prevail also; go forth and do so. Now, therefore, behold the Lord hath put a lying spirit into the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

Now the obvious interpretation of this parable is, that the allwise Ruler of the universe, knowing the wickedness of Ahab, and his obstinate determination to proceed on his designed expedition, at the suggestion of the false prophets whom he maintained, notwithstanding the solemn warning of his approaching ruin, given him, by one whom he acknowledged to be a prophet of the true God, had, in righteous judgement, permitted the devil, through the agency of the king's own prophets whom he thus impiously preferred, to urge the infatuated prince on to his own destruction. This is the plain and natural lesson intended to be conveyed by this parable. There is nothing here said of the Lord employing wicked spirits to deceive the unhappy Ahab; or of his directing them to excite the false prophets to lead him astray. The wicked spirit who undertook this work of deception was neither commanded, nor requested to undertake it by the Lord. He freely volunteered his services. He "stood forth and said I will persuade him;" and having explained his plan, the Almighty neither directs nor approves it, but simply permits him to pursue his own measures, which from the obstinacy and wickedness of Ahab he foresaw would succeed; he said, "Thou

shalt persuade him and prevail also; go forth and do so."

It is a very common mode of speaking in the Hebrew language, to say an agent does an action which he merely permits to be done; and numerous instances, in the Old Testament, might be easily referred to in proof of this assertion. To understand this vision literally, would involve the greatest absurdity. To suppose that the Almighty had need of consultation, advice, and assistance to accomplish the destruction of a worm of the dust would be weak. To suppose that an Holy God would command or influence any of his creatures to utter falsehoods to lead another to disobedience and destruction would be impious. But happily, the text can never be charged with encouraging any such horrid doctrines. Micajah tells Ahab, in this parable, "God has permitted the lying spirit to influence the whole of thy prophets; and he now, by my mouth, apprizes thee of thy danger, that thou mayest desist from the rash enterprise, and preserve both thy life and thy army." "Never," says Dr. Clarke, "was a man more circumstantially and fully warned: he had counsels from the God of truth, and counsels from the spirit of falsity; he obstinately forsook the former, and voluntarily followed the latter. He was shewn by this parable how every thing was going on: that all was under the controul and direction of God! and that still it was possible to make God his friend, whom by his continual transgressions he had made his enemy; but he would not: his blood was, therefore on his own head."

Yours, &c.

RESPONSOR.

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## QUERIES.

1. I should esteem it a favour, if any of your judicious correspondents would inform me, wherein David's sin in numbering the people consisted: and teach me how to reconcile 2 Sam, xxiv, l. with 1 Chron. xxi. l.

JUNIOR.

2. When a member of a christian church has been reported to have acted inconsistently with his profession, and messengers are deputed, by the church, to investigate the truth and the nature of the facts, ought such a member to absent himself from the assemblies of his brethren, and neglect the ordinances of the church, during such investigation?

A DEACON.

## OBITUARY.

THOMAS HALL was born at Sutton-in-Ashfield, Nottinghamshire, June 4, 1806; and was placed, by his parents, in the G. B. Sunday School; where he made considerable improvement in learning, and was remarkable for his pliancy of temper. Although his parents were placed in humble circumstances, they felt anxious to avail themselves of every proper means, in order to his advancement in knowledge; and, with some difficulty, contrived to send him to a day school. Here his improvement far exceeded the expectations of his fond parents; and he was very soon requested to assist the master of the National School, in the management of that institution. In that station, he was diligent and laborious; gained the esteem of both the master and the pupils; and greatly increased his stock of information. His parents, finding it necessary to put him to some trade, removed him from school, in order to learn the framework-knitting business; but, his constitution being very delicate, he was not able to pursue it. In the year 1824, he had three alarming attacks of inflammation in the bowels, which brought him to the verge of the grave. His minister visited him in these seasons of affliction; when it was evident, that he laboured under very serious impressions, and was exceedingly patient and resigned to the will of God. As soon as he was sufficiently recovered, he removed to New Brinsley, in Derbyshire; and had a prospect of opening a day school to advantage. While there, he attended upon the means of grace among the Wesleyan methodists, there being no G. B. interest in that place; and his friends had the pleasure of seeing the work of grace growing in his soul. He was encouraged to unite in society with them; and his conduct was consistent with his christian profession. At length, finding his school did not answer his expectations, he returned to Sutton, and made another trial of a school; which he was again under the necessity of relinquishing. He now became an active teacher in the G. B. Sunday school. In 1827, he married a member of the Methodist connection; but, by a careful examination of the scriptures, both he and his wife became convinced of the necessity of the ordinance of Believers' baptism, and at following the profession in all his appointed ways. They proposed themselves for fellowship with the G. B. church at Sutton; and having

given satisfactory evidence of a change of heart, were baptized and received into the church, July 6, 1828; of which he continued an honourable member till death. They were a good deal tossed about, in consequence of fluctuations in trade.

A little previous to his death, they removed to Tagg-hill, Derbyshire. There being no G. B. interest in this place, he again attended the means of grace with the Methodists; but had a hope that Providence would so order his affairs, that he might return to Sutton, and fill up his place among his brethren, to whom he felt strongly attached. But in this pleasure he was not permitted to participate; but was removed to the church triumphant, which was infinitely preferable. For he was soon after attacked with a consumptive complaint which baffled the skill of the faculty, and brought him to the grave. In his last illness, he was eminently favoured with the sensible enjoyments of the Lord's presence. About a fortnight before his death, he sent for a christian friend; who, on his entering the room, in which he was confined, found his relatives weeping round his bed, expecting every moment to be his last, and supposing him incapable of speaking. But, with a countenance beaming with holy pleasure, he fixed his eyes upon his friend, as if anxious for him to speak with him. His friend observing this, said, "I hope, brother, you are happy in your soul; and that the Lord is a present help in this your time of need. I hope that Jesus is precious to your soul; that he is present with you, and that you can rely upon the promise, 'I will never leave thee nor forsake thee.'" The deceased, as if forgetting his bodily sufferings, threw open his arms, and exclaimed, in a strain of rapture: "Jesus is as good as his word!—Jesus is here!—he is present and precious to my soul!—Glory!—Glory!—Glory!" After this effort, his friends thought him dying, when he again exclaimed, to their astonishment, "If this be dying! happy!—happy death, to the christian—O my heart! my heart! O how he fills my heart. Lord, enlarge it—Lord, enlarge it." His friend prayed with him; and committed his soul into the hands of the Redeemer, expecting this would be the last interview, on this side the grave. But, on his reviving a little, another opportunity was afforded for his christian friends to see him, when they found him in a very heavenly frame of mind; scarcely seeming an inhabitant of the earth. Death was completely disarmed of its terrors. On inquiring into the state of his mind, he

assured them that his soul was fixed on the Rock of ages. "I know," said he, "on whom I have believed. I have no fear of death. He will never leave nor forsake me." While a friend was engaged in prayer with him, he broke out, "Jesus is here!—he is precious to my soul!—his angels are here!—O how the heavenly hosts fill the room!—I am as happy as I can be out of heaven." Calling his partner in life to him, he gave her his dying charge to meet him at the right hand of God; and exhorted all the family to live near to God, and not suffer their minds to be taken up with the things of this vain world. He reminded his friends of the soul-blessings they had enjoyed together on earth; and looked forward with pleasure to the time when they would drink their fill at the fountain head of happiness: assuring them that their loss would be his gain.

The last two days of his life, when his body seemed to be reduced to the greatest degree of weakness, he was the astonishment of all that saw him: he seemed to be employed in heavenly singing; and, on one occasion, he requested a female friend to find him a nice hymn; but before she had time, he began, as well as he was able, to sing "My God the spring of all my joy." Here his voice failed him, and he seemed lost in the contemplation of heavenly joy. A few hours before he died, a friend observed to him that he would soon enjoy the glorious crown which the Saviour held out to his view. When, lifting up his hands, with a voice loud enough to be heard by all present, he said, "Yes! O yes! I shall! Glory! Glory! Glory!" and soon after gradually and calmly fell asleep in Jesus, without a struggle or a groan. He died, June 3rd, 1831. "Mark the upright, and behold the perfect man; for the end of that man is peace."

J. B.

On Wednesday Morning, Feb. 29, 1832, died at Wolvey, Warwickshire, Mrs. ANN ELSON, at the age of sixty five. She had been a peaceful and consistent member of the G. B. church in that village, nearly forty years. Of a meek and quiet spirit, in patience, resignation and humility under trials, poverty and affliction, she was excelled by few. The manner of the former part of her life is not known; but probably, as is often the case, it passed away in thoughtlessness of God and Christ and the world to come. She was brought up by her parents to attend the worship of the church of England; but, some time after her mar-

riage, she and her husband were induced to attend the ministry of the General Baptists, who had extended their humble and useful labours as far as Wolvey. The doctrines and truths advanced by them were so impressively new, and different to any thing she had ever heard before, that she was filled with astonishment. When the lost state of man, and his recovery by the Saviour were described, like some of old, she wished to "hear again of these matters." At length, she realized the declaration of the apostle, that "faith cometh by hearing, and hearing by the word of God;" and deeply impressed by her guilty state as a sinner in the sight of heaven, she was led to look to the Saviour; and casting herself upon him, as the Lamb of God that taketh away the sins of the world, she found spiritual rest and peace in believing. Having received grace and favour from Jesus, the constraining influence of it, led her to submit to him as Sovereign and Lord. The language of her renewed mind was, "Lord what wouldst thou have me to do?" And finding, in the records of the New Testament, that the great Head of the church had enjoined upon believers two ordinances, believers' baptism and the Lord's supper, she made application to the church for participation in those privileges. Being approved, she was baptized at Hinckley, and received into christian fellowship, by Mr. Smith, then pastor of the church. She was enabled to persevere to the end; and those who best knew her have no doubt that her faith is changed to sight; and that she now beholds her Saviour without a glass between. How well it would be, if all members of christian churches were as peaceable and regular in their christian profession as our deceased friend. She never gave occasion for any uneasiness, either to the church or to the ministers that have been connected with it, through all the years of her profession.

Our departed friend was very conversant with the scriptures. She appeared to adopt the sentiment of the psalmist, "Thou shalt guide me by thy counsel and afterward receive me to glory." It was also her happiness to find a true helpmate, as it respects christian knowledge and experience, in her affectionate husband; who was a member and deacon in the same church for many years. The judicious and pious counsel of her worthy friend Mr G. Toone, the first dissenter in the village, who long stood a pillar in the church, was eminently useful to her, and contributed much to her stability in a religious course.

During the latter years of her life, she

was the subject of much bodily weakness and other infirmities; but she bore them with patience, waiting for the end. When the end drew near, she spoke of her approaching dissolution with composure; as one who had learned to die daily. She looked upon death as a friendly messenger, coming from her Lord, bearing pleasant tidings. Having an orphan grandson, living with her, and desiring that he would come to her bedside and receive her parting advice; she looked impressively at him, and articulated, "My lad, I am now dying;" and directed him to look to God as his father and friend. This was done without the slightest emotion, either of body or mind; a perfect composure sat upon her countenance, and her mind was as calm as a summer's eve. While a mortal paleness increased upon the cheek, glory dawned upon the soul. An affectionate daughter asked her, what it was which so supported her. She replied, "Oh! this is the source of my comfort. 'He bore my sins in his own body on the tree.'" It is rather remarkable that, when her husband died, upwards of three years ago, a few hours before he departed, being engaged in fervent prayer, he entreated the Lord to support her so long as he pleased to continue her in this vale of tears; and especially that he would make it light at eventide with her. The Father of all mercies answered the prayer, and granted the request: as death came on, all was peaceful and serene; she was sensible to the last. The fifth and sixth verses of the sixty second psalm had frequently yielded her consolation; she therefore requested it might be improved to her children and others, at the time of her funeral, which took place on the following Lord's day afternoon; when her minister in accordance with her request, read the same scripture as the foundation of his discourse. Many were much affected, even to tears. May the Lord glorify himself thereby, in bringing all the surviving relatives and friends to be followers of them who through faith and patience inherit the promises.

J. K.

On Tuesday evening, March 13th 1832, died at Wolvey, Mrs. MARY LEE, at the age of fifty-five; the only surviving sister of Mrs. Elson, the subject of the above obituary, who had been in fellowship with the G. B. church in that place nearly thirty-four years. Her death, speaking after the manner of men, was sudden and unexpected. She took her tea in the afternoon with an apparent degree of cheerfulness and enjoyment. After tea, she sat

down, took up her sewing which she had been engaged with through the day. In the attempt, she immediately said to her daughter, "Oh dear! I have got such a feeling come in my hand, that I cannot put my needle through." Her daughter replied, "Perhaps it's the cramp, mother. You had better walk about a little." She laid her sewing down, and walked across the house; then turning back, and seating herself in a chair, she began to moan, and said, "The same kind of feeling which came in my hand is spreading rapidly all over me: what must I do?" Her daughter took hold of her hand, and asked her, "Are you any better?" She articulated, with a faltering voice, "No;" which was the last word she spoke. Medical aid was quickly procured, and the most effective and prompt means used for her assistance; but all was in vain. The stroke of death was too powerful to be resisted. She gradually sunk into its cold arms; and about eight o'clock, without a struggle, or apparently a groan, the pulse of life ceased to beat.

Her minister hearing of the afflictive circumstance, hastened to the abode of his friend, hoping that he might be instrumental of some spiritual consolation to her. Never did he witness a more affecting scene. He found his friend sitting upright in an elbow chair, stiffening rapidly with the coldness of death. Her husband, children, and neighbours, were standing around her, absorbed in grief; yet graciously supported, especially the husband and children, with the firm persuasion, that the sudden death of their dear relative would be sudden glory to her. On the following sabbath, her funeral took place; when her minister addressed an exceedingly numerous and affected congregation, from Luke x. 42.; which had been selected by her bereaved husband, as peculiarly appropriate to her christian character and experience. As the death of our friend took place so quickly, nothing can be said relative to the state of her mind, in her last moments; but, from her general deportment, no doubt is entertained of her safety in Christ. She was remarkable for punctuality in all her dealings; a tender and affectionate mother, to an extreme; of a kind and benevolent mind, to any one in affliction, or distress; always prompt to assist and relieve, as far as she could. She loved the means of grace, the habitation of the Lord's house, and the place where his honour dwelt. She attended the services at the chapel on the sabbath preceding her death; and in

the evening observed to her husband, how much she had been refreshed and comforted by the discourse. In conversation, she would often refer to the pious visits and counsel of our aged friend, Mr. Toone, as being of great assistance, when she was first concerned for the salvation of her soul. She was baptized at Hinckley, in the year 1798, and held fast the beginning of her confidence firm to the end.

How forcibly does the above visitation teach us, that we know not what shall be on the morrow; nor what a day will bring forth! How loudly does it proclaim the importance of practically regarding the Redeemer's admonition—"Be ye also ready; for in such an hour as ye think not, the Son of man cometh!" and of living daily, looking to the Lord that, when he cometh, we may be found of him in peace. May this be the case with the relatives of the deceased, and with all the readers of your valuable Repository, is the desire of yours most affectionately,

J. K.

## CONFERENCES.

THE NORTH MIDLAND CONFERENCE was held at Mansfield, July 11th 1831. The case relative to an interchange of ministers, which was left over from the last Conference for the consideration of this meeting, was resumed and an interchange was agreed upon.

STATE of the CHURCHES.—At *Hinckley*, things are much the same as at the last Conference.—At *Boughton*, the cause did not wear so pleasing an aspect; arising, it was supposed, from a want of ministerial assistance. Could they obtain suitable supplies, they feel assured, that the cause would prosper. At *Sutton* the congregations had considerably improved, and they were encouraged to hope the cause was advancing. At *Mansfield*, they had nine approved candidates for baptism; and in other respects were much the same, as at the last meeting.

In answer to the second standing question, "What more can be done to promote vital religion in our churches?" prayer, earnest prayer was recommended, in our families and closets, as well as in the church—and a sincere endeavour to cultivate more christian affection one towards another.

THE NORTH MIDLAND CONFERENCE was again held at *Sutton*, Dec. 26, 1831. When it appeared from the reports pre-

sented from the different churches, that in some churches of this union vital religion was at a very low ebb, and an awful remissness in many of the friends in filling up their places; and it was to be feared that political subjects had too great an ascendancy in the minds of many, and diverted their attention from the more important concerns of the soul and eternity. The friends at *Sutton* had commenced preaching at *Alfreton*, a market town, about six miles from *Sutton*. They had hired a room, in which to carry on divine worship; and their prospects were encouraging. The next Conference to be at *Kirkby*, on the Tuesday in Whitsun week.

## GENERAL BAPTIST INTELLIGENCE.

SOUTH LINCOLNSHIRE CONFERENCE.—The next conference will be held at *Boston*, on *Thursday, June 7*, Mr. Rogers, of *Fleet*, to preach in the morning at eleven; the Conference business to be attended to in the afternoon; and, in the evening, a public meeting to be held for the *Foreign Mission*.

ANNUAL ASSOCIATION.—The arrangements intended to be made by our Boston friends will be announced in our number for *June*.

DAN. TAYLOR'S WORKS.—The projectors of the new and uniform edition of the various works of the late Rev. *Dan Taylor*, particularly request, that those friends who have obtained subscribers, will not fail to bring them to the Association. The names, residences, &c. are requested to be written in full.

G. B. SUNDAY SCHOOLS.—At the annual meeting of the General Baptist Sunday School Union, at *Friar Lane, Leicester*, held *May 23, 1831*; it was stated that the total, collected since the last report, for the support of Sabbath Schools, was £552 0 4½;—the number of teachers employed in them, one thousand one hundred and forty-three;—of children instructed, eight thousand five hundred and thirty seven;—and of adults, one hundred and thirty three. That, in the same period, eighty eight teachers had become members of churches; and twenty three candidates. The number of scholars that had become members of churches was thirty three; candidates, eighteen: and the number of scholars who had become teachers, one hundred and



twenty three, and one hundred and seventy two had been honourably dismissed, and rewarded with the scriptures. Various schools had sent no reports; but altogether they reported, last year, five thousand one hundred and ninety four scholars, and nine hundred and fifty seven teachers; making a total of thirteen thousand seven hundred and thirty one scholars, and two thousand four hundred teachers.

## REVIEW.

MEMOIRS OF THE REV. SAMUEL PEARCE, A. M., originally compiled by the Rev. A. FULLER; now re-published with considerable additions, by W. H. PEARCE, Missionary, Calcutta.

Wightman, London.

FULLER'S Memoirs of Pearce have been too long known, and too justly appreciated to require any eulogium from us. We can only announce to our readers this new and improved edition, by the pious son of the worthy subject of the work; who has for many years laboured in India, to promote the cause that lay so near the heart of his benevolent father. The additions consist chiefly in the insertion of a number of letters, and extracts of letters, from Mr. P. to his friends, especially to Dr. Carey; an account of his ordination, his confession of faith, some outlines of sermons, and a few hymns; occupying, on the whole, nearly one-third of the volume. These additions are pleasing and instructive; and add much to the interest of the publication. The modest Editor informs us that, "his object throughout has been, not to erect a monument of his own to his revered parent, but to intertwine, with that already reared by a more skilful architect, a few additional ornaments, which may be found in keeping with the structure they are designed to accompany; and be considered still further to increase its beauty. May it, while it stands, contribute to the glory of that blessed Saviour, through whose grace both Mr. Pearce, and his venerable biographer, were so eminent for piety on earth; and by whose merits they are now united for ever in heaven, in bliss as well as friendship. That the present publication may, by his blessing, contribute to the growth of personal piety, and especially of zeal for God's glory in the conversion of the heathen, is the earnest prayer and humble

hope of the Editor." In this prayer, we heartily join; and these hopes we believe will be realized; for we sincerely esteem the volume well adapted to accomplish these pious and important purposes. It is embellished, or rather illustrated, with striking miniatures of Messrs. Thomas, Carey, Pearce, Fuller, and Ryland; and the whole profits of this edition will be devoted to the Fund for Widows, and Orphans, belonging to the Baptist Missionary Society. For this reason, as well as for its intrinsic merit, we cordially recommend it to the patronage of the religious public.

A SERMON, preached in the Baptist Chapel, Stoney Street, Nottingham, on Wednesday, the 21st of March, being the day appointed for a General Fast. By W. PICKERING.

8vo. pp. 29. stitched.

Bennett, Nottingham; Hamilton and Co., London.

THE modest advertisement prefixed to this excellent discourse, must disarm the sternest critic: for who could have the heart to be severe on the imperfections, however obvious, of the production of a writer who candidly acknowledges, that he is unaccustomed to composition; and that this being the first sermon he ever wrote at length, it may reasonably be expected to be very imperfect, and not to bear to be rigidly scanned." When we recollect that the venerable preacher, in the course of nature, must soon leave his useful and respectable station in the church militant to enter into his eternal rest in the church triumphant, we should esteem any censure sadly misplaced. Though we could not repress a smile at the timidity with which our venerable friend introduces himself to the literary world; we sincerely esteem all his fears to be groundless. We have perused his discourse with great satisfaction; and consider it very seasonable, well adapted for edification, and very creditable both to his piety and his talents. We sincerely trust that it will not soon float into the gulph of oblivion; but that at the last great day, when all secrets will be revealed, the pious author will learn, with grateful joy, that it will have been the "means of effecting much real good."

This discourse is founded on that solemn part of divine writ, Joel ii. 12, 18. After an appropriate and useful introduction; he invites the attention of his readers to the awful state of the nation—the causes of those calamities under which it groans—and the course we should pursue in future,

that may lead to avert the calamities with which we are threatened, or to turn away the judgments which now lie upon us.

These topics are treated with affection and fidelity, and deserve the attentive and self-applicatory perusal of every professed follower of the Lamb. A practical regard to them would, we are persuaded, have a tendency to restore the nation to that prosperity which has been so long hoped for, that hope deferred has made the heart sick and the hands weak. Did our limits permit, we should cheerfully insert several extracts; but we must deny ourselves. There is, however, one passage which, while it affords a fair specimen of the author's style and spirit, exhibits so much pious feeling and good sense, and is so seasonable and important, that we cannot refrain from copying it; and expect to have the cordial thanks of every serious reader for its introduction. We hope it will excite a desire to peruse the whole sermon.

After remarking on the pernicious tendency of political discussions to prevent the prosperity of the soul, the author adds,—"While I would fain guard you against a very imminent danger, I would entreat you not to misapprehend my meaning. I do not intend that christians have nothing to do with politics. They, like others, are members of civil society; and as such, are bound to the discharge of civil duties—to promote the welfare of the whole, by every lawful effort and sacrifice which the security and advancement of the public good demand. I would have every christian a patriot, but I would have him a religious patriot—and whatever he does or says, to act in a manner worthy of his high and holy calling, and as one who makes conscience of consulting his Bible, both as to the object and the manner of all his pursuits. In so far as a christian conscientiously believes that it is his duty to co-operate with others in peaceably petitioning the government under which he lives, for the amelioration of his burdens, or the increase of his comforts, or to give his suffrage, for such men as will best serve their country in all its interests—so far, it is not only lawful, but the evident duty of christians to interest themselves in these matters. But I would affectionately beg of you, all the while, to remember, that the care of your souls is the great and all important concern. I would inculcate upon you, with all the fervour of which I am capable, that you would spend no time—mix with no company—take no step, of the propriety of which you have any hesitation—or that you will wish had been omitted in a dying

hour, and at that great decisive day, when the fugitive shadows of Time shall give way to the momentous realities of Eternity. O, my friends, let us not suffer the obtrusion of politics to displace the Gospel from the supremacy which it rightfully claims in our hearts. Let us not dream, for one moment, that we can with impunity depose eternal things from the throne of our affections, or subordinate them to any thing pertaining to this shadowy state of being. Forgive me, while I remind you that the feverish excitement of popular feelings—the proneness to indulge, at such seasons, improper emotions towards those who see things differently from ourselves—and the many plausible reasons which may be urged in favour of undue anxiety and intemperate zeal, render, in my opinion, the danger to professors of religion, at this time, alarmingly great."

THE COMPLETE WORKS OF THE REV.

ANDREW FULLER, with a *Memoir of his Life* by ANDREW GUNTON FULLER: in Five Volumes. Vols. I. II. III. 8vo. pp. 624, 624, 612; bound in cloth. Holdsworth & Ball, London.

We owe an apology to the worthy Editor of these valuable and interesting volumes for not noticing them in an earlier number. We have delayed them merely through a wish to be able to devote more leisure and space to them than we have hitherto been able to command. We feel that the same reasons still operate for postponing them; but we esteem it to be due to the Editor, as well as our readers, to apprize them of the existence of such an undertaking. Yet all that we can attempt, at present, is to acquaint our readers with the principal contents of the volumes before us: reserving our remarks, till we shall have an opportunity of noticing the whole. When that period arrives, which we hope is not far distant, we propose, if Providence permit, to take a more extended review of the whole publication.

To the first volume is prefixed a highly finished and striking *Portrait* of the Author, and a well written *Memoir* by his son, Mr. A. G. Fuller, of West Drayton; containing 166 pages; in which are introduced, with a very good effect, many of Mr. F's. Letters, and numerous extracts from his *Diary*, &c. This *Memoir* is peculiarly interesting. It exhibits, in a luminous order, not only the diligent, discreet and successful Secretary to the Baptist Mission; the amiable and indefatigable Polemic, and the acute and judicious Expositor; excel

lencies in which few comparatively can sympathize with him: but it also brings its readers into an intimate acquaintance with the humble but sincere Christian, the obedient and dutiful Son, the affectionate and tender Husband, the indulgent and kind Father, and the faithful and sympathizing Friend. These are qualities which come home to every feeling heart; and affect and instruct every one.—The remainder of this volume is occupied with his controversial works, on Deism, Socinianism and Universalism: containing the Gospel its own witness—the Calvinistic and Socinian systems compared—Socinianism Indefensible—Reflections on Mr. Belsham—and Letters to Mr. Vidler.

The second volume comprizes his controversial pieces on Faith, &c. including—the Gospel worthy of all acceptation—his Defence of it against Mr. Button and Dan Taylor—his Letters by Agnostos, in reply to Mr. Taylor's thirteen Letters—His Strictures on Sandemaianism—his Crispus and Gaius—his Peter, James and John—Letters on Mr. Booth—on Mr. Martin—and his Antinomianism contrasted with the scriptures.

The third volume consists of Expository Discourses on the Book of Genesis—the Apocalypse—the Sermon on the Mount—Passages relating to the conversion of the Jews—certain Prophecies relating to the Millennium.—the Unpardonable Sin—various detached Texts—and Passages apparently contradictory:

Such is a general sketch of this series as far as it has fallen under our notice. We need not remind our readers of the number and importance of the subjects it includes, nor of Mr. F's acknowledged ability to treat them both ably and to edification. We trust that we shall soon have a more fit opportunity of expressing our sentiments.—The volumes are excellently printed and on good paper.

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## LITERARY NOTICES.

AN OFFERING OF SYMPATHY to Parents bereaved of their Children, and to others under Affliction, from Manuscripts not before published, with an Appendix of Selections from the writings of Dr. Wardlaw, Dr. Halfour, Dr. Barnes, &c. is reprinting from the American Edition, appeared about the middle of April.

Early in May will be published, (dedicated by permission to Her Majesty), THE MESSIAH; a Poem in Six Books. By

the Author of 'The Omnipresence of the Deity, &c. &c.

We are happy to announce the publication of the second volume of "A Commentary upon the Bible, from Henry and Scott, with occasional Observations and Notes from other Writers," by the Religious Tract Society. This volume extends from Joshua to Esther inclusive, and is illustrated with a coloured Map of Canaan, or the Holy Land.

*Prayer, the Christian's Relief in Trouble—* a Discourse by Edward Steane, 12mo.

In course of publication. *The American National Preacher; or Original monthly Sermons, by American Divines.*—Five volumes are now ready.

In June will be published the "*Literary Pancratium*," or a series of Dissertations on Theological, Literary, Moral, and Controversial Subjects, 8vo. By R. and T. S. Carr.

The *Annual Meeting of the Society for the Promotion of Permanent and Universal Peace*, will be held on Tuesday, May 22, 1832, at half-past six o'clock in the evening precisely; at the Meeting House, White-hart Court, Gracechurch Street.

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## POETRY.

### AN EASTER HYMN.

Oh! glorious morn, auspicious day!

When Jesus triumph'd o'er the grave,  
And burst the bands of death away,  
Man to redeem, and man to save.

Death could no longer bind him here,  
He rose, a conqueror on high;  
Our Intercessor to appear,  
Who captive led captivity.

Recal, the sepulchre to view,  
The linen-clothes his body bound;  
Think of his death, endure'd for you,  
And look upon his bleeding wound.

Like Mary, hasten to the tomb,  
And, though you mourn, forego each fear:  
Behold like her, to cheer your gloom,  
A risen Saviour, standing near.

The cruel spear shall wound no more,  
Nor crown of thorns, invest his brow;  
Enthron'd he sits, whom saints adore,  
And burning seraphs prostrate bow.

Join every living tongue in praise,  
Let earth with one wide echo ring:  
To him, our nobler anthems raise,  
Our Priest, our Saviour, and our King.

April 11, 1832.

J. S. H.

# Missionary Observer.

MAY 1st, 1832.

## General Baptist Missionary Society.

### MEMOIR OF MR. BAMPTON.

(Concluded from Page 155.)

When Mr. Bampton commenced his labours at Juggernaut Pooree, he felt the peculiarity of the station, and the necessity of uniting caution with laborious exertion. Of his views and earlier proceedings, at this new and difficult station, he observed,—

“I mean to step cautiously. A spider will not provoke a strong fly, recently entangled, immediately to use all its strength, but its prudent forbearance secures the prey, which a direct attack might have been the means of liberating. May piety and courage, combined with wisdom and perseverance, ever distinguish us, and all your Missionaries.

“During the first few weeks I went about the town to make myself acquainted with it, and daily, or nearly so, gave away some books; numbers took the books very readily, though I had reason to conclude that some were shrewd enough to regard them as so many stones thrown at the great idol. Thus, comparatively inactive, I was not very comfortable, and began to open my mouth quite as soon as my judgment would admit of it; and I now talk a little to them every evening.”

When Mr. Bampton more openly proclaimed at Pooree the Gospel of salvation, the message of mercy was received with deplorable apathy, or decided opposition. The scenes

through which the Apostles passed, when the infuriated multitude, for successive hours, shouted, “Great is Diana of the Ephesians,” were repeatedly acted again at Pooree. The trials and difficulties which Mr. Bampton endured, were such as no Christian Minister, unless supported from on high, could have endured, and yet he pursued his work in the confidence of ultimate success. A few extracts, principally taken from *unpublished* journals, or letters, will furnish some account of his trials and exertions. Let it not, however, be supposed that these trials and labours produced no beneficial effect. The man that beards a tiger in his den, must expect to be assaulted by his utmost fury; and the Missionary that attacks the powers of darkness in their strongest hold, need not be surprised at encountering enmity the most implacable, and rage the most violent. Already, in that dark region, have an animating number of converts been gathered into the fold of Christ, and these are, doubtless, the earnest of more extensive success, and of ultimate triumph. In every land

“Satan rages at his loss,  
And hates the doctrines of the cross.”

But it is reasonable to suppose that he will rage most when the war of Christianity is carried into a part of his empire where, hitherto, he has maintained an undisputed sway.

"September 5. 1825.—Yesterday morning I went out as usual, and was absolutely hooted out of two considerable companies, besides receiving various insults from them whilst I was endeavouring to inform their minds. Indeed, insults are so common, that if I meet with only a few bitter expressions, from two or three individuals, during an opportunity, I think that opportunity a good one. I feel the importance of bearing all patiently, but find it, at times, hard work. Yesterday morning I gave a rude boy a slap on the face, for which I was afterwards very sorry. Those about me made no remark on this rash act, whether they thought he deserved it or not I cannot say. I often read the journals of my brethren, and I think they justify a conclusion, that for wicked and bitter opposition to the Gospel, there is no place like Juggernaut.

"Sep. 17th.—I have been out the last five or six days, as usual, and have generally been three or four hours every day, in active contact with the people. Frequently I go and return in good spirits, but sometimes I am low enough. Good spirits are necessary to dealing with my poor people, for there is commonly a great deal amongst them that is very provoking. I frequently tell them that it is a regard to their welfare, that leads me to do as I do, and the declaration is received with a sneer. On two or three occasions a number of little children have been officiously seated before me, as an intimation that I say nothing worthy the attention of men. Sometimes men profess to hear candidly, and yet I plainly see that they are acting a part which they mean to laugh at afterwards. Sometimes boys, during a whole opportunity, annoy me with vociferations in favour of Juggernaut, and there is one young man, who has several times acted in the same way; as for this sort I do not gratify them so much as to let them

see that I take the least notice of them; but when one is not in a good frame it is not easily borne. I think I am more master of myself than I was, in a general way, and I hope, notwithstanding all that is discouraging, that the powerful arm of divine grace will, even here, conquer some, to the confusion of others, and then it will be for me to triumph, though I hope to give my Master all the praise.

"My brethren, who are heard attentively and respectfully by silent congregations, will readily suppose that there are many things in this way of life, that are not very pleasant, yet, in comparison with what many have met with, all this is trifling, and the man that would succumb to it, would have cut a very sorry figure at Jerusalem, and Derbe, and Philippi, and various other places, eighteen hundred years ago.

"On the whole, I never was so happy in the ministry before, and, on the whole, I never was as much given up to it.

"October 6th.—I go on as usual, preaching, and teaching, and disputing about three hours every day. I am now a little indisposed, and, being rather low, am sometimes afraid I shall not be able to go on preaching so much; whilst, however, I wish not to injure my usefulness, on the whole, by labouring indiscreetly hard for a little while, on the one hand, I would also, on the other, avoid being too soon frightened by little things, seen through the magnifying medium of low spirits. In addition to the three hours that I am amongst the people every day, I am out, perhaps, about two more, going, returning, &c.; then shaving, bathing, and dressing, takes up perhaps about another hour; then perhaps two hours a day may be reckoned for meals, one or two more for social and private religious exercises, and one more for smoking cheroots. And when it is considered that I am,

by no means, grown superior to the necessity of reading and study, it will be pretty apparent that I have so much regular work, that very much should not be expected from me in the way of correspondence.

"I do not think that any Indian Missionary has any thing like so rough a post; but I have no wish to change it. Some of the most common arguments employed in favour of idolatry are conveyed in the following questions, 'If Juggernaut be as you say, nothing, then why do so many people come so far to see him?' 'If Juggernaut be nothing, why does the Company take so much money from the pilgrims at the entrances of the town?' Again they say, 'Our fathers have worshipped him, and we will worship him.' Further, 'Juggernaut certainly ought to be worshipped, for you see all distinctions lost, and all castes eat together in his presence.' As to his being perishable, some of them say fire would not burn him, or if it would burn his body he has a spirit in him, which would no more be consumed by fire, than our spirits would by burning our bodies. And such things as these are not proposed in a way of sober discussion, but in a triumphant taunting way, as very unanswerable.

"I asked Abraham, not long since, what he said when the people talked about the Company taking the people's money; and Abraham said that he was in the habit of replying, that so far from acknowledging Juggernaut, the English do it to punish the people! It would be too much trouble, Abraham says, to *flog* so many people, so the English set up a gate and fine them! In the simplicity of his heart, the poor fellow seemed to believe that this was the case, and so I did not undeceive him; for my part, as I cannot honestly defend it, I always say that it is a sinful practice. As there is a Providence, I certainly think with Mr. Ward, that the British

power has more to fear from its connexion with idolatry, in this country, than from any thing else. The Government not only takes money from the pilgrims, but also pays a stated sum for the expenses of the worship, and a man actually said to me, a few days ago, '*If the Government does not forsake Juggernaut, how can you expect that we should?*' Certainly these arguments discompose me more than any others, and they are urged (I mean the Government's connexion with the temple) every day, and, perhaps, some days, several times.

"Oct. 7th.—This morning I sat down against a tobacco shop, to talk to the people, and bought a half-penny worth of cheroots, consisting of twelve; several persons sat and stood around, and one of them said, rather tauntingly, 'Now you should give each of us a cheroot.' So I said, 'acha,' i.e., very well, and, untying the little bundle, offered him one first, intending, if he took it, to distribute all of them; but the man refused the offer, and said, 'This is not a Saheb, he is an Ooriya brother;' and as I do not often meet with any thing pleasant amongst the people, I was pleased. For the mere sake of being familiar, though I am no snuff-taker, when I see a man with snuff, I very often beg a pinch; and now I am mentioning these little things I may add, that whilst I was at Cuttack the last time, one man, in a company of natives, asked me if I should object to eat in their houses, to which I replied, No. And as several of them were smoking, I said, Give me a cheroot, and I will smoke with you; a cheroot was handed, and I sat down and smoked it amongst them. If we can but come at their hearts it will be a great point gained.

"October 31, 1826.—This has been one of the worst nights I ever endured, mockery, mockery, cruel mockery! almost unbearable! I talked for a while, and was heard by some, on the

blessings to be enjoyed by faith in Jesus Christ, when a man came, with a hell-hardened countenance, and that peculiar constant laugh, which I can hardly bear. He spake Hindoostanee, so that I understood him worse than I should otherwise have done, but the burden of his cry was, 'Juggernaut is the foundation! Juggernaut is completely god! Victory to Juggernaut,' &c. He clapped his hands; he laughed; he shouted, and induced the rest, or a great part of them, to do the same. On the ground of reason, I fear no one, and rage I can commonly bear very well; but these everlasting laughing buffoons are nearly too much for me. It is my one great care, amidst a reviling, laughing, shouting crowd, to take care that I do not seem abashed.

"I know not what to do; I go amongst them because, when I am at home, I cannot do any thing in a public way without. I certainly question whether the Apostles would not have given them up as having fairly rejected the Gospel; generally speaking it does nothing but provoke either anger or ridicule; with the exception of now and then an every day objection, argument is out of the question. Under the noise, or in partial remissions of it, to-night, I endeavoured to address individuals; and then the worst of them called out, if the individual seemed any way attentive, 'O yes, that is a good man, he will attend to you:' then doing what they could to prevent any individual from listening. I did indeed hear one man say, that mutual replies would be much better than the hubbub. But, in fact, I am inclined to think that Juggernaut's shrewdest adherents are aware that discussion would be worse for them than buffoonery, for in this they have the upper hand, in that, woe be to them."

In 1825 Mr. Bampton assumed the

native dress. He thus refers to this subject;—

"November 11th.—Since the last entry I have assumed the native dress, as that in which I appear amongst the people; this is the sixth day of my having worn it; some of the first days I had only a make-shift dress, but I am now completely equipped. Of my own dress I only retain my shirt, a waistcoat without a collar, and my shoes; the collar of my shirt too I turn in, so that what I have English is, as I wish it to be, out of sight. Instead of my English jacket I wear a sort of native jacket, called *meijae*, which closes on the right breast, not with buttons, but with strings. I have no substitute for stockings, the greater part of my legs being bare."

After describing the whole of the dress, he adds,—

"My object in thus metamorphosing myself, is not to please myself, as some have supposed, and may still suppose, for I am more comfortable in my English clothes, but my object is to conciliate the people, in order to promote their salvation, and, defective as I am sure I feel myself to be, in zeal for this vast object, I also feel, as I have two or three times told the people, that I should not hesitate to cut off my own hand, if it would, in that respect, be of any use."

There cannot be a doubt that Mr. Bampton's motives, for thus relinquishing the European and assuming a Hindoo dress, were of the most pure and benevolent kind. The advantage, however, of such a proceeding, is questionable. Missionaries, in general, have not deemed it advisable. Sir John Malcolm, in his work on Central Hindostan, considers the question, whether such a step is likely to ingratiate a European with the Hindoo population, and gives his opinion that the effect is unfavourable, rather than

beneficial. His remarks on the subject were forwarded to Mr. Bampton, but the writer knows not whether they produced any change in his views.

Though Pooree was considered Mr. Bampton's more immediate station, he generally spent a considerable portion of the year in travelling in the neighbouring country, that he might spread far and wide the knowledge of the everlasting Gospel. Of these journeys much information has appeared in our pages. In them he and Mrs. Bampton encountered many hardships. In the Society's Report for 1827, an extract is furnished from one of her letters, describing their mode of travelling, which thus concludes,—

“The way is so bad that I cannot think of being out before it is light, and another thing, I am not fond of the tigers and bears which frequent many places where we go. But Mr. B. says, do I think that the people are not to have the Gospel preached to them because there are a few tigers and bears near? I do not feel quite so much afraid of them as I did. At the last place we left, two tigers came within five minutes walk of our tent. The people say they very seldom eat men, they sometimes take cows.”

His message experienced, in too many instances, an utter rejection. Under date of December 6, 1826, he writes,—

“In the third place I preached at to-day, there was a man whom I thought very mischievously disposed, but he grew better as I proceeded, took a book, and accompanied me to the next village. Unlike most of the Hindoos hereabouts he had shoes on, and he expressed the uneasiness he felt to see me go barefoot; but I told him I was used to it, and cared nothing about it. He afterwards procured two of a kind of oranges and gave me; heard me a second time,

and then accompanied me a little way towards my tent. He expressed to me, and I think also to some of the people, his wonder at seeing me take so much pains to tell the people about Jesus Christ. I have had to-day what some would think a roughish day; I have passed through rivers and other waters several times, and that, indeed, is but every day work. Once or twice I was almost up to the calves of my legs in thick mire, and once I had to cross a river breast high; the deepest I ever crossed on foot. I do not mention these as hardships, for I take a pleasure in despising such little difficulties, and should feel myself disgraced, both as a Missionary and as an Englishman, if I could not do any thing in this way, that can be done by a Hindoo.”

In 1827 he thus records his feelings,—

“I have, the last week, felt more than usual for the people, from a consideration of their deplorable state: this has led me, sometimes, to deal in very awful things, but it seems, alas! in vain. I have been afraid, from the state of my mind, of dealing too much in terrible things, and too little in the love of God, in Jesus Christ, and have to-day aimed more particularly at exhibiting that; but an inhabitant of England could scarcely suppose that it would be received as it is; alas! these people can laugh at and ridicule the most serious, and the most affecting things. Numbers of them, when you are the most in earnest, hear with a sort of sly affected seriousness, others laugh in your face; doubtless the more I am in earnest, the more I feel their obduracy, and that would be the case if it were just the reverse. But I believe, that, instead of earnestness appearing to *impress*, the greatest earnestness produces the greatest appearance of depravity. It is God's command that we preach the Gospel; the



Gospel is his power to salvation, and he can cause speedy light to shine out of the thickest darkness; he also *will* subdue the people. These considerations say, 'Go forward,' or who could labour in my circumstances?

"O who is sufficient for these things, and these circumstances? I generally keep my temper amongst the people, but their desperate conduct tends directly to destroy those tender feelings which, both for one's own sake and theirs, one would wish to be in lively exercise. If the men were Englishmen instead of Hindoos, I should think that they would do some mischief, but, in the greatest tumult, a threatening attitude will drive them off, as it would a company of rude boys; and sometimes, when I have been followed at Pooree, by a mad shouting crowd, I have turned my horse round, just to see the effect, and, behold, they fly as if they were charged with the bayonets of a brigade!

"I almost always now feel very serious; the people often laugh at the ridiculous figure which their worship cuts in the hands of a Missionary, and I have laughed with them, but I seldom feel disposed to laugh now, and I think it has a good effect."

Under date of March 28, 1827, addressing a friend in England, he remarks,—

"It is a fortnight to-day since I came home out of the country, where I had been pretty busy ever since Nov. 14, 1826. Perhaps I preached nearly four times a day, on an average, all the time I was out. I walked about all the time, and never, that I can remember, enjoyed better health. If my soul were but as well qualified for Missionary work as my body, I should bear a comparison with most; but then I have much to complain of; but Christ is preached, (however defectively,) and in this I believe you will rejoice. I have, during my

tour, many, many, many times had to encounter a most appalling spirit of enmity. I have been hooted out of the towns in which I have preached; loaded with whatever abusive terms the vulgar vocabulary of the language could apply, and sometimes the boys have followed me so far shouting, as to surprise me by their perseverance. O how depraved human nature hates the religion of Jesus Christ! Yet a few things have been a little reviving; one young man, after hearing the way of salvation stated, asked again how sinners were to be saved; and on my repeating part of what I had been saying, he said, with apparent earnestness, '*Give me a book, and I will read it constantly!*' I gave him one or two, and he went away in a hurry without saying a word, which disappointed me; however, he soon returned, bringing two children with him, for whom he requested books; the man, it seems, taught a school, and these were two of his pupils. Some further pleasing things you will learn from my journals; one is that a man at Berhampore publicly broke his lingam."

In the same letter he refers to the exertions making in England, to excite attention to some of the evils tolerated or sanctioned by the Indian Government, and though, as a Christian, he could not but condemn whatever supported idolatry, he bears an honourable testimony to the advantages conferred on India by British rule, and to the character of its rulers.

"I agree with John Marshman, who told me when I was last at Serampore, that he believed the men in power here, to be as well disposed a set of men, as ever had power any where. Violent party men will get hold of what you may publish, and if you be not careful you will be quoted to prove the English Government a curse to India. I have heard of op-

pression, &c., &c., &c., in England, but I am now persuaded that, leaving religion out of the question, every friend to the Hindoos, would earnestly wish the English Government to continue.

“Mr. Harrington is now here, on account of his health; every body called on him as soon as he arrived, out of respect to his rank, and I amongst the rest; he discovered none of the hauteur which is to be expected in a *little* great man. He acknowledged our attention to Mr. and Mrs. Maisch; conversed on subjects connected with the welfare of the Hindoos, and was, in every respect, very pleasant.”

This year he spent much time at Ganjam, and there, in December, he baptized Erun, the first *Hindoo* fruits of the Orissa Mission gathered into the garner of the Lord. In the same journey he caught a cold, that was never afterwards removed. Referring to this period, and to other circumstances, he thus wrote to Mr. Peggs,—

“*Pooree, Sep. 25, 1828.*

“I confess it is long since I wrote to you, but must excuse myself by stating, that during the year ending on the 10th instant, I have been at home only about four months, and that four months broken into three parts, so that I may say that I have never been settled at home for twelve months, and when I have been at home I have, of course, had my hands full of work.

“*September 10, 1827.*—Mrs. B. and I went to Ganjam, where we remained six or seven weeks, and then went to Berhampore. At Ganjam I caught a bad cold, and have, perhaps, never been free from a cough since. The cough, in part, induced me to remain at Berhampore all the cold season, instead of travelling about as I had intended, and on two occasions since it has stopped my preaching for

more than a month each time. I however began again twelve days ago, and have preached, I hope, without hurting myself, every other evening. I smoke a good deal, and drink a good deal of milk, which I think helps my cough more than any thing else I have tried.

“We reached home on the 4th of March, and in May I went to Berhampore again, thinking of being out about a month; but I was seized there with symptoms very much like inflammation of the lungs, and the Doctor, I think very properly, bled and blistered me; this detained me a fortnight longer than I expected, and soon after my return came the Rut Jatra, after which we spent about a fortnight at Cuttack. At Cuttack I only preached once in English and once in Ooriya, and the Ooriya preaching made my cough much worse; but I am now, I perceive, getting more flesh again, and hope, through divine goodness, to do a good deal more work before I leave the field. Thus you have a brief history of the year so far as my situations and health are concerned.

“*December 25, 1827.*—As you may perhaps have heard I baptized my native friend Erun, and, during my stay, several of the sergeants, and a Conductor, began to meet every evening to read, sing, and pray. There was also another native, who I thought would eventually come out; but, alas! between March and May he seemed to lose his impressions, and, during my hot season visit, I saw very little of him. Our native brother at Berhampore is a Telinga. His neighbours sometimes ask him, what the Sahib gives him for being a Christian, to which he replies, ‘Nothing at all;’ this they think very strange. Then in March, Lacey baptized an Ooriya brahmun, who now preaches, and, from what I have seen of him, I like him much.

“I must not omit to mention,

amongst the new members, Mrs. B——. When Mrs. B. had lost her attachment to her Catholic images, she sent them in a glass case to Lacey, who thought of sending them to England; but we brought them to trial when we were all together at Lacey's in August, and they were sentenced to suffer condign punishment without respite, in Lacey's veranda. There were several natives waiting in the veranda, and we all, male and female, got the great stones used to keep the doors open, which descended, with many a dreadful crash, upon the case and images, till we made such an example of the whole, as has not been made of wooden gods lately, I suppose in Orissa. What would not give way to the stones, yielded to the hatchets and hammers, and, finally, allowing them a little oil to assist decomposition, we burnt them in the compound.

“With respect to the mass of the people at Pooree, they are much what they were, except that they are not so abusive. We are afraid there is a combination amongst the hundreds connected with the temple, to surround us when we are giving away books, and to get hold of as many as they can, to keep them out of others' hands, so that we are as careful as we can, but it is impossible to know a quarter of these wretches.

“*September 29th.*—I am now glad to say that I preached both last evening and this, and I hope without injury. The natives often seem desirous of having our religion exhibited in a more tangible form than it appears in the common course of our ministry, which is particularly intended to produce repentance and faith, and I have, by desire of the Conference, written a tract, to show them what our religion is externally. It includes Baptism, the Lord's Supper, the Lord's Day, Prayer, Singing, Reading the Scriptures, Fasting, and propagating Christianity by preaching. All these are

explained, with their design and use, and the tract closes with showing that these must not be depended on for salvation; that without suitable dispositions they are of no use at all; and a brief exhibition of salvation by Jesus Christ: I have almost translated it. I hope my brethren are growing in grace, and looking at the subject, for myself, yesterday, I thought that, in some things, I gained ground, and in others it was, at best, doubtful.”

“In labours,” Mr. Bampton had hitherto been “more abundant,” but his health now began to fail. To this subject he refers, under date of May 8, 1828.—

“MY DEAR BROTHER,

“I suppose you complain of my not writing, and I have no excuse to offer but a weary land and a good deal of work. May I be kept from idleness, a vice, which the worthy Dr. Carey told me he had had to contend with all his life. My health is not so good as it has been, as I have been troubled, more or less, for a long time, with a cough. I have not been without serious apprehensions of its issuing in a consumption, and I am not now rid of it, though I hope it is declining. During thirty-four days, lately, I did not preach, but I began again a fortnight or three weeks ago, and do a little rather carefully every day. On the whole, I hope the Lord's design is to make me a partaker of his holiness, and fit me for greater usefulness.

“I sometimes feel on the point of expecting great things, and if we can rise to that I believe we *shall* see them. B——'s fervour, faith, and success in prayer, are wonderfully encouraging; and I really think that if there were many such men as he to wrestle for the heathen, earth, if not hell, would be astounded at the results. ‘Ye have not, because ye ask not.’ And if once a majority, or even less,

of the church, would pray for the conversion of the heathen, as they pray, at sometimes, for, perhaps, temporal blessings, I should expect to see the heathen turn to God, by hundreds and by thousands. Our language here, methinks should be, 'I will not let thee go except thou bless me.' Depend upon it, my brother, God is infinitely more concerned about the heathen, than all the Christian community put together; and if we did but care enough about it he would largely own our labours. I confess I have been helped forward in some of these views by brother Cropper; he is now with us, and desires me to say that he has lately written to you."

Some interesting and affecting passages, in letters of Mrs. Bampton's to a female friend in Warwickshire, furnish various details respecting his declining health.—

"July, 16, 1828.

"I am very sorry to tell you that Mr. B.'s health has very much declined; he has not half the strength he had last year, and of course is not able to bear half the fatigue and exposure he did; sometimes for a fortnight or three weeks together he is not able to preach at all. He is always getting cold, and keeps a troublesome cough, which affects his throat and lungs; he has been fearful and still is not free from fears of a consumption; he is more careful of himself than he was, but sometimes I think it only is because he really cannot do as he used to do; but even at this time, he is amongst the people twice a day, and to-day he went out before breakfast, is now out, and has been ever since ten, and it is now five minutes to two, and he means to go again in the evening; but he chiefly goes to give books away, and to see that Sunder preaches, which he could not be sure he would do if he was not with him; he preaches most excellently when any body is with him."

Balaore, Nov. 10, 1828.

"You will wonder why we are here; I am exceedingly sorry to tell you that Mr. B.'s health has been in a very poor state for nearly half a year. He has not been able to preach more than once a day, sometimes once in two days, and sometimes not at all, for three weeks together. He thinks a cold, which he caught last year when we were at Ganjam, is the foundation of his illness; but I think his strength began to decrease before that time; however, he has had a bad cough a very long time. About a fortnight before we left Pooree, his cough and fever increased to an alarming degree. A voyage was strongly recommended by our doctor; we left, intending to get to Calcutta as soon as we could, (we could not get a vessel nearer); we stopped two or three days at Lacey's; he still continued very ill, and I was really afraid to open the palkee doors, lest I should find him dead. About twelve o'clock at night we crossed a great river, his palkee was set close to mine, on a large boat, and you know what a great noise sixteen or eighteen bearers make on such an occasion, and besides that the boatmen were calling to him for some pice, he never opened his door nor spoke; then I dare not open the door, for I knew if he were dead I should not get the bearers to touch the palkee, so went on till daylight. When we were set upon another boat I determined to look carefully at him, so as to prevent other people seeing whether he was dead or alive. I did so;—he did not hear me open the door. I put my hand upon him, and spoke in a low voice, and you may suppose, if you can, what pleasure I felt to see him alive, after my fears had been exercised in the way they had. We stopped at the bungalow on the road; his fever was very high, and when we started again, as usual, the bearers ran, and shook, and sung, and shouted like wild fel-

lows; I thought they would shake all his senses out; but when I caught him he said he thought they had shook more sense into him. We arrived at Balasore about seven o'clock, after two nights torment on the road; we found Mr. and Mrs. Sutton well; they were much shocked to see the weak state to which he was reduced, but after we had been here two or three days, his fever began to decrease, and his appetite returned, and now he is slowly recovering his strength, though his cough does not seem likely to be removed at present, which I am afraid is a bad sign."

May 7, 1829.

"Our dear friends at Cuttack and Balasore treated us with the greatest kindness; they would do any thing to assist us, night or day, and I do feel to love them all more than ever I did for it. We spent about a fortnight in Calcutta, with our dear friends in Circular Road, who treated us equally kind as our Cuttack and Balasore friends had just done before them. May the Lord bless them all for it. On account of the great expense of going to sea, I was obliged to be left behind, which was a very great mortification to us both. I generally heard from him about once a fortnight or three weeks, but the accounts were never satisfactory; if, in the beginning of a letter, he was a little better, before it finished (he used to keep his letters two or three, or perhaps more, days in hand) he was sure to be worse; and when he had been about half his time at sea, he was so seriously ill, that he thought he must have either sent for me, or have come up in some other vessel; however, he weathered it out, and stopped till the schooner came up, which was between ten and eleven weeks; after his return he seemed no better for his voyage."

The illness which terminated the course of this devoted Missionary was long and lingering. At times hopes

were experienced of his restoration, but these hopes, like gleams of sunshine in a stormy day, soon disappeared. In the autumn of 1829, he, and Mrs. Bampton, returned, by sea, to Pooree, and his health, for a short time, seemed to improve, but soon failed again, and continued gradually to decline. In various letters that have appeared in this work, different statements have been made respecting the state of Mr. Bampton's mind when drawing near eternity. Perhaps a few extracts from these statements ought, in a connected form, to be embodied here. About a year and a half before his death he wrote,—

"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, that I ought to praise him here. This, my dear brother, I see, and, in a great 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."

In March 1830, he thus wrote to his beloved fellow-labourer at Cuttack,—

"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, notwithstanding all, doing what is right, and what I shall hereafter rejoice on account of."

In the same month Mr. Lacey remarked of him,—

"He is worse, nor can he, I fear, hold out long. He still rides to the bazar, and says he wishes to finish fighting, and begs I will not dissuade him from it. Nor will I. Nothing induces him to wish for life but the desire to be useful to poor sinners; but even from this desire he is gradually weaned, and now he is patiently waiting His blessed will, who knows what is best for him."

In May, of the same year, the same brother observes,—

"He now submits that his complaint is a consumption, and he also is convinced that the time of his departure is not far distant. 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."

From this period Mr. Bampton continued to decline, till, on December 17, 1830, he peacefully exchanged time for eternity—the labours and reproaches of earth, for the peace and triumph of heaven; and scenes, dark with all the horrid defilement of idolatry and human depravity in their blackest forms, for the blissful scenes of celestial holiness and love. The following account of the conclusion of his mortal pilgrimage, is from the pen of Mr. Lacey, under date of December 18, 1830. The narrative has appeared in one of the Society's quarterly papers, but its publication here also has been repeatedly urged upon the writer.—

"It seems to be my lot to bury our beloved dead, and to report their death and burial to you. It is now my painful duty to inform you of the death of our long afflicted and greatly loved Bampton; yes, he is gone at last! gone to Jesus, whom having not seen he loved—gone to be with his Lord, and where He is, there is fulness of joy;—gone to receive the reward of his privations and labours here—gone to hear the Redeemer say, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many, enter thou into the joy of thy Lord.'—Gone to join Charlotte Sutton, dear Joshua, and Brother Allsop, in glory—O I can conceive of him now, having just emerged from the gloom of death into the light of life, surrounded with the light and glory of heaven—

His Saviour smiles upon him—the glorified friends who loved him on earth, joyfully crowd around him to hear all the way through which he has been led to their bright abodes; while adoring angels at distance wondering stand—‘O blessed interview, how sweet!’ But let me leave him there and relate to you some particulars of his latter end on earth. About the 16th all the symptoms which in his complaint indicate the fatal termination of the disorder appeared; as short breathing, diarrhœa, shaking, and fainting fits; with an increase of the hectic fever. The diarrhœa and fever, reduced his little remaining strength amazingly fast. He was carried from his study couch to his bed, that he might have more room. This was on the evening of the 16th; from 7 o’clock that evening till near eleven he slept soundly. About eleven he awoke, had three attacks of diarrhœa, from the first two he was able to reascend his bed by hanging on Mrs. Bampton’s neck; but from the last his strength failed. However with the help of a bearer she succeeded in getting him on the bed, from which he no more removed, till I removed him into his coffin. After he was laid on the bed, Mrs. B. supported him, and he laid his head on her breast till she could sustain him no longer, and on his looking towards the pillow she gently laid him down upon it. His breathing now became shorter and shorter, till just about 3 o’clock on Friday morning the 17th, when he calmly breathed his last. He suffered no convulsions whatever, but appeared to depart quite easily, insomuch that not one feature was distorted. But you wish to know something of his state of mind—And here very little can be said. Such was the effect the disease had upon his mind, that he could not only, not bear any company besides that of Mrs. B., but he was in a great measure incapacitated for all mental exercises and

spiritual conversation. He said very little indeed about his feelings in regard to religion, and what was said was to Mrs. B. However, though little, he said sufficient to satisfy us as to the security of his immortal soul. He had long been convinced that he should die, and indeed in submission to his Heavenly Father’s will, he had long wished for his release, that he might soar to glory. Towards the last he often said, ‘Though painful at present, it will cease,’ not ‘it will cease before long,’ because said he, ‘I do not know that it will cease before long,’—but, ‘It will cease’—this bore him up under present uneasiness and painful suspense. He sometimes uttered his complaints to his God, in the first two verses of the 38th Psalm, which he desired Mrs. Bampton to read to him. When he was drawing near his end, Mrs. B. said to him, ‘What art thou lifting up thine eyes for?’ when he replied, ‘I shall lift up my soul soon.’ The nurse\* asked him how he was, and he answered, ‘I am going to Heaven.’ Talking about his body being laid near to Mrs. Sutton’s, he appeared indifferent to that, but said, ‘I shall see her in glory soon.’ While Sister B. held his head on her bosom, she asked him, ‘Is Jesus precious to you?’ he could not speak, but turning his eyes towards her with a sweet complaisant smile, nodded assent. He had been anxious about the disposal of his body, but at last he quite cast it off, and left off caring about it. Sister B. said to him, ‘Thou art going to Heaven!’ He briskly and cheerfully said, ‘I hope so.’ These remarks from Wm. Bampton are sufficient to convince those who knew him, that all was well, particularly when it is considered that his religion consisted not so much in feelings and frames, as

\* An English nurse, the servant of a lady of the station, who was kindly allowed to assist Mrs. Bampton.

in a well-informed, and well-grounded confidence, in Divine promises, which yielded him a peace and satisfaction, equally removed from doubts and fears, as from the high toned joy, which characterize some christians, whose faith is far less well founded; not that it is not impossible and desirable to have a triumphant dismissal from life, but it is much less so than an experience like that of dear Bampton. On the 15th I received an express to come off to Pooree immediately, however I could not leave Cuttack till 6 o'clock on Friday morning, the 17th, and I arrived at Pooree next morning early. I found Sister B. of course involved in grief, but greatly supported, and participation soon lightened her burdened mind, our late Brother then occupied his last lodgment,—his coffin on the bed. As he was greatly reduced, and the season was cold and clear, we did not attempt to have the funeral till the evening about 5 o'clock, I with a low-caste servant on a hackery, and we, i. e. myself, the Doctor, and three other gentlemen of the station, with some writers proceeded towards the grave-yard, and there deposited the remains. There he lies, till the morning of the Resurrection.—Then, he must arise “and justify the ways of God” to thousands, among whom he has exercised, as far as their salvation is concerned, an unavailing ministry. Endeavoured to improve the solemnity by reading on death and resurrection, connecting some remarks; and then concluded with prayer.”

The first colleague of Mr. Bampton in the Orissa Mission, offers some remarks on his character, which may, with propriety, conclude this Memoir.

“Of his direct Missionary and literary labours, the records of the Society have furnished very ample details. It is a trite but just remark, ‘Life cannot be increased in length, but it may in breadth;’ and this was

abundantly verified in our valued friend. From Nov. 1821, to Dec. 1830, a period of *nine years and one month*, probably as much *actual ministerial labour* was performed as is accomplished by (most) Ministers, in this country, in twenty-years. Very soon after his arrival at Cuttack, and indeed while at Serampore, he commenced direct Missionary labours. During the first year’s residence at Cuttack, probably *one thousand* individuals heard from him, in his own house and compound, something of the Gospel, and received numerous tracts. When the language was moderately acquired, as regular as the horse is yoked to the mill, was the call about four o’clock in the afternoon, ‘Gorah anno, bring the horse,’ and he would then proceed to various parts of the city, and its suburbs, to preach. Of his numerous long and laborious journeys, to spread the Gospel in ‘the regions beyond’ the ordinary sphere of Missionary labours, it is impossible to form an adequate opinion. No man in India, in modern times, not excepting his great favourite the apostolic Chamberlain, even endured such privations of European society, food, and comforts, as our departed brother; and ‘God is not unrighteous’ to him, or the Society by whom he was patronized, ‘to forget the work of faith, labour of love, and patience of hope.’

“Of the literary labours of our deceased brother, it may suffice to state, that he aided his brethren in the preparation of useful elementary books and tracts. Our brother’s forte was *argument*. One of his tracts is, ‘A Word for Christianity,’ and another is, ‘On the Death and Resurrection of Christ,’ in which he urges his favourite topic,—the satisfactory and convincing nature of the evidence of Christianity.

“There are some circumstances in the history of this Missionary brother, which deserve ‘honourable mention.’



Of those who have laboured in Orissa, he was the first who offered himself to the Society;—the first Protestant Missionary who took up a determined position before the bulwarks of Juggernaut, (Buchanan, and Peter of Balasore, only reconnoitred the enemy, and poor Krishna, dressed as a Hindoo, was not believed to be a Christian, and could not enter without paying the Pilgrim Tax!!) he maintained this stand for more than seven years unarmed and unanswered; and he was honoured to baptize Erun, 'the first fruits' of our Mission in Orissa. He was preeminent in the stern but sterling graces of the Missionary character. His purpose formed of the path of duty, not the thunder and lightning of heaven, nor the hurricane of the sea; the torrid climate of the East, nor the blasphemy of Juggernaut's worshippers, moved him. In the presence of the Maha Rajah Ram Chundra Dab, at Pooree, he propounds the evidences of Christianity, and leaves the court nonplussed in argument. To an Indo-Briton, who succumbed to superintend the repairs of the temple, he sends, with his compliments, a New Testament, turned down at '*Flee from Idolatry.*' If his brethren erred, or he thought they erred, like Paul before Peter, he 'withstood them to the face.' But in this particular the sternness of virtue sometimes was carried to excess. His motto appeared to be, 'order is heaven's first law.' His hour of rising (an early one)—his morning ride—study—evening labour—day for letters, and the weekly cleaning of his books, were as regular as a piece of machinery. But he was far from being 'an austere man,' or morose. Even at Juggernaut he could talk cheerfully, to use his own language, of 'the land of frost, and other good things.' By the natives, like Luke, he was esteemed as 'a Physician.' Once and again he saved the life of the native preacher, Abraham,

by the timely and firm application of the lancet; his friends were not unblest by his medical skill. He could 'commiserate the unhappy;' could 'weep with them that weep, and rejoice with them that rejoice.' His letters to the writer, on the death of his children, and particularly on his leaving India, in Nov. 1825, have left an indelible impression of Christian remembrance and love.

"A Christian father being interrogated which was Christ's greatest miracle, replied; 'His so great patience in so great afflictions.' Bampton was richly endued with patience, conscientiousness, self-possession, and perseverance, to 'endure the contradiction of sinners.' See him seated upon his stool at Juggernaut, and, amidst the enmity of the heathen, with faltering tongue, declaring the Gospel; doubtless angels have often admired him. Our departed brother was decidedly evangelical in sentiment and feeling. Like old Dodd, he might have been called, 'Repentance and faith,' for these were 'first, and last, and midst, and without end.' He knew in whom he believed, and though his end was not rapturous, it was calm. He sailed into port with a steady breeze, and angels sang, 'All is well!' 'Let me die the death of the righteous, and let my last end be like his!'

"Let the friends of the Mission rise from the perusal of the Memoir of their beloved labourer, with increased attachment to its godlike objects. 'HE must reign.' God will 'famish all the idols of the heathen.' Juggernaut shall be destroyed, and, in process of time, in the scenes of this horrid idolatry, shall a Christian church assemble." Lord hasten the change in its time!

#### JOURNAL OF RAM CHUNDRRA.

From a journal of this native brother's, that not long since arrived, we make some extracts. At times it will be perceived he meets with considerable opposition, at other

times he is heard in a very different manner. These native labours, it is evident, must be spreading some knowledge of divine truth far and wide.

1st.—Preached at the Sand-nora inping jatra for an hour and a half, but the people said, "It is great sin to hear you; it feels like having hot lead poured down our ears." Same day preached in Chowdry-bazar, gave away ten books. Some heard hopefully, others behaved ill.

8th.—In large bazar stood and spoke to one hundred people, on hell, sin, and salvation; some said, "all is true," others blasphemed. Gave away seven books.

11th.—There were twelve strangers at Bhogerpur to whom I explained and preached; and preached to-day at other places round about to small numbers of people.

13th.—Commenced my journey in the country. Preached at Padampoor to fifty persons, and they took twelve books. At Ondacie also the people heard joyfully and took five books. In the afternoon preached again at Padampoor, and the people paid great attention, and took ten more books.

14th.—At Padampoor still. Several persons came to my lodgings, and conversed on this new way. One took a Testament, and all said, "It is true."

20th.—At Purmux, near the temple, stood and disputed and explained with sixty persons, spoke on the death and resurrection and they said, "This is all true, but we must submit to the customs of the country." They took nineteen books. Preached afterwards at three other places.

26th.—As I went to bath spoke to several persons, who heard well and took books. At Kuedae spoke the word in three standings for four hours—made them hopeless regarding their own refuges, and set before them death and the judgment. Then spoke of Christ dying for sin and they were pleased—some blasphemed. They took 40 books.

At Chanduce the females of a mahantee called to me and desired to hear the gospel. I sat and told it from first to last.

28th.—Visited five villages, at the last a wise man put forth much wisdom and contended. This is Lord's-day and there was a market at Madara, where I met with and spoke to five hundred persons; gave them various instructions and they were ashamed of idolatry. They said, "he what says is all true." They took nineteen books. Some came in the Evening and had more talk.

(To be continued.)

The Memoir of Mr. Bampton having extended beyond the length expected, the remainder of this Journal, and another article already in type, are necessarily deferred.

## LETTER FROM MR. BROWN.

My Dear Brother,

I believe it is about the time when I may be expected to address another monthly letter to you, and though, at present, I have kept no regular journal, yet I believe I shall find no difficulty in filling a large sheet, or in supplying materials for another monthly tribute to my dear friends in England. I have to preach to-morrow, and this is Saturday. I have just exhaled the dissonance of the school, a Babel of, at least, four languages. I cannot study yet, but I feel as though it would soothe my mind at this moment, rather gloomy in itself, to call up my imagination, and fancy myself once more talking to some dear far distant English friend.

Amidst changing scenes, sometimes cast down and sometimes exalted, it is a mercy if we can only be assured that we are useful any way in the Redeemer's cause. Your missionaries in Orissa have reason to be thankful on this account. My heart sometimes seems to be enlarged, when I reflect that ten persons have been baptized during the last seven or eight months, by the Missionaries at Cuttack, all of whom, with the exception of two Europeans and one Country-born, have been snatched from the lowest dregs of Hindooism and pollution of idolaters. I have no doubt brother Lacey has reported these cases to you in a regular manner, and therefore it is only necessary for me to mention them as I pass. "He who begun the good work will, I trust, carry it on to the day of Christ."

We have just had a conference at Cuttack, brother Sutton will report the proceedings for insertion in the G. B. R., if he has not already done it. There is, however, one item of business which was the subject of conversation at the Conference, which I would bring to your notice more fully than can be done in a conference report, which is the instruction of the native christian children, on which so much stress is laid in my instructions. We all feel the same desire to promote the moral and spiritual instruction of those destitute beings. Though, as in all cases, different means are recommended by different persons. To arrange to bring together the youth, especially of such as belong to parents who have forsaken the idolatry of the heathen and lost caste, seems to have been one particular part of the work assigned me. Unless these children are carefully and religiously instructed, unless they be put into a way of attaining their own living, when grown up their loss of caste will leave them forlorn and destitute, and it will entail upon them poverty, wretchedness

and misery, for life; without any probable advantage excepting the name of Christian; but if taught, and that in time, why may we not expect to find amongst them the pious, orderly, and well-instructed christians of the next generation. Even amongst the best of our converts, (I speak the sentiments of brother Penny, with whom I correspond,) such is the enfeebling nature of idolatry, especially that of hindooism, that they are comparatively children all their days.\* This involves no reflection upon the useful and honourable labours of others, it only proves that all forms of Missionary labour are useful and important, and that they ought to meet with the encouragement of the friends of the Redeemer; if faithfully instructed, if affectionately taught, why may not the term of a few years, by the blessing of God, leave us surrounded by a little multitude of well-instructed as well as pious and well-meaning Christians. My opinion is that if instruction be followed up this will be the case. We know that it is the Spirit's work to convert the sinner, to "work effectually in them that believe." All this is very true, but the Lord works his own work by instrumentality; and instruction is one of his instruments. "Train up a child," &c. We have attached an Oryah class to the English school, for the benefit of the native christian children; this will afford instruction to any in the immediate neighbourhood of the school, but can do nothing for those living in the country, and this is the case with the greater part. A cheap boarding establishment for native christian children was considered at the Conference, situated on a part of the school-grounds, similar to what now exists for country-borns; but difficulties arose in the way of its accomplishment, principally that of *expense*, and for the present the plan is given up. The attempt is not yet hopeless, and what cannot be done today may perhaps be done to-morrow.

I believe I suggested to the Conference, the propriety of asking the Government for something in aid of our different schools. As the Government of Lord William Bentinck professes to be friendly to education, we have put them into a way of proving their sincerity, by making an application for help, at the same time stating the extent of our school engagements. We have had no answer yet.

I am pursuing the language of the country *might and main*, but it is no trifle to learn an Eastern language at thirty-five, drive English into forty Indian boys, and preach every Sunday amidst the torrid suns

of India, but with the Lord's blessing, and a continuance of health, I shall succeed. I hope to be able to preach in Oryah in a twelvemonth from my arrival in the Province. Family Oryah worship I have attempted already, but not with any very remarkable success. On the score of health we have much to be thankful for, health in this land of death is not to be estimated as meaning exactly the same thing as in England; for our best strength here is English weakness. Mrs. Brown bears the country pretty well, dear Mary best of all; she prates Hindoostanee as fast as English.

Hoping you and your family are enjoying health, and a sense of the divine favour,

I remain, dear Brother,

Yours in the best of bonds,

W. BROWN.

#### MISSIONARY ANNIVERSARIES.

February 11th and 13th, TICKNALL.—On Lord's Day, Mr. Stocks preached the Annual Sermons in behalf of the Mission, and on the following evening a Missionary Meeting was held, when Messrs. Gawthorne and Keele, (Independents,) Stocks, Winks, and Pike, pleaded the cause of the heathen. The service was interesting and solemn, and the Meeting well attended. Collections not known to the writer.

Feb. 12th and 14th, SMALLEY.—On Lord's Day the Anniversary Sermons were preached by Mr. Pickering, who, on the following evening, at the Missionary Meeting, united with Messrs. Hawkins, G. Pike, and J. G. Pike, in advocating the sacred Missionary cause. The Meeting was calculated to cherish Christian spirit, and to produce a beneficial effect. Collections not known to the writer.

Feb. 26th and 27th, LEICESTER.—On Lord's Day the 26th, Messrs. Pickering, Goadby, and Stevenson pleaded in different chapels the cause of the dying heathen. On Monday evening the Missionary Meeting was held in Dover-street Meeting-house. Mr. Joseph Goadby, as Minister of the place, presided, and the audience were addressed, or Resolutions moved and seconded by Messrs. Goadby, senr., Pickering, Stevenson, Winks, Wigg, T. Stevenson, and Pike. The Meeting was numerously attended, much feeling was evinced, and the service was truly gratifying. Collections on the Lord's Day, Archdeacon-Lane £7., Dover-Street, £6. 2s. 3d.; Friar-Lane, £5. 2s. 1½d.; Carley-Street, £1. 8s. 6d. Collection at the Public Meeting, £5. 14s. 6d.

Other accounts next month. Several Missionary meetings proposed, but arrangements not completed.

\* This is doubtless generally correct, but facts prove it is not so universally.—Ed.

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VOL. XI.

THE CHRISTIAN'S CONFLICT  
AND TRIUMPH.

—  
“*The God of Peace shall bruise Satan under your feet shortly.*” Rom. xvi. 20.  
—

It appears, from this interesting promise itself, that the *parties addressed* are such as are engaged in a conflict against satan; for otherwise they could not be benefitted by having him bruised under their feet. All wicked men are the servants and children of the devil, and are in league with him; and they therefore can have no pleasure nor profit in his defeat. In the energetic language of the prophet, they “have made a covenant with death, and are at an agreement with hell:” they “have made lies their refuge and under falsehoods have hid themselves.” “They are,” as our blessed Saviour declares, “of their father the devil; and the lusts of their father they will do.” “They that commit sin are of the devil; for the devil sinneth from the beginning.” Satan and these are in fellowship; and united in hostility and opposition to the people and the cause of God. When satan is bruised under the feet of the saints, these unhappy characters will share in his punishment and disgrace

But there have always been persons of an opposite character; and

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the apostle addressed this epistle to “all that were in Rome, beloved of God and called saints; those who were the called of Christ Jesus; whose faith was spoken of throughout the whole world.” These were they to whom this gracious assurance was first given; and, as the promises are all yea and amen in Christ, all persons, who are through grace possessed of the same character, may lay an humble but a certain claim to the blessings it is designed to secure.

The *adorable Being* of whom the cheering assertion is made, the holy apostle styles “the *God of Peace.*” This endearing appellation is not unfrequently used by this sacred writer. In behalf of the brethren at Thessalonica, he prays, “The very God of peace and love sanctify you wholly. The Lord of peace give you peace always by all means.” For the Hebrew christians he supplicates; “The God of peace, that brought again from the dead the Lord Jesus Christ, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight.” These prayers regard the same blessings as the passage before us; and the appellation is appropriate, instructive and encouraging.

He is the God of peace because he has formed and executed a plan by which he can reconcile sinners to himself. “God was in Christ, re-

conciling the world to himself, not imputing their trespasses to them." "It was the good pleasure of the Father that in Christ should all fullness dwell; and, having made peace through the blood of the cross, by him to reconcile all things to himself, whether they be things on earth or things in heaven." Well, therefore, may he be called the God of peace. No peace can be enjoyed but through him. "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee," was the sensible advice of the ancient sage; and the experience of all ages has evinced its propriety and truth. We had rebelled against him, but he has devised means for us to enjoy peace. "For, being justified by faith, we have peace with God, through our Lord Jesus Christ." "Stupendous love! Amazing grace!"

Again. God is the Sanctifier of our natures, and the Author of that pacific spirit which always distinguishes his children from others. Peace-makers are called in scripture the children of God. It is a usual practice to call those persons who are of the same disposition, relatives. Our blessed Saviour told the unbelieving Jews, "Ye are of your father the devil." Why? Because "the lusts of your father ye will do." But he assured his disciples that, "Whosoever does the will of my Father who is in heaven, the same is my brother and sister and mother." And, as God is the Author of peace, and plants these pacific dispositions in his children, He is justly called the God of peace. He requires peace among all his people, in all his churches; and therefore has given them numerous commands to keep the unity of the spirit in the bond of peace—to love one another—to be of one mind—to live in peace—and has repeatedly declared that he is the

Author of peace, not of confusion, envyings and strife. His people please him best and glorify him most, when, in the midst of a jarring and tumultuous world, they maintain tranquility and harmony among themselves, and follow peace with all men; for He is the God of peace.

Are these things really so? Then what solemn and important topics of self-examination do they suggest? Is the Almighty the God of peace, because he has planned and executed the wonderful scheme of human redemption? Then, how highly ought we to admire, adore and love Him, who has exercised this astonishing wisdom and kindness for the benefit of such helpless, worthless and guilty creatures as we are! How gratefully ought we to embrace the offered help! and how awfully inexcusable and aggravated will our guilt be, if we neglect so great a salvation!—Is there no real peace but by acquaintance with God? Then how dreadful the disappointment will be of those who are seeking it from any other source! Let each of us honestly examine what evidence he has that he is acquainted with God. The scriptures furnish many distinguishing marks by which this point may be ascertained. A very important and equally decisive one is suggested in the text. God is the God of peace. Are we habitually cherishing and pursuing the things that make for peace? Are we honestly desirous of keeping the unity of the spirit in the bonds of peace? If this be our real disposition and our constant endeavour; we may then take comfort from the promise before us, and hope that satan will be bruised shortly under our feet.

In this passage, two parties are represented as engaged in a conflict on account of a third. *God* and *satan* are irreconcilably opposed to

each other ; and the conflict must end in the total defeat of the one and complete victory of the other. "The God of peace *shall* bruise satan." Nor is the termination of this conflict far distant. This important event will *shortly* take place. But a third party appears to be deeply interested in the arduous struggle and its decisive result. The inspired penman, addressing the saints at Rome, and through them the whole company of the people of God, who are passing through this militant state, at any period of the church, says, "God shall bruise satan under *your* feet shortly." The combatants are spiritual agents of the highest orders, but the objects of their hostile exertions are human creatures. Satan, "as a roaring lion, walketh about seeking whom he may devour." The adorable Saviour of sinners "came into this world to seek and to save that which was lost." One exerts his utmost force and his deepest wiles to ruin man ; while the other, with celestial compassion and unspeakable love, uses every means, and even lays down his life, to preserve him from the mischief designed by his malignant rival. In the beginning of time, the infernal spirit succeeded in seducing the progenitors of mankind from their allegiance to their great Creator ; and involving them in guilt and misery. The God of peace immediately devised the means of rescuing fallen man from this awful and dangerous state, and reinstating him in happiness and innocence. For nearly six thousand years, the powers of heaven and hell have been intensely engaged in this important conflict ; and, weak as man is, and totally incompetent of himself to enter into the engagement, yet through divine grace millions of happy souls have maintained the struggle, till death has placed them out of

the reach of the attacks of satan, and bruised him under their feet. This victory however has not been won without many an arduous struggle and deep wound. The devil is an artful and experienced, as well as a bold and strong combatant ; and often employs his *wiles* to accomplish the ruin of the saint, when his *fiery darts* are quenched by the shield of faith. These *wiles* are his most usual weapons ; and the christian, who is the object of his attacks by them, needs to be encircled with the whole armour of God. It is by these stratagems, that he conducts his most dangerous and persevering attempts to deprive them of their crown ; or at least to slacken their progress in the heavenly race, and prevent their growth in grace ; and thus to lessen the splendour of that victory which he cannot prevent, and tarnish the brightness of that crown which he cannot snatch away. The christian ought therefore to be acquainted with these wiles of the devil, that he may be prepared to resist them : to "put on the whole armour of God, that he may be able to withstand them in the evil day, and having done all to stand."

Sometimes the crafty enemy will succeed in introducing an hypocrite into the church of God ; in order to deprave the purity and disturb the peace of the holy family. Or, should this fail, he lays wait to ensnare some weak and unstable, though sincere christian ; and, by his artful suggestions, leads him astray from the simple truths of the gospel. Discords and disputes will thus be excited amongst members of the same church. Some will probably be deluded into errors of faith and practice ; and a foundation laid for prejudices and partialities, and for the neglect of wholesome discipline. Many probably will take offence at

these unseemly contentions: the cause at large will not prosper, and individual piety will languish and decay. Such appears to have been, in a lamentable degree, the case in the flourishing church at Corinth; and the natural consequence ensued: "many among them were weak and sickly, and many of them slept."

At other times, satan interrupts the harmony of the christian church and undermines its prosperity, by instilling weak and unreasonable prejudices into the minds of the people against their minister. This is a common stratagem; and often effects the infernal purposes of him who employs it too successfully. It is by no means intended that christian brethren should never speak to each other respecting their minister, or that they should not admonish him, when they observe any thing in his conduct that calls for it. This is their duty; and, when properly performed, may be very useful; and instead of injuring, would frequently benefit the cause. But they should be on their guard against the wiles of the devil; who well knows, that by lessening the love and respect of church members to their pastors, he will essentially injure the prosperity of the cause of the Redeemer. When the shepherd is smitten the sheep will be scattered.

These are specimens of the wiles of satan against the cause at large; but his stratagems and attempts against individuals are equally insidious and dangerous. When a hypocrite is discovered, or a weak brother falls into sin, this watchful and crafty adversary labours to aggravate the failing, to bring the religion of the Holy Jesus into disrepute, and to throw a stone of stumbling before the young and inexperienced. The weak and unsettled believer, who had probably looked up to the back-

slider as a guide and pattern, is bewildered and filled with doubts and fears. He is ready to call in question the reality of those things which he had so firmly believed; or, when he sees a brother whom he esteemed greatly his superior led astray, he fears that he himself will fall too, and make shipwreck of faith and a good conscience. Thus the timid are discouraged, and the weak distressed; the growth of grace in the heart is hindered, and the progress of christianity impeded. When the conduct of others affords no occasion for reproach, this accuser of the brethren magnifies the past sins of the timid believer to his own imagination, paints them in the most aggravated colours, and represents them as totally inconsistent with a state of grace; and probably carries his infernal malice so far as to endeavour to persuade the trembling soul, that he has committed the unpardonable sin, and there is no hope for him. Thus, without the gracious interposition of the divine assistance, he drives him to despair; and makes him afraid to enjoy the means of grace, lest he should abuse them to his own destruction.

When the Lord hides his face, and leaves his children in a dark state, the devil tells them that they have lost the favour of their God, and are forsaken by him. In the words of the mistaken friend of Job, he insults the trembling saint: "If thou wert pure and upright, surely now he would awake for thee; and make the habitation of thy righteousness prosperous." At other times, he persuades him that those manifestations of the presence and favour of God, which he seeks to enjoy, are mere delusions, and not to be realized. Thus he endeavours to discourage his efforts; and cause him to sit down in sloth, and rest content with

inferior degrees of grace; rather than employ his exertions to secure the superior attainments to which the children of God are exhorted to aspire. Or, if he fail in all these attempts, he changes his mode of attack; and encourages the weak believer to find some virtue in himself to recommend him to the divine acceptance, instead of coming to God that he may enjoy them. He will induce him to approach his Maker, not as a sinner through Christ, who is "able to save to the uttermost all that come unto God through him;" but as one possessed of certain good dispositions or qualities which will entitle him to his favour. This is a delusion too agreeable to the natural pride of the human heart, not to lead, in too many cases, to final ruin. The enemy of souls knows also that the prosperity of a believer is much promoted by a diligent and profitable attendance on the means of grace. He therefore frequently directs his wiles against the christian when engaged in the work of the sanctuary. He endeavours to divert his thoughts to various objects; and to interrupt his attention both in hearing and prayer. Instead of his mind being fixed on the services in which he is employed, he brings to his recollection a variety of concerns, both civil and religious; and occupies the mind with them. When the minister brings forward any doctrine or duty, likely to come home to the conscience, he assists the hearers to apply it to their neighbours; and neglect to improve it to their own advantage. Or, if they attend diligently to what they hear, and well understand it; he then encourages them to rest satisfied with a mere knowledge of divine truth, without a real personal application of it to their own souls. These

are common delusions; and their consequences are often fatal.

Many other modes might be mentioned, by which this malevolent spirit labours to destroy the present peace of christians, retard their improvement, and prevent their final salvation. Such as sending false teachers among them, exciting domestic quarrels, and fomenting ambitious and jealous tempers, and various means of a similar nature: not to notice his abominable suggestions of atheistical and infidel objections against christianity, with which he sometimes most dreadfully harasses the sincere believer. These are indeed his fiery darts; but they are less frequently employed perhaps than some others. They are awfully dangerous and distressing; and sometimes drag down even strong and experienced christians to an untimely grave. All these temptations however, are hastening to an end. The contest will speedily close. The God of peace will shortly bruise satan under the feet of his saints. Till that happy period arrives, let every real christian be earnest in prayer for a strong and lively faith to resist these wiles of the devil; recollect that the grace of Christ is abundantly sufficient to support him against them; reflect that they are the common lot of all true christians; and labour, by all scripture methods, to strengthen the hearts and uphold the hands of his brethren who are like himself engaged in this arduous and important struggle.

Had the feeble christian been left to combat in his own strength, or had he enjoyed no more efficient support than that of the most powerful creature, he might and would have been discouraged: for what creature, in heaven or earth, could withstand or defeat the wisdom, the



policy, the power and the malice of satan, the prince of the power of the air? The great apostle of the gentiles surveyed this potent enemy, as a formidable antagonist which it required the assistance of the whole armour of God to combat. "Put on," says he to the Ephesians, "the whole armour of God; that ye may be able to withstand the wiles of the devil. For we wrestle not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But, that the feeblest saint may be delivered from all apprehension, and enjoy a tranquil confidence. He who has promised to overcome satan on his behalf, is well able to accomplish it. He, who is infinite in love, wisdom and power, and is therefore irresistible, has engaged that, though he may suffer his children to be tried by the devil, for a season, yet he will at last conquer for them; and bruise him under their feet. The Almighty does not promise utterly to destroy this evil spirit; but he will totally defeat all his designs against his people; will cause them to triumph over his attacks; and deliver them for ever from his malice and stratagems. To be cast under the feet of an opponent intimates, that the assailant is overcome and subdued; though he may retain considerable strength, and struggle violently for liberty and revenge. But "to be bruised under the feet" of another denotes, that the conquest is complete; that the enemy is not only vanquished but totally subdued, so that his strength is entirely broken and all his powers of resistance destroyed. Such will be the case at the termination of this conflict; when the saints shall be removed from this wicked and troublesome world to the rest pre-

pared for them that love and serve God. But satan will not even then be destroyed, for he and his legions will be "reserved in everlasting chains under darkness, unto the judgment day." The Saviour has already vanquished the enemies of his church on the cross; and gloriously triumphed over them in his resurrection: But his children must quit this life before satan will be completely broken in pieces under their feet. The Lord sees fit, for wise and gracious purposes, that they should, for a time, continue to wage this war; that they may learn to acknowledge his love and power in preserving them; and heaven be rendered more sweet, when they reach it. Yet, this glorious consummation will certainly take place "*shortly*;" for what is the longest life to eternity? A weaver's shuttle passing through the loom! A shadow! a dream!

Since then this happy period is fast hastening, let us look forward to the joys of a never ending eternity, and not be cast down under the temptations and difficulties of the way; but take courage and march boldly on: assured that he who has promised, will perform it, in the day of Jesus Christ.

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## ON CHURCH DISCIPLINE.

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But, if unhappily offences should occur, a church of Christ is not helplessly surrendered to their distressing invasion, or to the hazard of their continuance: scriptural discipline is expressly provided as the wise, righteous and beneficent remedy.

The wisdom of our divine Lord anticipated such occurrences; and, even before he had actually constituted christian churches, he put his disciples in possession of a short, comprehensive, and complete rule to direct their proceedings in all cases of disagreement or offence between church members. The passage containing that rule is a most observable one; not merely for what it directly contains, but also for what it indirectly, but most clearly implies, as to the voluntary constitution and independent acting of churches founded and conducted according to the will of Christ. That this passage can be justly interpreted only in application to christian churches, is so evident, that some distinguished commentators, however themselves practically strangers to communities so established, and in a capacity of so acting, have in the fullest manner acknowledged it; while they struggle to conceal or evade the conviction of the incompatibility of their own church-constitutions with the principles of this law of Christ, by representing it as having only a temporary and local obligation. But for maintaining this evasion, they rest only upon their own arbitrary assertion, and the assumption that the non christian institutions to which they were attached, have the privilege of allowance to continue unreformed; yet what is this but saying, that the inventions and usurpations of men ought to be retained, in opposition to the decisions of Christ our Lord himself? If it were admitted, as some have contended, that, by the term rendered the church, our Lord meant any of the Jewish synagogues, we might ask, whether a better direction, or a higher authority, could be found for obviating similar difficulties which must inevitably occur in christian churches?

Let us now hear this simple, perfect and divine rule.

“If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear, take with thee one or two more; that, in the mouth of two or three witnesses, every word may be established. And, if he neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen and a publican. Verily, I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.”

In this comprehensive direction, by fair interpretation, and by inference so just that it may seem inevitable, we find every thing that we want as to the modes and degrees of church censures.

1. A statement of the complaint must be made to the party to whom a fault is imputed.

The case which our Lord puts, is one of an offence strictly personal and private, committed or suspected. The aggrieved person alone is to seek an interview with the supposed violator of duty. Mutual explanation may shew that the apprehension of offence is groundless; or, concession and apology may be made to the entire satisfaction of a christian mind; or, the erring brother may be insensible to the call of reason and scripture, of justice and kindness; or, the matter may be involved in difficulties unexpected and apparently insurmountable. On the first two of these suppositions, the matter is happily ended; on either of the others, a further proceeding becomes necessary.

If the sinful act supposed be of a nature that involves the knowledge

of others besides the person aggrieved and the one supposed to have been the author of the grievance; yet, when any doubt remains as to either the reality of the occurrence, or the identity of the person, it will probably be best to communicate it, in the first instance, by means strictly private.

If the act be both known to several persons and be indubitable, it will usually be found the most prudent and the most conducive to a good result, that two brethren together should make the statement to the offender. It may be, that they will find him self-convicted and sincerely penitent, and that their only work will be to concert with him as their willing coadjutor, the best means of repairing the injury. But, if the unhappy person should be sullen, prevaricating, or hardened, it is shown to be desirable that the task of opening the charge should not have been without a witness.

2. But, if the offence, though originally private, have been persisted in, and so have acquired a public character,—or if it be one which in its own nature tends to the reproach and injury of religion,—an open accusation and admonition becomes necessary. This solemn and painful act should take place at the next regularly ensuing church meeting, with all due preparation to prevent oversight, or the least appearance of injustice, and with a precise notice or citation to the person accused. At such meeting, the pastor, or if the church be destitute of a pastor, one of the deacons, or any other member, selected for his venerable character and general estimation, will temperately and equitably state the case, and will invite the accused party to reply: charging him to do so in the spirit of truth, and a sincere desire to maintain the honours of

christian holiness. The sense of the church must then be taken on the question, whether the reply be satisfactory? It may be thus satisfactory, either by a fair refutation of the charge, or by a profession, apparently sincere, of repentance. But the greater probability is, that an inquiry will be necessary, in order to the obtaining of further information. For this purpose, the church will select some suitable persons,—and three is probably the most convenient number, and they will fulfil their commission in the interval before the ensuing church meeting.

3. It must appear reasonable to a reflecting person, that, pending the course of inquiry, the accused person should be *suspended* from the privilege of the Lord's supper. This measure should be adopted and noted with the utmost seriousness, avoiding whatever might have a tendency to irritate, and manifesting the character of kindness; so as to bring into action the most likely means of convincing, softening, humbling, and reclaiming the heart of the unhappy wanderer. Such a suspension, for a limited, but not a very long period, is also proper in the case of apparently genuine contrition; for it is evidently requisite that there should be a trial and proof of sincerity, and a public testimony to the purity of the christian profession, the fidelity of the church, and the honour of its holy sovereign. If the profession of repentance be sincere, it may well be assumed that the person will himself strongly feel the motives arising from those considerations, and will cordially concur in this measure of suspension. The temper of mind which he shews under the humiliating trial, and his entire conduct, in private and public, will be at once an impressive manifestation of the holiness of the gospel and its

institutions, and a very valuable means of repairing the injuries and healing the breaches which have been occasioned.

4. A case may occur of inextricable perplexity and doubt. The accused party may fail in giving proof of innocence, and the church may be unable to effect an undeniable establishment of the charges adduced. Such a state of things is by no means of improbable occurrence in the intricacies of social life, from the varieties of temper, the want of precise recollection, the impossibility of obtaining complete evidence, the ambiguity of words, or the proper and honourable delicacy of family connections. In these circumstances, it is useless and hurtful to agitate the subject further. No other result can be expected than further alienation and increased difficulty. The wise and righteous course then is, that the parties should mutually agree upon a dissolution of the church connection, each party waiving any censure of the other.

5. When the evidence is sufficient, whether as the result of investigation, or by the admission of the party accused; and when the delinquency thus proved is of a nature which shews the absence of religious principle, whatever may be the degree of outward flagrancy, a christian church has before it only one course, though that be very distressing—to exclude the obstinate and impenitent offender from its communion. The divine rule for this proceeding is expressed in various passages: “Let him be unto thee as a heathen man and a publican.”—“that he who hath done this deed may be taken away from among you;”—“in the name of our Lord Jesus Christ, when ye are gathered together;—to deliver such an one unto satan, for the destruction

of the flesh, that the spirit may be saved in the day of the Lord Jesus.”—“Know ye not that a little leaven leaveneth the whole lump?” “Purge out therefore, the old leaven, that ye may be a new lump, as ye are unleavened.”—“Now I have written to you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no, not to eat. For what have I to do to judge them that are without? Do ye not judge them that are within? Therefore put away from among yourselves that wicked person.”—“We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly.”—“A factious man, after a first and a second admonition, reject; knowing that such a man is perverse and sinneth, being shewn by himself as worthy of condemnation.”

The directions, in these passages, manifestly proceed upon the ground of an entire distinction, with respect to amenableness, between the members of a christian society and all other persons. The apostle expressly renounces all right, over the latter class, to call them to any account or to administer any censure to them. He leaves them to the sole sentence of God, the incontestible Judge of all. But, with equal explicitness, he asserts the right of a christian church to exercise its opinion upon the conduct of its own members, as to the implied and most reasonable question, whether or not they are fulfilling the compact of membership; and that, if it finds that they have really disqualified themselves, and have virtually, by their own act, dissolved that fellowship of hearts which is the essence of church com-

munion, it is bound to declare them no longer members of the society. This was, combined with a "delivering to satan," which was probably the infliction, in a miraculous manner, of some bodily disease, or other personal suffering, in which the permitted agency of an evil spirit was to be recognized, as a means of correction and alarm to the offender, that his evil passions might be repressed, and his mind brought to repentance. Such a mode of chastisement could only belong to the apostolic age. But, upon any not preposterous interpretation, it is clear, from these passages, that christian churches neither have, nor ought to have, any power of inflicting civil penalties, or sufferings of any kind, upon those whom they exclude from their communion. Separation, deprivation, or excommunication from the religious privileges of the society, is all that is included in "putting away from us any wicked person." It is also evident, that a church should proceed to this last resort with reluctance, with the utmost deliberation and caution, and combine it with every expression of tender pity and awful solemnity, in order to affect the heart of the unhappy person. When the deciding vote of the church has passed, it should be announced by the pastor in the most compassionate and affecting manner; with deep humiliation before God, and with fervent prayer for the conversion of the excluded person; and that the distressing occurrence may be sanctified to the benefit of the whole body. An impartial record of the resolution should be entered in the church book; and a copy of that record, together with a final pastoral admonition, communicated to the person thus excluded from an association for accomplishing the designs of which he has shewed himself utterly incapable.

## IMPROVEMENT OF MANKIND BY CHRISTIANITY.

IN taking a view of the morality and feeling of ancient and modern times, a material difference between them generally presents itself; and we perceive a great superiority of the latter over the former. Instead of the barbarity of the old world, we now find wars carried on with less ferocity; humanity toward the vanquished when the conflict has ceased; domestic slavery abolished or mitigated; suicide abated; the desperate evil of human sacrifice abolished; protection given to the helpless; institutions abounding for the sick and destitute; revenge forbidden and discountenanced; and philanthropy considered as the greatest virtue. True religion has of all things the most steady and lasting influence on the human mind; and we shall find no difficulty in discovering in it the causes of such changes in sentiment and conduct. This we shall do on contrasting the beneficent system introduced by the Saviour, with those which prevailed under the heathen superstitions, with their grossness, their cruelties, and their fostering of the worst of human passions.

As the world came to be christianized, the humane and benevolent doctrines of the scriptures, became, in sundry different countries, the foundation of, or engrafted with, their municipal laws. Thus many parts of those of Theodosius and Justinian were taken from the gospels. Those of the Visigoths, Burgundians, Franks and other rude races of men, were amended by the fine spirit which portions of the word of God had infused into them. Alfred the great transcribed into his civil institutions the ten commandments, and several chapters of the book of Exodus; and many of

the laws of Charlemagne and Louis were taken from the books of Moses. It was impossible that nations should not receive general culture and civilization from such excellent sources. That they did so, we shall now proceed to show.

The horrors of war have been extremely mitigated through the prevalence of christianity, and the injunctions of the pious and the good. Thus Constantine, the first of the christian Roman Emperors, expressly enjoined his soldiers, that mercy should be made by them to follow victory; and finding, in some instances, his orders little attended to, he himself ransomed his own prisoners even from his own troops. When Attila, the barbarous king of the Huns, who was styled the "Scourge of God," had laid waste Italy, and resolved to march straightway to Rome, where the greatest devastation would have ensued, he was turned aside from his fatal purpose by the admonition of a pious Archbishop; and even the terrible Alaric, the Goth, when he had stormed the imperial city, respected the churches, and saved those who fled to them for refuge; exhorting his soldiers, in the midst of their conquest, to spare unresisting citizens who had so sheltered themselves. The middle ages of Europe were extremely improved by chivalry, where gallant knights fought for the cross of Christ, and the safety of the destitute. Although the romance of that institution is now long over, yet modern times still feel its benign influence, and are bettered by the humane and gentle manners and sentiments which were imperceptibly introduced by it; and these have shewn themselves in many an interesting instance. Now, no such things are to be found in the histories of the ancients; but probably the

finest instance of all, of the striking difference between them and the moderns, and of the merciful feeling in the heart of the brave, is found in the prayer of Nelson, composed by him immediately before his entering into the battle of Trafalgar; which ought to be engraven in letters of gold, for the sake of all future generations. It was in the following terms:—"May the great God whom I worship, grant to my country, and for the benefit of Europe in general, a great and glorious victory; may no misconduct in any one tarnish it; and may humanity after victory be the predominant feature in the British fleet." Such in modern times have been the sentiments and the conduct of the gallant and good toward their fallen foes. And let this be compared with the ferocity of the ancient heathens. The victorious legions of Rome, when they were directed by Scipio, at the sack of Carthage, to put to death all without distinction, were told by him "that such was the *custom of Rome*." Julius Cæsar, besides all his slaughter in the field, and in subduing of nations, stormed a thousand cities with the usual ferocity, and reduced a million of people to abject slavery. But where, in an especial manner, is the source of such wonderful difference? It is found in the admonition of the Son of God. "Love your enemies, and be merciful, as your Father in Heaven is merciful."

Infanticide, or the slaughter of young children, to repress too numerous a population, was not only sanctioned by the customs of the ancient world, but was recommended by its sages, and even enacted by its legislators. Thus Plato and Aristotle both enjoined the practice, and Lycurgus made it a part of the law of Sparta. In the Roman

world, during the reign of Caligula, it was common; and so general must it have been among the nations connected with it, that Tacitus, in treating of the Germans, mentions it as a remarkable circumstance, that the custom was not found with them. The same dreadful expedient to restrain what is considered an inconvenient increase of mankind, has been adopted also, to a great extent, in more modern times, where christianity has not prevailed. Such systematic murder of helpless children, has given way gradually before the increasing light of the gospel.

Human sacrifices were extremely prevalent in the ancient world. Of old it was a rule with every Grecian state, before their armies were marched against an enemy, to immolate human victims; and it is well known that the Athenians had a custom of sacrificing a man every year, after loading him with dreadful curses; that the wrath of the Gods might fall upon his head, and be turned away from the rest of the citizens. Such sacrifices prevailed also at an early period among the Romans. In the time of Porphyry, a man was every year sacrificed at the shrine of Jupiter Latialis. All barbarous nations have followed this practice. The annual sacrifices of the Mexicans required some thousands of human victims; and in Peru, two hundred children were devoted to the health of the Inca, and sacrificed. But these, and all other immolations, ceased in the light of the gospel; before that One Great Sacrifice offered for the sins of all mankind.

Suicide was not only extremely prevalent in the old world, but was countenanced by the philosophy of the times. Gladiator-fighting was also very common in the old world. Very little attention was likewise paid to strangers; but the use and

promulgation of these blessed words, "*I was a stranger, and ye took me in,*" gave rise in after ages to many pious institutions for their relief. In the same manner, the state of all descriptions of prisoners was deplorable of old. Whipping and putting to death of debtors were permitted by the early laws of Rome. The first being, who seems to have sympathised with those in prison was Christ; and the words which he uttered, "*I was in prison and ye visited me,*" laid the foundation of merciful laws in every christian country for diminishing the the captive's misery, and cheering the gloom of his melancholy dwelling.

The protection of widows and orphans, and the healing of the sick and wounded, also attracted the attention of the early christians, and produced in the more modern world what the ancients altogether wanted, viz. charitable institutions of all kinds for these humane purposes: Christianity has reformed the general conduct of men. But not only has it reformed their morals—it has also been the means of enlightening and instructing them. It is sufficient to notice, that when the world was overrun with barbarism, on the fall of the Roman empire, learning found a safe asylum in the christian sanctuaries, from which it afterwards came forth to bless mankind; that connected with it have arisen noble institutions for the instruction of the rich and the middle ranks of Europe: while the constant perusal of the scriptures, which now takes place in most of its countries, and the hearing of their exposition, lay open to all a truer theology, a purer morality, and more just views of human nature, than what the greatest of the ancients ever knew. This necessarily brief enumeration of the essential benefits occurring to mankind from the bene-

ficent influence of christianity, may be wound up in the appropriate language of a recent American writer. "The christian religion," says he, "has been a rich blessing to every country which has embraced it: and its salutary effects have borne proportion to the care which has been taken to inculcate its general principles, and the cordiality with which its doctrines have been embraced. If we cast our eyes over the map of the world, and enquire what nations are truly civilized? where does learning flourish? where are the principles of morality and the dictates of humanity best understood? where are the poor and afflicted most effectually relieved? where do men enjoy the greatest security of life, property, and liberty? where is the female sex treated with due respect, and exalted to its proper place in society? where is the education of youth most assiduously pursued? where are the brightest examples of benevolence? and where do men enjoy most rational happiness?—I say, if we were called upon to designate those countries in which these advantages are most highly enjoyed, every one of them would be found in *Christendom*: and the superiority enjoyed by some over the others would be found to bear an exact proportion to the practical influence of *pure christianity*."

R. A.

CONCISE VIEW OF THE GOSPEL.

LETTER XII.

FINAL PERSEVERANCE.—*Scripture Objections, answered.*

HAVING, in a former paper,\* endeavoured to establish the important truth, that true christians may, through the weakness and depravity of human nature, and the neg-

lect of a humble and constant seeking for divine support, fall from their faith and finally perish; I shall now, with your permission, according to my promise, attempt to answer the most frequent objections which have been brought against that conclusion, by those who advocate the certain and infrustrable perseverance of the saints. These objections are drawn either from reason or scripture. In the present paper, I shall chiefly consider the former; as being more appropriate and decisive.

Many texts have been brought forwards in this view, which have no connection with the subject, and therefore have no bearing on the argument. These might be fairly passed over, as irrelevant; but I shall briefly notice a few, as specimens of the rest; lest it should be suspected, that a desire to conceal the evidence had occasioned the omission.—Some, for instance, have urged the assertion of the evangelist, John, as a proof of the final perseverance of the saints. "When Jesus knew that his hour was come, that he should depart out of this world unto his Father; having loved his own, which were in the world, he loved them to the end.\*" But, it is evident, from only a slight attention to the connection of this passage, that the historian has no reference to the perseverance of the saints, nor indeed to any individuals, except to the disciples with whom the Saviour was then conversing; and to the affecting fact, that the love which their divine Master had cherished for his apostles, during his previous sojourn with them, continued unabated to the close of his life.—Another passage, equally unconnected with the question at issue, is that part of the farewell prayer of our blessed Lord for his apostles, in which he says to his adorable Father, "Those whom thou hast given me, have I kept; and none of them is lost, but the son of perdition."† Now, whatever may be meant by the phrases "given by the Father, and kept by the Son," it is obvious, that nothing is said of their being kept till they leave this state of probation. It is only asserted, that Christ had kept them till the period of his own death, and supplicated the Father to keep them after he was removed from this world.—Another passage, quoted, as furnishing a foundation for the doctrine of final perseverance, is: "We are not of them that draw back unto perdition; but of them that believe to the saving of the soul."‡ Here again it is obvious to every

\* See G. B. R. for Feb. last. pp. 52—56.

† John xiii. 1. ‡ John xvii. 12. † Heb. x. 39.



attentive reader, that the sacred writer says nothing in this text of the future state or conduct of those of whom he is speaking; but simply describes their present condition. He informs us, that he and his friends have not been induced to withdraw from the profession of christianity, which they believed would be the saving of the soul; but says nothing whether that state will be persevered in by one or by all who then enjoyed it. Yet, to excite them to watchfulness and prayer, he informs them that, "if any do draw back, the soul of God hath no pleasure in them."

Again. Many passages are cited in favour of final perseverance which are likewise quoted in favour of personal and unconditional election; but, as the proof from these texts depends on their being understood, in a sense favourable to that system; and, as I have endeavoured, on former occasions, to shew that they ought not so to be understood, I pass them over at present, to avoid a tedious and unprofitable repetition.

These instances may suffice as a specimen of the manner in which isolated texts are sometimes pressed into a controversy on which they have no bearing. But the advocates for final perseverance sometimes bring forward a regularly organized defence of the doctrine, which I have ventured to oppose. Their principal arguments from scripture are thus stated by the candid Dr. Doddridge.—the promises of persevering grace—the cheerful hope and persuasion often expressed by the apostles of their own persevering and of that of their fellow saints—those texts in which it is said to be positively asserted, and—those which assert that they who have fallen away from their profession were never sincere in it; which necessarily implies that they who are sincere never fall away. Now all the texts urged under these heads, as proofs of final perseverance, may be fairly considered as objections from scripture against that view of the doctrine advocated in these essays; and, a concise examination of them will perhaps be as fair a reply to the whole, as your limits will permit.

The first promise, referred to by this author, is Jer. xxxii. 38—44; on turning to this passage the reader will perceive that it is a promise made, by the prophet, in the name of the Lord, in which he engages to bring the Jews back from the Babylonish captivity into their own land; and to bestow upon them many precious blessings, both temporal and spiritual. Amongst these, the Lord assures them: "I will make an everlasting covenant with them,

that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." This promise is a highly encouraging proof of the goodness, long suffering and patience of the Almighty. It was made to the Jews; and referred to interesting circumstances in their future political history. It was partially fulfilled after their return from Babylon; for, after that event, they never have, through all their vicissitudes as a people, fallen into idolatry: but it will never receive its full accomplishment, till the Jews, as a people, shall acknowledge the Messiah whom their fathers crucified. It ought however to be observed, that the only passage in it, which seems to support the view for which it is quoted, "I will put my fear in their hearts, that they shall not depart from me, might, as it is allowed by those that quote it, be rendered "that they may not depart from me;" which materially affects the sense, even as it related to the Jews. But, it is justly observed, that the apostle to the Hebrews quotes this passage, in a manner not liable to this ambiguity. This is true; for he entirely omits the disputed clause; so that, whatever might be its signification as it regarded the Jews as a nation, the apostle, under divine inspiration, did not apply it to the christians to whom he wrote.

The next promise quoted, is John iv. 14. Jesus, in his conversation with the woman of Samaria, observed: "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." But, it is plain that the Teacher sent from heaven spoke here of an habitual and continued application of the graces of the gospel to the soul; not of a solitary or temporary participation of them. Whosoever drinketh, continueth regularly to drink, of the water that I shall give him; not he who takes only a single draught, or drinks for a season and then forsakes the living fountain, shall enjoy the blessings promised. The church at Ephesus had excelled in the works and graces of christianity, in holy jealousy against evil, and sacred fidelity in exposing the impious claims of impostors, but it had ceased to do its first works; and the great Head of the church threatened that if it did not repent and remember from whence it had fallen, and resume its former diligence and zeal, he would come quickly and remove its candlestick out of its place.\*

\* Rev. ii. 6.

In John vi. 30: Jesus told the multitude which followed him; "This is the Father's will that sent me, that of all which he had given me, I should lose nothing; but should raise it up at the last day." If "given to Christ" implies being absolutely predestinated to glory through him, this text certainly favours final perseverance; as every passage that supports such a scheme naturally must. But, if, as it has been attempted, on a former occasion, to prove, it is designed to assert, that those who believe in Christ, embrace the gospel, and continue in faith and obedience to the close of life, shall certainly be saved; then it renders no support to the cause for which it is quoted. That this is the intention of the Saviour, it is presumed, the following verse alone affords sufficient evidence,

Another promise, produced by this author, is John x. 29. "My Father which gave them to me is greater than all; and none is able to pluck them out of my Father's hand." In this text, the Saviour is describing the security of his followers, under the figure of sheep, from all the violence and attacks of their external enemies. Against these, they will certainly be protected, through the whole period of probation on earth; if they faithfully cleave to their Shepherd, and look to him for protection. But, if they should unhappily wander from the fold, and forsake the care of their kind Protector, there is then no promise for their safety. They are no longer his sheep, and cannot lay claim to their former privileges. But it is answered, that the duty of a shepherd is to preserve his flock from seduction, as well as to secure them from violence. This is true; and the chief Shepherd will most amply discharge this duty to all his followers, who do not withdraw themselves from his care. Yet, as the most attentive and watchful shepherd cannot prevent some of his flock, through their own carelessness or proneness to go astray, from wandering out of his fold: and thus exposing themselves to danger from their enemies; neither can Christ, the Shepherd of souls, though infinitely kind and irresistibly powerful, prevent his sheep from yielding sometimes to the snares of their own hearts, or the crafty wiles of satan. He, it is devoutly acknowledged, is infinite in power, and therefore can controul the passions of the human soul and the malice of the devil; but, it is essential to his moral government, that his subjects should be free agents, and have a power to choose

and refuse for themselves. If they were deprived of that power, they would cease to be responsible for their actions.

The learned author only mentions one more promise under this head, John xi. 26; but after what has been said, it is thought that the judicious reader, on carefully perusing it and the connection, will perceive that it requires no comment; as it says nothing but that they who live and die in the faith, as Lazarus did, shall never eternally perish.

The second class of objections, stated by the worthy Lecturer, is drawn from the cheerful hope and persuasion of the apostles, respecting the final perseverance of themselves and their fellow saints. And the first instance, which he mentions, is Rom, viii. 35—39 to which, with its context, we have had occasion more than once to advert in these papers. It is therefore less necessary, at present, to enlarge on its genuine meaning, in the connection in which it stands. The inquisitive reader is referred to the former letters, where it is discussed. By perusing it carefully, we shall find that it exhibits the holy assurance which filled the heart of the writer, that he and those in whose name he spake would never be separated from the love and favour of God. It is the language of strong faith; and the distinguished apostle knew too well the strength and ardency of the love of his God, to entertain any fear that it would be lost by any of the causes he there enumerates. Neither personal trials, public calamities, nor persecutions, nor the violence of men, nor the malice of devils, nor death itself, he well knew, could separate them from the love of God which is in Christ Jesus. He does not say that christians cannot separate themselves from the love of God; but expresses his full confidence, that nothing else could separate them, of whom he then was speaking, from that love.

The holy assurance of the venerable apostle of the gentiles, when he was approaching eternity, is next quoted. 2 Tim. iv. 8. Paul, when he was a prisoner at Rome, and expecting soon to obtain the crown of martyrdom, writing to his dearly beloved son in the faith, Timothy, takes occasion to describe his present state and future prospects. But, the dying saint says nothing here of any covenant or promise of final perseverance to all christians. He states his conviction, that his dissolution was near; and with humble confidence, knowing that it was the grace of God that had upheld him in every thing, he states what conduct he had been enabled to

maintain, in the course of his profession; adding his full assurance of final acceptance and reward. "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not unto me only, but unto all them also that love his appearing." It is only necessary to read these words to be convinced that the doctrine for which it is urged is never once glanced at in this text. The sacred writer is not describing the state of christians in general; but giving an account of the triumphant hopes of an aged minister of the gospel, who had arrived within sight of the end of his race, and stood ready to receive the crown of life, which had been promised to all, who, like this venerable saint, were faithful unto death.

1 hil. i. 6, is next introduced, where Paul tells the Philippians, that "he is confident of this very thing, that he which has begun a good work in them, will perform it until the day of Jesus Christ." But this confidence did not arise from any belief that, because they had once enjoyed the blessed effects of receiving the gospel in their hearts, they could not fail of final happiness; but, because he esteemed it to be his duty gratefully to hope and believe this of them, since they had given, and continued to give, such evidence of their sincere love to God, and cordial belief in christianity, by the tender affection and considerate regard which they had uniformly shewn towards the gospel, and towards him as a minister of it. Hear his own explanation of the reason of his confidence respecting them—"Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch, as both in my bonds, and in the defence and confirmation of the gospel, ye are all partakers of my grace." (ver. 8) Here is the sacred writer's own account; but here is not a hint of the doctrine of final perseverance, as explained by our opponents. And it is evident that the apostle did not entertain that doctrine, or he would not have exhorted them, as he does in this same epistle, to "work out their own salvation with fear and trembling—to stand fast in the Lord—to hold forth the word of life, that he might rejoice in the day of the Lord, that he had not run in vain, nor laboured in vain."

\* Phil. ii. 16.—iv. 1.—ii. 12.

The good doctor next refers to the ejaculation of the Apostle Peter, respecting the strangers to whom he addresses his first epistle, who "were kept by the power of God, through faith, unto salvation." 1 Pet. i. 5. Here again, the sacred writer is describing their present state and character, which, if persisted in, would certainly lead to the glorious results which he specifies; but he says nothing of their future perseverance in the same state. They have been born again to a lively hope, by the resurrection of Jesus Christ from the dead; and kept by the power of God through faith unto salvation; and that salvation will assuredly be attained through faith; that is, "if they continue in the faith, grounded and settled; and are not removed from the hope of the gospel." †

Paul tells his christian brethren at Corinth, that the Lord Jesus Christ "shall also confirm them unto the end, that they may be blameless in the day of our Lord Jesus Christ.—God is faithful by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord." 1 Cor. i. 8, 9. In this passage, the apostle is thanking God for what he has already done for these saints; and encouraging them to hope for the full completion of his gracious promise, when this state of probation shall be forever closed. It is a glorious truth that, if christians keep their faith in lively exercise, and their hopes steadily fixed on divine grace for assistance, they will never be disappointed. And, when we observe our brethren enriched with every christian grace, and excelling in spiritual gifts, we may confidently expect that they will not fail of a happy reward, through any unfaithfulness, or want of power or of will in God to carry his gracious purposes fully into effect. If they hold the beginning of their confidence steadfast unto the end, they will be made partakers with Christ. †

The last text mentioned by the author, is 1 Thes. v. 23, 24—"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless, unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." On this passage, the Dr. only observes—"The turn of phrase here is so much the same with the last text, that the same objection and the same answer may be easily applied; as there is indeed a remarkable resemblance between the two texts." And here I think it may safely be left. It is the prayer of a pious mind for the spiritual

‡ Col. i. 23. † Heb. iii. 14.

prosperity of his fellow-christians and his expression of holy confidence of the love and fidelity of their Heavenly Father; but there is no allusion to the doctrine of final perseverance in the whole context.

Having thus noticed the objections from scripture, which are ranged under the first two classes; and, I fear, exceeded the limits allowed in your columns for similar discussions, I forbear at present; and shall, in a future number, if spared, beg your insertion of a few remarks on the two remaining classes of passages — those in which the doctrine of final perseverance is supposed to be expressly asserted — and those in which it is stated that they, who have fallen away from their profession, were never sincere in it, and therefore those who are sincere do never fall away.

Your's,  
MNASON.

*Kawl Sarepskah.*

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QUERY ANSWERED.

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Gentlemen,

I beg leave to send you an Extract from a work which I possess, having reference to the apparent discrepancy between 2 Sam. xxiv. 1, and 1 Chron. xxi. 1; and if you think its insertion in your Miscellany will tend to ease the mind of Junius, probably you may find room for it in your next number. See G. B. R. page 177.

After reciting at length the verse in Samuel, my author proceeds: "This verse should be translated, again the anger of the Lord was kindled against Israel, *because one had moved David, &c.* or by supplying from 1 Chron. xxi. 1, an *adversary* had moved David. This translation fairly represents the meaning of the original, and avoids the difficulty involved in the rendering.

The Hebrew word *satan*, which, in our version, is not translated; signifies an enemy, adversary, or accuser: hence, this term is, in many places, with strict propriety, applied to him who is so emphatically styled the adversary of God and man.

The most satisfactory reply to the former part of the same query that has fallen under my notice, occurs in "A Commentary from Henry and Scott, now publishing by the Religious Tract Society: of which I send you a copy, for the further satisfaction of the querist.

VOL. XI.

"It seems evident that the pride of David's heart constituted his sin in the numbering of the people. It induced him to the measure, and rendered it so very displeasing to the Lord. Elated with prosperity and the extent of his dominions, he wished that the number of his subjects capable of bearing arms might be known. It was a proud confidence in his own strength. He thought thereby to appear the more formidable, trusting in an arm of flesh, more than he should have done, who had written so much of trusting in God alone. God judges not of sin as we do. What appears to us harmless, or, at least, but a small offence, may be a great sin, in the eye of God; who sees men's principles, and is a discerner of the thoughts and intents of the heart. But his judgment we are sure, is according to truth."

"Even Joab was aware of David's folly and vain-glory in this design. Even ungodly men can discern evil tempers and unbecoming conduct in believers, of which they themselves remain unconscious. Why should David, who speaks so much of delighting in God, and the exercises of devotion, take a pleasure in a thing of this nature? Many things, not in themselves sinful, turn into sin to us, by our inordinate delighting in them." B.

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QUERY.

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Sir,

WOULD it not be more for the comfort of the minister and the honour of our deacons, as well as tend greatly to the purity, peace and activity of our churches, were our deacons to be chosen annually, or for every two years, by private ballot? I knew a Particular Baptist church, which has acted on this plan; and the General Baptist church with which, I stand connected has lately adopted it: both of which I believe, are, according to their numbers, the most successful of any churches in the respective denominations.

A GENERAL BAPTIST.

Northampton.

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OBITUARY.

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APRIL 4th, 1832, EDMUND SHACKLETON departed this life, in the eighty eighth year of his age; having been a member of the G. B. church at Birchcliff, more than

sixty years. He joined the infant cause there, soon after the chapel was built, in 1761. In a short time, he was chosen a deacon, which office he sustained until his death; and few ever discharged this important office, with more credit to himself and satisfaction to the church, than he did. He lost his wife by death, May 7th 1802, who had been a member of the same church about fifty three years.\*

He was a great admirer of the late Dan Taylor; who frequently went to his house to preach, though the distance was three or four miles, and the roads extremely bad. But, as several were converted, preaching and prayer-meetings were kept up, at the same place, for a great number of years. When the cause at Birchcliff was in its infancy, and struggling with pecuniary difficulties, and some were discouraged on this account; Mr. Shackleton stood firm as a pillar, and supported the weak cause both with his presence and his purse. He took great pleasure in reading biographical sketches of old members, published in the G. B. Repository. It is thought that he was the oldest General Baptist in Yorkshire, if not in the Connection.

His attendance on all the means of grace was uniform; until old age and infirmities rendered him incapable of the toil. Nothing seemed to give him more pleasure than to hear of the prosperity of the church; and nothing seemed to cause him such distress, as when roots of bitterness made their appearance. He had a deep sense of human depravity, and often groined on account of his unworthiness; but the death of Christ for the sins of the whole world, was a subject in which he delighted. As to his interest in his blood, his pastor does not recollect, that he ever heard him express any doubt. He sometimes said it was a poor religion, if it did not raise a man above the fear of death. He would have talked about death and his nearness to it, his leaving the world and going to heaven to meet his Saviour and his old friends, with pleasure and a smiling countenance. "His soul was even as a weaned child." He would often say, "Death is long in coming."

About three or four weeks before his departure, an illness fell into one leg and was very painful; and his body and memory sank fast together. His minister said to him, "I think your time here is short;" he replied, "Do not deceive me, lest it should prove otherwise." Being asked what he wished his friends to pray for, he

said "that God would take him; or otherwise give him strength to bear up with cheerfulness." Before his last illness, he had expressed a desire to leave the world suddenly; and the day before his death, his better leg took a mortification, when his pain appeared to be dreadful; but he was not always sensible of it.

On April 9th, at his request, his minister and deacons assisted in carrying him to his grave at Birchcliff. And April 15th, Mr. Hollinrake preached his funeral sermon, from 2 Cor. xiii. 11. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." He had mentioned the text some years before his death. The congregation was very large and serious, and some were much affected. "Let me die the death of the righteous, and let my last end be like his."

H. H.

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## GENERAL BAPTIST HOME MISSION.

*To the Members of the G. B. Churches in the MIDLAND DISTRICT.*

*Dear Brethren,*

As the Secretary of your Home Mission, over the interests of which you have appointed me to watch, I beg leave to impress upon you the importance of attending to the arrangements proposed, at the last conference, relative to Home Missionary Collections.

For want of order and regularity in the times for the annual sermons, the Funds of the Home Mission have sustained considerable losses: some churches having no sermons in the course of the year, and others only two in three years. As it must be seen that these irregularities will always involve the Home Mission in difficulties; and as the credit of the district is affected by it, allow me then to propose a plan, which has been adopted by some churches, and which will enable your Committee and Secretary to make such arrangements as will save much time, trouble and expense.

If each of the churches will agree to have its Home Missionary collections on a specified Lord's day, in a certain month; a plan might be made out, which would last for years to come. The general business of the Secretary might then be so arranged, that there would be no loss of time or unnecessary expense in postages, travelling,

\* See G. B. R. vol. I. p. 225.

&c. and, in a short time, the whole might be attended to without the expence of a salaried officer.

It is the intention of the Committee not to contract another debt. A pledge to this effect was given when the last debt was collected. To avoid this evil, every church will see it necessary to do its part in supporting the institution: the funds of which have been materially affected by the pressure of the times, which have had no precedent in the history of the society. If the friends will come forward with their wonted liberality, and the churches arrange to have their sermons before the end of June, when the yearly accounts are made up, or as near to that time as possible, the affairs of the Home Mission will soon be placed in a more favourable situation; and the means afforded of extending the cause of the Redeemer, to other needy parts of our native land.

Waiting your commands,

I remain,

Dear Brethren,

Your's in Christ,

F. BEARDSALL, Secretary.

N. B.—All communications respecting the Home Mission are requested to be addressed to "Mr. F. Beardsall, at Rev. T. Stevenson's, Loughborough, Leicestershire."

## VARIETIES.

**REMARKABLE CONVERSION.**—In the reign of James I. a clergyman of the name of Wroth, was vicar of Llanfraches in Monmouthshire. Being of a joyous temper; and, like most of his fellow countrymen, passionately fond of music, he was sometimes carried beyond the bounds of propriety by his enthusiasm. On one occasion, a gentleman with whom he was on terms of intimacy, having presented him with a new harp, fixed a day on which in company with some friends, he would visit him, and hear him perform on it. The appointed day came, and Wroth was anxiously expecting his visitor; when a messenger came to inform him, that his friend was no more! This incident affected him so deeply, that repenting the levity of his youth, from a gay clerical troubadour, he became, all at once, a sad but zealous divine. He soon distinguished himself so much as a preacher, that the Welch peasantry flocked from all the neighbouring counties to hear him. The severity of his life made him obnoxious to

Laurel and other dignities; and on his refusing to read the "Book of Sports," he was at length deprived of his benefice. After his expulsion, he continued to preach in secret to his old followers; and, at last he formed, from amongst them, a regular dissenting congregation, after the Independent model. From Llanfraches, the opinions of its pastor soon spread into the remotest corners of Wales.

Under the Commonwealth, the Independents were not only tolerated, but predominant. Even in the persecuting times of the Stuarts, their pastors still continued to traverse the wild hills of the Principality; braving all dangers for the sake of their few and scattered followers. Their congregations still met in fear and trembling; generally at midnight, or in woods or caverns, amid the gloomiest recesses of the mountains. The oppressions they endured seem to have driven them to the very verge of insanity; but the good seed sown by them, produced an abundant harvest.

**CONSUMPTION OF SILK.**—The quantity of this material, used in England alone, in each year, amounts to more than four millions of pounds weight, for the production of which myriads of myriads of insects are required. Fourteen thousand millions of animated creatures annually live and die, to support this little corner of the world with a single article of luxury! If astonishment be excited at this fact, let us extend our view into China, and survey the dense population of its widely spread region, whose inhabitants, from the emperor on his throne, to the lowest peasant in his hut, are indebted for their clothing, to the labours of the silkworm. The imagination, fatigued with the flight, is lost and bewildered in contemplating the countless numbers which, every successive year, spin their slender threads for the service of man.

**THE HONEST INDIAN.**—An Indian being among his white neighbours, asked for a little tobacco to smoke; and one of them, having some loose in his pocket, gave him a handful. The day following the Indian came back, enquiring for the donor; saying he had found a quarter of a dollar among the tobacco. Being told that, as it was given him, he might as well keep it; he answered, pointing to his breast, "I got a good man and a bad man here; and the good man say, it is not mine, I must return it to the owner; the bad man say, Why? he give it you, and it is

your own now. The good man say, That is not right; the tobacco is yours not the money. The bad man say, Never mind you got it; go buy some dram. The good man say, No, no. You must not do so; so I dont know what to do. And I think to go to sleep; but the good and bad man keep talking all night, and trouble me; and now I bring the money back, I feel good."

## CONFERENCES.

THE MIDLAND CONFERENCE met at *Hugglescote*, April 24, 1832; when Mr. Orton, minister of the place, supplicated the presence and blessing of God, and presided. The meeting expressed satisfaction in learning, from the brethren appointed to attend to the case of the church: at Crick, that the report of the alleged irregularity in that church was unfounded. — An application was presented relative to obtaining persons to give security for the money on the Meeting House at King's Cliff; and also a supply for the pulpit. The Conference resolved that it could not, with propriety, entertain the case; but respectfully recommended it to the attention of the South Lincolnshire Conference. — The church at Queenshead, Yorkshire, applied for pecuniary aid toward liquidating the debt on their place of worship; but, considering the pressure of the burdens under which the churches in the Midland Counties are now labouring, the meeting was reluctantly compelled to conclude, that it could not consistently recommend this case to the attention of the churches. — A similar application was presented from the church at Rothley and Sibley; and the meeting sympathizing with those brethren, advised them, in addition to all the assistance they may obtain from sister churches, to make vigorous efforts among themselves, to lessen the debt on Sibley meeting house.

The Conference heard with pleasure of the favourable opening for the introduction of the G. B. cause into the populous village of Markfield; and most cordially recommended the churches in the neighbourhood to exert themselves to supply the place. Messrs. Orton and Derry, to make the requisite arrangements. — Mr. Stevenson, sen. was requested to open a correspondence, through the medium of Mr. Patterson of Glasgow, with those persons

at Edinburgh, who express themselves favourably disposed toward the doctrines which, as a religious body, we maintain and enforce \*

The report of the Home Mission Committee having been read, the Conference sanctioned and confirmed the resolution of the committee, relative to disallowing the claim upon the Home Mission Funds, for money paid for the trust deeds of Macclesfield meeting house. The secretary was directed to inform Mr. Hodgson of this decision; and advise him to apply to the trustees of the meeting house, for the sum demanded. — On presenting the Home Mission cash account, it was seen, that there is a deficiency in the funds of near *one hundred and ninety pounds*, with every reason to fear that the deficiency will be yet more serious. Under these circumstances, the churches are most earnestly requested, to make the most strenuous exertions to arrange for the Home Mission collections, and to collect all the private subscriptions, before the 30th of the ensuing June.

Messrs. Stocks and Beardsall were appointed to arrange for the supply of Manchester, for two months. Explanations having been given relative to the Tipton case; the meeting strongly urged the immediate sale of the premises; and deeply sympathizing with the suffering trustees, their case is hereby most cordially recommended to the christian benevolence of the churches in this district.

From the reports of the states of the churches, there was pleasing evidence of peace being generally enjoyed among them; and, though only two or three had experienced any particular revival; yet the Lord has not left himself without witness: ninety-eight having been baptized, since the last conference, and ninety-two now waiting for that holy ordinance.

The weather was very unfavourable through the whole of the day; but notwithstanding that circumstance, the smallness of the village, and its comparative obscurity, the attendance was large, and respectable, and the services of a friendly, harmonious, and interesting character. — A collection was made at the close of the afternoon service in behalf of the Home Mission. — Mr. Pickering preached in the evening.

The next conference to be held at *Leake*, on Whit Tuesday, to commence at

\* See G. B. R. April, 1832. p. 131.

ten in the morning. Mr. Orton, or Mr. Stevenson, of Leicester, to preach, in the evening.

LINCOLNSHIRE CONFERENCE, met at *Peterborough*, Mar. 15, 1832; when but few ministers and representatives were present.—The principal business related to Cliffe, its pecuniary difficulties; and how it could be supplied with preaching. It was resolved, that the money-matters of Cliffe chapel be left to the friends there, the trustees and Mr. Walker. To be settled by the trustees giving the best security of the whole property to Mr. Walker; who will pay the whole of the debt now on the chapel; and the friends at Cliffe to pay him the interest. Supplies of ministerial aid were arranged until the next conference.—The case from Tyd Gate was referred to Mr. Jarrom, who, with Mr. Rogers, has arranged supplies.—The next conference to be held at Boston, June 7th, 1832.

N.B. The Secretary to the Home Mission carried on under the direction of this conference, earnestly requests the cordial support of the churches in aid of its funds, which have been found hitherto insufficient to meet the current expenses of maintaining the present stations. The private exertions of individuals in the churches to collect subscriptions and donations, and congregational collections by sermons, or public meetings, are means to which he earnestly solicits attention previous to the conference at Boston, in June; when the annual accounts will be audited, and further operations determined upon.

## ANNUAL ASSOCIATION BUSINESS.

Gentlemen,

As I am desired, through the medium of your Repository, to acquaint the churches with the business which calls for their attention, previous to the next Annual Meeting, I shall be obliged to you, if you will insert the following hints,

1. The Committee appointed to attend to the case respecting Ber Street, Norwich, are requested to proceed with that business.

2. Brethren J. Jarrom, A Taylor, J. Balm, W. Pickering, T. Roberts and R. Ingham, were appointed to draw up a plan for insertion in the Repository, re-

specting the best mode of collecting for meeting houses; and the churches are desired to signify their opinion on it, to the next Association.

3. The following brethren are desired to seek information respecting the churches which send no report to the Association. Brother W. Pickering was requested to make enquiry respecting Ashford, Bradwell, and Abney; W. Brand, respecting Downton; R. Stocks, concerning Misterton; H. Asten, concerning Preston; G. Cheate concerning Tipton and Wolverhampton; and J. Jarrom respecting St. Ives and Mersham.

4. Brethren J. Hodson, R. Ingham and J. Mitchell, are desired to use their best endeavours to get the premises at Nantwich into our possession.

5. It is also desirable that the representatives should come prepared to express the sentiments of the churches upon the subject of establishing a Minister's Fund.

Yours very sincerely,

THE SECRETARY.

N. B. The Association Inn, at Boston, will be the Lord Nelson, in High Street, near the chapel. The accommodations for distant friends have been engaged for, on very reasonable terms. Wednesday being market day at Boston, the General Missionary Meeting will be held on Thursday.

## REVIEW.

A BRIEF ESSAY ON THE USE OF INSTRUMENTAL MUSIC IN THE PUBLIC WORSHIP OF CHRISTIANS, addressed to the GENERAL BAPTIST Churches, by JAMES TAYLOR, G. B. Minister, *Hinckley, Leicestershire*.

12mo. pp. stitched.

Wilkins, *Derby*.—Wightman, *London*.

As our close connection with the author of the pamphlet before us is well known to most of our readers: and as the subject is one on which they are unhappily divided, it was thought, that it would be most delicate towards all parties, to employ a less interested pen in preparing a notice of it for our columns. An esteemed friend has therefore, in compliance with our request, favoured us with the following observations:—

It may probably interest some of our readers to learn that a controversy, on the



subject of Mr. T's address, has recently been warmly agitated among the Jews on the continent. The opponents of instrumental music contend, that it never formed a part of the synagogue service; and that, in the present degraded condition of the Jewish nation, instead of such joyous forms of worship, they ought rather to imitate the mourning captives of Babylon, and "hang their harps on the willows." Other questions are also introduced into the controversy; as, whether the prayers ought not to be read, and the exhortations of the priests to be given in the vernacular tongue. The class opposed to innovations which are denominated, the primitives, for a time, lost ground; and, a few years ago, were ordered, by an edict of the king of Prussia, to shut up their synagogues. But they obtained the sanction of many of their most learned rabbis, in various parts of the world; and, thus sanctioned, they laid a remonstrance before his majesty; promising at the same time, to give their children a liberal education. This succeeded, and the king recalled his former edict, and laid an interdict on the public worship of their opponents. In the Low Countries, both parties are tolerated. Many of our readers will doubtless be pleased to learn, that the modern Jews feel so much concern in questions of this nature; and, if the happy effect should be, that all parties are instigated to study their own scriptures more attentively, and bow to their decision as the standard of faith, and the rule of practice, every real christian would rejoice.

We hope this will be the result of the discussion to which Mr. Taylor invites the churches forming our Connection, in the pamphlet announced at the head of this article. He is evidently actuated by a sincere regard for what he esteems unadulterated christianity. He views the question of immense importance; connected, in no inconsiderable degree, with those doctrines which lie at the foundation of human hope; and with the acceptance of our services with the Supreme Being. Although we certainly should not go the whole length of some of his statements; yet, when we consider, as he observes, that the worship of God is the first or second moral precept, the work of angels in glory, and the most awful and honourable work in which mortals can be engaged, we are constrained to view the subject as truly momentous.

The author divides his work into five parts. 1. Rule of judgment.—2. History of the use of instruments in divine worship.—3. Arguments for its abolition.—

4. Answers to arguments in favour of its use.—5. Addresses to different classes of readers. - The style of the composition is plain and impressive; and the argument generally conducted on principles applicable to other questions, besides the one immediately under consideration. Some of the sentences are defective in point of unity; and others are obscure through the improper or inelegant collocation of their members, or change of subject. But these defects are of rare occurrence, and are abundantly compensated by energy of thought, lively turns of expression, and solid reasoning.

There are several happy allusions to the sophism founded on the excuse, "It is not forbidden;" so often advanced in favour of Infant Baptism, as well as of Instrumental Music, and various other commandments of men. On one occasion, he observes, "If the professors of christianity had not acted a disingenuous part toward the sacred canon, it would not have been necessary to add the following remark. But the supporters of errors frequently endeavour to console themselves, when they can find no traces of their doctrines or practices in the sacred page, with this consideration, "*It is not forbidden.*" No other book is treated in such a manner. Servants do not so obey their masters, by doing what is not forbidden; how disorderly might they act, and yet break no positive command: a servant who is sent to plough, might say, I am not forbidden to sow, and begin to spread the seed on the half-ploughed field; or to reap some unripe corn in a neighbouring inclosure. We do not thus treat the rules of Grammar, or Arithmetic, or any science or language we have to learn. When directed to involve a number four times, we are not FORBIDDEN to multiply it five times, but in that case, we should produce another power. How can pious, and in other respects, wise and prudent men, treat the Lord of Hosts as they would not treat any of their superiors on earth, by introducing into religion, any thing for which we have not a, 'Thus saith the Lord.'" The advocates of christianity and the defenders of the truth in every age, have sedulously inculcated the doctrine that we must not only attend to all the revealed will of God, but desire to know no more, nor attempt to do any thing but what the scriptures authorize."

Another specimen of the lively and convincing mode in which the author sometimes conveys his ideas may be found in p. 23, 24.

"We have seen that the innovation we oppose, was never sanctioned by Christ or

His apostles; that it was introduced in the dark and degenerate ages of the church; an unnatural appendage to the spiritual worship Christ has appointed; and a relic of the old law, no wonder that it has proved injurious to every church where it has gained a footing. Not to all alike: circumstances of different kinds may contribute to ameliorate the injury. The natural tendency of instrumental music is to attract the attention, and divert it from God, the proper object of religious worship. Suppose an organist be ever so devout, and desirous of waiting upon God, will not the necessary attention he must pay to pipes, stops, and keys, prevent the steady and earnest exertion of his thoughts on the character of God, and his own obligations to him. This will be the case with every instrument, in proportion to its size and intricacy. How can a man who has to blow a trumpet, be humbly meditating on his sins? It is more likely to fill him with pride. This is not the case with him who sings; the words he utters assist his devotion. I knew a good singer, and I hope a good man, who attributed his convictions to singing this verse—

“Release his praise with awe profound,  
Let knowledge lead the song;  
Nor mock him with a solemn sound,  
Upon a thoughtless tongue.”

But were ever any converted by mere sound? You are perhaps ready to say, that hymns are sung along with the use of instruments. No thanks are due to the instrument for that. It contributes to prevent the psalm or hymn from being heard. I have sat under the organ in Lincoln Minster, and could not hear one sentence distinctly for its obstreperous noise. The bad effects of instrumental music are similar to all the congregation, but most injurious to the young and rich; these are more apt to be carried away with pleasure and show. Piety and devotion necessarily suffer from attention to sound and music.”

Finally, we think proper to state, that that, though we are decidedly averse to the practice which Mr. T. so earnestly attacks; yet we are not exactly satisfied with the manner in which he has disposed of the arguments in its favour, drawn from its use in periods antecedent to, and during the continuance, of the Mosaic economy; and from the reference to it in the book of Revelations. It does not, indeed, appear clear to us how he has proved instrumental music in divine worship was a mere Jewish ceremony; and, as

such, necessarily abolished by the establishment of christianity. There is no allusion to it, in this view, that we can recollect in the Epistle to the Hebrews, or in any other part of the New Testament. And the Apocalypse certainly speaks of harps and trumpets, in visions which must allude to the celestial state. If a second edition of this valuable address should be called for, as we hope, it will soon be, we should be glad to see these points more largely and seriously discussed.—Meanwhile to the main position, on which his arguments are firmly built, “that nothing belongs to the christian religion, which Jesus and his apostles have not plainly taught, we most cordially subscribe; and on this ground we object to the inexpediency and unscriptural nature of the use of instrumental music in public worship.

The name and well-known talents of the Author will, we are certain, procure his address an attentive and respectful perusal. We have read it with both pleasure and profit; and were it necessary, would cordially recommend it to the serious attention of all christians, but most especially of those for whom it is particularly designed. W. L.

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## LITERARY NOTICES.

*A Glance at the Being and Attributes of God*, by a *Worm*: to which is added, a Soliloquy arising from the subject; and an address to the Deity. Winks, Leicester.

The *Work of a christian Pastor* stated and enforced; being the substance of a charge, addressed to the Rev. John Gipps, on his ordination to the pastoral office, over the Baptist church, at Potter's Street, Essex, March 14, 1832. By *James Hargreaves*. Holdsworth and Ball.

*Divine Breathings*; or Spiritual Meditations, suited to the occasion of Breaking Bread; or Communicating in the Lord's Supper. By John Beart, Pastor of a Church of Christ, in Bury, Suffolk. Wightman.

*Memoir of William Fox, Esq. Founder of the Sunday School Society*, comprising the History of the Origin and First Twenty Years of that Benevolent Institution.—with the Correspondence on the subject between Wm. Fox, Esq. and Robert Raikes, Esq. of Gloucester; the Father of the Sunday School System, and other distinguished persons. By *Joseph Ivimey*. Wightman.

*The Plain Man's Guide to Heaven.* Teaching him how to become a true christian—how to live as a true christian—and how to die as a true christian. In conversation between a Teacher and a Learner. Taken from Baxter's Family Book. A.D. 1672. Religious Tract Society.

*Letters to a Daughter, on Practical Subjects.* By William B. Sprague, D. D. of Albany, United States of America. Ditto. Early in June will be published, in 32mo. uniform with the *Morning Portion*, a new edition, with the Author's last corrections, of *Dr. Hawker's Evening Portion*.

## POETRY.

## THE TRUE CHRISTIAN.

"*They are not of the world, even as I am not of the world.*"

Christians, your blessed Lord hath said,  
This world is not for you :  
He was not by its maxims led,  
Nor must you them pursue.

He slighted all its fading joys  
And found no charms therein.  
And so must you, its gaudy toys,  
If you would glory win.

Your deadness to the world and sin,  
Must like your Lord's be seen,  
If his, you must resemble him,  
And show with him you've been.

This world so vain you must not love,  
If you a christian are :  
Your home and treasure lie above,  
Your heart and hopes are there.

You must not to the world conform,  
Its pride you must detest ;  
Its wealth and riches you must scorn,  
Nor in its robes be drest.

"Ye are not of the world," says Christ,  
He's positive and plain ;  
If then the world is still your choice,  
He cannot in you reign.

T. J.

VERSES occasioned by the death of Mrs. ANN ELSON, of Wolvey, who departed this life, Feb. 29, 1832.

Thou art gone to the grave, but we will not deplore thee,  
Tho' sorrows and darkness encompass the tomb ;  
Thy Saviour hath enter'd the portals before thee,  
And the light of his grace hath dispell'd the thick gloom.

Thou hast weather'd the storm and reached the goal,  
Thy course is now finish'd, thy race is all run ;  
Afflictions nor death any more can assail thee :  
Thou hast heard the sweet plaudit : " My servant, well done !"

Thy faith hath beheld those bright regions on high,  
Which the scriptures of truth to mortals make known ;  
On Jesus the Saviour, for sinners once slain,  
Thy hope for salvation was placed alone.

Farewell, thou dear friend, no longer confined,  
To mourn in a body of weakness and clay :  
Thy soul, on the wings of blest angels supported,  
Hath fled from this world, to the regions of day.

ELIZA.

# Missionary Observer.

JUNE 1st, 1832.

## General Baptist Missionary Society.

### JOURNAL OF MR. LACEY.

*July 1st.*—On the 28th preached in the Boro bazar, and on the 29th in Chowdry. On neither occasion had I a good hearing; the people were generally vacant, and the few who would understand disputed. The last opportunity was a hard one, and I came away drenched with perspiration. My eye improves daily; the inflammation is gone, but some weakness remains, and I can do little in reading and writing: this is the first entry in my journal which I have made for a fortnight. Ramara is gone to see the inquirers, but will return to-day; I hope to see some of them myself in a few days. Rhadoo is returned from Pooree; brother Sutton thinks him hopeful; I like him better than I did. Simplicity of heart is the great thing in religion.

Ramara is returned but brings no particular information. The consequences of becoming a Christian are such that the heads of families are struck with fear, lest any belonging to them should think of it, and all intercourse with the Christian natives is prohibited. Even to have a tract of ours in the house, is sufficient to excite popular resentment, and provokes the epithets of Feringee, bone-eater, flesh-eater, and wine-drinker, so that if tracts are found in any house they are either burnt or taken to

some distance and thrown away, or otherwise destroyed. People will not converse with the native sister, because they say they shall be bewitched, and forced by enchantment to become a Feringee or a barbarian. No person will sell them seed to make oil, or purchase oil from them; or if they lend them aught they will not receive it again, so they therefore will lend them nothing. One man, a weaver, has serious thoughts of embracing the Gospel, and proposed, as he could not talk to the native Christians without suspicion, to go on pretence to the Ruth Jatra, and visit brother Sutton and Gunga there. When this terror will break through I know not, but when it does probably several will come forward.

*4th.*—Yesterday the native Christians came over to spend the Sabbath in Cuttack, and they formed, in our assemblies, an interesting group—the seed of the future and prosperous kingdom of the Lord. I took this view of them as they sat in the chapel at the Ooreah worship, and felt my heart melt.

Preached in Ooreah and English in the evening. This forenoon the native Christians came and spent two hours here. Conversed with them on numerous subjects as they needed, and about noon they joyfully departed. Their privations

are great; many traits in their Christian character are very pleasing. May God bless them, and keep them, and multiply them a thousand fold, and fill the province with his truth and love. Amen.

6th.—Hard speaking in Chowdry this afternoon; perspiration flowed down copiously, and I came away drenched. Hope, however, it was not labour in vain; some impression appeared to be made. Rhadoo went with me and spoke a few words, but a torrent of abuse soon bore him down.

14th.—The people are enchanted with the Ruth Jatra, (what remain,) the greater part are gone to Pooree. There are few bedasees, but will be a number of the inhabitants of the district. There has been great difficulty to obtain congregations in the bazar, and greater to get them to give a hopeful hearing. I have, some evenings, visited a school in preference. Things over the river are pleasing, and neither I, nor the natives who are with me, are going to Pooree. Brother S. has Gunga and James.

August 1st.—Since my last entry some interesting and important events have transpired here, relative to the Mission. We have had the Conference, two baptisms, and an interesting and useful tour in the country. These events, however, already are, or are to be, related otherwise, and so I need make no mention of them here. In the interim of these events we have unitedly enjoyed some very good preaching times in the different standings in the town. Still I am becoming very dissatisfied with having all our labour concentrated and spent in the town, where such are the cares of the world, and the deceitfulness of riches, that there

is little hope of doing good. The word is eaten up of thorns. Hence I long much to form small circuits in the country round about, each circuit enclosing ten or fourteen villages round a circuit town, where I thought of building a neat bungalow, which could be done for a small sum. Our friend Mr. P—strongly recommends this plan, and brother Sutton thinks well of it. From this bungalow I, and the native helpers, could issue forth, for three or four days at a time, into the surrounding villages, and any converts or inquirers, who were disposed, could visit us there, and receive instruction and encouragement.

17th.—An affliction in my family has put a stop to my public labours for some days past, and I fear will do for some days to come. For some weeks Mrs. Lacey has suffered much from indigestion, which issued in a bad bowel complaint.

We hoped her complaint would leave her in her confinement, but it still hangs about her, and has now reduced her to a very critical condition. Dr. S. is almost constantly in attendance, and to-day he called in the military doctor. Last night and to-day they were very apprehensive that she could not survive. This night is another critical period, which, if she pass without getting worse, her amendment is considered as almost certain. In this land of strangers the whole of the waiting and administration of the medicines lie entirely upon the other partner, so that, night or day, there is little rest, and no time even for private devotions, much less for public labour.

18th.—Krupa Sindoo's customers have all forsaken him, and the poor man and his family are all exposed to starvation. He came

to Cuttack, and has obtained day labour; his wages are six pice per day, about three pence. This will support him, though rather scantily.

21st.—Mrs. L. has been in very dangerous circumstances since the 19th; both the civil and military doctors have attended her; her strength is greatly reduced, and she rallies with difficulty. The Dr. stayed with her while I preached in my turn to-day. It was in the forenoon; was tolerably happy, and had a good congregation of both Europeans and East Indians. I felt the promise, "I am with you," and my fear subsided; subject, "If any man be in Christ, he is a new creature." Have not been able to get to the bazar myself; have seen the native preachers, and have encouraged and directed them. They feel, in a measure, lost, without me, and come to see how we are going on. Radhoo manages the visiting of the native schools well, and collects congregations, to whom he preaches. I think he will prove a useful man. Daytaree is gone to his house, but appears just on the point of making up his mind to serve Christ. If he could be decided he would be useful just now, as the master whom I engaged to conduct the native Christian school, because afraid that we should bewitch him to become a Christian, had run away. Daytaree is better qualified for this work than he. We do not mention this circumstance, lest it should influence his decision.

23rd.—Mrs. Lacey is much improved as to her complaint, and now complains of little besides weakness. Hope she will be able to change her bed for a couch in a day or two. Still confined at home.

24th.—This afternoon I got down to the bazar again. Met a crowd of people in Chowdry, and discoursed with them variously. They were generally ill-disposed to hear even what they themselves acknowledge, and were more inclined to sport and make merry, than hear for the good of their souls. What cared they about their souls? They could not care less if they had none. Gunga was coming home, but returned with me. Ramara is over the river, and will be back to-morrow. Mrs. L. continues improving.

25th.—Got off a letter to the "British and Foreign School Society" to-day. Schools, with efficient European superintendence, would do good here. More than six, our present number, we could not manage, consistently with more important labours, even supposing it were right to spend on schools the money of the Mission.

28th.—Preached twice in English and once in Ooriya. Mr. B. was unwell. In the evening nearly all the civil and military residents were there. When I entered the pulpit I was as weak as water, but in giving out, and during singing the first hymn,—

"O for a thousand tongues to sing,"

my fears subsided, and I enjoyed some confidence in God, and liberty in speaking his word. Text, "I pray thee have me excused." Mrs. L. continues better. Constant and heavy rain puts a stop to all out-of-door work.

31st.—Met Gunga in the town, and, in connection with him, spoke to the people for some time. It was hard and discouraging work, owing to the levity and folly of the people. We left our testimony at least.

*September 3rd.*—Last evening obtained a middling hearing in the bazar, with Ramara. It was in Boxee bazar. A black fat brahman ill-disposed the people to hear; they rather took delight in mobbing Ramara for leaving the religion of his forefathers. This evening was very wet.

*5th.*—Yesterday was a pleasing day. I had to preach in the forenoon. Subject from Rom. i. 19, 20. The certainty and grounds of the condemnation of the heathen, i. e., the neglect and abuse of natural light. Middlingly happy, and a good attendance; and Mr. B. preached in the evening to another good congregation.

#### BAPTISM OF DAYTAREE.

Mr. Lacey furnishes an account of the baptism of another interesting Hindoo convert, who has long been struggling with religious impressions.—

“Daytaree is a respectable man of some considerable learning and judgment. His caste is a niak, and his business a physician. He is of ripe years, and has a wife and four or five children, three of whom, I believe, are at home. He has long since known the Gospel, and observed its ordinances, and, I have reason to trust, enjoyed its spirit and blessings; but his last married daughter was much beloved by him and his wife, and they found it difficult to give her up. He has at length resolved to do so, and came on Saturday afternoon to be baptized. I had long considered him a fit subject, and as sending him back might involve him again in all his difficulties, we concluded to baptize him yester-

day. I saw him in the morning, early, at the house of Ramara, and from conversation with him, on his views, and from what I could judge of his feelings, I was confirmed in my hopes respecting his Christianity. Mr. Brown acceded. At five o'clock in the afternoon, the natives, to a good number, the native Christians, some country-born, and some Europeans, assembled on the river's bank, below our compound, to witness the ceremony. Mr. B. gave out a hymn, and I addressed the people, and prayed in Ooriya. The people listened tolerably, and, towards the last, asked several questions and disputed, but behaved, on the whole, very orderly. The candidate then followed down into the water, amidst the laughs and hisses of the crowd. Arrived at a proper depth, he took off his mala, and gave it into my hand, and I threw it down the stream; some said, Well, others groaned and hissed. He next broke his poita, and gave that into my hands, also, and after holding it up for a moment, it followed the mala down the stream. He was then baptized in the sacred names, repeated first in English and then in Ooriya. Coming up from the water, the people pretty generally hissed at him, but he went through all very well. It was a very interesting baptism. Daytaree will, I hope, be very useful to us, being just the man we wanted, for the native Christian Ooriya school. Of this situation we purposely kept him ignorant, before he was baptized, that he might not be influenced in his decisions by it. His wife is well disposed towards him, to say the least, and several others, at a village distant from the neighbourhood of our native Christians, are thinking of Christianity.”

## DREADFUL INUNDATION IN ORISSA.

THE Public Prints have made some reference to the terrible desolation, caused by an irruption of the sea on the coast of Orissa. Mr Lacey has forwarded the following account.

“The tempest on the 31st of October, was most dreadful in its effects on the coast of Orissa. It is quite impossible to give any thing like an adequate description of it. The sea, impelled by the winds, broke its bounds, and inundated the adjacent country for seven, eight, and nine miles inwards. It was driven with irresistible fury, carrying before it cows, bullocks, bears, buffaloes, wild-boars, horses, deer, houses, trees, and ships, and every thing else, except stone and earth. The destruction of property is incalculable. All domestic property is destroyed; but the destruction of grain, reaped and in the field, with many hundred thousand mounds of salt, is most distressing. There will be a perfect famine, which however will be less felt in consequence of the dreadful destruction of human life. The houses, bazars, temples, and motts of the inhabitants were completely demolished. The people who were strong climbed upon the roofs of their houses, but as soon as the mud walls gave way the roofs were borne away with the gale and the torrent, and from their striking against the trees, they were one by one shaken off and drowned. The old people, women, and children, soon and first perished. Some of the people climbed into trees, and when the gale was somewhat abated were in some places relieved by boats sent by the magistrate at Balasore.

In many instances whole families have perished, without leaving an heir to their estates. One village which before the gale had 1000 inhabitants, after it had subsided had only thirty. In the district of Balasore it was soon ascertained that 10,000 of the people were missing, but the proper inquiries have not yet been finished. Supplies of rice are being sent by the government from Calcutta for the starving survivors, with other articles, and several thousands of rupees.

“A great number of salt and other vessels were completely carried out of the sea, and some of them taken even miles into the country, and there left shattered, and their cargoes spoiled. The wild beasts were driven from their haunts into the villages and were another source of danger, for some of them were mad with rage.\* The vultures particularly were so driven and soaked that they dropped and died. The road from Balasore, where the storm was most powerfully felt, was dangerous to pass, thousands upon thousands of carcasses of men, birds and animals, being left by the receding waters. These particulars are from eye witnesses; the whole cannot be related.”

It may be observed, that the removal of Mr. Sulton had occasioned his absence from the scene of this terrible desolation. In a letter by a friend reference is made to this subject, and to another topic of general interest.

“The late hurricane has caused great distress. The Commissioners and the Magistrate have just come from Calcutta, and bring the most distressing reports of the loss

\* This may illustrate Jeremiah xlix. 19, and l. 44.—Ed.



of life and property. The part of the province towards the coast is three parts depopulated, and in some places all property quite destroyed. Our friend, Mr. Pringle, lost 4000 rupees of goods, which were coming down in a small salt vessel. We had some goods, to the amount of about fifty rupees, but this is a trifle. A stock of Bibles is spoiled, which we were getting down.

“The anxiety to hear the fate of the Reform Bill is immense. Almost all here, except perhaps a few of the most interested and highest of the Company’s servants, are strongly for reform, and almost indignant at the Lords. What a blessing that King and people feel alike, and that there is faith in the land.”

### EFFECTS OF INFIDELITY.

Our pages have often detailed the appalling consequences of Heathen Superstition. Infidelity and heathenism are the offspring of the same infernal parent, they subservise the same interests, promote the same design, and alike tend to nourish the same hatred to God, and to inflict temporal and eternal misery on man. The following appalling narrative furnishes a dreadful illustration of the effects of infidelity. It is extracted from the first Volume of Dwight’s Travels in New England.

“Wethersfield, in Connecticut, is remarkable for having been the scene of a crime, more atrocious and horrible than any other which has been perpetrated within the limits of New England, and scarcely exceeded in the history of man.

William Beadle was born in a little village near London. In the year 1755, he went out to Barbadoes, with Governor Pinfold, where he stayed six years, and then returned to England. In 1762 he purchased a small

quantity of goods, and brought them to New York, and thence to Stratford in Connecticut, where he lived about two years. Thence he removed to Derby, where he continued a year or two, and thence to Fairfield. Here he married Miss Lathorp, a lady of a respectable family, belonging to Plymouth in Massachusetts. In 1772, he removed to Wethersfield, and continued in this town about ten years, sustaining the character of a worthy honest man, and a fair dealer.

In the great controversy which produced the American revolution, he adopted American principles, and characteristically adhered with rigid exactness to whatever he had once adopted. After the continental paper currency began to depreciate, almost every trader sold his goods at an enhanced price. Beadle, however, continued to sell his at the original prices, and to receive the depreciated currency in payment. This money he kept by him until it had lost its value. The decay of his property rendered him melancholy, as appeared by several letters which he left behind him, addressed to different persons of his acquaintance.

By the same letters, and other writings, it appears, that he began to entertain designs of a most desperate nature three years before his death, but was induced to postpone them by a hope, that Providence would, in some way or other, change his circumstances for the better, so far as to make it advisable for him to wait for death in the ordinary course of events. But every thing which took place, whether of great or little importance, tended, he says, to convince him, that it was his duty to adopt the contrary determination. During all this time he managed his ordinary concerns just as he had heretofore done. His countenance wore no appearance of any change in his feelings or views, and not one of his acquaintance seems to have suspected that he was melancholy. The very evening before the catastrophe to which I have alluded took place, he was in company with several of his friends, and conversed on grave and interesting subjects, but without the least peculiar emotion.

On the morning of December 11, 1782, he called up a female servant, who slept in the same room with his children, and who was the only domestic in his family, and directed her to arise so softly as not to disturb the children. When she came down, he gave her a note, which he had written to Dr. Farnsworth, his family physician, and told her to carry it, and wait until the physician was ready to come with her; informing her at the same time, that Mrs. Beadle had been ill through the night.

After the servant had gone, as appeared by the deplorable scene presented to the eyes

of those who first entered the house, he took an axe, struck each of his children once, and his wife twice on the head, cut their throats quite across with a carving-knife, which he had prepared for the purpose, and then shot himself through the head with a pistol.

Dr. Farnsworth, upon opening the note, found that it announced the diabolical purpose of the writer; but supposing it impossible that a sober man should adopt so horrible a design, concluded that he had been suddenly seized by delirium. Dr. Farnsworth, however, hastened with the note to the Honourable Stephen Mix Mitchel, now chief justice of the state. This gentleman realized the tragedy at once. The house was opened, and all the family were found dead in the manner which has been specified.

I knew this family intimately. Mrs. Beadle possessed a very pleasing person, a fine mind, and delightful manners. The children were unusually lovely and promising. Beadle in his writings, which were numerous, professed himself a Deist, and declared that man was, in his opinion, a mere machine, unaccountable for his actions, and incapable of either virtue or vice. The idea of a revelation he rejected with contempt. At the same time he reprobated the vices of others in the strongest terms, and spoke of duty, in the very same writings, in language decisively expressive of his belief in the existence of both duty and sin. The jury of inquest pronounced him to be of sound mind, and brought in a verdict of murder and suicide.

The inhabitants of Wethersfield, frantic with indignation and horror at a crime so unnatural and monstrous, and at the sight of a lady and her children, for whom they had the highest regard, thus butchered by one who ought to have protected them at the hazard of his life, took his body, as they found it, and dragged it on a small sledge to the bank of the river, without any coffin, with the bloody knife tied upon it, and buried it as they would have buried the carcass of a beast, between high and low water mark.

The corpses of the unhappy family were the next day carried, with every mark of respect, to the church, where a sermon was preached to a very numerous concourse of sincere mourners. They were then interred in the common burying-ground, and in one grave.

Mrs. Beadle was thirty-two years of age, and the eldest child about fifteen. Beadle was fifty-two years of age, of small stature, and of an ordinary appearance. He was contemplative, possessed good sense, loved reading, and delighted in intelligent conversation. His manners gentlemanly, and his disposition hospitable. His countenance

exhibited a strong appearance of determination; yet he rarely looked the person, with whom he was conversing, in the face, but turned his eye askance, the only suspicious circumstance which I observed in his conduct; unless a degree of reserve and mystery, which always attended him, might merit the name of suspicious. Such as he was, he was cheerfully admitted to the best society in this town; and there is no better society.

Pride was unquestionably the ruin of Beadle. He was, obviously, a man of a very haughty mind. This passion induced him, when he had once determined, that the paper currency would escape a depreciation, to continue selling his goods at the former prices, after the whole community had, with one voice, adopted a new rate of exchange. Under the influence of this passion he refused to lay out his money in fixed property, although prudence plainly dictated such a measure. When he saw his circumstances reduced so as to threaten him with a necessary and humiliating change in his style of living, pride prompted him, instead of making new exertions to provide for his family, to sit down in a sullen hostility against God and man, and to waste the whole energy of his mind in resentment against his lot, and in gloomy determinations to escape from it. He doated upon his wife and children. His pride could not bear the thought of leaving them behind him, without a fortune sufficient to give them undisputed distinction in the world.

A gentleman, who had long been a friend to Beadle, offered him letters of credit, to any amount he should wish. Of this his friend informed me personally. Pride induced Beadle to refuse the offer.

In these charges I am supported by Beadle's own writings. He alleges this very cause for his conduct, and alleges it every where, not in so many words indeed, but in terms, which, though specious, are too explicit to be misconstrued.

Beadle, as I have observed, denied the existence of a Divine Revelation; yet he placed a strong reliance upon dreams, as conveying direct indications of the will of God, so strong as to make them the directories of his own moral conduct in a case of tremendous magnitude. He appears by his writings to have been long persuaded, that he had a right to take the lives of his children, because they were his children; and therefore, in his own view, his property, and to be disposed of according to his pleasure; *i. e.* as I suppose, in any manner which he should judge conducive to their good. But he thought himself unwarranted to take away the life of his wife; because, being the child of another person, she was not in the

same sense his property, nor under his control. This you will call a strange current of thought, but the manner in which he solved his scruples was certainly not less strange. His wife, under the influence of very painful impressions from his extraordinary conduct, particularly from the fact, that he continually brought an axe, and other instruments of death, into his bed-chamber, dreamed frequently, and in a very disturbed manner. One morning she told him, that in her sleep, the preceding night, she had seen her own corpse, and the corpses of her children, exposed in coffins in the street, that the sun shone on them for a long time, and that they were ultimately frozen. This dream made a deep impression on Beadle's mind. In his writings he mentions it as having solved all his doubts; and as a direct revelation from Heaven, that it was lawful for him to put his wife also to death.

We have here a strong proof of the propriety, with which infidels boast of their exemption from superstition and credulity.

Had this man possessed even a little share of the patience and fortitude of a Christian; had he learned to submit to the pleasure of God with that resignation which is so obvious a dictate even of natural religion; had that humility, which is so charming a feature of the Christian character, formed any part of his own, he might even now have been alive, and might in all probability, have seen his children grow up to be the support and joy of his declining years. Hedied worth three hundred pounds sterling. The farmers in Connecticut were, at an average, probably not worth more, at the same period. Every one of them, at least every one of them whose property did not overrun this sum, might, therefore, with equal propriety, have acted in the same manner. What would become of the world if every man in it, who was worth no more than three hundred pounds sterling, were to murder himself and family?

I think you will agree with me, that we have here a strong specimen of the weakness of infidelity, and of the wickedness to which it conducts its votaries.'

### MISSIONARY ANNIVERSARIES.

March 5th, COVENTRY.—The Annual Missionary Meeting was held at Coventry. The union Missionary Prayer-meeting, embracing three Independent and two Baptist congregations, is usually merged in this Missionary Meeting, which is favourable to the attendance. The chair was taken by the Rev. F. Franklin, and the Meeting was addressed by Messrs. Jerard, Sibree, Goadby,

Butler, Pike and Peggs. Much lively interest was manifested in the proceedings of the evening, and to protract the same, individuals stopped the clock about half an hour. Collection £4. In consequence of the depressed state of trade, the Missionary Sermons and Collections, on the previous Sabbath, were this year omitted.

March 6th, LONGFORD.—On the day following the Meeting at Coventry, the Annual Services were held at Longford. A sermon was delivered in the afternoon, and in the evening Messrs. Franklin, Peggs, J. Goadby, junr., and Pike, advocated the claims of the heathen world. Mr. Butler presided. Collections lower than usual, though the exact amount not known by the writer. The trade of the district was in a very depressed state.

March 12th, CASTLE DONINGTON.—Mr. Stocks, the Minister of the place, presided. The Meeting was addressed by Messrs. Gawthorne, Pike, Pickering, Goadby, and Bamford. Collections £8. 2s. 6d., being a considerable increase upon the collections of last year.

March 13th, SAWLEY.—A similar Meeting was held at Sawley. Messrs. Stocks, G. Pike, Goadby, Ayrton, Abbott, Wilders, and J. G. Pike addressed the congregation. Collections £4. 13s. 4d.; this shows an increase. The Meetings were of a very serious, profitable, and edifying description.

Mr. Hunter preached at each of the above places on the preceding Lord's day.

March 18th and 19th, LONGBOROUGH.—On Lord's Day, Mr. Goadby, senr., preached the Missionary Sermons, and, on the following evening, assisted at the Missionary Meeting. On that occasion Mr. Stevenson presided, and Messrs. J. Goadby, junr., Gray, Pike, and the Independent, and one of the Wesleyan Ministers addressed the audience. Heavy rain operated to prevent so numerous an attendance as was desired. The Meeting was, however, a gratifying and beneficial one. Collections £24.

March 18th and 20th.—BIRMINGHAM.—Mr. Stocks preached the Sermons on Lord's Day, and on Tuesday evening united with Messrs. Peggs, Pike, &c., in urging the necessity of diffusing the glad tidings of the everlasting Gospel. Mr. Cheate presided. Collections not known by the writer.

March 25th and 26th, SUTTON BONINGTON.—On Lord's Day, Mr. Young preached in behalf of the Mission, at Sutton, &c. The following evening Messrs. Stapleton, Cubit, and Pike attended the Meeting. The attendance was very pleasing. Collections near £4.

April 1st and 2nd, DERRY.—Mr. Goadby, senr., preached the Missionary Sermons on

Lord's Day the 1st. On the following evening a Missionary Meeting was held, at which Mr. Gawthorne presided, and the audience was addressed by Messrs. Goadby, Stocks, Stevenson, Hawkins, &c. Mr. Pike gave some information in reference to the progress of the Mission. Collections £18. 13s. 9d.

April 29th and 30th, May 1st and 2nd. HARTON, &c., &c.—On Lord's Day, April 29th, Sermons were preached by the Secretary on behalf of the Mission, at Barlestone, Barton, and Bosworth. On Monday evening a Missionary Service was held at Barton; on Tuesday a similar service at Barlestone; and on Wednesday evening a similar service in the meeting-house between Bagworth and Thornton. Mr. Peggs assisted at the Meeting on Wednesday. On every opportunity the attendance was considerable and truly encouraging. Public Collections, Barton £5. 15s. Barlestone £2. 15s. Bosworth £1s. 16. Bagworth £1. 10.

May 1st, WOLVEY.—A Missionary Meeting was held at Wolvey, on the evening of May 1st.—Mr. Peggs, and several other Ministers took part in the services. Collection nearly £4.

May 19th, and 14th, LEAKE and WIMESWOLD.—On Lord's-day the 13th, the Secretary preached at Leake in the morning, and at Wimeswold in the afternoon and evening. A Missionary Meeting was appointed at Leake, for Monday evening, but few speakers being present, it was deemed advisable to alter the service, and a sermon was delivered, after which, a variety of information respecting the progress of Christianity in Orissa, was communicated by Mr. Pike. Mr. Henham concluded the service with prayer. The congregations, on most of the occasions, were numerous. The amount of the Collections is not known by the writer.

## EXTRACTS FROM RAM CHUNDRA'S JOURNAL.

(Concluded from page 199.)

Dec. 1st.—Preached at Madara market; many persons stood to hear—they argued and some were full of malice. They were afterwards ashamed. Some brahmuns came and I showed them the true work of the brahmuns. They were ashamed, and said, "All this is true." "The people persecute this new way, but it is because they do not understand." Gave away seventeen books.

4th.—Kendal market. Spoke to three hundred persons. They said, "All is true."

Afterwards some bad men said evil words, and gave abuse. On conclusion they commenced pulling me about, and tore my cloth. Gave away thirty books.

9th.—Spoke at Charchua market. Saw Krupa Sindoo, he said, "If the Lord will help me. I will believe." Spoke to him a good deal. Many people collected.

11th.—Went to two villages, but found no people, they were in their fields, cutting grain. Met with a good number of persons returning, and said to them that one sinner could not save another; they said, "That is true." They were worshipping brahmuns.

16th. Dannadnapor. Preached the gospel; they said, "We live for our bellies, we will not regard."

20th.—On Chowdry bazar, in Cuttack, spoke to a good congregation. They said, "We cannot answer this." Thus speaking they took eight books.

28th.—Preached to one hundred persons in Boro bazar. They said, "All you say is true, but you have run into the Sahib's house! this is horrid!" Said something in Chowdry in coming home.

31st.—At Koomie, the people said they were in sin and darkness, and that the shastras were come to enlighten and save them. Preached to them.

Jan. 1st.—At Sordoah the people heard with affection, and confessed themselves sinners. They took 4 books. Spoke at Toteloo to 40 persons; they boasted of many works, but afterwards confessed sin. Told them that the covenant of mercy was come, and that they must not be sared by works. They took three books. Spoke at Kunderakona; thirty people heard with love, and took five books.

3rd.—Near the temple of this place spoke and preached to a number of people, but they laughed, and said, "He whom we worship is the root." At Poorasin market there were many people. Spoke to 150 of them, who paid good regard, and took twenty books.

5th.—At Hookemaboro market preached to 300 persons. They said, "All this man says is true. We are lost, and God has sent us the word of salvation." They took thirty books. In the afternoon spoke to 100 persons in the same place. They were much afraid of the day of judgment; and heard with fear. They took five books.

6th.—The people came to my lodgings; and there came a man, a reader of the hindoo badaut, his name was Pindeka Messinne. He read well, and I gave him a Testament. At Khade market spoke to 150 men and women, who could not withstand the word; they confessed the word true, and took seven books. At the lodgings in the afternoon

others came, and we talked for some time, and they took three books.

5th.—At Boda-mundit market spoke to 200 men, and they said, "We know all, and how shall we be saved from all our sins?" This asking, they took thirteen books.

9th.—At Nook-boro market, 300 persons heard, and they, obtaining replies, were bowed down. Afterwards some brahmuns united, and made the people declare 'twas all lies. I showed the Snodras the wickedness of these brahmuns, and they were bold; they took thirteen books.

10th.—At Bognu-makal market. The people were very bad behaved, and said, "You are become a barree, and have eaten flesh, and are come to take our castes also." I gave away three books.

12th.—At Bhogaboi mella there were 4000 persons. Taught among them in various ways. Some said one thing, some another, but those who spoke sincerely were heard. They confessed that all their works were naught, but, that they were the greater sinners, and what shall we do? Preached Jesus Christ. Gave away, through the day, 165 books of sorts. Again, on the fifteenth this jatra assembled; and, as before, I preached to them, and laid down the way of salvation. They took books, but became offended at so many being given away, and some gave them back, some pelted with stones, and others with dast, yet fifty-two remained among them.

16th.—Nachmabur. Spoke to 500 people. It was market-day. The people said, "This cannot be denied." I joined my hands, and begged them to regard. I said, "I am free from your blood." They took twenty-three books.

17th.—At Bhoorda market. Spoke to sixty. Two old men confessed all they heard was true. Some others said, "We will worship Juggernaut and not Christ." They took two books.

18th.—At Asunesa market there were a thousand people present. Preaching, they became angry and stormed. Love cooled them afterwards, and some of the elders heard hopefully. Preached the Gospel, and gave them thirty-three books.

19th.—At Kinduapar, near the temple, spoke to 100 men. The pundas came round, and clapped their hands and made sport. Spoke to them the word of the Lord. They took twenty books.

20th.—At the market of the last village, 150 persons heard the gospel. They answered and questioned, but got no advantage. Said to them, Why blaspheme what you do not understand? They said, "True," and took twenty books.

22nd.—Boladale-a-poor market. Spoke

to 300 persons. They tried, but could not conquer the truth; they then heard well, and took fifty-one books. The pundas afterwards blasphemed, and the people behaved ill. Ten persons came to the lodging and inquired there, and took seven books.

30th.—At Bhogapoor. Spoke to ten persons. Told them they could have no rest here or hereafter; and went to several other places and preached. The people said they were weak, and could not walk in this way.

February 1st.—Came from Bhogepoor to Cutlack. Fifty persons heard preaching; had much disputation. Produced evidences of the falsehood of their gods and goddesses, and they said, "True."

4th.—Stood in the Boro bazar, and again stood near the jail, and 150 people heard. They at first disputed, and then listened and said, "All that this man says is true; we are sinners." Some blasphemed; two books were given.

9th.—Walked with the Jatrees to Kopeless festival, and had conversation with many on the way.

10th.—Arrived in Dekanal, and preached at Mopelass to great numbers of people. They said that all is true. I showed them their adultery, idolatry, lying, &c., and they confessed themselves sinners, and deserving of hell. Then showed them salvation's way, but they had their hearts on the idol of the jatra.

11th.—As the people returned from the mountain into the plain, I stood and preached to them. They said, all was true, and confessed their own works were sin. They with much fear and pleasure took books. The people came from Dakanal, Ungole, Talcha, Borumba, Mursugpoor, Kundiapurras, Geomaswer, Nuader, Bankee, Pigeneur, Atghur, Kindughur, Lukindah, Onugole, Chowsuttee-purra, Bulamnspoor, &c. (These and many more such are small rajuaris in the jungle, and to all of these provinces our books, by this jatra were sent.) Some people blasphemed and abused, but the Lord delivered me from them all.

12th.—At this jatra preached still. I guess there were 10,000 people. They said, all is true, and could not, by God's grace, make any reply. All confessing themselves sinners, listened to the remedy of Christ's death. At the time of distributing books they took them with great desire. The Lord has delivered me from all injury.

17th.—At Chompapoor there were 500 people heard. It was a market. They answered and disputed, but at length heard and said, "All that this man preaches is true. We are sinners, and shall go to hell, because

we keep not this way. Our birth is vain." These words saying, they took twenty books.

18th.—At Cholea and two other villages I preached the gospel. Eighty people heard. Some said, "True," and feared their sins. Memdradas (a devotee) heard and feared much. Preached the gospel to him, and then he said to the people, "Trample this underfoot," (the image which stood near.) He took a book.

20th.—Preached at Etchaimgger to 20 people the good news. They were affectionate, and made me sit down, and said, "The hopes we have formed are false and vain, and there is only one God. We are sinners, and shall go to hell." This saying, they were sorrowful, and took seven books. In the afternoon saw Memdradas, and sat and talked with him, and others heard.

21st.—At Chompapoor market preached to 700 people. Hearing, they said, "All this man says is true; we are all deluded and sinful, hence we shall go to hell." Afterwards the evil-affected blasphemed. Went to another standing, and chanted from the Nistar Notucker. They took thirteen books.

May 14th.—In the same place 100 people heard, and said, "All he says is true, only we cannot keep it."

15th.—Worship heard at Padrès.

June 28th.—Saw Daytaree, Harree, and Krupa Sindoo, and spoke to them the Word of God, and made them understand.

30th.—At Rajghat spoke to 150 people. They hearing, gave horrid and unclean abuse.

July 1st.—Preached in Chowdry, and some blasphemed. The greater part heard patiently and confessed the truth.

The similarity which there is between the labours of one day, and those of another, renders it unadvisable to extract more copiously from these journals. Towards the close of the latest Mr. Lacey remarks.—

Ramara's Journal is filled up as above, only noticing his preaching in the bazar. I therefore refrain to enter more, and have desired him to write more fully, and to introduce notices of his own religious experience; his domestic afflictions or joys; any encouraging or discouraging occurrences in his work, &c., and he has promised to commence as directed, from Oct. 1831. I send three days of the present month.

October 1st.—My wife miscarrying I was greatly concerned for the consequence. I prayed to the Lord and he delivered us from all danger. On this account I could not go to preach.

2nd.—Sunday. Heard the sermon of the Cities of Refuge from the Padree, and, in the evening, we had the Lord's Supper.

3rd.—My mind was agitated about the affliction of my wife; but I went down to Teplinga and preached in parables; sixty people heard. The brahmuns opposed, but I showed their evil ways and answered them. They obtained shame, and others heard the Lord's word.

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## JAMAICA.

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### PERSECUTION OF THE BAPTIST MISSIONARIES.

We have hitherto furnished but little information respecting the atrocious conduct of the Slaveholders of Jamaica, towards our Baptist brethren labouring in that island, but shall now insert a statement of facts which displays the conduct and spirit of those slave-oppressing persecutors.

Many of these facts are connected with the case of Mr. Burchell, one of the most laborious of these Missionaries. While the Colonial Papers have been expressing a thirst for the blood of the Missionaries generally, Mr. Burchell appears to have been an object of peculiar hatred. This probably arose from his having been the first Missionary of the Baptist Society, that laboured in the north-western part of the island; and from his having, notwithstanding the most painful opposition, been extensively successful in bringing the negroes to the knowledge and practice of christian truth.

Nearly eight months before the insurrection, which has ravaged the north-western part of Jamaica, broke out, Mr. Burchell left the island, to seek the restoration of health in his native country. Before he reached Jamaica on his return, that event had occurred, and though the circumstance, that he was absent from the island for above seven months before that period, might have exempted him from the false and calumnious charge of fomenting insurrection, yet before he could place his foot on land, he became the victim of persecution. Before the Garland Grove anchored at Montego Bay, he was taken prisoner, and placed on board his Majesty's ship *Blanche*, without any reason being assigned, or warrant of arrest. There he was kept from the 7th of January to the 18th, when he was transhipped to the Garland Grove, but still as a prisoner, and though, of course, his circumstances were very different from what they have since

been in the common gaol, at Montego Bay, yet he was not allowed to forget that he was a prisoner.

The Custos examined his papers, and found nothing in them to criminate him, and recommended for his own safety, that he should return home; this he declined doing in any way that could be considered dishonourable.

On Monday, February 6th, martial law was taken off, and he expected that his papers would be returned and himself liberated. On the 8th, Captain — informed him, that the people, among whom were some of the most *respectable!!!* inhabitants of the town, *Magistrates and Militia Officers*, were pulling down the chapel, towards the enlargement of which £1,200 was not long since contributed in England; that the chapel at Falmouth had been pulled down the night before, and that it was now plainly the way of duty for him to leave the island.

On Friday, the 10th, he received information from the Custos, by Captain P., that there was no legal evidence of any thing against him; that his papers would be returned; and he was liberated. He had also been informed that there was a party on shore, who had bound themselves by an oath to murder him if ever he landed. Two gentlemen were consulted as to the course he should pursue. Both said, he could not go on shore; one of them said, he would be a dead man in five minutes. Mr. H—, an American, from New York, corroborated the statement of the plot against Mr. B.'s life, and stated, that a being in human shape, by some called a gentleman, had the day before sworn, that he "would never return home till he got his life's blood;" and a captain in the army stated, that he heard several declare, that if Mr. B. landed, let the consequences be what they might, they would murder him.

The Custos having stated that there was no legal evidence against Mr. B., he was liberated, and with the advice of various christian friends determined to spend some time in America. On the 11th he began to prepare to leave the island for a while, and to depart in an American vessel. Some of his enemies now drew up an application to the Custos to prevent his going. This was disregarded. Another charge of fomenting the insurrection was then got up against him; a young man, who had been some time in prison on the charge of rebellion, was then brought forward, to swear that Mr. Burchell and Mr. Gardner, told him and some others, that they were to be free after Christmas, and that they were to

fight and pray for the same. On this charge these two Missionaries were committed to Montego gaol to take their trial.

The means used to implicate the Missionaries have been of the most iniquitous description. So far as the informant could learn, a rebel slave is shown the gallows, and asked,—"Do you see that?" "Yes." "If you do not tell all you know about the parsons you'll go there." Then the evidence goes,—such a man told me that such a person told him that the parson said they were to be free after Christmas. A member in one of the Baptist Churches, and a free person were called up and taken in view of the gallows, by one of the *highest Officers in the Militia*, and were thus addressed, to elicit something against Mr. Burchell.

Mr. — stated to several of the brethren, that Mr. — said to him on the same day in which the chapel at Montego Bay was feloniously demolished, that any man who dared to receive and protect the Missionaries that night, *his house should come down. This man was a Magistrate.*

The day after the commitment of the Missionaries, a gentleman on the Bay, saw some of the party against them. In conversation with him, they stated, "that they feared they had overshot the mark, as if on trial they could not convict them, after preventing B. from leaving the island, the colony would suffer more than from any other act, as the greater would appear the case of oppression." They proposed to this gentleman, an inquiry, whether he would act with their friends in effecting their escape, particularly Mr. B.'s. He replied, he would do no such thing, as he was sure Mr. B. and his brethren were too honourable to act in such a manner. He added, they must expect that these persons would make heaven and earth meet, to bring evidence to convict them.

This is a specimen of West-Indian opposition to the progress of christianity. Other facts should be just referred to.

*Eight chapels, and other property, the value of which is stated at little less than £20,000, have been destroyed at Salter's Hill, Stewart's Town, Lucea, Brown's Town, Rio Buenos, Savannah-la-Mar, St. Anne's Bay, Falmouth and Montego Bay. In the destruction of the chapel at Montego Bay, four Magistrates actively assisted, and others were looking on. The Militia and the white people were the perpetrators of these atrocious deeds. An article had appeared in the "Courant," advising these acts of violence, and urging the expulsion of the Missionaries from the island. The papers announce the formation of Unions for these objects.*

These are the methods of proceeding, adopted by some of those *very mild and humane slave-holders*, of whose kindness to their slaves, the advocates of West-India Slavery give such *flattering accounts!*

It should not be omitted, that there is proof, that in various instances the Christian slaves, both Methodists and Baptists, were so far from joining the insurgents, that they hazarded, and even lost their lives, in defence of their masters' property.

They who consider what the tendency of christianity, in reference to slavery, has ever been, will find no difficulty in assigning a reason for the inveterate hostility, which the Missionaries have to encounter. Nor will they be surprised that charges of fomenting rebellion are trumped up against these Ministers of peace, who remember that against an infinitely greater, the charge was—“*We found this fellow perverting the nation, and forbidding to give tribute to Cæsar.*”—“*He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.*” Luke xiii. 2, 5.

Since the preceding statements were prepared for the press, other information has been published. The Baptist Magazine for May, states,—

“THE MAN WHO SWORE AGAINST MESSRS. BURCHELL AND GARDNER HAS ACKNOWLEDGED THAT HE SWORE FALSELY, AND THAT HE WAS BRIBED TO DO SO. *He made this confession before a magistrate, in the presence of several witnesses, with a hope, he said, of relieving his conscience, which was wracked.* In about a week the trial will take place.”

We are not yet aware what steps will be taken for rebuilding the chapels. Application, on the conduct of the persecutors, has been made to the Ministry, of which Earl Grey is the head, and assurance was given that justice should be done, and means had been already taken to protect the Missionaries from being murdered by their persecutors, under the forms of law.

“The most explicit instructions were forwarded from the Colonial office to Earl Belmore, as soon as the disturbances were known there, ‘the object of which was to secure for the government at home, the opportunity of deliberately considering the case of every Missionary, who might be tried for instigating the revolt, before the sentence against him should be carried into execution.’”

For the sake of the suffering negroes, as well as for the sake of our native land, there is abundant cause for thanksgiving to God, that the faction, which has been endeavouring to overturn Earl Grey and his colleagues in the Ministry, has received a signal defeat.

## American Baptist Missions.

### BIRMA.

The following cheering intelligence from this land of darkness, is contained in a letter to Mrs. Sutton, from Mrs. Wade, of the Burmese Mission.

“You, my dear sister, will not think it strange, that I felt unwilling to leave the station, (she was obliged to do so on account of ill health,) when I tell you that from January 18, 1831, to June 19th, (five months,) there were not only twenty European soldiers baptized, by brother Kincaid, and above twenty Burmese and Karens, by Mr. Wade, at Moulmein, but above eighty Karens baptized by brethren Broadman and Mason, at Tavoy. 120 in four months, and the good work still going on. A great number of tracts and portions of Scripture had, during this time, been distributed by brother Judson at Rangoon, and a few baptized, with a number of inquirers.

“Our boarding-school, for girls, was opened the first of January, and now contains sixteen scholars. One was baptized a short time since. She had been in the day school about a year, and gives very pleasing evidence of a new heart. She is now with her sick mother, and is sadly abused by the father-in-law, for having been baptized; but she bears it all in a way that delights our hearts.”

Some information, furnished by Mr. Judson, is truly delightful.—

“The most prominent feature in the Mission, at present, is the surprising spirit of inquiry, which is spreading every where, through the whole length and breadth of the land. I sometimes feel alarmed—like a person who sees a mighty



engine beginning to move, over which he knows he has no control."

A month later he writes,—

"The great annual festival is just past, during which multitudes came from the remotest parts of the country, to worship at the great Shway Dagong Pagoda in this place, where it is believed that several real hairs of Gaudama are enshrined. During the festival I have given away nearly 10,000 tracts, giving to none but those who asked. I presume there have been six thousand applicants at the house! Some came two or three months' journey, from the borders of Siam and China;—'Sir, we hear that there is an eternal hell. We are afraid of it. Give us a writing that will tell us how to escape it.' Others came from the frontier of Cassay, a hundred miles north of Ava;—'Sir, we have seen a writing which tells us about an eternal God. Are you the man who gives away such writings? If so, pray give us one, for we want to know the truth before we die.' Others came from the interior of the country, where the name of Jesus Christ is a little known;—'Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ.'

"Brother Bennett works day and night at the press; but he is unable to supply us; for the call is great at Maulmein and Tavoy, as well as here, at Rangoon."

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**Church Missionary Society.**

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**NEW ZEALAND.**

We have frequently referred to this interesting Mission, in connection with which, after many dis-

couraging years of patient toil, the power of the Gospel begins to be apparent, among one of the most savage of the families of man. The following letters, addressed to one of the Missionaries, by different individuals desiring baptism, very pleasingly illustrate the efficacy of divine truth, and the uniformity of its effects upon the heart, whether it be felt by a Briton, an African, or a New Zealander.

*From Wahanga, a married native, living in Mr. Kemp's family.*

Sir, Mr. Yate—Listen to my speech to you. Great is my heart toward God, because he has taken care of me all my days, and has shown the greatest extent of love for me. It is good for me to be sanctified by him, and, by being baptized, to be let go into his holy church on earth; in order that when I die I may be taken into his Church above in the heavens.

Who can bear the pain of the fire which burns for ever? I want to make haste to Jesus Christ, that I may be saved from it. As the winds dig up the waves of the sea, so the devil digs up sin in my heart; he is always, always, this day and that day, at work there. If I wake in the middle of the night, he wakes also to contend with me, and to hold fast my soul, that I may not fly to the Saviour; or to stop my mouth that I may not pray to him.

This is all my letter to you, Mr. Yate. I love you, even I, WAHANGA.

*From Pahuia, wife of Wahanga.*

Mr. Yate—It is true, it is very true, that it is a good to tell to Jehovah all that is in our heart, whether it is good or whether it is evil. My desire is, that my soul may be saved in the day of judgment. It will not be long before Jesus Christ appears to judge all mankind; and I also will be judged. It is right that I should be judged, and that I should be condemned, for my heart is very wicked, and will do no one good thing, not one, not one, not one, that Jesus Christ, nor God, nor the Holy Spirit say is good; if I am angered by them, it will be just. But will not the Son of God save me? You say he will, and I believe it. You say that, bad as it is, he will wash my soul in his blood, and make it good and clean; and that is what I want. I want to be admitted into his church, and to be made his child, and to

he taught his lessons out of his book; and to be taken care of by, and to be done what with, done what with, done what with—Thou, O Lord Jesus, say what!

Mr. Yate, listen, this is all from me, from  
PAHAU.

*From Unahanga, a young man living with Mr. Yate.*

Sir, Mr. Yate—My heart is desirous of being permitted to enter the church of Jesus Christ. I wish altogether to turn to our Father which is in heaven, and to cast away all the evil-speaking of this world, and all the evil acting. I am thinking inside me what can be the reason I have two hearts, which are always struggling one with the other. The one is a very good heart, the other altogether bad. I am wondering which will be thrown down and put undermost at last—perhaps the good one; perhaps the bad one: O how they fight! Will you baptize me, or will you not? As I have two hearts, perhaps you will not, and perhaps you will.

My writing to you this time is finished;  
From me, from your son,  
UNAHANGA.

*From Paha, a Slave redeemed by Mr. Yate, and living with him as a domestic. This man accompanied Mr. Yate, in his voyage to New South Wales, and to the Friendly Islands, and always behaved with great propriety.*

Sir, Mr. Yate—I, Paha, am now writing a letter to you. Perhaps you will not be pleased with it and send it back; and then, perhaps, my heart will be sad, and I shall cry. Now then I am going to begin to you. Read it first, from the top to the bottom, on this side, and on that side, before you say, "Nonsense," and throw it away from you, and tear it to pieces. Now, Mr. Yate, listen to what I am going to say upon this paper. I have been thinking and thinking about what I am going to write; and now I am thinking you will shut your ears, and will not listen to me: This is what I am going to write;—Remember, that if you say "Nonsense," it was you who said we were to put down our wishes in a book. Now I wish to be made a child of God, that I may sit down at last in the kingdom of heaven. You know whether I believe in Christ or not, for you tell me more of my heart than I know myself. Sometimes I say that I believe: then you come and tell us that a believer in the Son of God will not do this or that, or that or this sin, and I just before have been doing it; then I think,

"Ah! I am no believer, if what Mr. Yate says is true." When I tell you that I wish to believe, and that I cannot, you will say, "No, Paha shall wait till he becomes good." Well, if you say wait, I must wait; if you say I believe, I will say I believe; if you say I do not, I will say so too.

This is all now. Do not be angry, Mr. Yate, at him you made your son—at  
PAHAU.

*From Ngapuhi, a Boy living with Mr. Yate.*

SIR, Father, Mr. Yate.—My ink is not good, my paper is dirty, and I am altogether ashamed. Do you remember, when you came to New Zealand, I was a little boy just like you were twenty years ago; and I was living in Mr. Clark's house; but Mr. Clark said, "Go, Ngapuhi, and live with Yate;" and you said, "Come Ngapuhi, and live with me;" and I said, "Aye;" and then Henry Kemp said so. "You called me a dirty child, a dirty New Zealand Boy, and gave me a piece of soap, and lent me Flora's comb; and when I was clean washed in the Kerikeri, you gave me clothes, European clothes, which I put on, and was proud. I never was proud before. And when I heard you say, in the house of prayer, that it was very bad to be proud, and that God was angry with the proud every day, I sold my white-man's clothes for a native mat, and dirtied my hands and my face, and made myself a not-proud New-Zealand boy again. Since then I have been learning Catechisms, and reading Matthew and Genesis, and Paul and John; and I have been listening to Mr. Kemp, and Mr. Davis, and Mr. Williams, and Mr. Clark, and Mr. Hobbs, and you; and I know all about Abraham, and Jonah, and David, and Jesus Christ; and I have been at prayers every day, every day, every day; and I have gone long journeys with you, when you have been going to tell the natives about salvation from hell; and I have given away all my wages, without keeping any for myself; and when I was enticed away by my cousin, I listened to what you said, and came back again, and told you that if I was not full of love for you I should not come back: and when all the other boys went to the feast, I did not go, but stayed at home to clean your horse, Lion: yet with all this, and many other good things, I am as bad as ever. My heart is dark, and black, and dirty, and hard, and devilified: there are no good thoughts in it: it will not let me think good: and though I wish to do as the white people say, and as God wishes, the end is this, I cannot; no, I am sure I cannot.

Where is the place that the Spirit of God teaches in? He, you say, will help us. Why do you not pray to your heavenly Father to send Him down to us? You must tell us more and more about the Saviour; and write more of his word in a book: that is the way some of us have been made straight, and that is the way we shall all be made straight. Mr. Yate, what do you say? Will you take me into the Church of Christ? Or will you say, "Go along Pubi, you are too bad: the Saviour will not say any thing to you, but will be angry if you go near him?"

This is all, from your son,

NEARUHI.

*From Hongi, a married native, living with Mr. Clark. He has been with him upwards of six years.*

Sir, Mr. Yate—Listen to my thoughts. I am seeking a heart for the good things of God. I have heard with my ears his glad words, but I am not able to make myself his child, because I struggle so for sin. We have all heard his glad news out of his book. They are good, and gracious, and loving words; and are signs from the Holy Spirit, to guide the spirit of man. When I think upon the writing my heart is glad within me; when they are fixed in my soul, joy wakes me in the very middle of the night to think about it. How are your thoughts toward us? Are they as they were? If they are, we have heard them. You say our souls must feel pain, for having, by our sins, crucified the Lord of life and glory, the Son of God, our Saviour Jesus Christ. I say to you, that my heart has been pained long ago, and is pained now, because I have wasted the blood of him who died for me. And now my thoughts and my heart are very great to be made one of the baptism. I am very proud; I walk in pride; and sometimes say, "Ha! what are all the things of God to me? I am only a New Zealander; they will do very well for white and learned people; but as for us!" This is the devil hardening and tempting me, that I may fall into his evil and burning residence. You tell us we must pray. So we do. But what have our prayers done? Have they Christianised our hearts, or made us love and serve God, and do his will? Mr. Yate, I am one; and here I am sitting and wishing to be by you baptised—1, your old companion in the boat to Paibia and Rangihoua,

HONGI.

## London Missionary Society.

### HARVEY ISLANDS.

The following instance of christian courage, in a time of imminent danger, is related by Mr. Williams.

"THE chief requested the teachers and the Raiateans (my boat's crew), to attend a meeting at the Marae, when there was public worship, viz., singing, reading, and prayer, after which the idol-houses were destroyed. Two of the Raiateans had received secret intimation that their destruction, as well as that of the teachers of Borabora, was determined on; and to be on their guard while the Marae was being destroyed. The chief and his people withdrew to a little distance, and laid their plans—collected the fire wood, lighted fires, and prepared a large oven. As soon as the Marae was demolished, the teachers and my people went to the place where the fires were burning, and the oven heating. Napenape, who was the person that had received the information, addressed the chief, saying, 'Where is the food that is to be cooked in this oven?' He replied, 'the man who has gone for the bananas has not yet returned.' Napenape replied, 'I have different thoughts about that large oven. Who ever heats his oven before he gets his food to put in it? That oven is for something else.' 'What else?' 'You have cruel thoughts toward us, who tell you that which is good.' 'A man stood up, and said,—' Yes, it is truly the case: there is no food prepared for this oven: it is for you; we wish to bake you all.' Napenape said, 'Here we all stand, touch us if you can. We have no weapons in our hands, but the gospel of Jesus our Saviour: you have axes, and spears, and slings, yet we are out of your power, you cannot hurt us.' On hearing which, Tehei, the teacher, arose and said,—' We did not know your wicked intentions—that you wanted to get us here to kill, to bake, and to eat us; but God knew. We are his property, and out of your power: we are few in number—you are many: we have no weapon but the gospel—you have many; yet we are destitute of fear: you cannot hurt us.'"

### MISSIONARY ANNIVERSARIES.

June 4th, Broughton Sermons and Meeting.—5th, Knipton ditto, ditto.—6th, Hose ditto, ditto.—7th, Widmerpool ditto, ditto.—7th, Boston Missionary Meeting.—10th, Beeston Sermons.—11th, Ditto Meeting.—19th, March Sermons and Meeting.—20th, Chatteris ditto, ditto.—23rd, Spalding ditto, ditto.—24th, Coningsby Sermons.—25th, Lincoln Meeting.—27th, Annual Meeting of the Society at Boston.

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VOL. XI.

CHILDREN OF LIGHT.

*"Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."*—Eph. v. 8.

LIGHT is one of the noblest works of the God of nature, and the most striking representation of his glory amongst objects purely material. Itself an element of a peculiarly excellent kind, endued with properties highly curious and important, it is the grand instrument of revealing the beauties, the elegancies, and the order of creation, to all rational intelligences; and of giving the highest delight to their noblest animal faculties, as well as the most interesting means for the cultivation and exercise of their best intellectual powers. Hence, it has, in almost every language, country, and age, become the established emblem of many highly interesting realities. In the languages of the East, which are distinguished for the boldness and aptness of their figures, light is adopted, on numerous occasions, to express comfort, joy, and peace; knowledge, wisdom, and prudence. On the contrary, darkness, or the absence of light, is constantly used to describe affliction, sorrow, ignorance, and folly. Every thing useful and agreeable, or excellent in nature or morals, has been illustrated by light; while darkness has invariably

been made to represent whatever is gloomy and miserable.

In the sciences of morality and religion, light has been used by all writers, sacred and profane, as the emblem of true principles and correct practice, in opposition to error and crime. The whole gospel of Christ has been represented by this figure. Thus, when the evangelical prophet Isaiah, predicted the promulgation of that astonishing system of mercy to the sons of men, he employed this expressive language: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." And the adorable Author and Finisher of man's Redemption himself is styled by his historian, John, — "the true light which lighteth every man that cometh into the world." — Or in the words of pious old Simeon, as one sent to be "a light to lighten the Gentiles, and the glory of the people of Israel." Those, therefore, who receive this light, who embrace this gospel, and are made partakers of its blessings, are frequently denominated the "children of light;" in opposition to unbelievers, who are designated the "children of this world, and of disobedience."\* Thus the Apostle reminds the christians at

\* Isa. ix. 2. John i. 9. Luke ii. 32.

Ephesus, that they were sometimes in darkness, but now were light in the Lord; and, on this fact, builds an exhortation important and appropriate.\*

The inconvenience and danger of having to travel in darkness, along a difficult and unknown road may be easily conceived, even by those who have never actually experienced them. The traveller, unable to perceive the path before him, proceeds with a fear that every step may involve him in some danger. Bogs and precipices may lie in his path: and he may sink into the one or be precipitated down the other, before he is aware of their existence. Though the road lie straight before him, an enemy may be advancing towards him, whose approach is concealed by the gloom that overspreads the whole scene. And, though it might have been easy to have avoided the attack, had he foreseen it; yet, sheltered by the darkness, the villain rushes unseen on his defenceless victim; who falls an unresisting sacrifice for the want of light. Nor are the attacks of the robber and the murderer the only dangers to which such a traveller is exposed. Unable to observe the way-marks, he may wander out of his course; and be entangled in perplexities and doubts which may have distressing results. Unperceived impediments may lie in his path, and he may stumble or fall over them; and may thus injure himself or retard his progress. His strength may, through wandering and fatigue, be worn out; and he may be unable to reach his destination in due time, and the object of all his labour be wholly frustrated. And, even should ultimately succeed, yet he has, during his progress, been deprived of

all the pleasure and profit, which he might have enjoyed during the day. His gloomy course admitted of no entertainment or improvement. He could only attend to his own movements; and might esteem himself happy, if his anxious care had preserved him from unexpected evils.— But, let the morning sun rise on this solitary pilgrim, and the whole scene assumes a new aspect. The return of light removes the perplexities and dissipates the doubts of the reviving traveller. He looks before him, and perceives the way in which he is to proceed is open and safe; and he advances with pleasure and confidence. The apprehension of injury vanishes, when the eye can examine each successive step, and glauce at once over all the surrounding country; for thus he can perceive and prepare to resist or avoid any hostile assault or perilous obstacle. He can now view, with pleasing satisfaction, the charms of the hills and the plains; and participate, with real enjoyment, in the songs of the feathered tribes. The presence of light at once removes the fear of danger, the anxieties of uncertainty, and the pains of perplexity, and brings confidence and tranquility to the anxious breast of the traveller. He is then enabled to select at leisure the most eligible paths; and to prosecute his journey with a cheerful anticipation of final success.

Now may we not collect from this hasty review of the natural objects, which the Holy Spirit has condescended to employ in illustrating the christian's course, something of the nature and properties of that course? and to understand what is included in the short, but comprehensive precept; "Walk as children of light?"

All the sons of Adam are on a journey. They are passing through

\* Ephesians v. 8.

life to enter an endless and unchangeable eternity. But they are pursuing different paths, in very different circumstances. Too many are involved in ignorance and misery, strangers to God and to true happiness, and devoid of any spiritual knowledge or peace. But a happy few are devoted to the service of God, seeking salvation through the blood of the Lamb, humbly endeavouring, through divine assistance, to obey and serve their God, and obtain his everlasting favour. The former are constantly represented in scripture, as lying in darkness and covered with the shadow of death. Their progress in life is error, folly, and sin; and their end, unless they turn to the Lord, will be to share in the everlasting punishment prepared for the devil and his angels, the blackness of darkness for ever.— But, the latter, divine grace has rescued from this distressing gloom, and transferred into the regions of light and liberty. They are travelling towards eternal peace; and proceeding to take possession of “the inheritance of the saints in light.” Now the walk and conversation of this favoured class ought to be founded on higher principles, and actuated by purer motives, than those of their worldly associates. Christians ought “to let their light so shine before men, that they may see their good works and glorify their Father who is in heaven.”

The progress of a person who improves the privileges of the light of christianity will be *diligent*: knowing that the day will soon be spent, and that the night cometh when no man can work, he will endeavour, like his adorable Saviour, to do the works of him that sent him, while it is day. The night is the season for slumber and inactivity: “they that sleep, sleep in the night.” They

who are of the night, may indulge in sloth and sensual gratifications; but those who are of the day should watch and be sober; should gird up the loins of their minds, and “forgetting the things that are behind, press towards the mark for the prize of their high calling of God in Christ Jesus.” They should assiduously labour to shew forth the praises of him who has called them out of darkness into his marvellous light; by abstaining from fleshly lusts which war against the soul, and adorning the doctrine of God their Saviour in all things. As christians, they will be diligent that they may be found of him in peace. The children of light will also walk *constantly* in the path that leadeth to life; and will not wander from it into the ways of error and sin. Were they walking in darkness and had no guide to direct their course, there might be some pretence for going astray; but favoured, as they are, with the illumination of the Holy Spirit, and furnished with an infallible guide which clearly points out the way in which their divine Master requires them to walk; it is their duty and privilege constantly to consult it, and with a holy jealousy to guard against every breach of its precepts. Their progress will not only be correct, and their obedience entire; but their speed and activity will increase as they proceed on their way. They will feel themselves under the most sacred obligations to grow in grace and in the knowledge of their Lord and Saviour Jesus Christ. Leaving to others, less highly favoured than themselves, to be tossed to and fro like children, with every wind of doctrine, they will eagerly embrace every means, by which they may attain the rank of perfect men, the measure of the stature of the fulness of Christ. While the path of

the wicked is as darkness, and they know not at what they stumble; the path of the just is as the shining light, which shineth more and more to the perfect day."

And, while the children of light are improving in every christian grace, they will also grow in faith, and be enabled to apply with more settled confidence, the gracious promises of the gospel to their own souls. Though deeply sensible of their own weakness and instability, they will cultivate an increasing dependence on the power and grace of their heavenly Master. And, having scripture evidence that they are the children of light and heirs of the promises, they will feel a sacred assurance that they shall be enabled, through divine support, to be faithful unto death. This will enliven their exertions, lessen the obstacles that they meet with, and animate them to triumph in the prospect of dissolution. "Let us," says the apostle of the Gentiles, "who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation." This hope will animate its happy possessor to active and cheerful obedience. Spectators will observe the increasing lustre of his course; and the happy pilgrim himself feels that his spiritual strength and holy confidence are increasing as he approaches the close of his course. Like the venerable apostle, in the prospect of a speedy dissolution, he will be ready to exclaim, with grateful triumph, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

(To be continued.)

VITAL RELIGION DEFINED AND EXPLAINED. *By the late Rev. DAN TAYLOR.*

Gentlemen,

ABOUT the year 1793, this zealous minister was requested, by the late Rev. Gilbert Boyce, in the name of the Lincolnshire Association, to write and publish his thoughts on "the Causes of the Decay of Religion in many of the G. B. churches, and the proper means for reviving it." With this request, after due deliberation, he determined to comply; and drew up a scheme of a Tract on the subject, in a series of Letters to the Rev. G. Boyce. It does not appear that he proceeded further than the first rough sketch; but some parts of that sketch are valuable, both as exhibiting the writer's views on several interesting points of doctrine, and as well adapted to instruct, arouse, and edify the serious christian. The second letter on *Vital Religion* contains much that is well suited for these important ends. I have therefore transcribed it; and should you be of the same opinion, I shall be pleased to see it in an early number of your *Miscellany*.

Yours, SELECTOR.

*Rev. and dear Sir,*

IN order to write with precision on the causes of the decline of vital religion, or the proper means of reviving it, we ought to define the term and describe the thing. For, unless we understand what true vital religion is, we cannot clearly conceive of the declension or revival of it. Religion, if I mistake not, may be thus defined. It is such a regard to God, in the mind and life of man, as corresponds with the revelation which he has been pleased to make of himself. The religion of nature, or natural religion, is such a regard, in heart and life, as corresponds with that discovery, which the great Jehovah has made in the works of creation and providence. The Jewish religion is a correspondence, in heart and life, to that account which God has given of himself in the Old Testament, and the directions which he

formerly gave to the Jews. The religion of Jesus Christ, or the christian religion, is that regard to God which corresponds with the discovery that he has made of himself in the New Testament, and the directions there given to men. I take it for granted, that you and your friends wish to be understood as intending the religion of Christ, the religion of the New Testament, when you speak of religion in the letter now before me: in this sense I wish to be understood in these observations.

1. The New Testament represents the great Jehovah as a God of love. Its first great design is to inform fallen man that, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."\* The regard, that is due to a God that has given such a representation and such proofs of his love to miserable sinners, is that we believe in this revelation, that we confide in this God of love—that we admit no hard thoughts of him—that we never suspect his readiness to save the most unworthy sinner who comes unto him by Jesus Christ; and that we constantly and sincerely love and praise him for his great goodness.† That this is required of all who read the New Testament, I need not prove to you or your friends.—If we do not steadily confide in him, and venture our souls in his gracious hands; we ungratefully put his word away from us, and refuse the best of blessings which it exhibits to creatures that are unworthy of them. If we do not love, bless, praise and gratefully serve him for such a display of love; if we are lovers of

sin, of the world; if we are lovers of pleasures more than lovers of God, we certainly have not the religion of the New Testament.

2. In the New Testament, the great Jehovah has informed us, that he has given his own Son to die for our sins, and to bear them in his own body on the tree! And, as that is the most glorious display of the Father's love, as well as of his son Jesus Christ's, and this is the only ground of hope for sinful man; it is the great design of the New Testament, not only to state this fact, but also to narrate the various circumstances of it, and the numerous blessings which flow from it to miserable sinners; it is therefore mentioned as the first great truth of the gospel. Now such information as this certainly requires a correspondent regard both to the Father and the Son; and as this is evidently the sum and substance of the gospel, and is that great fact without which nothing could administer hope or encouragement to fallen man, it is the more important; and a slight regard to it is therefore more criminal.—A correspondent regard to the Father is ardent love—confident hope—and unfeigned gratitude. A correspondent regard to the Son includes a dependence on him, as our great atonement and the only way to the Father—that, in prayer, we have a regard to Jesus' death for our sin, as the only medium and means of all our happiness—that we, not only in speculation, think so of him; but that we heartily embrace him—confide in him—love him—rejoice in him—glory in him—praise him—and that we gratefully serve him.\*

3. The New Testament contains

\* John iii. 16. 1 John iv. 9, 10.  
† 1 Cor. xv. 8. 1 Pet. ii. 24.—iii. 18.

\* 2 Tim. i. 12. Rom. xv. 12. 1 Cor. xvi. 22. Phil. iii. 3. Gal. vi. 14. Rev. i. 5, 6. 2 Cor. v. 14, 15, &c.



many precious promises to those who believe in and love Jesus Christ, and many dreadful threatenings to those who do not. These are expressive of the purity of God—his love to his children—his care of them in every situation—and the anger of God against others who do not trust and love him. These demand our confidence—reverence—and gratitude; and will excite a holy serenity in the minds of true christians, in cleaving to God whatever they may here meet with.—The religion of Christ, in this branch of it, is a holy cleaving to God—dependence on him,—courage in his cause whatever we lose or suffer for him—---and an abhorrence of all sin in ourselves and others.

4. The New Testament presents to our view the awfully glorious realities of another world,---a righteous judgment,---an eternal heaven, or an everlasting hell, that will be the portion of all who are not the faithful followers of Jesus Christ. It requires that we all fear that hell, and flee from the wrath to come; that we act in the views of that world; that believers seek the things that are above; that they lay up treasure in heaven; labour to be rich towards God; and that they patiently endure the trials of life, in prospect of an eternal crown.\*—He, therefore, who is possessed of the religion of Christ, lives under the impression and operation of these glorious objects. He is not so earnestly enquiring how he may be rich and honourable on earth, as how he may be rich towards God, and endure and perform every part of the Divine will; so as to glorify his heavenly Father on earth, and to have a glorious reward in that day when God shall, not for our own

merits, but of his rich, free grace, reward every man according to his works.

5. The New Testament gives the character of God's people, or truly good men, that we may examine ourselves, whether we are such or not. According to this infallible book, they are new creatures; born again; born of God; converted, and become as little children; renewed in the spirit of their mind; they have Christ in them the hope of glory; they have received the Holy Spirit; they keep God's word and commandments; and they purify themselves, even as God is pure.\*—No man, therefore, who does not, in some measure, bear these characters, is a true christian, or a partaker of the religion of the New Testament, or the religion of Jesus Christ.

6. The New Testament shews us, that in this world, as christians, we are in danger of being ensnared and overcome by enemies; and therefore, in order to avoid these snares, and overthrow these enemies, we must watch and pray; take up our cross; deny ourselves; wait upon God in his ordinances, in order to be strengthened with strength in our souls; and cleave to God with full purpose of heart.†

7. The New Testament informs us where our help is, and how to obtain it, amidst the dangers and trials of life, and surrounded by our enemies. Without Christ we can do nothing; we are not sufficient of ourselves even to think any thing, but all our sufficiency is of God; If any man lack wisdom, let him ask of God.—If we have the religion of

\* 2 Col. iii. 1. Matt. xix. 21. John vi. 27, &c.

\* 2 Cor. v. 17. John iii. 3, 5.  
Matt. xviii. 3. Eph. iv. 23. Col. i. 27. Gal. iii. 2. 1 John iii. 24.—iv. 7. 13.—ii. 2, 4.—iii. 11.

† Mark xiv. 38. Mat. xvi. 26. Eph. iii. 16. Col. i. 2. Rev. xi. 23,

Christ, therefore, we are stripped of confidence in our own wisdom and strength; and pray for them from God; and trust in him for these blessings. "If we lack wisdom, we must ask of God," that we may be "strengthened with might by his Spirit in the inner man." For these purposes, God always gives "the Holy Spirit to them that ask him."\* So that those who live a life of faith, and prayer for the Spirit of God, to lead and strengthen them in all their difficulties, and against all their enemies, are sure to make a progress in holiness, notwithstanding the opposition they may meet with, and to come off "more than conquerors through him that loved them." They shall soon enjoy the completion of that unspeakably gracious promise; "To him that overcometh, will I grant to sit with me in my throne: even as I also overcame, and am set down with my Father in his throne."†

It were easy to enlarge on this copious subject, but my design is to be as brief as perspicuity will admit. It is natural to make this one general observation on the whole of the religion of the New Testament, by which alone men can be made everlastingly happy. It does not consist in mere names, notions, forms, or impulses of any kind, however necessary, proper, or valuable these may be for certain purposes; but the foundation of it is laid in the experimental knowledge of Jesus Christ, by which we are renewed in our hearts—the Spirit of God dwells in our soul—unites the heart to God, and teaches and enables us to maintain a holy correspondence with him. In the use of the means of grace, it enables us to derive strength and

wisdom from him—and to devote ourselves, though with many imperfections, cheerfully and uniformly to his service, in holiness and righteousness, to the praise and glory of his great name. In proportion to the decay or advancement of such a spirit, temper, and life among men, vital religion decays or advances; and men are happy or miserable, both for time and eternity.

I am, Rev. Sir,

Your affectionate Brother  
and willing Servant, for  
Christ's sake,

DAN TAYLOR.

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## SURVEY OF THE EARTH.

*Scripture illustrated by Natural History.*

THE FOX.

It is generally admitted, that the Hebrew word which our translators have rendered *Fox*, signifies a *jackal*, or "the little eastern fox," as some travellers style it: animals very numerous in the east, to the present day. It is of the size of a common dog; the hinder parts, and especially the tail, resemble the fox; the nose and the fore parts, the wolf. There are many varieties of it; and its colour is a reddish brown. It seems to be placed between the wolf and the dog; and to the savage fierceness of the one, it adds the impudent familiarity of the other. Its cry is a howl mixed with barking; and a moan resembling the lamentation of a human creature. It is more noisy in its pursuits than the dog; and more voracious than the wolf. These animals never hunt alone, but in a pack which generally consists of forty or fifty; uniting every day, and forming a combina-

\* John xv. 5. 2 Cor. iii. 5. James  
i. 5. Eph. iii. 16. Luke xi. 13.  
† Rom. viii. 37. Rev. iii. 21.

tion against the other inhabitants of the forest. Their appetites are voracious and indiscriminate; they will devour with avidity the smallest animals; and yet when united boldly attack the largest. They will swallow the most nauseous substances; and sometimes feed on vegetables. They exhibit little fear of man; but without hesitation pursue their game to his very doors; enter insolently into his sheepfolds, yards and stables; and, when they find nothing else, devour the leather harness, boots and shoes; carrying off what they have not time to eat. They scratch open with their paws the new-made graves, and devour the corpses however putrid. In those countries where they abound, the inhabitants, to prevent their depredations, beat the earth closely into the graves, mix it with thorns, or cover it with large stones. The jackals always act in concert, and mutually assist in the chase and in the disinterment of the dead. When they are engaged in this dreary work, they keep up a mournful cry; and when they have drawn out the body, share it amicably among them. Like most other beasts of prey, when they have once tasted human flesh, they are always afterwards eager to obtain it; and, for that purpose, watch the burying grounds, follow the rout of armies, and hover in the rear of caravans. During the day, they repose themselves in holes or burrows, formed in the earth, or in the walls of houses or cities, which in those countries are usually constructed of mud. Sometimes so many of them burrow in one building, as to undermine it and cause it to fall.

This brief account of the eastern fox, or jackal, will enable our young readers to perceive more distinctly the meaning and force of the passages, in which it is introduced by

the sacred writers. Several of their allusions have indeed appeared obscure, and sometimes inconsistent, from the confounding of the scripture fox or jackal, with the animal so called by Europeans.

The jackals are remarkable for a degree of sagacity and cunning which often approaches rationality. They join together in companies; and act in concert, in the prosecution of plans that require co-operation. They collect their associates every morning; and proceed, under proper leaders, in search of food. When they form their dens, they always provide several entrances; so that in case an attack be made by one, they may escape by another. It was probably to this trait in their character that our Saviour alluded, when he called Herod a Fox—"Go ye, and tell that Fox, behold I cast out devils and I do cures, to day, and to-morrow; and the third day I shall be perfected;"\* that is, "Go, tell that crafty, insidious and cruel prince, that I must, for two years longer, continue to preach the gospel and work miracles; but that, when they are past, I shall suffer death, and afterwards be raised again, in a state wherein I shall resume my native dignity, and be far beyond the reach of his cunning and malice."

The eastern foxes prefer for their habitations, desert places, and ruined cities or temples. Here they congregate, form their dens, and establish their colonies. Hence they sally forth in quest of prey into the adjacent pastures, and not unfrequently visit populous cities. This instinct is sometimes alluded to by the sacred penmen. Jeremiah, when foretelling the desolation of his country especially its temple, uses this impressive language: "For this

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\* Luke xiii. 32.

our heart is faint, for these things our eyes are dim: because of the mountain of Zion, which is desolate; the foxes walk upon it.\* And the prophet Ezekiel, describing similar scenes, exclaims: "O Israel, thy prophets are like the foxes in the deserts."† Or, "Thy foolish and false prophets," as it appears from the former verse, "are like those animals which delight to roam in desolate places; and by their ravages render them still more wretched and dreary." David also alludes to the well known practice of jackals feeding on the carcasses of the slain, when predicting the defeat of those adversaries who were then pursuing him, he exclaims; "They shall fall by the sword; they shall be a portion for foxes:‡" that is, "They shall perish in battle; and their bodies shall remain unburied, a prey to the wild beasts."

Though the jackals prefer animal food, yet eastern travellers assure us that they often feed on the roots and fruits of trees; and that their bite poisons the branches of the vine, and causes them to wither. It is found necessary to watch the vineyards to prevent their depredations; as they appear to have a peculiar fondness for grapes. There is an allusion to this fact in the Canticles; "Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes."§ The propriety of this expression, which has provoked a smile in some sceptics, is therefore fully confirmed, even by the enemies of revelation themselves who have visited those climes.

When we consider the diminutive size of this animal, it gives a strong air of contempt to the observation of Sanballat, respecting the fortifica-

tions which the returned captives were constructing to defend their beloved city, Jerusalem. "Even that which they build, if a fox go up he shall even break down their stone wall."\*

The good providence of God has graciously prepared for the convenience and comfort of all the works of his hands. "The young lions seek their meat of God; and He provides for the ravens their food." His kind care has furnished the different tribes of creation with proper and convenient habitations. "In the cedars of Lebanon, the birds make their nests; as for the stork, the fir trees are her house. The high hills are a refuge for the wild goats: and the rocks for the conies."† But, when the inferior tribes are thus condescendingly cared for, how affecting to hear the Son of God himself, while sojourning among men, declare, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."‡

There is a portion of sacred history in which these animals are introduced, which has given rise to many objections and some ridicule, on the part of infidels; and occasioned some perplexity to real christians. It is this: "Samson went and caught three hundred foxes; and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails. And, when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives."§ Now the truth of this fact has been boldly attacked by unbelievers, and various plausible objections raised against it. Whence,

\* Lam. v. 17, 18. † Ezek. xiii. 4. ‡ Psa. lxiii. 10. § Cant. ii. 15.

\* Neh. iv. 3. † Psa. civ. 17, 18.  
‡ Matt. viii. 20. § Judges xv. 4, 5.

it is enquired, could Samson obtain so many foxes? How could he direct their course, when he drove them away with a firebrand attached to every couple; and they were sent loose into the fields, meadows, and gardens? For the sake of our young readers who, if they should be assailed with such cavils when unprepared, may have their minds injured and their faith shaken, it may be proper to endeavour to state a few hints, to furnish them with a reply to these insinuations. As to the number of foxes employed, it is easy to observe that, though the common fox is a solitary animal, and is seldom found in company; yet the habits of the jackal are directly opposite. They hunt and roam over the country in flocks, which are seldom less than forty or fifty; and are sometimes congregated in numbers six times as large. Volney, whom no one will suspect of being biased in favour of revelation, tells us that though "wolves and the real fox are very rare in Palestine, there is a prodigious quantity of the middle species named jackals, which go in crowds:" adding, "jackals are concealed by hundreds among the ruins and the tombs." Many other travellers confirm this fact; and Samson, who was, at that time, chief magistrate of a considerable part of the land of Israel, could easily, by himself or his servants, collect three hundred of them. Again: the word which we render firebrands, signifies in the Hebrew lamps, or burners; vessels in which fire might be carried. It is also probable that the cord, by which the tails of the two foxes were connected, was of a moderate length, and the lamp placed in the middle of it, so that it would follow at a distance from the animals, without scorching them. Thus prepared, they are driven into the corn-fields; and

the intensity of the fire increasing by the motion, it would soon communicate with the standing corn. The heat would drive the innocent incendiaries into the vine and olive plantations; and the whole would be successively consumed. If therefore these burners were at a distance from the foxes, were of a nature to hold fire for a proper time,<sup>s</sup> and their light covered, so as to give no immediate alarm, the destruction might have been effected before the attempt was discovered.

We confess that we see nothing in this statement either impossible or very improbable. At this distance of time and place, it would be silly to assert, that the event took place exactly as stated. It is sufficient for the credit of revelation, that a probable and consistent explanation can be given.

It deserves notice too that, at the feast of Ceres, celebrated annually at Rome, about the middle of April, it was customary to fix burning torches to the tails of foxes, and to let them loose to run round the circus till they were burned to death. This was done, it was said, as a revenge upon this species of animals for having once burnt up the fields of corn. This custom, which was called "the Feast of the Foxes," was borrowed by the Romans from the Carthaginians, a colony from the country of the Philistines; and probably took its rise from this exploit of the Jewish judge. The season of the year when it was celebrated also coincided with the season when Samson performed this action. Wheat harvest in Palestine being about the middle of April. Besides, there are many other allusions, in the ancient historians and poets, to the same means of destroying the standing corn being employed, both to distress an enemy, and gratify private

revenge. One very ancient author, relates, whether by way of history or parable, it is not easy to ascertain, that a wicked farmer, who looked with an evil eye on the heavy crops of his neighbour, caught a fox, and tying a lighted torch to his tail, turned him out in a direction that led directly to the farm which had excited his envy; but, providence interposing, the animal turned into an adjacent enclosure, and consumed the corn belonging to him who had sent him out. Bricks have also been dug up, in ancient Roman stations, on which are exhibited the representation of a man driving two foxes, with a firebrand fastened to their tails, into a field of corn. It is evident therefore, that there was no absurdity in this account which prevented it from being received and celebrated by those best able to appreciate its credibility.

We are aware that, in order to get rid of the objections to this history, as commonly understood, some very learned men have endeavoured, by making a small change in the original, or giving a less usual signification to a few of the principal terms, to exclude the agency of animals from the whole transaction; and to represent Samson as burning the corn by putting firebrands between the sheaves. This mode of explanation they have judged more rational and less exposed to the cavils of unbelievers. The above illustration, however, appears to us to be natural and fully satisfactory; and we much prefer it, because it obviates the necessity of recurring to conjectural emendations of the sacred text, which ought never to be hazarded without the greatest caution.

The prophets Isaiah and Jeremiah mention certain animals,\* by an ap-

pellation which, in our translation, is rendered, "the beasts of the islands." As they are said to frequent ruined cities and palaces, and to have a mournful howl, many learned men have thought, with probability, that the jackals, or eastern foxes, are intended in these texts.

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## GOSPEL FAITH.

BY AN EMINENT AMERICAN  
DIVINE.

*"Believe on the Lord Jesus Christ, and thou shalt be saved."*—Acts, xvi. 31.

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"What then, is the nature of that faith on which is suspended so momentous a result?—I answer, it includes, as one of its primary elements, an intellectual assent to the great truths of the gospel, especially that which constitutes its most prominent and glorious feature—the doctrine of redemption by the blood of Christ. I dare not say that, in some cases, in which the opportunity does not exist for becoming acquainted with this truth, the Spirit of God may not, in some mysterious way, exert his renewing influence upon the heart; though, if the fact be so, the word of God has given us no intimation of it: nor would I venture to say with how much indistinctness this doctrine may be viewed, or with how much erroneous speculation it may be connected, and still be the power of God unto salvation. But I may say with confidence, no person, with the bible in his hand, can intellectually reject this doctrine, and yet believe to the salvation of his soul. The fact that Jesus Christ, by the peculiar constitution of his person, is fitted to be our Mediator, that in

\* Isa. xiii. 22—xxxiv. 14. Jer. i. 39.

this character he has made an atonement for sin, in virtue of which God can be just, and yet the justifier of the ungodly; and that this atonement constitutes the only ground of hope to the sinner.---So much as this it would seem, must be understood and assented to, as the first step towards exercising evangelical faith. These facts you are to believe, just as you would believe any other facts which come to you established by proper testimony.

But notwithstanding this intellectual assent, of which I have spoken, to the doctrine of redemption by the blood of Christ, is one of the essential constituents of saving faith, it does not of itself constitute it. You may believe this truth intellectually, and you may even be fierce advocates for it, and after all it may remain in your mind as a dead letter, and you may die in your sins. If you will have that faith which ensures salvation, the truth must descend from the head to the heart; it must assert and maintain its dominion over the affections; thus purifying the fountains of moral action, and becoming the seed of all christian graces, and gradually bringing the whole man into captivity to the obedience of Christ.

Saving faith, then, is a practical, influential belief of the scripture doctrine of redemption. The truth is first received into the understanding, and then exerts its legitimate influence upon the heart. And this influence discovers itself, first in an act of self-abasement, or giving up every idea of personal merit; and then in an act of self-consecration, or giving up the whole soul to God, in humble reliance on the merits of Christ, to be employed in his service, to be disposed of at his pleasure, and to be saved by his sovereign mercy. It may be that the views of the sinner have in all this undergone little or no

change; he may have always been as evangelical in his opinions as he is now. But his faith, instead of being a cold assent, as formerly, is now a cordial confidence; instead of exerting no influence, it is a powerful principle of action. Who does not perceive that this representation is exactly coincident with that of the apostle, when he says, "With the heart man believeth unto righteousness?"

But you will inquire whether there are not other truths besides the great doctrine of redemption, which it belongs to evangelical faith to receive, and which are fitted to constrain the affections and influence the life. I answer, there is no truth revealed in the bible which we are not required to believe, not only with the understanding, but with the heart; and none which is not fitted to exert a practical influence. Nevertheless, it is the doctrine of Christ crucified, than which the apostle determined not to know any thing else in his preaching, the reception of which is more immediately concerned in the sinner's justification; for in practically believing this, the sinner lets go his own righteousness as a ground of justification, and rests entirely on the atoning blood and perfect righteousness of the Redeemer. Moreover, this truth is to be regarded not only as a cardinal doctrine of the christian system; but, when viewed in all its connections, as constituting the entire system; so that he who believes it intelligently, actually believes the whole gospel. And hence you readily perceive that any error in religious faith becomes important, as it is more or less nearly connected with the doctrine of redemption by the blood of Christ; just as an error in the construction of a building becomes more serious, the more intimately it is related to the foundation.

Let me here definitely state what

has all along been implied—that the sinner is never brought to exercise evangelical faith, or to rest his all upon the Saviour, till he has gained a thorough conviction that there is salvation in no other. And this is often the result of a long course of self-righteous efforts. God permits him to take his own way, and thoroughly to test the efficacy of means, until he is driven to the blood of Christ as his last and only refuge; and when by faith he comes to receive the Saviour, and the peace-speaking blood of Christ is applied to his soul, and he rejoices in God as a reconciled Father, he wonders that he has not complied with the terms of the gospel before. He perceives that his faith in the Redeemer was a perfectly voluntary act, and that he has remained in darkness only because he would not come to the light of life. It is true, indeed, that the evidence of faith may not, in all cases, immediately accompany its exercise; and the soul may be left in darkness for a season, even after it has a right to appropriate to itself the consolations of a christian hope: but in many instances, at least, the first act of confidence in the Saviour, draws down upon the soul the tokens of his love, and surrounds it with the light of his countenance. The soul embraces its Saviour in the arms of faith, and exultingly exclaims, “My Lord and my God!” and the Saviour acknowledging the soul as ransomed by his blood, graciously responds, “Thy sins be forgiven thee.”

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## CHRISTIAN POLITICS.

MEMOIRS to PROFESSORS on the present State of PUBLIC AFFAIRS.

SINCE the publication of our last Number, important events have taken place in the political world. The measure for re-

forming the representation of the people of England, has become the law of the land; and will, we hope, soon be brought into actual operation. This is an event at which, in common, we believe, with a very large majority of our fellow-subjects, we sincerely rejoice; and for which we ought to be thankful to the God of Providence, who ruleth in the kingdoms of this world; and in whose hand “the king’s heart is as the rivers of water, and he turneth it whithersoever he will.”—But, while we sincerely rejoice, we rejoice with trembling.

For the period of effecting the changes contemplated by the Bill will be a critical season; big with danger to the peace of society. Unhappily there are spirits abroad who, it is to be feared, would willingly throw things into confusion, that they might fish in the troubled waters, for their own interest. The example of neighbouring nations afford too much evidence of the excesses to which such agents may excite the people. The variety of interests that will be affected by the present changes, and the irritable passions which have already been discovered, justly render an intelligent observer apprehensive for the tranquility of this long favoured land. But, if all the professors of christianity, or even if all whom, in a judgment of charity, we are compelled to esteem its real friends, will steadily resolve to act like christians, during these dangerous periods; and not suffer either their interests or their passions to seduce them astray from a conversation that becometh the gospel of Christ, their influence and example will do much towards preventing the evils we dread.

While they cheerfully unite with their fellow-subjects in adopting proper and legal methods to give full effect to the operations of the new system of things, and to reap from it all the good it ought to impart, let them resolutely discourage every attempt to carry even proper measures by improper means. Let them cultivate that spirit of obedience and subordination to existing authorities, which it is their duty to display, both as citizens and christians. The government of a country, or even the magistracy of a town, claim the support of every true patriot, in the preservation of public order and the safety of society. Alterations in laws may doubtless often be necessary; but a christian cannot endeavour to gain them by unchristian methods. Happily for the people of this country, the constitution itself has sanctioned proper means of seeking the redress of any injury and the correction of



any irregularity; and recent events have fully shewn the efficiency of these means to obtain the redress required, when employed by a loyal, but firm and determined people. Let christians then use the proper methods to preserve their country from anarchy, and seek wisdom for themselves and their brethren of the Father of lights, who giveth liberally and upbraideth not. Let them beg of him to direct them in the proper steps, and enable them to discharge with effect the important duties to which they will be called; and they will become the salt of the earth; preserve their country from corruption; and be the means of warding off the calamities that threaten to fall upon it. When the cities of the plain had filled up the measure of their iniquity, the Lord declared that, if only ten righteous men could be found in Sodom, he would spare it for the sake of those ten. Many thousands of real christians, we believe, are to be found in England: and we do hope that their intercessions will be prevalent to preserve us from such scenes as have almost depopulated other nations. Let them only exert themselves, and act consistently with their profession, and they will be both a defence and an ornament to their country.

Permit us to illustrate, in one important instance, the line of conduct which christians ought to pursue in the present juncture of public affairs.

By the changes which are about to take place, many professors of christianity will be entitled to exercise valuable privileges, and required to discharge important duties from which they have formerly been excluded. On many of them, for example, will be conferred the right of voting for representatives in parliament, from whom that privilege has hitherto been withheld. Now let the christian take due pains to understand the nature of this franchise, and the obligations which it imposes; and be determined, by divine grace, to exercise it with integrity and disinterestedness. Candidates of various characters and abilities will doubtless solicit his vote; but he will not give it, either through interest or influence. He will use his best opportunities and talents to ascertain which of those who offer themselves are best qualified, by talents, character and disposition, to promote most effectually the true interests of the nation; and, regardless of every other consideration, give him his vote and his influence. Every intelligent friend of his country would repel with indignation any attempt to gain his support by bribery or flattery; because he would easily perceive

that the man who would stoop to buy his vote, would feel no scruple to sell the voter and his interests to the best bidder. Nothing can appear more natural than that he who buys has a right to sell; and the weak and wicked elector will soon have the money that he has received in bribes, with large usury, extorted from him as taxes. The christian elector will perceive the meanness and folly of these transactions as clearly, and feel as hearty a disapprobation of them as the most enlightened and patriotic of his fellow-subjects. But he will have a still more powerful inducement to avoid any share in such treachery and guilt. He knows that his heavenly master has branded it with his censure; and denounced his most high displeasure against all those who are guilty of it. He knows that the man, who shall dwell in the defence of the Most High, is one that shaketh his hands from taking bribes. The degenerate sons of the upright Samuel took bribes, and perverted judgment, and were driven from the government. It was the love of money that led the miserable traitor, Judas, to betray the adorable Saviour into the hands of his enemies; and the sincere follower of Jesus will shudder at the thought of being excited by the same base motive, to betray the best interests of himself and his native country.

Were all the religious professors on whom the Bill will bestow the elective franchise to act steadily on this principle, and encourage their fellow-electors to unite with them, the most essential means would be secured for the future safety and prosperity of the nation. The senate would then be composed of men of ability and integrity, who would be aware that the vigilant eye of their honest and intelligent constituents was constantly upon them; and that their seats depended on their maintaining their characters. With such a House of Commons what could not be done? The energies of the country would be revived; its resources would be husbanded, and its dearest interests consulted and protected. To such a parliament might safely be confided the destinies of England.

We have chosen to exemplify our advice by this instance, because we consider it the most important, and almost the only political duty, that will devolve upon not a few of our readers under the new order of things. Doubtless many grievances will still demand redress, and many abuses will require correction; and it will be the privilege of the people to observe them, and to represent them properly to the legisla-

ture. But, if the representatives be proper men, and duly chosen, the actual reformation of most of them may safely be left with the senate. It will be their special business, to which their country will have expressly appointed them, and to which they have solemnly pledged themselves, to pay a diligent and honest attention to their interests. Let their constituents therefore leave it in their hands; and, following the apostolic advice, "Study to be quiet, and to do their own business, and to work with their own hands." When every man attends conscientiously to his own concerns, none of the concerns of the community will be neglected.

Let us not be misunderstood. We, by no means, wish to discourage the most conscientious christian from taking his proper share in the political transactions in which his station and his connections in society entitle him to interfere. On the contrary, we are well persuaded that much injury is sustained by communities, both civil and religious, by leaving their affairs to the management of unprincipled, interested or ignorant men; and the greater the number of honest, and intelligent persons, of known character and tried principles who, from proper motives, engage the affairs of the public, the more happy will the country be, and the greater the advantage which the subjects will derive from the recent changes. That man who does not honestly and diligently endeavour to discharge the duties and exercise the privileges, to which that great measure invites him, will not only deprive himself of valuable benefits, but rob his country of the advantage which it would derive from his honest improvement of them. But we entreat our readers never to lose sight of that important truth, that it is by the personal conduct of individuals, that the character of a community is formed and supported: and where the former is disorderly, the latter must sink. Unless, therefore, a person's private character be honourable, all pretensions to reforming the state must excite disgust or contempt in every judicious observer.

It cannot be too seriously impressed on the consciences of every disciple of Christ, that though, as a citizen, he ought carefully to perform the services which he owes to his country, yet he has other duties which he owes to himself, to his God, to his connections in life, and to the church of Christ, which, being of a more personal character, are more obligatory on him than his more public avocations. It is a painful symptom that something is

radically wrong, either in the head or heart, when we hear a professor of christianity, declaiming against the extravagance of the state, who pays no regard to economy in his own transactions; or censuring, in the most unqualified terms, the breach of engagements, and the non-performance of the treaties between independent states, who is in the constant habit of breaking his own contracts, and violating his most solemn promises: or condemning with apparent indignation, the rapacity and injustice of the government in imposing taxes for the purposes of the state, who yet is wasting, in useless indulgence or shew, the property of his creditors, or rioting on the fruits of extortion. Such awful instances are, we trust, not frequent in those who make any pretensions to christianity; but we know, from painful experience, that they have occurred; and cast a dreadful reproach on that religion which enjoins on its votaries, to "owe no man any thing, but to love one another." Persons whose private characters need so much reformation, ought never to be admitted into the ranks of honest reformers, their presence contaminates the noble cause, and their co-operation retards its progress and its permanence.

By acting uniformly and decidedly on principles like these, the christian will honour his religion, raise his own character and exercise a most beneficial influence on the welfare of his country. And, when we contemplate the number, the wealth, and the connections of those who conscientiously dissent from the church of England, we cannot doubt but that, by a steady co-operation among themselves, and the assistance of their christian brethren of the establishment, under the divine blessing, they may yet preserve their beloved country from the dangers, to which, in the circumstances in which it is placed, it appears to be peculiarly exposed. Dissenters have on several former occasions of a trying nature, been acknowledged, even by their persecutors, to have essentially contributed to preserve the nation from confusion and tyranny. Their numbers and respectability never stood higher than they do now; may their consistent, patriotic, and christian conduct, entitle them, in the present important crisis, to similar gratitude from their countrymen.

MONITOR.

June 13, 1832.

## THE PRISONERS' REPRIEVED.

Dear Sir,

I hope your readers will be interested with the following narrative; and stimulated to regard "the sighings of the prisoners."—In November last, a riot occurred in C—, which continued for an hour or two; and some machinery, with the house of its owner, was destroyed. Seven persons were taken up on suspicion; and were tried, March 24, 1852. Three were liberated; one was sentenced to a few months' imprisonment; another (a youth) was transported for life; and two were sentenced to death.—A very deep and general sympathy was felt on behalf of these two young men. I was from home at the time of the trial and did not return till nearly a week after it. During this period, my wife, deeply affected at the state of the prisoners, addressed the following letter, to one of them, whom she had known for a few years.

"My poor, dear, dying Friend,

On the verge of the eternal world, permit me to address a few lines to you, and O! that God, the gracious and the wise, may of his infinite condescension deign to make them a blessing to your never-dying soul. You know, my dear friend, that you have a soul, that will live after your body is dead; a soul that will live through the countless ages of Eternity; a soul that will exist in happiness ineffable, or in misery beyond description. Without referring in the least, to the crime for which you are condemned to death by the laws of your country, let me ask you, seriously ask you, in God's sight, before whom we shall shortly stand in judgment, are you sensible, that by the sins of your heart and life, you are guilty and condemned in God's sight? If you have any right feeling, you know that, in ten thousand times ten thousand instances, you have broken God's holy laws; and in his sight you are verily guilty. Whatever be the case as it regards the laws of your country, remember, in God's sight, you cannot plead innocence. No, you have often heard from the pulpit, that one sin in a thousand is enough to sink every soul to hell. Think me not hard-hearted, my friend, in writing thus; a very deep concern for your welfare impels me to do it. I wish you to go to the Saviour as a guilty sinner, pleading the merits of his atoning blood; I beseech you by all that is solemn, pray, fervently pray, that the Lord would give you to see your danger, and the remedy there is in the gospel. Intreat forgiveness through the merits of

the Saviour's death. Commit your perishing soul into the hands of the Saviour. Trust in the merits of his death; and, O may you, though at "the eleventh hour," find mercy. And O! should you be saved from the curse of the law of your country, intreat grace from God, to serve him to the end of life. May this be your happiness, is the fervent prayer of

Your sincere Friend."

A New Testament also, was sent with the following lines written in it:—

"Read this with earnest prayer, that the Lord may enlighten your mind to see the danger you are in by nature and practice; beg of Him to shew you the vast importance of eternal things, the value of your never-dying soul; and then commit your soul into the hands of the compassionate Saviour, saying—

"Lord, at thy feet, I'll cast me down,

To thee reveal my guilt and fear;

And—if thou spurn me from thy throne—

I'll be the first who perish'd there."—

My feelings on my return home, may be better conceived than expressed. Seven days of their short time had passed away. At the particular request of one of the prisoners, B.—I visited them in their condemned abode. The visits were of a serious character; and in connection with the labours of the pious chaplain, and others who visited the prisoners, the young men appeared to wake to a sense of their awful situation. At this period, three petitions, one to the judge, another to the Home Secretary, and a third to the king, had been presented, praying for a mitigation of the extreme sentence of the law; but no mercy had yet been extended. Probably none would have been extended, if nothing more had been done. But the most lively interest was now felt in their case. Two deputations, in which I was included, went to the county town to obtain an interview with the judge, they first were unsuccessful; but, at the second, his lordship was seen; and a petition presented to him. He was inflexible to the appeals of mercy; and merely said he would lay the business before the Home Secretary.

A barrister whom the deputation saw, suggested the propriety of different petitions from christian denominations; observing, that of the five recently sentenced to die at Nottingham, three were saved by the importunity of letters, petitions, &c.—The next day seven distinct petitions were prepared, signed, and dispatched; and the day following two more. During this week, a gentleman went to London about the

business; and another was dispatched from London, by one of the members for the county, to obtain all possible information. On the Friday before the day appointed for the execution, a reprieve arrived for one of the prisoners; but not for my friend B., who of the two, was considered by many most deserving of the mercy. The time fixed for the execution was Wednesday, April 11th. On the previous sabbath, no reprieve having arrived for poor B.—I felt it my duty to go to London, and see if any thing could be done in this painful affair. Another general petition was prepared, a petition also from the master manufacturers only, and a third, a memorial to the king, signed by five clergymen and seven dissenting ministers.

I travelled on the sabbath night to London, and most providentially heard the name of the gentleman dispatched from the metropolis, who was returning in the same coach. We proceeded to his apartments in Covent Garden, London; and soon arranged our plan of operation. Suffice it to say, that interviews were that day obtained with our worthy member, the judge, the private secretary of Lord Melbourne, and with his lordship. The issue was that a reprieve was obtained for B—; and, that evening it was dispatched, in the care of a gentleman who travelled, on the Monday night, by the mail, which reached C—, before six o'clock in the morning. Poor B—, as he afterwards told me, heard the mail come in; and how eventful the suspense! In about a quarter of an hour, it was announced in the hearing of the prisoners "A reprieve!" The news spread with the rapidity of an electric shock; and general and grateful were the greetings of the thousands of our inhabitants. Oh! that the life and immortality, brought to light by the gospel, were as thankfully received, and the tidings of it as diligently and zealously spread!

I did not hear of the pleasing termination of the business, till Tuesday afternoon, and, on the following day, I returned home, grateful for the success of united efforts in the cause of mercy. The execution of the two men was to have taken place on that day, at twelve o'clock; and it is in vain for me to describe the emotions with which I passed the fatal spot; or the joy with which friends greeted the success of the affair. The next day, in company with my friend, the pious chaplain, I had an interview with the prisoners. Poor fellows! they appeared truly grateful for the preservation of their lives. May the lengthening of their days be in much mercy

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to their souls! On the following sabbath evening, I improved the event, from James ii. 13. "Mercy rejoiceth against judgment;" to an overwhelming audience. The men have since been sentenced to transportation for life; and were sent off two or three weeks ago.

Our laws are generally allowed to be too sanguinary. Let this account stimulate to efforts for their amelioration, and to exertions in behalf of prisoners where mitigating circumstances exist. "A Society for the diffusion of information on the subject of Capital Punishments," has recently been established in London. The tracts, published by it, may be had at Hatchard and Son's, Piccadilly; and appear worthy of general circulation. May we be encouraged in every "work of faith; labour of love; and patience of hope!"

C.—May 28, 1832.

PHILANTHROPOS.

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## CONFERENCES.

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THE MIDLAND CONFERENCE met at *Leake*, June 12, 1832, Mr. Henham, minister of the place, supplicated the throne of grace, and presided.—1. In answer to a communication from Mr. Hodgson, relative to one of the decisions of the last Conference; it was resolved, That the conference remains unchanged in opinion on the subject in question.—2. The churches were recommended to take into consideration the fifth article of "Annual Association Business," see page 221 of the last number of the G. B. R. on the subject of originating a Ministers' Fund; that the representatives may attend the ensuing association prepared to express a decisive opinion on the subject.

3. The report of the Home Mission accounts was delivered; shewing the income up to be present, to be 117. 9s. 9½d.; the disbursements 123l. 11s. 7d.; with claims upon the funds, which will be due at the end of this month, of about 220l. Resolved that the report now read be received.—4. Mr. Soar received the thanks of the conference for his past services as treasurer to the Home Mission, with the request that he would continue in his office the ensuing year; and Mr. Beardsall was re-elected secretary for another year.

5. It being considered desirable to make a change in the management of the pecu-

niary affairs of the Home Mission, Messrs. Pickering, Stevenson, sen. Stocks, Harvey, Earp, jun., and R. Pegg, were appointed a committee to mature a plan, and to submit it to the next conference.

6. The meeting resolved that *Dover-street*, Leicester, is the proper place to hold the annual association, in 1833. And 7. That the Home Committee assemble as early as possible, to determine whether the premises at Manchester should be disposed of or retained.

From the reports of the states of the churches, it was apparent that they are not in that prosperous, and flourishing condition in religion, which is desirable. Fifty-five persons, however, were reported to have been baptized since last conference; and there are, at present, seventy-one candidates for baptism.

The next conference to be at *Stoney Street*, Nottingham, on the last Tuesday in September, at 10 o'clock in the morning. The secretary was directed to request the church at Duffield to acquiesce in this arrangement; as it is expected very important business will, at that time, demand the attention of the conference.

At the termination of the discussions, Mr. Pickering delivered an address in behalf of the Home Mission; after which a collection was made in aid of the funds of that institution.—Mr. Orton preached in the evening. R. S.

The YORKSHIRE CONFERENCE was held, at *Shore*, April 23rd, 1832. Mr. R. Ingham opened the meeting by prayer, and Mr. James Shackleton preached from Luke i. 72. The finances for Bradford were audited; and the expenses, incurred by supporting the infant cause there, were ordered to be paid. Mr. T. H. Hudson informed the meeting how many members of G. B. churches resided at Bradford; and how many candidates are ready for baptism. The propriety of forming them into a church is referred to the next meeting of the committee for the academy. A supply was arranged for Bradford. Mr. John Mitchell audited the accounts for the Home Mission; and the following reply was given to Mr. Wm. Pickering's letter, on the behalf of the Midland Conference. "As we have Missionary Stations at Bradford and other places; we cannot do any thing toward the support of the G. B. church at Manchester;" because our funds will not admit of it. A case from Lincoln, respecting their financial difficulties, was presented; and it was given, as the advice of the meeting, that Mr. C. Dean,

their minister, should visit those churches, which have promised to admit him to collect for the reduction of the debt on their chapel. It was agreed that no begging case receive the support of this district, till it has obtained the sanction of the conference. It was recommended to the churches in Yorkshire to collect for the Foreign Mission, in the month of September. J. H.

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## REPORTS OF RELIGIOUS AND BENEVOLENT INSTITUTIONS.

*Our limits forbid us to attempt any account of the anniversaries of the numerous Societies established for the promotion of religious and benevolent objects, which have lately been held in the Metropolis; but we cannot deprive our readers of the pleasure of reading the substance of the REPORTS of the PROCEEDINGS of the principal Institutions; by which they will learn the noble efforts that are making, in this favoured country, to advance the cause of Religion and Humanity in the World.*

### BRITISH AND FOREIGN BIBLE SOCIETY.

The anniversary of this Society was held at Exeter Hall, on Wednesday, the 2nd of May. Lord Bexley, in the absence of the venerable president, took the chair.

The Report of the society was unusually interesting. It opened with a temperate allusion to recent differences; it recorded the unanimity of the society's councils; and mentioned the fact that more than one thousand pounds have been voluntarily expended by the friends of the cause, in defending it from the attacks of its enemies. The Foreign operations of the institution have been most encouraging. At Paris one hundred and seventy-six thousand Bibles and Testaments have been put into circulation; and in many parts of France, schools have been supplied with copies of the Holy Scriptures. In that country, the Minister of public instruction had appropriated ten thousand francs to the purchase of the Scriptures for the use of schools. The issues of the Paris Bible Society during the past year, have been eleven thousand nine hundred copies of the Scriptures, or parts of them. By the Frankfort Society, seventy-one thousand five hundred copies of Bibles and Testaments have been issued. By the Munich Society, nine thousand five hundred and

thirty-nine Testaments. At Wurtemberg, fourteen pious ministers and laymen have come forward to aid Dr. Pinkerton. For distribution in the kingdom of Prussia, the Society had been asked for a grant of twenty thousand copies of the Scriptures. The entire issues for that country had been five hundred and thirty thousand. In Sweden, three hundred and forty-one thousand, seven hundred copies of the word of God had been printed. At St. Petersburg there had been circulated, during the year, twenty-eight thousand five hundred copies of Bibles and Testaments. At Malta, a new Translation of the Maltese Testament had been effected, and was about to be printed under the direction of Mr. Jowett. At Corfu, two thousand two hundred and eighty copies of the New Testament had been circulated; and, at Constantinople and Smyrna, five thousand four hundred copies. In the East, the word of the Lord has free course, and is glorified. Many translations are in contemplation or in progress; six hundred English Bibles have been sent to Calcutta for the use of the schools; fourteen thousand six hundred copies of the scriptures, or parts of them, have been issued from the depot in that city. The Madras auxiliary proceeds most vigorously, having just printed twelve thousand copies of the New Testament in one of the eastern languages. In Bombay, in China, in Malacca, in South Africa, in Madagascar, in Egypt, in the West Indies, and in South America, the great work of distributing the word of God advances with most desirable success. In North America, two hundred and forty-two thousand copies of the Scriptures have been issued: making a total, from the formation of the American Bible Society, of one million, three hundred and twenty-six thousand, six hundred and ninety-eight.

The income of the Society, during the past year, has amounted to £81,735, 16s. 1d; being a diminution on the receipts of the preceding year of £13,698, arising exclusively from a variation in the amount of legacies falling in to the Society during the year. The expenditure of the Society has been £98,409 10s. 9d. The issues of Bibles have been one hundred and sixty thousand, seven hundred and one, and of Testaments, one hundred and eighty-two thousand, four hundred and forty-four, which, added to the issues on the Continent, make a total of five hundred and eighty-three thousand, eight hundred and eighty-eight; being an increase on the issues of the preceding year of one hundred thousand copies of the Word of God. The

total issue of Bibles and Testaments, from the commencement of the society, have been seven million, six hundred and eight thousand, six hundred and fifteen, and the sum spent in effecting this grand object. £1,878,382, 16s. 2d.

#### THE RELIGIOUS TRACT SOCIETY.

On the 8th of May, early in the morning, the anniversary of this society was celebrated at the City of London Tavern, W. B. Gurney, Esq. in the chair. After prayer, the chairman briefly explained the objects of the society, and then called on Mr. W. Jones to read the Report. It stated that a grant had been made in China to Leang-a-fa, for the printing of tracts written by himself, and circulated from one end of that vast empire to the other. In Siam a tract, printed at the request of one of the native princes, has been largely distributed, and has excited great interest among thousands. At Malacca, ten thousand Chinese tracts have been circulated. About seventeen thousand five hundred Javanese tracts have been printed, four thousand of which have been furnished at the expense of the Singapore society. The accounts from Burmah, transmitted by Dr. Judson, are of the most encouraging character. He says the Burmese are an enquiring and reading people; and that the tracts of the society now pervade the whole country, from the frontiers of China to the banks of the Ganges, and from the borders of Cassay, to the southernmost villages of British Pegu. At the last festival, ten thousand tracts were distributed. At Calcutta, seventy-two thousand, five hundred tracts have been printed, and eighty-three thousand, two hundred and four circulated. At Serampore, eighteen thousand copies of eleven new tracts have been put into circulation; and in various languages there have been no fewer than thirty-three thousand and fifty distributed. A grant of four thousand, two hundred tracts has been sent to Berhampore; three thousand eight hundred to Chunar; nine thousand to the military stations at Cawnpore and Meerut. During the year, ninety-two thousand native tracts have been printed at Madras, including twelve new tracts. In the same period, in various languages, ninety-nine thousand, three hundred and five tracts were circulated; being an increase on the former year, of forty-seven thousand, eight hundred and thirty-one. The total circulation of the Madras society has amounted to four hundred and sixty-one thousand, seven hundred and twenty-two tracts. At Ben

galore, fifteen thousand tracts have been printed on the Divine Attributes. At Nagercoil, forty-five thousand tracts have been dispersed. At Bombay, twenty-five thousand have been printed within the year. At Surat, Mr. Fyvie, Missionary, has distributed forty thousand books and tracts during the year. Other parts of the Report were equally encouraging. Both at home and abroad, God is eminently prospering its endeavours to spread the knowledge of divine truth. Eight thousand, three hundred and fifty tracts have been voted for distribution in the Highlands and Islands of Scotland; one hundred and fifty thousand for Ireland; for the courts and alleys of the metropolis, ninety-nine thousand, seven hundred and fifty; for circulation in reference to the cholera, seventy-two thousand, five hundred; for counteracting sabbath-breaking and infidelity in the metropolis, one hundred and sixty-four thousand; for hospitals and workhouses, eight thousand; for country villages and hamlets, three hundred thousand; for horse-races, twenty thousand, five hundred; for places where scepticism has been making visible progress, ten thousand, seven hundred; for the North of England, during the prevalence of cholera, twenty-eight thousand; for soldiers, sailors, watermen, rivermen, barge-men, and canal-men, forty-three thousand; for foreigners, eight thousand, eight hundred. The new publications for the year have been, one hundred and eighty-six. The sum received from auxiliaries has been £1226, 7s. 11d. The annual subscriptions have been £1336, 3s. The donations, £495, 10s. 4d. The collections by cards, £179, 19s. 11d. After Sermons, £24, 10s. 7d. Sums received for stereotyping approved works, £360. Legacies, £313, 5s. 6d. The total benevolent income, £3342, 10s. 3d. The expenditure has been, £3668, 13s. 8d. The sums received during the year, for the sale of publications has been £26,949 11s. 8d. The total amount of the Society's receipts has been £31,376 6s. 11d. The publications circulated during the year amount to eleven million, seven hundred and fourteen thousand, nine hundred and sixty-five. The total circulation at home and abroad has amounted to nearly one hundred and sixty-five millions.

#### BRITISH AND FOREIGN SCHOOL SOCIETY.

The twenty-seventh annual meeting of this society was held, on Monday, the 7th of May, Lord John Russell in the chair. During the past year, sixty-two candidates

for boys' or girls' schools have been admitted; thirty-nine have been boarded, wholly or in part at the expense of the society; thirty-eight have been appointed to schools; three have sailed for foreign stations; and nineteen remain on the list. Eight missionaries have attended at the schools, to learn the system. The Report adverted, with great effect, to the state of those unhappy beings who crowd our prisons. In September last, there were fifty prisoners in Bedford gaol, but only four could read. In January, there were between fifty and sixty in the same gaol, awaiting their trial, and only ten could read. At Wisbeach, out of nineteen prisoners, only six could read and write. In Herefordshire, out of forty-one thousand and seventeen individuals visited, only twenty-four thousand, two hundred and twenty-two were able to read. In and about the metropolis, there are ninety-two schools connected with the Society, in which there is an average attendance of about fourteen thousand, eight hundred and sixty-six. Reports of a favourable kind have been received from sixty-three schools in various parts of the country. In Scotland the cause prospers. In France there are one thousand one hundred schools. In Sweden there are between three and four hundred schools; and in other foreign parts the Society is equally prosperous. We trust this noble cause will continue to enjoy the divine blessing. The total receipts of the past year including £100 from the king, have amounted to £2,672, 10s. 8d. and the expenditure has been £2,638, 4s. 3d.

#### SUNDAY SCHOOL UNION.

The annual meeting of this society, which has been so greatly blessed of God, was held at Exeter Hall, on Thursday evening, the 3rd of May, Lord Henley in the chair.

The report detailed the foreign and domestic operations of the society. In France eighty-eight associations have been established, and are increasing. In Ham-burgh, there are hundreds of children receiving instruction in the great principles of Christianity. Among the teachers in that city nine are candidates for the Christian ministry. In Denmark, the agents of the society have been as a light shining in a dark place.

In the Mediterranean, the society's operations have been advancing hopefully. A life of Robert Raikes, and a sketch of Sunday-schools, have been translated by

Mr. Wilson into Modern Greek, and one thousand five hundred copies have been put into circulation. In Mr. Wilson's school there are fifty children. In Corfu there are six Sunday-schools, comprising, at least, three hundred scholars. Many adults, as well as children, attend the instructions of a deacon of the Greek church, a native of Cyprus. In Van Dieman's Land there are four schools, thirty-one teachers, and two hundred and forty-five scholars. From the Cape of Good Hope, Dr. Philip reports that, the cause of Sunday-school instruction prospers there; one hundred children attend his school, and about from fifty to sixty at the school in Rogge Bay. There is also an infant school, having in it about sixty children, besides several other schools under the care of various missionaries. In several parts of South Africa, Sunday and Infant schools promise the most extensive benefits to the native population.

At the seventh anniversary of the American Sunday-school Union, it was reported that it has seven thousand, two hundred, and forty-four schools; sixty-four thousand two hundred and fifteen teachers; four hundred and fifty-one thousand, & seventy-five scholars. The total number of schools in the United States is estimated at six hundred thousand. A Sunday-school Union has been formed among the Cherokees, with six schools, twenty teachers, and one hundred and thirteen scholars. In the West Indies the cause advances. The sum realized to the Union from the Sunday-school Jubilee has been £2257, 19s. 8d. Including the Sunday-school Society for Ireland, there are belonging to the Union, ten thousand, eight hundred and ninety-seven schools; one hundred and fifteen thousand, seven hundred and nine teachers; one million, one hundred and thirty-one thousand, and twenty-three scholars; being an increase, during the year, of seven hundred and thirty-five schools; eight thousand, one hundred and sixty-two teachers; and seventy-eight thousand, three hundred and sixty-seven scholars.

#### SOCIETY FOR THE RELIEF OF MINISTERS' WIDOWS.

THE ninety-ninth anniversary of this valuable society took place on Wednesday, April 11th, 1832; when a sermon, in behalf of the institution was preached at Salters' Hall meeting-house, in the morning, by the Rev. Eustace Carey, from James i. 27. "Pure religion and undefiled before God and the Father is this, To visit the father-

less and widows in their affliction, and to keep himself unspotted from the world." Several ministers and gentlemen interested in the welfare of the institution dined together in the afternoon, at the Albion Tavern, Thomas Wilson, Esq in the chair; but we regret to state that the company was small, and the collection here, and that after the service of the morning, were less than usual. From the Report of the managers of the fund it appeared that, besides occasional donations and sums given to apprentice children, the number of beneficiaries which had been relieved, during the past year, was one hundred and ninety-nine; of which nineteen were widows of ministers of the Presbyterian denomination; fifty-three of the Independents; and seventy-five of the Baptist connection; thirty-six widows of Welsh ministers, and sixteen new cases various. The finances of this charity have been suffering a gradual decay during the last few years, principally owing to the death of many of its annual subscribers; the vacancies caused by which have not been filled up by other benevolent individuals. The Receipts of the past year amounted to £3,888 3s. 7d., and the expenditure to £3,337 7s. 11d., leaving a balance of £550 15s. 8d. in the treasurer's hands; which sum, however, requires a speedy augmentation, as the annual exhibitions are to be paid next month, which will exceed two thousand pounds.

#### SOCIETY for PROMOTING the DUE OBSERVANCE of the LORD'S DAY.

The first anniversary of the supporters of this Institution, was held at Exeter Hall, May 14, the Bishop of Calcutta, chairman. The Report stated that although many other societies had similar objects in view, blended with others equally beneficial; yet the originators of that society considered the subject to be of sufficient importance to form the business of an institution formed for that specific object: and, on the 25th of January, 1831, that society was formed. Since that period, it had circulated various tracts for the purpose of drawing public attention to the objects of the institution. Five thousand copies of pamphlets, inculcating the necessity of a due observance of the sabbath, had been circulated, soon after its formation. They next published a circular recommending the formation of similar associations throughout the kingdom; and many had been formed in consequence. They had commenced a series of tracts,



adapted for the perusal of persons of rank and fortune, showing the guilt of travelling and performing other worldly avocations on the sabbath. A respectful address to the clergy had been circulated, of which five thousand copies were printed; calling upon them to rescue, by every means they possessed by virtue of their sacred calling, the seventh day from desecration. Another circular, of which twenty thousand copies had been distributed, was addressed to masters and heads of families; pointing out the necessity of paying men their wages, on a Friday instead of Saturday; to enable them to go to market for their Sunday's provisions, before the morning of that day. Twenty thousand copies of an address to shopkeepers had likewise been printed, calling upon them to abstain from trading on the sabbath; and pointing out the evils which had ensued from pursuing so irreligious a system. The committee hoped, from the success which had hitherto attended their efforts, that trading on the sabbath day would shortly entirely cease. The Rev. Herbert Smith had circulated sixty thousand tracts upon the sin of Sunday-travelling. The committee had carefully examined all the statutes in force respecting Sunday-travelling; and they had drawn up several amendments which would be submitted to the consideration of the legislature at a proper period. Upon this subject one thousand tracts had been circulated amongst the members of both houses of parliament. The receipts during the past year amounted to £255 1s. 6d. and the expenditure to £193 4s. 1d. The bills due at Christmas amounted to £118 5s. The report then made some strong allusions to the infidelity so prevalent throughout the kingdom. Though infidelity they observed, tended to undermine and level with the dust the best institutions of the country, they put their trust in the Lord to preserve them from the impending danger with which they were threatened. Revealed Truth, like its Author, would remain the same to-day, to-morrow, and for evermore.

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## REVIEW.

LETTERS TO A DAUGHTER ON PRACTICAL SUBJECTS; by WM. B. SPRAGUE, D.D., of Albany, United States of America. 18mo. pp. 248. bound in cloth. Religious Tract Society.

It affords us pleasure to observe that the

reprinting of the publications of the transatlantic divines seems to be growing more frequent; as, from several specimens, which have lately fallen under our notice, we believe that the interests both of religion and literature would be promoted, by the encouragement of a system of reciprocity in this branch of intercourse between nations so nearly allied in feelings and language. The Letters before us are evidently the production of one who is well qualified for the task which he has undertaken. Dr. S. is an affectionate parent, a man well acquainted with the world, who has kept an attentive and intelligent eye on the conduct of his associates, a devout, serious, and evangelical Christian, and a respectable writer. His Letters embrace almost every subject on which a daughter, rising into life and preparing to take her part in society, ought to be informed. Early friendships, education, reading, independence of mind, manners, conversation, amusements, intercourse with the world, marriage, religion, practical, doctrinal and experimental, improvement of time, and preparation for death, are treated separately with considerable ability and earnestness.—The advices are, in general, highly judicious and important, the spirit affectionate and earnest, and the style easy and perspicuous. No young woman, whatever her station in life may be, can read them attentively without improving in wisdom, virtue and happiness. The variety and importance of the topics selected, and the able manner in which the worthy author has treated them, render this volume an interesting and useful companion, for young females; and we trust that they will not delay to avail themselves of the valuable assistance it offers, to guide them in the paths of holiness, usefulness and comfort, both in time and eternity. Two brief but excellent sermons to young people, on "Awaking to Religion," and "Embracing Religion," by the same Author, are subjoined, and contribute much to the value of the publication.

As a specimen of the spirit and style of this respectable divine, we make a short extract or two.

On the subject of *Conversation*, the following hints merit the special regard of young persons of both sexes.—"Take care that you never subject yourselves to the charge of egotism. This is apt to be a consequence of excessive garrulity; for there are few persons who talk a great deal, that do not find it convenient to magnify their own importance. And let me say that this is a foible which is more likely

to escape the observation of the person who is subject to it than almost any other; and yet there is perhaps no other which, by every one else, is more easily detected; and, I may add, none which excites more universal disgust. Guard your lips, then, whenever you find it in your heart to make yourself the heroine of your own story. Never say any thing of yourself which even indirectly involves commendation, unless under circumstances of very rare occurrence. If you watch the operations of your heart, you will probably be surprised to find how strong is the propensity to bring one's self into view, as often and to as great advantage as possible. Whenever you can illustrate any subject on which you may be conversing by a reference to the experience of any one else, it is better, in all ordinary cases, to avail yourself of it, than to refer even indirectly to your own. I have known some persons, who have manifested a strange kind of egotism, in speaking freely and unnecessarily of their own past errors; when it appeared to me that genuine humility would have led them to silent communion with their hearts, and penitence before God. You may rest assured that it is an exceedingly difficult thing to allude much either to one's own faults or excellencies; difficult, I mean, without leaving an impression that it is the offspring of a foolish self-complacency; in other words, without getting, and deservedly getting, the character of an egotist."

Having stated and defended the importance of every individual's drawing his religious opinions directly from the Bible, without respect to human authority or influence, he proceeds. — "But you will, perhaps, ask whether, inasmuch as great minds have arrived at different and opposite conclusions in respect to what the Bible contains, it be not a difficult matter to ascertain its genuine doctrines; so difficult even as to discourage exertion, and furnish some apology for an indolent acquiescence in human authority. In answer, the fact to which I have adverted may indeed be a reason for not taking up any opinions rashly, but it is also an important argument for not taking them upon trust; for if equally gifted minds have rushed into opposite extremes, it is certain that fine intellectual powers, unless guided by a proper moral influence, do not furnish the shadow of a security against error. The best interpreter of scripture, and the only safe one, is good common sense, under the direction of an humble and teachable temper. Let there

be an honest desire to know the truth, and let that desire be directed to the Author of all spiritual illumination, and let it be accompanied with a diligent use of the means which are within our reach, and we need have no fear of being left to any fundamental error. It was the declaration of our Saviour to the Jews, that if they would keep his commandments, they should know his doctrine whether it was of God. If a powerful intellect were essential to the right understanding of scripture, you perceive at once, that to the mass of the world, who possess only common minds, it would be a mere dead letter; but as no higher intellectual powers are necessary than fall to the common lot of man, in connection with that spirit of docility and dependence on Divine illumination, which all may, if they will, possess, it is manifest that the Bible is fairly open to all; and that every individual is as truly responsible for his religious opinions as for his moral conduct."

"In endeavouring to ascertain the doctrines of the Bible, it were desirable that you should bear in mind that the obvious meaning of a passage is generally the correct one; for if it were not so, it would be impossible for mankind in general ever to gain an intelligent conviction of its truth. And, if I mistake not, one of the most fruitful sources of error is found in a disposition to overlook the obvious meaning and search for something hidden; something that shall bear the impression of novelty or of mystery. Far be it from me to question that the Bible is an inexhaustible treasury of wisdom; and it is one of its glorious peculiarities that it will supply materials for reflection to the noblest intellect, and will reward its most diligent researches, through every period of its existence. Nevertheless, its leading doctrines are fairly within the reach of common minds in common circumstances; and if you approach it, satisfied to receive the obvious sense as the true sense, there is no danger that you will be left to adopt the speculations and vagaries of a false theology. A system of error is never deduced from the Bible easily and naturally: it is only by being subjected to the torture of a false construction."

THE JOURNEYS OF THE CHILDREN OF ISRAEL, and their Settlement in the Promised Land.

18mo. pp. 156. bound in Cloth. Religious Tract Society.

We have read this instructive little

volume with peculiar pleasure. It is divided into thirty-one convenient sections; and exhibits a regular correct and comprehensive itinerary, of the chosen tribes, from Egypt to Canaan; and a satisfactory history of that interesting people, from the birth of Moses to the death of Joshua, his successor. The most remarkable circumstances connected with their eventful progress from the land of bondage to their happy settlement in the land of promise, and the astonishing interpositions of Divine Providence in their behalf, are happily narrated, illustrated and improved: and in a manner suited to the understanding and taste of youth; for whose instruction and edification the work is well adapted. It is accompanied with a neat coloured map of the Journeyings and Encampments of the Israelites; and a sketch of the land of Canaan. In addition to this, every section is ornamented with two or three well executed woodcuts, which will greatly assist the apprehension and impress the memory of the young reader. A tone of evangelical piety pervades the whole; and no opportunity is neglected to drop a word of useful admonition, or of suggesting a necessary caution. We cordially recommend it; and hope that it will be widely circulated.

DIVINE BREATHINGS; or, *Spiritual Meditations, suited to the Occasion of Breaking Bread, or Communion in the Lord's Supper*; by JOHN BEART of Bury,

24mo. pp. 174 stitched.

Wightman, London; Read and Co. Ipswich.

A pious, sensible and serious manual; which will be very acceptable to the author's little flock at Bury, to whom it is inscribed, in an affectionate dedication; and will, we trust, draw still closer the sacred bonds which already unite them. It will also, we doubt not, afford both assistance and instruction, to all the followers of Christ in that very interesting part of christian worship, the celebration of the Lord's Supper. It consists of short discourses on passages of scripture, and brief meditations on topics connected with the sacred ordinance. Though all display of literary talent would certainly have been misplaced; yet a vein of good sense, serious piety, and christian affection, runs through the whole. We trust that it will be very useful, and greatly assist many sincere christians in the discharge of an important

duty, and the enjoyment of an unspeakable privilege.—We give one short extract.

"The sufferings of Jesus Christ call for our attention and admiration. The first Adam sinned, the second Adam suffered. We sinned and deserved hell; Christ suffered and purchased heaven. Now when the sufferings of Christ are the subject of our meditation, here are two great things to be considered; *sin* the cause on our part, and *love* the cause on Christ's part, of all his sufferings. And could we have a spiritual view of both these, how sweetly would it affect us! they would conspire together to melt the heart. A mere presenting our bodies, and the bare outward performance, this is not to eat the Lord's supper. 1 Cor. xi. 22. Nay, though there be an applying of the natural faculties, so that there be an historical remembrance of Christ in his sufferings, which lies within the power of nature; is not spiritually to eat the Lord's supper. But to get a sight of sin, the cause of Christ's sufferings, and a sight of the love of Christ therein; this is to eat the Lord's supper. And this is given from above."

## LITERARY NOTICES.

In a short time will be published Vol. II. (which completes the Work) 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 Lord 1300.—By J. B. B. Clarke, M.A., of Trinity Coll. ge. Cambridge; and Chaplain to H. R. H. the Duke of Sussex.

*The Christian Warfare Illustrated.* By the Rev. Robert Vaughan, author of the *Life and Opinions of Wycliffe*, &c. In one vol 8vo.

This work will include preliminary chapters on human depravity, justification, and spiritual sufferance, and a view of the Christian Warfare as connected with believing—repentance—private devotion—public duty—persecution—religious declension—despondency—occupation—retirement—prosperity—adversity—and the fear of Death—conclusion—the claims of the Christian Warfare.

In the Press. *The Life and Times of Isaac Watts, D.D.* with Notices of many of his contemporaries, by the Rev. T. Milner, A.M. Author of the *History of the Seven Churches of Asia.*

# Missionary Observer.

JULY 1st, 1832.

## Ladies' Native Female Education Society.

### CALCUTTA.

THE late excellent Mr. Ward stated, that India contained 70,000,000 of females utterly destitute of the advantages of education. In the same ship in which Messrs. Bampton and Peggs sailed for India, Miss Cooke proceeded with the express design of promoting female education. This lady afterwards became the wife, and since that the widow of Mr. Wilson; a pious Church Missionary. Mrs. Wilson continues to labour to benefit the benighted females of India.

The following very interesting account of a young female Hindoo convert, is from her pen.

"In the month of June, 1825, Harroo, a young Hindoo girl, aged eleven years, had become a first-class reader in one of the small schools belonging to the Ladies' Association, in Calcutta; when it pleased the Lord, it is believed by the reading of the Holy Scriptures, to convince this child of the sin of idol-worship; and she requested her mother's permission to visit Mrs. Wilson, for christian instruction in reference to baptism. For six weeks, Harroo's wishes were violently opposed; after which period, she called at the Mission premises, and said she wished to become a christian. She was told it would be necessary to bring her mother, as she was too young to act for herself. Accordingly, a few days after, she introduced her mother and father-in-law.

"After much conversation on the subject of religion with one of the Missionaries, the woman acknowledged to him, that this being her only girl, she had felt great sorrow at the idea of her losing caste; and had therefore used every means, severe and affectionate, to deter her from her purpose. Finding, however, that her treatment toward the child made no impression on her mind, that she continued restless and miserable, and made her the same, she added,—'I began to reflect thus with myself;—Who knows, after all, but the girl may know best? She has read much, and heard much. I will even let her go to her Lady, come what will!'

"The result of the long conversation allud-

ed to above, was, to the great joy of the child, that they all consented to remain on the mission compound, and attend the various means of grace.

"They went on very steadily for some months; when the old man, having had a dispute with one of the native christians, determined on leaving the place, and did so in a pet, taking his wife and Harroo with him. The poor child implored to be allowed to remain; but the woman, who suffered much on this occasion, and behaved extremely well, could not make up her mind to separate from her daughter; and therefore they all left the place.

"The husband, repenting of his hasty decision, in a few days begged permission to return. With this request the gentlemen not thinking it right to comply, they removed to a distant part of Calcutta. For a short time the woman fell again into idolatry, and used many endeavours to draw her daughter into the same sin. Through the mercy of God, the child was enabled to remain firm to her christian profession; and not only resisted various temptations, but, as occasions offered, spoke to all of Jesus as the Saviour of sinners. One middle-aged person was led, in consequence of these feeble efforts, to present herself at the Mission-house for christian instruction; but her dwelling being distant, and she dying soon after; nothing can be said as to the state of her mind. The fact is alluded to merely to show the child's faithfulness.

"At length Harroo and her parents were led to offer themselves again at Mirzapore. ALL as candidates for baptism. They were received, put under daily christian instruction, with several other persons, and on the 1st of July, 1826, they were baptized, in the presence of many christian friends and natives, by the names of Matthew, Rebekah, and Mary Anne.

"Of Matthew much cannot be said. He has become a martyr to rheumatic pains, and almost a cripple. These afflictions are trying to a temper naturally very irritable. Re-

hekah exhibits a truly christian conduct in all respects. She has learned to read, and is usefully employed in the central school. She is affectionately attentive to the wishes of her suffering husband.

"Mary Anne has acted as head monitor in the above-named school for two years past, in which from 150 to 200 heathen girls are receiving christian instruction. At the close of 1829 this young person not being in very good health, it was thought advisable to give her the advantage of change of air, and comparative rest, for a few months; and, with the consent of her parents, she accompanied some friends to Patna. On leaving Calcutta, Mary Anne, with a few other native christians, were entreated to allow no day to pass without endeavouring to point some poor sinner to the Saviour of sinners; and it is believed she has been most scrupulously attentive to this request. She takes every opportunity of holding christian conversation with the heathen women who come to the house where she resides; she seats herself near the boundary wall every evening, to speak with them, as they pass backward and forward to the river. One person has lately been brought, chiefly by her conversations, to request baptism. There is every reason to believe that the woman is sincere, and that she has right views on this important subject; but some domestic circumstances interfere for the present.

"Mary Anne has just recovered from the small-pox. For some days she had a strong fever on her, and was obliged to keep her couch, but she regularly rallied in the evening, and took her seat at the wall for the purpose above-named. One day, however, she was too weak to leave her room; but, on a person coming in to whom she had been accustomed to speak, she raised herself, and began to address her. Her friend being present, and seeing that the effort was painful and beyond her strength, requested her to keep quiet, promising to converse with the woman for her. Mary Anne fell back upon her couch, and remained some time silent; when, raising herself again, and bursting into tears, with a look of real distress, she entreated to be allowed to speak herself; urging, as a reason, that, as she could not go out, she should otherwise have passed a whole day without directing a heathen sinner to the Redeemer. She is now quite recovered, and employed as usual. This young person's life, from her baptism to the present period, has been one of the most blameless I have ever known. She is humble, devout, and amiable."

Mrs. Wilson mentions the following in-

stance of the happy effects of Mary Anne's influence on one of her country-women.

"A very respectable Brahminee widow, in consequence of conversations with this 'wonderfully clever child,' to use her own language, requested an interview with me. She afterwards came daily, for the purpose of learning the christian system. She joined us at the civil station (Patna), and has been usefully employed, as a teacher in Miss Chatfield's school, ever since. This person had been rich, but, by degrees, the Brahmins drew away all her property, under pretence of benefit to her departed husband. Brahminee, however, being considered holy by her neighbours, was afterwards supported by alms, and she thought it a great disgrace to become a hireling; but, after much advice, she consented to throw aside the sacred garb, a reddish cloth, and, clothed in a neat white dress, sealed herself as a teacher! At the same time that she told me she had long begun to fear that their (the Hindoo) religious system could not be the right, she candidly acknowledged, that until she could feel assured in her heart that the christian system was the right, she could never be baptized. For this light, however, she promised to pray, through Jesus; which, if she does, she will be safe."

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## EGYPT.

Readers of the Sacred Scriptures are so familiar with the name of this once powerful and splendid country, that its present state cannot be a subject devoid of interest.

The Church Missionary Society is endeavouring to diffuse some Gospel light through these realms of darkness. Mr. Lieber, one of the Missionaries, has drawn up an account of the country and people, from which we insert some extracts. Our readers have been often called to survey the difficulties which oppose the spread of Gospel Truth in Orissa, but, if possible, Egypt seems in a state still more hostile to the reign of the Prince of Peace.

### GENERAL REMARKS ON THE COUNTRY, AND ITS INHABITANTS.

"Egypt has been at all times, from the days of Abraham, a most remarkable country, as well in religious as in secular respects. From her the surrounding nations in former times received their sciences, their idolatry, and their vices; and with her shared the Divine vengeance, which still hangs heavily over her. The ruins of the stupendous monu-

ments of Egypt's former grandeur and vanity, and of the tyranny of its kings, still remain; while the seventy-two millions of its inhabitants, who existed there at the time of Herodotus, have dwindled down to about five millions.

Though it is no longer the school of science for the East, it is still the great mart of nations, to which merchants from Morocco, Turkey, Greece, Syria, Arabia, Europe, and the interior of Africa, resort. In its bazars it is to be seen the greatest splendour of the East; and it is still called, "the Glory and Mother of the world." But Egypt is not only the mart of the East; it is also the place where the Pilgrims, in their way to Mecca, with their caravans, are collected together, as well from the North of Africa as from the interior.

Egypt is therefore, undoubtedly, an interesting Station for Missionary Labours. The Pacha has subdued, by arms, all the Southern Nations, even to the frontier of Abyssinia; and these countries can at present be visited with much security. Channels are thus opened by the providence of God, for future Missionary Proceedings.

The vernacular tongue of Egypt is the Arabic. This language is spoken by almost all the strangers, as Armenians, Jews, Greeks, and Turks; and it is spreading in the countries which the Pacha has brought under his government; as, for instance, among the Berberas, Nubians, and the inhabitants of Senar and Cordifane; it being not only the language of the Government, but also of their Religion. Besides the Arabic language, one may hear, in the bazars of Alexandria and Cairo, the Turkish, Greek, Armenian, and, more or less, all European languages."

The people are represented as sunk in crimes and pollutions too dreadful for description. But while some statements cannot be presented to the public eye, others are painfully appalling.

"It is an old custom in Egypt, for the children of both sexes to go naked, till six or seven years old; but never before now, did grown-up people, and particularly females, appear openly without any covering—the Mahomedan Fools, whom they reverence as saints, excepted. During my last journey to the Delta, I saw in a village two females, from twenty to twenty-five years of age, going about without the least covering.

Egypt is known to be a gold-mine—one of the most fruitful countries of the earth; but, notwithstanding this, the poor peasant has not even bread enough, and is obliged to feed partly upon grass to satisfy his hunger.

There are here to be met with, the greatest

poverty, and the greatest pride: on one side you may see a naked man, and on the other a haughty Turk on horseback, whose horse is covered with gold and silver, with a pipe-bearer running at his side.

But the temporal slavery and wretchedness of the inhabitants of that country are nothing in comparison with the spiritual slavery of sin and satan, which exercise their full power among them; and whose willing slaves they are, without feeling much the weight and consequences of it for this and the future world. There is scarcely a crime to be found in the world which is not, more or less, openly practised in Egypt. I shall only mention a few of them which are common there, to give you a correct idea of the morality of that country.

SWEARING is so common that even children, as soon as they begin to speak, begin also to swear, without being punished for it. The people swear, not only in the most profane way by the name of the Most High, but by their beards, eyes, heads, life—by the life of their parents, relations, and friends—by the Virgin and Saints—by the Nile—and, the Mahomedans particularly, by the life of their Prophet. If they intend to honour any one, they swear by his life. The females especially swear exceedingly much. If two ladies are sitting together and one of them relates something, the other, almost after every sentence, says, "By your life!" and the narrator, to confirm her words, replies, "By my life!" A great many of the people are not at all aware that swearing is a sin; partly because they do not know the Word of God, and partly because their spiritual leaders, as well among the Mahomedans as among the Christians, do the same. If I had admonished one of the sinfulness of swearing, and he still continued to affirm by oath what he was relating, I used sometimes to say, "Now you again tell me a falsehood:" and when he, half offended, said, "God forbid!" I replied, "Well, the truth requires no swearing: swearing in so profane a manner only serves to make falsehood appear as truth; and if in future you wish me to believe your words, do not swear." But the Egyptians feel themselves obliged to swear, because they are, in their intercourse with one another, the most downright liars. That the sin of swearing was alike in use in our Saviour's time, will be seen Matt. v. 33—37.

LYING is almost as common in their mouth as the air they breathe: and it is not an easy thing to make them acknowledge that a lie is a sin, particularly if it is one by which they can easily get rid of a perplexity without doing harm by it to the other. But their lying appears more or less polished and studied.

**HYPOCRISY.** They will make use of any species of hypocrisy, if they can only attain their design: without thinking hypocrisy a sin, they consider it as a part of human wisdom. Their salutations and compliments are full of it. An Egyptian is capable of telling you the grossest flatteries to your face, which are enough to make you blush and be speechless: and at the same time curse you in his heart. The consequence of this is—

**DISTRUST,** which they have of one another, in an astonishing degree. Those who call themselves friends, treat one another secretly, in matters of business, as enemies; and in respect to their families, I have been assured that sometimes even a brother is not permitted to see his brother's wife. The causes of this are also—

**ADULTERY and FORNICATION,** which are particularly prevalent at present among nearly all classes in Egypt; though not so much in the villages as in the large cities.

**STEALING and CURSING** are also quite common here.

This may be enough to give an idea of the dreadful moral state of the inhabitants of Egypt. With few exceptions, they are lost in iniquity—a living commentary on Rom. i. Education is, in general, not to be found among them; not even a shade of what we call education; and their children grow up like trees of a forest.

In one thing the Orientals are far superior to Europeans in general; which is the great respect and affection children show to their parents during life, even if the parents are altogether maintained by the children."

## STATE OF MAHOMEDANS.

The people of Egypt are divided into two classes, Mahomedans and *Nominal* Christians. The writer from whom the last article is taken, has given an account of the Mahomedans, which is instructive and affecting, and shows what obstacles the superstition of the false prophet presents to the diffusing of Gospel truth.

"The MAHOMEDANS in the cities are, in general, more to be trusted than the Christians; and, as they are the predominant party, they show less of the spirit of slavery; and fraud and cunning are less to be found among them. They may be divided into—the learned, the merchants, shop-keepers, craftsmen, and the servile class. The peasants cultivate the earth; and are the most wretched, neglected, and ignorant of the people.

"The BEDOUINS are a well shaped, spare, tall, fine-looking race of people; who generally enjoy good health. They are contented with the few things which they are enabled to procure by their flocks of camels, sheep, and goats. In their wandering life, they remove from place to place at different times of the year, to procure pasture for their large flocks. Freedom they prefer to a more commodious life without it; and it was not till after many trials that the Pacha succeeded in inducing a large number of them partly to settle themselves in villages, to cultivate the earth, and partly to serve him as guards of the frontier, allowing them many privileges which the other Egyptians do not enjoy. They have preserved the genuine Arab character; and are very near the description given by the angel to Hagar, of her son Ishmael. Genesis xvi. 12.

"The MAHOMEDANS, in this part of the world, are as far departed from the simple precepts of their Koran, as the Oriental Christians in general, and the Roman Catholics, from the bright and shining light of the Gospel of our Lord; both have lost the basis of their religion, and are wandering about in the mazes of their numberless traditions and fables: true Mahomedans therefore do not exist in Egypt. They may be divided into,—

"*Superstitious Mahomedans.*—These, living in the fear of God, as far as they know him by the precepts of their religion, which they keep with a remarkable strictness, are, in general, I must confess, superior to the Christians there; being a more pious and trusty people than the Christians are in their dealings. But, there are a few among them who, whatever may be their motives for it, may, by their exemplary course of life, even astonish a true Christian. These are not to be met with among the higher classes and learned of the people, but among merchants and shopkeepers, and a very small number among the peasantry and Bedouins.

"*Ignorant and careless Mahomedans.*—These are, in general, to be found among the lower classes of those who live in cities, and the peasantry, and Bedouins, Berberas, and Nubians. They are almost destitute of religious instruction, and scarcely know by heart a few prayers and the first Sura or Key of the Koran, and even that without knowing the signification of the words. They look upon their Sheiks, their religious leaders, as the possessors of their religion; and if they observe some outward form, making their prayers now and then, and their Sheiks repeat some parts of the Koran when they die, they think that they do enough, and will enjoy their part of the pleasures of Paradise; 'for God,' they say, 'is great and merciful.'

They will flatter, at least outwardly, every one, and do any thing for a Mahomedan, Jew, or Christian, if they can only get some money by it, to satisfy their wants, or the pleasures and lusts of their low sphere of life.

*"Sceptical and Infidel Mahomedans."*—This party is formed of the superior classes of the nation, as the governors and the learned. Though they keep up a shadow of the outward forms of their religion, through fear of the people, and though the leaders of the Mahomedans particularly press upon them all the rigour of the forms of their religion, yet they live, openly or secretly, in perfect infidelity. I observed, that many of the Berberas and Nubians, who come to Egypt and serve there as servants, especially at Cairo or Alexandria, in the houses of Europeans, are sceptics, and careless as to their religion; and I heard some say, that they cared very little about Mahomed and his religion, and that they had been forced to it by the scimitar."

Mr. Lieder adds the following general remarks;—

"The Mahomedans receive religious instruction in their Schools. This, in general, only consists, among the lower classes of people, in learning by heart some prayers, and the first Sura of the Koran, some religious sentiments, and the posture of the body during prayer. To the last, all possible attention is paid.

"Fatalism is still very common among the first and second classes of the people. However disadvantageous to morality and religion, in many respects, this system is, still it is pleasing to see with what love and care they treat not only their friends, but, in general, their fellow believers, during the most contagious and mortal diseases; while many Christians, being destitute of true Christian love, often, in such cases, leave their friends, who die for want of proper treatment. What the Christians did in Egypt in the first centuries, during visitations and dreadful calamities of this kind, by true Christian love, to the astonishment of the surrounding heathen, this the Mahomedans do, in some degree, by the influence of fatalism.

"All Mahomedans, with a few exceptions among those of the third religious class, hate and despise Jews and Christians. The common abusive words which they use are, 'a Christian,' 'a dog,' or 'infidel,' which signify the same: or 'Jew,' or 'son of a Christian,' or 'son of a Jew,' which are considered still worse; and 'a Jew from the root,' is the worst term they are able to use. One is constantly annoyed by hearing

abuses of this kind, in going through the streets where Mahomedans live."

*Difficulties of Missionary Labours among the Mahomedans.*

"There is no Mission which has more to wrestle with difficulties, and which is more surrounded by embarrassments on all sides, and whose Missionaries want more caution and patience, joined with perseverance, than that among the Mahomedans upon their own ground. Great and many are our difficulties in our Missionary undertakings among the Mahomedans in Egypt. To give an accurate view of our work among them, I shall state some of the greatest difficulties with which we have to contend, in our religious conversations with them.

"1. We are not able to preach the Gospel openly to the Mahomedans; if this was attempted, we should be in danger of being killed on the spot, or, at least, imprisonment and exile would be the consequence. A Mahomedan will not enter even on a religious conversation concerning Christianity, in the presence of another Mahomedan, but only alone, in a private room, through fear of being betrayed; and if a Missionary should venture to attack their religion in the presence of more than one, the consequence would be, unless he kept silence, that they would abuse or curse his religion. How cautious, therefore, ought a Missionary to be, not to deceive himself and others by putting too much trust in the private confession of a Mahomedan; who will often deny the fact, as soon as he leaves the room, particularly in a country like this, where dissembling and hypocrisy are very general.

"2. With the superstitious and bigoted Mahomedan it is almost impossible to keep up a religious conversation; for he will scarcely enter into it, considering it a kind of crime to expose his religion to an examination as to its truth; and the ignorant and careless part do not easily enter into a discussion of this kind, for they depend altogether upon their Teachers and Sheiks in religious matters, considering them as the possessors of the knowledge of the Koran. The sceptical and infidel part of the Mahomedans show less reluctance to enter into a religious discussion.

"3. But the greatest hinderance is, that a man has to die if he change his religion. Many a Mahomedan looks, therefore, upon a Missionary who comes to him, to call his religion in question, as upon a man who aims at his life; and he is therefore anxious to avoid any opportunity by which he might be induced to doubt the truth of his religion.



If a Mahomedan could enjoy the liberty of turning Christian, as a Christian can turn Mahomedan, many could be found ready to enter into discussion concerning religion.

"4. There are, in the system of the Mahomedan religion itself, great obstacles; as it excludes altogether the necessity of a Saviour. Almost all other nations have, according to their religious principles, sacrifices by which to reconcile themselves to their offended Deity, and by it acknowledge, in some degree, the want of a Saviour; but the Mahomedan has nothing to do with an offended, holy, and righteous God. The Koran is overloaded with beautiful names for the attributes of God, with which the false prophet has adorned and plastered its trash and corruption; yet one attribute of God is almost entirely wanting; and it seems that Mahomed avoided it with deliberate intention, as it would not harmonize with his system; namely, the holiness of God. The Mahomedan, also, has nothing to do with a new birth, and the crucifying of the old man; the Koran allows whatever may please the carnal-minded man; and if he make his prayers at the appointed times, give alms, and be kind to women and slaves, he will enjoy the pleasures of the paradise of his prophet in full measure.

"5. With respect to the spread of the Holy Scriptures among the Mahomedans; the Oriental Christians, particularly the Copts, do whatever they can to hinder it, and cannot bear a Mahomedan to take the Scriptures in hand; just as the Mahomedans do not suffer a Christian to take their Koran in his hands. But the Catholics are sometimes worse in this respect. The Rev. T. Muller once gave a New Testament to a Sheik, who seemed at that time to like to read it: after some days he returned the book, saying, that these were not the genuine Gospels, and that a Christian, a Roman Catholic, had told him that we had corrupted the Gospels. The book of Genesis, and the Psalms, Mahomedans accept most willingly, as separately-printed books; but the New Testament, or the whole Bible with reluctance. The Pacha himself is in possession of the Holy Scriptures. Some years ago he obtained the Turkish New Testament, and having read it, he wished also to read the Old Testament, for which he applied to us by the English Dragoman (Interpreter), but we do not know what effect it has produced on his mind.

"6. Different modes have been used in reasoning with Mahomedans on religious topics; but as they are so dishonest in searching after truth, they will always find some way

by which they can avoid acknowledging the truth; and if, perforce, a Mahomedan is brought so far as to feel himself pressed by argument, he will break off immediately, and go away, repeating, with an irritated voice, his creed—'There is no God, but one God, and Mahomed is the Prophet of God.'

"By much experience, we found that the most effective way of reasoning with a Mahomedan is to begin by proving that man is a fallen creature—a sinner. If he allows this, much ground is gained; for the Mahomedan does not know any thing of original sin. The second point to be proved is, that man, as a fallen creature, a sinner, has to do not only with a merciful and gracious, but also a righteous and holy God. The third point is, that man, as a sinful creature, whose best works are defiled by sin, is therefore not able to reconcile himself to such a God. If he acknowledge the truth of this, the whole argument is gained; he is then forced to allow the necessity of a Saviour, and indeed of such a Saviour as the Holy Scriptures describe; in other words, the necessity of Christ the Son and the Redeemer of the world, for reconciliation to God and the salvation of the soul. The genuineness of the word of God, and the spuriousness of the Koran, are then easily proved. If he cannot be brought to acknowledge the truth of the first point, all other reasonings are in vain.

"7. Finally, both Eastern and European Christians are themselves a very great hinderance to the conversion of the Mahomedans. They set a bad example to them; and they judge of the Christian religion by the conduct of the Christians around them; and, comparing themselves with them, they feel themselves superior; and, in some respects, have a right to do so.

"If, therefore, a Missionary begins, in a religious conversation, to preach the Gospel to a Mahomedan, he will very often break off the conversation, by saying, 'Would you wish to make me as bad a man as your Christians are?' The Missionary has therefore first to prove that those are only nominal, and not true Christians; upon which the Mahomedans sometimes will answer, 'Well, if they are not true Christians, they bear your name; therefore convert them first.' There is much truth in these answers; and our experience of this kind determined us to pay attention, at every opportunity which offers itself, to preach the Gospel to Mahomedans, and to spread the word of God among them; but particularly to improve any opening which may offer among the Christians in Egypt."

“ARE YOU JESUS CHRIST’S MAN?”

(See Mr. Judson’s letter, in our last number, page 238.)

*The Burmans and their Missionary :—from the American Tract Magazine, for January, 1832.*

THERE is a cry in Burmah, and a rush  
Of thousand footsteps, from the distant bound  
Of watery Siam, and the rich Cathay.  
From the far northern frontier, pilgrims meet  
The central dwellers of the forest shades,  
And on they press together. Eager hope  
Sits in their eye, and on their lips the warmth  
Of strong request. Is it for *bread* they seek?  
Like the dense multitude that fainting hung  
Upon the Saviour’s lips, ’till the third day  
Past by, and left them hungering?

Not for food

Or raiment ask they. Simply girding on  
The scanty raiment o’er the weary limb,  
They pass unmark’d the lofty domes of wealth,  
Inquiring for a stranger.

*There he stands.*

The mark of foreign climes is on his brow;  
He hath no power, no costly gifts to deal  
Among the people, and his love perchance,  
The earth-bow’d worldling with his scales of gold  
Accounteth folly.

Yet to him is rais’d

Each straining eye-ball, “*Tell us of the CHRIST!*”  
And like the far off murmur of the sea  
Lash’d on by tempests, swell their blended tone,  
“*Sir! We would hear of CHRIST; would have a scroll  
Bearing his name.*”

And there that Teacher stood,  
Far from his native land, amid the graves  
Of his fair infants, near the “hopai-tree”  
Shadowing the ashes of the form he lov’d,  
More than his life; yes, there he stood *alone*,  
And with a simple, saint-like eloquence,  
Spake his Redeemer’s words. Forgot was all,  
Home, boyhood, Christian fellowship, the tone  
Of his lost babes, his partner’s dying strife,  
Chains, perils, Burman dungeons, *all forgot*,  
Save the deep danger of the heathen’s soul,  
And God’s salvation.

And methought, that Earth  
In all the vaunts of majesty, or tricks  
With silk and purple, and the baubled pride  
Of throne and sceptre, and the blood-red pomp

Of the stern hero, had not ought to boast  
 So truly great, so touching, so sublime,  
 As that lone Missionary, shaking off  
 All links, and films, and trappings of the world,  
 And, in his chasten'd nakedness of soul,  
 Rising to bear the embassy of Heaven.

Hartford, Conn. Nov. 1831.

L. H. S.

## EFFECTS OF EDUCATION IN INDIA.

THE Editor of the "*Prubhakar*," a Hindoo newspaper, has published the following letter:—

"A few days ago, an inhabitant of Calcutta took his son with him to Kaleeghaut, to obtain a Durshun of the divine Kalee. Having gone to a shop, and, after bathing, prepared his offering for worship, he approached the goddess, and, with all present, prostrated himself before her. But his sweet son offered no worship. This fool of a child, only saluted her who is worthy of the humble adoration of Brumha and all the gods, with—"GOOD MORNING, MADAM!!" On hearing this, many put their hands to their ears and fled, and as his father was about to chastise him, a worthy person prevented him, saying, 'Be calm, it is not proper to exhibit passion in this place.' The father, with grief, exclaimed, 'What crime had I committed, that I should have placed you in the Hindoo College, that, for your sake, my caste, honour, and every thing should be lost! Alas! for this wicked son! I am a separated man, and cannot go to the Dhurma Subha.' Many hearing this lamentation, asked him, 'Sir, we have heard that the Hindoo College is under the direction of many respectable Bengalee inhabitants of Calcutta; how then is

there such misconduct among the students?' He replied, 'Sirs, do not inquire into the merits of the great Bengalees; you can see how by donations of their money they are destroying the future welfare of all. How then can I speak of the merits of our Bengalee Baboos?\*' "

A SERVANT OF KALEE."

## BRITISH SUPPORT OF HINDOO IDOLATRY.

THE Christian Knowledge Society have presented a memorial to the East India Directors against their system of supporting idolatry, and rendering it subservient to their own gain. The Bishop of London presided at the meeting when this memorial was adopted. In it the Society observes:—

"That among the causes which appear to offer a principal obstruction to the proceedings of this Society, is the encouragement afforded, however inadvertently, by the Company and its Agents to the idolatrous worship of the East, by means of the impost levied on the pilgrims and worshippers at the several temples, and by the revenue thence derived; the inference from which regulation of the government, it is feared, has been an

\* Gentlemen.

opinion, too generally adopted by the native population, that, so far from any objection being felt by the Company to the continuance of the idolatrous rites and corrupt practices of heathenism, it rather intends to afford them its patronage and support, in thus being contented to derive from them a considerable pecuniary revenue."

An answer has been returned by the Directors, stating, that the Tax is of very ancient origin, and has been the subject of frequent consideration by the Court, and that its attention will still be directed to the subject. This answer not being satisfactory, Mr. Montagu Burgoyne, at a late meeting of the Society gave notice, in the unavoidable absence of Mr. Poynder, of a motion to address a second Memorial to the Court of Directors, with proofs and evidence of the injurious effects of this Tax, in retarding the progress of christian knowledge in India.

The following extract from a Hindoo newspaper on this subject, is not undeserving of attention.

"What was the object of the gentleman (Mr. Poynder), who introduced the subject to the Court of Directors, we cannot tell; for those gentlemen are far-sighted, and are always alive to the preservation of their own Religion. On first hearing their advice, it strikes us as advantageous, but when we afterwards learn the particulars, it does not appear so auspicious towards us. In proof of which we would add, that with the exception of the Hindoos, the inhabitants of other countries extolled the Governor-General for his regulation prohibiting Suttees; for, on the first glance, they judged that he had in reality preserved women from destruction, but they who look more closely into the business, perceive that it overturns our religion, and are consequently filled with sorrow. Thus, to hear that the Tax may be abolished, is at first a matter of joy; but if the ultimate object is, to abolish pilgrimages altogether,

it will be very inauspicious. Be that as it may, our general opinion is, that a tax upon religious actions is in one respect good; for the abolition of that tax lessens the public revenue:—hence they cannot abolish the tax! Had there been a tax upon Suttees, would the rite have been abolished? Never. It is, even now, our prayer, that a small tax may be levied upon Suttees, and that holy rite again established."

On the unrighteous gain which the Company makes by the support of idolatry, and on their appropriation of it, a writer in the India Gazette, for Dec. 25, 1830, observes:—

"The province of Orissa contains about a million and a half of inhabitants, and, on the most moderate calculation, it has, during the last ten years, yielded a surplus revenue of 200 lacs of rupees.\* This is exclusive of the current expenses of the establishments maintained for its internal government: and for this surplus what return does it receive? The answer is—NOTHING! literally NOTHING!! The whole of this amount is abstracted from the province, and no part of it whatever is employed for the promotion of education, or the execution of internal improvements. There is only one charity-school (at Cuttack) in the entire province supported by Europeans, and in aid of that single institution Government does not contribute a single doit. It is supported entirely by the benevolence and liberality of private individuals. Long experience, and intimate personal observation unite, in testifying that the British rule, during the last ten years, has not improved the province one iota, nor is any thing even attempted to raise the moral and intellectual character of the inhabitants. Crime is common, poverty and wretchedness—general and extreme; but, to quote the language of our informant, 'this state of things does not come under the observation of one European out of a hundred: I see it, I hear it, I feel it.'"

*Not long since the Missionaries in the Province presented an application to Government for some help in diffusing education, but could not obtain the grant of a single rupee.*

\* 10,000,000 rupees, £1,222,222 sterling!

**General Baptist Missionary  
Society.**

**EXTRACTS FROM GUNGA  
DHOR'S JOURNAL.**

OUR last number contained some extracts from the Journal of our native brother Rama Chundra; we shall now furnish some from a journal of the labours of Gunga Dhor, received with the preceding. There is frequently an entry for every day in the week; we give the whole for the first ten days, and afterwards some of the more interesting.

*March 1st.*—Preached to thirty persons on the Boro dand (great road.)

*2nd.*—Preached to sixty persons in the Chowdry bazar. They created much confusion.

*3rd.*—In the Ooriya bazar; forty persons heard the Gospel.

*4th.*—In the Munglabaly bazar, ten persons heard the word.

*5th.*—In the boxee bazar, preached to twenty persons.

*6th.*—This was rest, and heard divine worship.

*7th.*—In the Telinga bazar, entreated the people to regard Jesus Christ, and gave many proofs of sin. They heard in silence, and some answered. There were 100 persons present.

*8th.*—In the Chowdry bazar; I spoke to fourteen persons.

*9th.*—In a village near Cuttack, spoke to twelve men.

*10th.*—In Telinga bazar. I took a stand, and chanted some part of the Nestar rotnakar. The people instantly came around. I spoke to them concerning the breaking of the Ten Commandments, and fifty persons heard in

silence. Some few regarded, and some spoke very unclean words. I, in a mild manner, spoke of Christ, and came away.

*12th.*—Stood in Boxee bazar and spoke of sin. Forty persons questioned and answered, but they could not reply well, and were afterwards silent. Preached then of salvation through Jesus Christ, and they became angry; they threw mud, soil, and stones, and gave a deal of abuse, and not a man expressed pity.

*14th.*—Bhogatpoor bazar. First spoke of the inconstant nature of all things here; then spoke of sin, and of Jesus Christ being in heaven with his saints.\* Forty men heard, and I came away.

*15th.*—In Chowdry bazar. Sung four verses in the "Secret of Salvation," and explained its meaning; afterwards sin and its consequences; Christ and his death, and the necessity of repentance and a new mind were explained to the people. Also spoke of who went to heaven. I loved them much, and drew them. Forty men heard.

*May 1st.*—Stood in the Rajdand (at Pooree), and preached to 100 men. The answering and questioning were like fighting; when they could not conquer they created confusion.

*2nd.*—In the dand; spoke of the miracles of Christ, and said much of his birth, death, and resurrection. This day 100 persons, applying their mind, heard.

*6th.*—In the Telinga bazar. About the Lord Jesus, spoke many gracious and helpful words, and eighty persons listened.

\*This it is often necessary to do, as the people suppose that Christ must be seen by us, as their idols are, in order to be worshipped.

7th.—In the Boro bazar; opened my mouth and spoke of how the last day will be to sinners: of this I said much. Also I showed the refuge of the Saviour's death; besought them much not to die in their sins, and not to go to hell. Some hearing, rejoiced; some barking, spoke nonsense, and gave many curses. 100 persons present.

8th.—Rest day. Heard preaching from the mouth of the Padree. Towards the Lord I had a strong affection.

10th.—In Chowdry; had two stands with brother Ramara; spoke to a number of persons, I think about seventy. Some blasphemed, speaking swelling words, and almost all mocked.

11th.—In the same place. Spoke from four to six o'clock, whatever the Lord enabled me. A few, not being able to bear it, fled, and some, listening, departed, while others, hearing, judged and said, "true, true." Coming away there were sixty persons.

12th.—In Telinga bazar. What work was sin, and what holy? These things I showed from the shastras. Sixty persons heard; some saying nothing while they remained, went away abusing.

15th.—Rest day, and heard from the Padree's mouth instruction: God's mercy and pity was manifested, and my mind looked towards heaven.

June 15th.—At Pooree. Spoke of their evil works, and witnessed against it, and closed their mouths. Was very sorrowful in my own mind, and the people were as though there was a fire within them—the fire of wrath.

25th.—At the Snan Jatra. By preaching some thousands of people heard.

29th.—With a loving mind I

spoke to the people of the love of the Lord Jesus Christ. Many, giving their mind, heard, a few blasphemed. 200 people.

30th.—About heaven and hell, I said much to 300 persons. A few heard, and whispered about what they heard, and considered, and confessed it true. Some spoke unclean words.

July 11th.—Pooree. The first Jatra day. Preached to great numbers the good news of Jesus Christ.

14th.—Stood before the tent, near the eighteen arches, and gave away many books to the people as they passed by. Spoke but little to-day.

16th.—Preached the whole day, and explained the Gospel of the kingdom to the people. Evening time came, and many heard.

N. B. For the remainder of this month, Gunga has lost his potter, which is a pity, as it contains his labours at the Ruth.

August 18th.—At Chowdry, on the great road. The other day Rama-brother obtained much abuse here, and therefore I exposed their sins for a long time. Spoke also of the Holy Spirit's work plainly. 100 persons heard. They, waiting, came round and gave abuse, and blasphemed. They said they would put me down, and kill me. I was silent, and they became mild. Afterwards said a little more and came away.

21st.—Rest day. Spoke with a man in his house, about the nature and character of God and his shastras, also of Jesus Christ, and he regarded it all and feared.

22nd.—In the Chowdry. Trust I spoke of sin and Christ, also of sin dividing them according to the shastras, and the people heard well. Spoke much.

23rd.—Standing in the Chowdry, spoke of the parables of Christ, and preached. Eighty people stood and listened. Afterwards they blasphemed, but I closed their mouths and they fled, not being able to bear it.

26th.—Bhogatpoor bazar. Stood and looked at the trees and leaves for some time, and then the people came. Taught them in various ways, and forty persons heard.

28th.—Sabbath. In the Padree's house; heard of the born-blind man being healed; and blessed Jesus Christ that he has opened my blind eyes. Thought much about this.

29th.—Went to Nursingpatna, and while it rained went into a house, and met ten men, to whom I spoke of the Ten Commandments, and about the death of Christ.

September 10th.—In Manik-chundra bazar. Spoke some words, but the people hearing, heard not, and looking went away. My mind said, They regard you as one of low caste.

13th.—Took two brothers and went to the Boro bazar. Whatever I said the people regarded, but they at last hardened their minds and abused us, and created confusion.

16th.—In the Chowdry. Spoke from the Nistar, and gave the meaning. 100 persons came up, but forbidding me to speak they uttered abuse, not to be heard with the ears. From thence, after speaking soft words, we came away.

19th.—Preached the great good news from the Nistar. Spoke of the customs of the world and sin to forty persons.

20th.—In Balu bazar. I contended with the people about their debtas. They could not answer, and went away giving abuse. There were 100 persons collected.

## JOURNAL OF MR. LACEY.

Sep. 30th.—The rains appear to be breaking up, and we shall have more opportunities for native labour. Last evening in the Chowdry, we raised a tolerable number of hearers, but they were abusive and disputatious. I was forcibly reminded of Pooree at the time of the jatra. While standing towards the close of the opportunity, I observed two Hindoosthaneer jatrees, a brahmun and a soodra, who had just arrived, and entered their lodging. The brahmun placed himself down in a reclining posture, and put out his feet. The soodra fetched clean water in a broad vessel to wash the other's feet and legs with. This pious office he performed with all the care, affection, and respect imaginable, and then dried his gooroo's feet with a dry cloth which he had about him. This done, and the brahmun's feet carefully placed on the floor, he took the vessel aside, turning his back upon the street. First he marked himself on the forehead, and other places, with the water, accompanied with some repetition. He then drank a good quantity, apparently convinced of its saving efficacy; and placed the remainder under his bundle of clothes for another opportunity. He will not suffer a drop to be lost. The consequential brahmun looked particularly anxious that I should see how much even the water that had washed his feet was esteemed. I appeared not to see. The people will frequently run for a brahmun to dip his toe in a quantity of water, that they may have the salvation and blessing of drinking it, but I never before saw the water used as common drink that had been used to wash the dirty, sweat-

ed, feet with. To what cannot superstition and ignorance debase the noble mind of man!

*Oct. 1st.*—Stood last night, with Gunga Dhor, among a number of people he had collected near the parade ground. The Seapoys\* were very insolent and indignant with him, and gave him great annoyance. We managed better when I spoke, because, as Gunga says, I am a sahib, which is true enough. All disputation and noise.

*2nd.*—Preached in the forenoon in English, and in the afternoon in Oriya, and delivered ordinance in both in the evening. A comfortable day, and tolerable attendance. Good is, I hope, doing among our European hearers. Lieut. C——, who partakes with us, and is pious, says—that they are always talking about Religion. Their attention is particularly encouraging. O that they might experience that change which would make them Christians indeed! What good they are capable of doing! Ramara's wife was very ill on Saturday evening. We went to see her about nine o'clock. She had no pulse perceptible, and was very low and weak. She said she felt resigned to the pleasure of Jesus Christ, and that she knew he would save her. She desired her husband to read the Scriptures and pray, and appeared delighted and benefited by these exercises. She is better now.

*3rd.*—Had a Church-meeting this evening, when several cases were considered. Mr. Santos has long desired to be restored, and Mr. Brown proposed his case for consideration previously to this step. Many of the members thought well of him, and except that he

had not left the neighbourhood of the old lady, little appeared against him. Much conversation passed, and his case is deferred for six days, when, as he proposes leaving his house and removing to a distance, he will very likely be restored. I hope his long suspension has done him good; I trust his professions are sincere. Several things concur to strengthen these hopes. Have received a letter from the Calcutta brethren. They are very kind and affectionate.

With Gunga in the Boxee this afternoon. The Seapoys were abusive towards Gunga. In the midst of our discourse a shrewd black fellow stepped in, and said—“Hear! What caste think you this fellow is of?” pointing to Gunga. “Do you say!” answered the people; “Why, the creature that springs from an ass and a mare, he is of that caste!” A loud roar succeeded, and almost every man ran away almost bursting with laughter. The ass is execrable here, and none will touch it; and the sarcasm was exceedingly cutting to our poor native brother. I felt for him, and endeavoured to share the disgrace with him. Little good likely to result from this evening's labours. So much noise and disputation.

*4th.*—Stood near the parade, and preached and disputed. A good number of hearers came round. Satan seems to have spread his malicious disposition throughout the whole people. Nothing but noise and confusion wherever we make a stand. O that his time were come! There may be reasons for his exertions that we know not of. Undoubtedly he discovers fear and trembling in many hearts. Amen. Hurree Machantee, one of our best native schoolmasters, is

\* Native Soldiers.



dead. He knew the gospel well, and who knows but he might think of Him, whom he so often heard of, as dying to save poor sinners. He was an amiable man, and will be a great, and I fear, ir retrievable, loss to us. The text the next Lord's day was, "Prepare to meet thy God!" And the masters' eyes filled with tears, when his sitting among them and now his eternal destiny were referred to.

5th.—Rode down to Chowdry, and met Ramara there with Krupa Sindoo, Gunga joined us from Boro bazar, and so we formed a strong party. Ramara delivered a most astounding address. The people, small and great hung down their heads unable to make reply, and the interested walked away. Closed with a good proclamation and exhortation to them who stayed. Krupa Sindoo has obtained employment by the month.

7th.—Was joined by Gunga and Ramara from their preaching places in the town, and we formed a party in Chowdry. A great crowd soon collected, which, notwithstanding their determined opposition, were silenced. To talk of Jesus Christ was of little use in their disposition, as it would only have afforded them subjects for ridicule, and seriousness we could not produce. Testimony we bore and left behind us. O that it may be useful to them when more serious and considerate.

9th.—Yesterday preached once in English and once in Ooriya. In the latter felt some pleasure, and so did my hearers. O that the word might be successful, not only in the encouragement of believers, but in the conversion of sinners.

10th.—Walked down to Chowdry, and preached to a number of hearers. Afterwards attended a

church-meeting. Have recommenced our experience meeting for our members. Held the first on Friday evening. Good immediately resulted, by drawing forth difficulties under which some were labouring, and sins with which others had been or were tempted. Gave advice and encouragement particular and general. Hope to commence a system of visiting the native members. Sundra Das has been seized, and will appear before the magistrate in a day or two.

17th.—Through the past week the natives have been much excited by their Doorga-pooja, and were little disposed to hear. Have generally been at Chowdry, where the people passed and collected in great numbers. The native brethren have been at other places, and I have seen but little of them at preaching times, but they have complained of the excitation of the people. Sundra Das and Mungraj, who beat our native sister, are placed in the jail for a month, for that offence. Hope this example will do general good, while it does no hurt to them. Yesterday we were middlingly attended in English and Ooriya, but had little enjoyment through the day.

19th.—We had an excellent preaching time in Chowdry this afternoon. Found the native brethren there, surrounded by a multitude. Gunga spoke first, with thundering effect, but he became milder and pleasanter towards the last, while the effect of his speaking continued. Ramara then spoke with feeling and success. Their subjects were, of course, much the same, viz. sin and its consequences; hopelessness of idolatry, and the refuge of Christ. The people heard well, generally, for though there were some bad spirits there,

who now and then put in to interrupt the harmony, they did not succeed. O may the blessed Spirit succeed this attempt. Ramara is going over the river for eight or ten days; a brother of his, and his son, are in an encouraging and hopeful state of mind.

24th.—Collection yesterday for the repairs of the chapel; raised about 100 rupees. Had no collection in the evening, as there were no fresh hearers. Good numbers at native worship, particularly of our native female Christians. Spoke on the marks of first love lost, and gave directions to regain it. Preached in the evening in English; few attended in consequence of a small misunderstanding. We must stand for the truth; may we be strengthened and be faithful. Ramara is over the river, and has been for several days past. Native labour has been somewhat interrupted lately, through unusual rains. The season will be late this year for going out, in consequence of the heavy rain that has lately fallen.

30th.—Had several good opportunities in the town last week. Ramara returned from the country. He says little of the people, of a direct hopeful character. His brother he speaks well of, and says the people, generally, are, he thinks, despising idols. O that they would see their need of a Saviour, and turn from vain idols to Him! Yesterday our Ooriya service was a comfortable one. Preached in English in the forenoon; attendance middling.

31st.—The most dreadful hurricane has blown all day, which I ever witnessed. The trees, shrubs, &c., are torn up by the roots, and broken off, and appear as a field after the battle, the dead all lying

in one direction. Many houses demolished and others stript and injured. Our bungalows were stript, and some damaged. The injury in the bay, among the craft and shipping, will, I fear, be dreadful.

Novem. 2nd.—At Chowliungo spending a few days with Mr. Pringle. The change is principally on Willy's account, who is ill, and will, I hope, be benefited by it. The people have suffered much from the hurricane. Houses, cattle, trees, and gardens, destroyed; chapel a good deal injured. In the evening visited Patnacie, a considerable village at hand; thirty or forty people, men, women, and children, collected, and heard with pleasing attention, and some with apparent conviction. Mrs. L. accompanied me, and spoke to two groups of females, who, she says, understood her very well. Some females put out their hands for books, as I passed their doors, carefully concealing the rest part of themselves. They said, "Our husband, or son, can read, give me a book." Distributed about twelve or fourteen. Examined the Talecie and Chowliungo schools; the former I sent back, the latter said their lessons, and gave an explanation of them, in a most delightful manner, and I never examined a school with more delight. They every one passed with triumph, and each vied with the other in explaining his verse. Gave them an anna hoxis\* each, and they departed greatly delighted. Discussed how far the heathen could know God by natural light. They appear to be able, and so St. Paul reasons.

\* Reward or present.

## MISSIONARY ANNIVERSARIES.

**ROTHLEY.**—On the evening of May 29th, a sermon was preached in this village in behalf of the Mission. The amount of the collection is unknown to the writer.

**BILLESDON.**—May 30th. A Missionary Meeting was held in the afternoon of this day, and a sermon was preached in the evening. At the afternoon Meeting Messrs. Creaton, John Goadby, and Pike addressed the audience. Collections £2. 2s. 7½d.

**BROUGHTON, KNIPTON, HOSE, AND WIDMERPOOL.**—On Monday, June 1st, the usual Missionary services were held at Broughton, on Tuesday at Knipton, on Wednesday at Hose, and on Thursday at Widmerpool. At each place a ser-

mon was preached in the afternoon, and in the evening Messrs. Stocks, Hoe, and Pike, pleaded the cause of the heathen. At Broughton the congregation was encouraging. Collections £3. 9s. 5d. On Tuesday the weather was unfavourable, but the congregations at Knipton so good that it appears a matter of regret that the Meeting-house should often be closed for want of a preacher. Collections £3. 9s. 9d. For Hose the weather was very unfavourable; Collections £2. Mr. Stocks preached at Widmerpool. Collection small, but not known by the writer.

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MISSIONARY ANNIVERSARIES FOR  
JULY.  
8th, Portsea Sermons.—9th, Ditto Meeting.

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LINES ON THE DEATH OF MRS. H. NEWELL.

A Memoir of MRS. NEWELL, published by the American Tract Society, contains the following lines on her death, written by her husband. He died a Missionary in North-western India about seven years afterwards. We are not aware that the lines have been printed in England.

Till Christ shall come to rouse the slumb'ring dead,  
Farewell pale, lifeless clay, a long farewell!  
Sweet be thy sleep beneath that *green tree's shade*,  
Where I have laid thee in thy lonely cell.  
Adieu, dear Harriet! Thou shalt sigh no more;  
Thy conflict's ended, and thy toils are past;  
Thy weary pilgrimage on earth is o'er,  
And thou hast reach'd thy wish'd-for home at last.  
Loos'd from thy prison earth, I saw thee rise  
To realms of light beyond these lower skies;  
There I behold thee in thy blest abode,  
Mid kindred spirits, near thy Father, God.  
"But me, not destin'd yet thy bliss to share,  
My prime of life in wand'ring spent, and care,  
My duty calls to traverse realms alone,  
And find no spot of all the world my own."  
Yet, when this varying scene of life is o'er,  
O may I meet thee on that blissful shore  
Where friends shall never part, farewells be heard no more!

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NOTICE.

The Report of the Coventry Society, for the abolition of human sacrifices, has been received, and will be inserted.

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VOL. XI.

MEMOIR OF MRS. DEAN OF  
IBSTOCK, LEICESTERSHIRE.

THE worthy subject of this short notice, was the wife of Mr. John Dean of Ibstock; and daughter of Mr. John Newberry of Hugglescote, where she was born Jan. 18, 1792. Her parents were pious, and instructed her in the fear and knowledge of God: so that she had, from her infancy, a great regard for the house of God and divine worship. Though she was naturally lively and of a cheerful disposition, and most of her early associates were gay and fond of amusements; yet the serious impressions made on her mind, by the instructions received from her parents were never wholly effaced. Hence she always refused to join her companions in certain amusements, that are generally called innocent; because she considered them useless and, not unfrequently, the occasion of sin.

Being of an active and amiable disposition, she delighted in doing good. In early life, she was in the habit of teaching, in winter nights, her father's servants to read and write; and of instructing them in the leading doctrines of the gospel. In several instances, she had the pleasure of seeing that her labours were blessed; as some of them became useful members of society.

The Sunday-school at Hugglescote, commenced in the year 1809. She had then commenced her seventeenth year. She became a teacher, and was deeply interested in the prosperity of the institution; and was actively and regularly engaged in teaching, till removed from it by marriage. In her latter days, she would frequently say, that she had great pleasure in reflecting that, as she had reason to believe, her labours in the Sunday-school had been blessed to some that were under her care, and she had the pleasure to hope, that she should meet them in glory; amongst these were two of the daughters of her esteemed pastor.

So great was her fear lest she should appear to be what in reality she was not, that she had attained her nineteenth year before she dared to open her mind to any one on religious subjects; and, even then she did it with great diffidence and caution. The change wrought in her mind, by divine grace, was so gradual, and her first impressions so early, that she could not refer to any particular time, from which she could date her conversion. Divine grace seemed to distil upon her soul as the dew descends on the tender grass, gently and imperceptibly. This circumstance, at times, rendered her uneasy; as it afforded the enemy an opportunity of suggesting fears re-

specting the reality of her conversion; but those who were most intimately acquainted with her, were rejoiced to find in her the genuine marks of piety. August 7, 1814, she was baptized and joined the church at Hugglescote. But few persons go through the sacred ordinance of baptism with more humility and self-abasement than she did; or approach the Lord's table with more gratitude and devotion. After she had joined the church, she was anxious to grow in grace and in the knowledge of Christ; and for this purpose she read and prayed, and embraced every opportunity of attending divine worship, whenever the house of God was open.

She was naturally affable and agreeable in her general deportment; yet at times, she would betray a little irritability, which gave her much uneasiness, fearing lest by this, she should dishonour her beloved Lord. Yet, notwithstanding this little warmth of temper which she would sometimes exhibit, she was uniformly anxious to make all around her as comfortable as circumstances would admit. She was very exemplary in her obedience to her parents. This duty she studied with great care, and performed it with affection and punctuality. Her constant endeavour was, to render her parents as comfortable as possible.

On the subject of marriage, she was cautious; viewing it as a most serious and weighty concern. She had several offers from persons whose worldly concerns were flattering, but because she had reason to fear, that they were not decidedly pious, she thought it her duty to refuse their offers: being determined never to give her hand to a person that would rather hinder her than help her in her way to heaven. It was always a matter of grief to her mind, when she saw professors of religion sacrificing their

religious principles at the shrine of wealth; apparently regardless of the apostolic injunction, "Be ye not unequally yoked together with unbelievers." She, after due deliberation and fervent prayer, was united to her present bereaved husband, May 7, 1816; with whom she lived, to the day of her death, in the full enjoyment of conjugal happiness.

Mrs. Dean possessed, in an eminent degree, those qualities which render the marriage state happy.—she was kind, tender hearted and sympathetic; ever anxious to bear a part of her husband's trials. She was prudent as well as kind; for whenever she observed a defect in her husband's conduct, she, in a cautious and affectionate manner, would point it out to him when they were alone. She was always solicitous about his comfort; and promoted it to the uttermost of her power. Nor was she ever forgetful of the great duty incumbent on her, as a mistress and a mother, to promote and carry forward regular family worship in her house. She not only encouraged her partner to attend to it, but she would at times actually take the lead in it herself: for she considered family worship to be, not only a duty, but a great and invaluable privilege, well calculated to promote the peace and comfort of the whole family. She would frequently say, she would rather sacrifice any gratification than omit a religious duty, either in her own house or in the house of God. Therefore whatever duty called her husband, she would make every possible arrangement that he might comfortably attend to it, and in proper time. She preferred the suffering of privations herself, to the unpleasant circumstance of her husband being kept from his duty.

As a mother she was exemplary; tender and affectionate to her children.

She was anxious to "train them up in the way they should go; that, if they should be spared in life, they might become useful and ornamental members in the church of Christ. She considered her children born for eternity; and, as soon as they were capable of understanding what she read, she read to them such things as she thought would improve their minds. She habituated them to attend the house of God whenever it was open for public worship. She never suffered improper words to be used in their hearing; and, when they could read books themselves, she carefully examined every book that was put into their hands. She constantly bore them on her heart at the throne of grace; and taught them the important duty of praying for themselves.

Those persons who have resided with her in the capacity of servants can bear testimony to her worth as a mistress; for, though she always supported her character, yet she treated her servants with the kindness of a parent, exhorting them to "remember their Creator in the days of their youth." In a few instances, she had the pleasure of seeing the fruits of her labours; some of her servants becoming the servants of God, and piously yielding themselves up to his service.

As a neighbour, she was highly esteemed; being ever ready to sympathise with the distressed; and to afford them all the assistance in her power. It was a great grief to her mind, that she could do no more for them than she did. Living in the midst of a number of poor families, which paid very little attention to religion, she commenced the distribution of tracts to thirty of these poor families, before the general distribution of tracts took place; and for the most part she regularly dis-

tributed the tracts herself, at least, as often as her health would permit.

She drew her religion from the Bible. That sacred book was her daily companion: its precepts were her guide, and its promises her support. She sat with delight and child-like simplicity at the feet of her beloved Lord; listening with attention to his gracious voice; ever anxious to know what he would have her to do, and what he would have her to be. Her views on the subject of justification by faith in Christ were clear; and to that sacred doctrine she was warmly attached and zealously laboured to promote its circulation. Yet she was very candid towards those of her acquaintance who differed from her in their views on this subject; never censuring any peculiar views on religious subjects; but to all her heart and her house were open, when she had reason to believe they loved the Lord Jesus Christ in sincerity. She would, however, sometimes say, that she could not see how any person, who had a just sense of his state as a sinner, could possibly hope for salvation, in any other way than by faith in Christ.

Prayer was her element. In prayer she was much engaged; and from it she derived refreshment to her weary soul. In this sacred exercise, she was earnest with God, that he would make her what he would have her to be, and keep her such; that he would sanctify her afflictions; that he would bless her partner, her children, her parents, her relatives, and her servants. The church of God had a peculiar interest in her prayers; especially the ministers of the gospel, whether labouring at home or abroad: these she constantly bore on her heart in her addresses to the throne of grace. Her soul panted ardently after holiness both of heart

and life; and she frequently prayed that the Lord would afflict her rather than suffer her to cease following after holiness. The mind being thus piously engaged, she avoided as much as possible, all intimacy with worldly characters; and when she was obliged to be in the company of such persons, she was careful not to speak or act in an improper manner, lest she should interrupt the intercourse which she had with her heavenly Father.

Though her habits were very retired, yet she was not wanting in public spirit. There are very few females who enter more deeply into the interests of our public institutions than she did. The Bible Society, Missionary Society, and Tract Society lay near her heart, and shared her utmost support. She was also deeply interested in the welfare of sunday-schools; and promoted their prosperity to the utmost of her power. Yet, notwithstanding her zeal for public institutions; her conduct was marked with prudence and consistency. While she was zealously supporting these, she did not forget the cause at home; but was unwearied in her exertions to promote its prosperity. When unable to attend church meetings, she was always anxious to know what business was brought before the church; whether any candidates for baptism—whether any thing unpleasant had occurred during the meeting—and when any thing of this kind had taken place, no person was more deeply affected by it than herself, or more anxious to devise means by which it might be removed, without its being publicly known. In these respects, she has left but few equals.

Her constitution was naturally delicate; but rendered much more so the last ten years of her life by frequent attacks of inflammation on

the lungs. These attacks would sometimes confine her to her bed for several weeks together; so that she has been prevented from attending the public worship of God during the whole of the winter season. This was a source of much grief to her pious mind; but it was unavoidable; for the slightest exposure of herself to cold or damp air brought on the inflammation. Her last illness was the typhus fever; which, though it came unexpectedly, yet it did not find her unprepared. Her house and her heart were in order; and she had nothing to do but to die. At the commencement of the disease, it was mild and did not assume an alarming appearance; but by degrees its fatal fangs struck so deep into her feeble frame; as to defy the skill of her medical attendant. Herself, at the first onset of the disease, was apprehensive of its tendency; and said she thought it would end in death. As the disease increased, her head became much affected. During the latter part of her illness she was mostly delirious; and little could be obtained from her respecting the state of her mind. On one occasion, she said, she had not a doubt respecting her interest in Christ during her present illness. She wished some of her favourite hymns to be read; and named, "Jesus, Lover of my soul," &c. When this hymn had been read, she seemed raised above all earthly things. Not a murmuring word escaped her lips, not one sigh heaved her breast during the whole of her severe affliction; but she patiently resigned her soul and body into the hands of her beloved Saviour. She appeared to be quite sensible during the last day of her illness, but unable to speak. Being asked whether she was happy, she immediately replied in the affirmative, by a signal sufficiently plain to be well understood by

all present. This day, September 18, 1831, in the fortieth year of her age, after rapidly declining for several hours, she calmly fell asleep in the arms of her beloved Lord.

By her death, Mr. Dean is bereaved of a most amiable wife, who, by studying his comfort, watching over his interests, and lightening his burdens, proved that her affection for him was sincere. Mr. Dean's loss is great, but the dear children which she has left have sustained a greater loss than he has; they have lost the guide of their youth, a skilful, pious and affectionate mother, who would have been their guardian and their pattern through life. For there are few mothers that are capable of doing so much for their children as she did, or that have the ascendancy over their children that she had over her's.

T. O.

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### RESIGNATION.

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“*Father, glorify thy name.*”—JOHN XII. 18.

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THERE was a memorable period in the sojourn of the adorable Saviour among men, in which he proved that, although he was truly God, yet he was God manifested in the flesh, and truly man. Certain Greek proselytes, who had come to Jerusalem to keep the Jewish passover, having heard of the miracles and the preaching of Jesus, felt a desire to see him of whom they had heard such interesting accounts. They applied to Philip the apostle, with whom they had probably some acquaintance. He communicated their wish to his fellow apostle, Andrew; and they together informed their Master of the request of these strangers to be introduced to him. This application excited a series of

reflections in the mind of the Redeemer, which produced a lively anticipation of the sufferings and deep ignominy through which he had shortly to pass. “The hour is come,” he observed to his disciples, “that the Son of Man should be glorified:” the time is quickly approaching, when the great work for which I left my Father’s bosom must very soon be completed, and I must resume my former glory; but my gospel shall be preached throughout the earth. While thus rejoicing in the glorious results of his mission, his thoughts naturally dwelt on the painful death that must precede his final triumph. Addressing his listening followers, he remarked, “Verily, verily. I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.” Carrying his views forwards to the mysterious dreadful agonies of Gethsemane, and the awful and painful crucifixion on Calvary, the humanity of the Saviour seemed to recoil at the horrid prospect, and a transient wish arose to avoid the impending anguish. “Now is my soul troubled,” said the pensive Jesus; “and what shall I say?” Shall I say? “Father save me from this hour?” Human nature spontaneously feels a strong desire to avoid sufferings, and mechanically wishes for the removal of them. And, “it behoved him in all things, to be made like unto his brethren; that they might not have a High Priest who could not be touched with the feeling of their infirmities; but was tempted like as they are, yet without sin. For that he himself hath suffered being tempted, he is able to succour them that are tempted.” But, in the holy soul of the heavenly Saviour, this feeling was regulated and sanctified by nobler and more divine dispositions. He instantly recollected



the gracious purposes for which he had visited this world; and every emotion of impatience subsided. "But for this cause," he meekly added, "came I unto this hour." I have undertaken the redemption of lost sinners; have voluntarily engaged to purchase their pardon; and the price however great must be paid. From this covenant I have no desire to withdraw. I leave myself in the hands of my celestial Father, to enable me to support every suffering necessary for the full accomplishment of the object of my mission. "Father, glorify thy name."

Such were the exercises of the mind of the glorious Immanuel, on this instructive occasion; and how often is every sincere believer in him placed in similar circumstances. How often does he look before him, with painful anxiety, and contemplate, the gloomy scenes which present themselves to his desponding view; the difficulties that lie in his path; and the afflictions, personal, domestic and social, bodily and mental, in his own circumstances, and in his civil or religious connections, which will probably harass his future course, till his spirits sink within him; and he shrinks from the approaching trial. He is ready to adopt the language of his Saviour; and exclaim, in the bitterness of his anguish, "Now is my soul troubled, and what shall I say? Father deliver me from this hour." But, if he be duly sensible of his own weakness, ignorance and unworthiness, he will soon perceive that it is impious and arrogant for him to presume to dictate to the all-wise God of Providence, and to prescribe to infinite power and goodness any mode of acting. He will soon feel that it is not only his most reasonable duty, but also his greatest privilege, to commit himself and all his concerns into the hands of his God; and

calmly but cheerfully submit to his determinations. He will say, with sincere resignation, "Father, glorify thy name:" arrange all my concerns so as to promote thine honour and accomplish thy wise and gracious purposes." "Thy will be done."

This is a disposition that becomes a disciple of the Redeemer to cultivate. He knows that all the works of the Creator are done in justice, truth and mercy; because they are done by a Being who is wise, just and good, in the highest possible degree. He is constrained by painful and daily experience, to confess that his natural short-sightedness and ignorance incapacitate him from determining the path of future duty, or foreseeing with certainty the consequences which will result from actions yet unperformed, and events which have not yet taken place. But, in the midst of this obscurity, perplexity and apprehension, he can look to a Friend and a Father, who ruleth over all events; and can, with infinite ease, so arrange or controul them, as to work for good to them that love him. Like the humbled monarch of Assyria, he blesses the Most High "who doeth what he will in the army of heaven and among the inhabitants of the earth: and none can say unto him, What doest thou?"

But the well informed believer has more consistent and clear views of the divine government than were enjoyed by the professors of any other system of religion. He contemplates his adorable Saviour, who, when on earth, was subject to all the innocent weaknesses of human nature, now "exalted far above all principality and power and might and dominion, set at the right hand of the Father, in the heavenly places; and all things put under his feet, and given to be the head of all things to the church." When he re-

fects that all things which relate to his comfort and welfare, both in time and eternity, are entrusted to the administration of this merciful and kind Redeemer; who, in order to procure pardon and happiness for sinners, though "he was in the form of God and thought it not robbery to be equal with God, made himself of no reputation and took upon him the form of a servant, and was made in the likeness of man, and being found in the fashion of a man, humbled himself and became obedient unto death, even the death of the cross;—he feels that he may cheerfully commit all his concerns to the disposal of a Being at once so kind and so powerful, so willing and so able to support and direct him in every trial, and deliver him from every difficulty. All his hopes and his fears, for time and eternity, he can joyfully leave in the hands of his heavenly Friend; and say with entire submission, "Glorify thy name;" for whatever glorifies thee, must be the most eligible for thy servant.

But the real christian not merely submits to the afflictive dispensations of Providence, he *approves* of and *justifies* them. He does not acquiesce in the divine will only because he cannot resist it; but because he is persuaded that all its decisions are just, proper and the best; because his judgment approves them and his will adopts them, as grounded on the most rational and gracious principles. He can join heartily in the song of the ransomed, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." With Moses, he will exhort his associates to "ascribe greatness to our God. He is the Rock, His work is perfect; for all his ways are judgement: a God of truth and without

iniquity, just and right is he." And, while the afflicted saint adores the Disposer of all events as just and wise, he will acknowledge him also as eminently good and kind; and will therefore receive the most painful dispensations as coming from him. He knows that his Creator is good to all; and his mercies are over all his works: that he does not afflict willingly, nor grieve the children of men: and that he chastens his children for their profit, that they may be made partakers of his holiness.

Nor will the genuine christian feel this cheerful resignation to the Divine will, merely as a disposition proper for others, he will carefully and conscientiously cultivate it in his *own* bosom. There are some professors, who appear ready to admit that it is the duty of the children of God to submit, with cheerfulness and gratitude, to those dispensations which are designed to improve their graces; and yet when tribulation falls upon themselves, they exhibit very unlovely symptoms of impatience. From some fancied superiority of character or singularity in their circumstances, they expect to be exempted from the common lot of mortals; and manifest considerable surprise and disappointment when they are involved in those troubles to which man is born. But the real disciple of Jesus acknowledges the justice and goodness of his Creator, in an especial manner in those afflictions which fall upon himself. Sensible of his own imperfection in every christian grace, he blesses his Saviour for those paternal chastenings, which are designed and adapted to check or eradicate them; and to render him more humble, more dependent on divine Providence and more circumspect in his conduct. With what pious gratitude, does the penitent David repeat the great bless-

sings he had received under the rod. "I know," says the venerable saint, "that thy judgments are right; and that thou in faithfulness hast afflicted me. Before I was afflicted I went astray; but now have I kept thy word. It is good for me that I have been afflicted, that I might learn thy statutes."

Feelings like these elevate the mind of those that possess them above the sense of present affliction or the fear of approaching evil; and enable them to look forward with sacred joy, even when the prospect presents the most discouraging views. "We glory in tribulation also," observes the great apostle of the Gentiles: "knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts, by the Holy Ghost which is given unto us."—O, that all who profess to be the followers of the meek, the lowly, and the resigned Jesus, more closely imitated him in that amiable spirit and heavenly temper which he displayed on that instructive occasion, when he calmly said, "Father, glorify thy name."

In order to obtain this holy and happy disposition, let us frequently meditate on our own weakness, ignorance and depravity: and contrast them with the power, the wisdom and the holiness of Jehovah; and daily present our fervent prayers that his Holy Spirit may assist us in forming proper conceptions on these important subjects, and in feeling the just influence of them on our hearts. Thus we shall be taught our need of superior direction and support; and led to one who is both able and willing to guide and strengthen us. While we shall continually learn more clearly, that "the way of man is not in himself, nor is it in man

that walketh to direct his steps;" we shall be encouraged to "acknowledge the Lord in all our ways; to commit our works to him," under the infallible assurance that, if we trust in him, "He will direct our paths; and establish our thoughts."

NESTOR.

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### CLOKES FOR SIN.

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"Now they have no cloke for their sin."—JOHN xv, 22.

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MANY sins are so flagrant a violation of all the rules of decency and propriety, that to practice or defend them openly lowers a person in the estimation even of those who make no pretensions to religion. Those therefore who are guilty of them endeavour to keep them concealed from general observation; and when they mention them, to disguise them in borrowed names, under which they sometimes pass unnoticed, or perhaps obtain commendation. But, it is painful to remark, that this practice of cloking our sins, in order to avoid the discredit or punishment of them, which originally commenced in the garden of Eden immediately after eating the forbidden fruit, has prevailed in every age of the world; and has disgraced christianity in the eyes of its enemies, ever since its first appearance; for it has spread its baneful influence over many who are professedly the followers of Him in whom was no guile. Too many, it is greatly to be feared, have so far given way to this mode of deceiving others, that they have at length succeeded in deceiving themselves; and cover their sins with so many well devised clokes, that, aided by the natural depravity of humanity, they sometimes mistake them for virtues. This misunderstanding is always

injurious to the parties themselves and their associates; and dishonourable and mischievous to the cause of christianity. It may therefore be useful to describe some of the most common of those excuses or apologies which are made for indulging in sin, either of omission or commission; and endeavour to expose their weakness and insufficiency.

1. Some will commit little sins or omit trifling duties, for the sake, as they say, of living peaceably with their relatives or friends. But, our blessed Saviour has repeatedly declared that those, who prefer pleasing their dearest connections to doing his will, or who love father or mother, or son or daughter better than him, are not worthy of him. It is certainly our duty, as far as in us lies, to live peaceably with all men; and we ought to please each man his neighbour for his good to edification; but we ought to obey God rather than man, and not to violate any precept of his to please the most dear or the the most powerful of our companions. To love the praise of men rather than the praise of God, was the sin of the Pharisees, which led them to reject and persecute the Son of God.

2. Some persons affect great liberality of temper and forbearance to the opinions, prejudices and errors of their neighbours. They will think, and let think; and, as they are so generous to others, they esteem themselves entitled to indulge themselves and be indulged by their friends in trivial matters. By a strange perversion of the meaning of an important declaration of the Teacher sent from God, they expect to be measured and judged by the same measure they mete to others. But, though this courtesy, and, if they please so to term it, liberality of judgment to others may, in a certain sense and to a certain extent,

be praiseworthy, yet it can form no excuse for the commission of sin, or the neglect of duty. The law of God allows no compromise. It requires universal obedience; and "the soul that sinneth, it shall die."

3. Again. Some persons endeavour to throw a cloke over their own sins, by urging the sins and failings of professors. It is doubtless a very painful event, when those who are called christians fall into sin, and bring a reproach on the sacred name they assume. It will also aggravate their guilt thus to throw a stumbling block before the weak. But, it does not extenuate the sin of any who make this a pretence for neglecting the duties which they are called to perform. Our rule is not the behaviour of our fellow-creatures, but the precepts of the Bible; and were all mankind to neglect their duties, it would not justify any individual in disobeying one single precept. Our obligation to keep the law of God is by no means derived from the example of the multitude, but the authority of the Legislator and the equity of his commands: and no individual can be released from his obligation to obedience by the failure of another, or of all others.

4. Others who are too much inclined to sensual indulgences, and have not sufficiently learned to mortify the flesh with its lusts, will sometimes attempt to extenuate their conduct, and soothe their consciences, by observing that the bountiful Creator has given us the good things of this earth for our profit, and intends they shall be employed for our gratification. In enjoying them therefore we are only fulfilling the designs of his providence, and cannot be sinning against him. But this is a most dangerous error. The use of the good things of life are indeed intended for our support and comfort;

but, when they gain an ascendancy in our hearts, engross too much attention, and are used merely to gratify the appetite and pamper the senses; when they are indulged in so as to lessen our powers of usefulness, or weaken the impression of the importance of moral or religious duties, then they become sinful. This is a snare against which every one, whose conscience is well informed and tender, will find it necessary to guard with the utmost vigilance; for his own sake and for that of others, especially of persons on whom his example might have influence. These indulgences are the "lusts of the flesh which war against the soul," which the christian ought to crucify; "worldly lusts" which must be denied; and "ungodly lusts" after which none but mockers will walk. These sins have usually most influence over young persons; and constitute those "youthful lusts" from which they are exhorted to flee. All who are in danger should frequently recollect the earnest and touching admonition of the wise man. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart and in the sight of thy eyes; but, know thou, that for all these things God will bring thee into judgment."

5 It is not uncommon to hear people endeavouring to excuse one sin by imputing it to another. Those who have used improper language, or acted with violence and precipitation, have laboured to excuse themselves, by saying they were angry, irritated, out of humour, &c. These pleas ought perhaps to be considered, when we are estimating the guilt of an action, as it regards our fellow creatures; and, even in a moral view, sins committed under the influence of temporary excitement,

merely through the impulse of passion, without any design or preparation, are not of that atrocious nature and aggravated guilt as those which are premeditated, intended and perpetrated with cool deliberation. But, it should always be recollected, that things in themselves wrong can never be justified from whatever source they proceed; and much less when they arise from an improper or criminal state of mind. Christians ought not to give way to wrath, but avoid its approach. They ought to be slow to wrath, not easily provoked; and to put away anger, which is constantly reckoned amongst the sins which bring guilt on their consciences. The Saviour has declared, that causeless anger and railing language subject those who are guilty of them to the punishment due to sin. If then these dispositions and feelings are in themselves evil, and involve those who indulge in them in guilt, surely they cannot justify or excuse the commission of other sins. Those who cannot in some degree rule their own passions are dangerous members of society. "With an angry man no friendship must be made." "Anger" says the wise man, "resteth in the bosom of fools; therefore be not hasty in thy spirit to be angry." Now surely a passion so censured in the scriptures of truth can never serve as an excuse for either words or actions which would be censurable, even if they did not proceed from so polluted a source.

6. Another plea that is sometimes urged as an apology for sinful conduct is, that the parties were advised, persuaded or enticed to it by others. This cloke appears to have been an ancient one. The first sinners assumed it to cover the first sin. "The woman," said Adam, "whom thou gavest to be with me, she gave me of the tree and I did eat." "And

the woman said, The serpent beguiled me and I did eat." And, as this cloke seems to have been the longest in use; so it has been the most fashionable in every age. Too many of the children of Adam have always been ready, like their common parents, to cover their own sins by pleading the instigation of others. But, it is a transparent veil; and easily seen through. Doubtless it is a high crime to lead others into sin, by giving them evil counsel; and will, unless repented of and pardoned, be duly punished. But this does not excuse those who weakly or wickedly suffer themselves to be misled by it. Every man is responsible for his own conduct. God has, in infinite mercy and condescension, given us his word, which is able to impart instruction to every upright inquirer.

But if, instead of consulting it and acting according to its directions, we listen to the persuasion of his enemies, or chuse to follow their directions instead of his precepts, can we expect that he will not hold us guilty for such contempt of his authority? Can a holy and jealous God forbear to punish such disobedience? Numerous are the instances recorded in scripture, in which he has punished men who have been led into crimes by others. Rehoboam lost ten out of the twelve tribes of his subjects; and Ahaziah was deprived of his kingdom and his life, for listening to evil counsels. So far from being justified in yielding to the persuasions and following the advice of wicked men, the people of God are forbidden, under the severest penalties, to associate with them. "A companion of fools shall perish" is the plain and unrestricted sentence of scripture; and "Come ye out from among them, and be ye separate; lest ye be partakers of their sins," is

enjoined as the duty of every child of God.

7. Too many endeavour to cover their sins by the purity of their motives. They acknowledge that their conduct was not strictly correct; not perfectly consistent with their character or profession; nor with the precepts of the scriptures. But, they thought it might have a good effect and be agreeable to certain parties whom they desired to please and conciliate. It might perhaps induce them even to cherish more favourable feelings towards religion, and lead them to pay it more attention. They wished to oblige some parties on whom they had great dependence; and feared that a rigid conduct or too scrupulous an adherence to duty might drive them off and keep them at a distance. This mode of covering sin has sometimes been defended by scripture authority. Its advocates tell us, that Paul became all things to all men that he might save some; and advised his friends to give way to the prejudices of others. and to refrain from things that they knew to be lawful, for fear of offending those who were less enlightened than themselves. But, in answer to all this, it is easy to reply, that Paul could not, on his own avowed principles, yield compliance, on any pretext, with any prejudice that required him to do any thing which he esteemed to be sinful, or contrary to the duty he owed to his God and his Saviour. His maxim was, that "whatsoever is not of faith is sin;" and whosoever did any thing which he himself esteemed to be sinful, was guilty before God and condemned by his own conscience. He repelled, with becoming spirit the charge which, it seems had even then been made against him, of doing evil that good might come.\* His undaunted spirit

would neither neglect one duty, nor disguise one doctrine, which he believed fidelity to his Saviour required him to defend, to please and conciliate all the priests and pharisees in Jerusalem. Nor would his upright mind connive at such conduct in his dearest friends. When Peter visited Antioch, and on the arrival of certain brethren from James, acted in a manner approaching to duplicity, Paul withstood him to the face, and rebuked him before them all. Yet this great apostle was no bigot. In every point in which conscience was concerned, he was inflexible; but, in matters really indifferent, he was ready to yield to the prejudices of the weakest of his brethren, rather than throw any impediment in the way of their embracing and enjoying the gospel. He esteemed the salvation of sinners and the preservation of immortal souls from eternal ruin, an object which demanded from the real friends of God and man, the sacrifice of every personal indulgence. Thus, for instance the feeding on animal food is in itself a matter of perfect indifference: no guilt attaches either to the indulgence of this practice or the abstaining from it. But some of the converts from Judaism retained so much of their former habits as to esteem the eating of the flesh of certain animals, at particular seasons, to be sinful; and were greatly hurt when they saw their brethren acting, as they thought, so disorderly. The philanthropic soul of the apostle was grieved at the offence which was given; and entreated his friends not to endanger the souls of their weak brethren for the sake of indulging their appetite; not for meat to destroy the work of God. "It is good," he observed, "neither to eat flesh nor drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made

weak." And, as regards his own conduct, he nobly declares. "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." But this generous disposition would not justify the least violation of the law of God or the dictates of conscience. Every enlightened christian will disclaim the dangerous maxim, that the end sanctifies the means: nothing can sanctify disobedience.

May every reader of these lines examine himself, as in the presence of a heart searching God; and if he is compelled to acknowledge that he has foolishly and wickedly endeavoured to screen his sins either from his associates or himself, by any of these vain coverings, let him pray for pardon through the blood of his Saviour, and henceforth seek for grace to conform all his actions to the plain word of God; and never labour to excuse but to reform whatever is inconsistent with that sacred standard. May this be the happiness of all his readers, and of the unworthy and self-convicted writer.

CIRCUMSPECTOR.

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#### THE GOODNESS OF GOD IN THE CREATION.

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THOSE authors have been very entertaining to me, who have taken a survey of the *wisdom* of God in the works of nature; such are the reverend and pious Mr Ray, in his treatise on that subject; Mr. Derham in his two volumes on that divine theme; and the Archbishop of Cambrai, in his Demonstration of the existence of God. But I do not remember to have read in those authors this one instance of the wide-spreading diffu-

nion of divine goodness through this lower world, viz. that the most universal and conspicuous appearances both of the earth and sky, are designed for the convenience, the profit and pleasure of all the animal creation. All that we see above us, and all beneath us, is suited to our nourishment or to our delight.

What is more necessary for the support of life than food? Behold the earth is covered with it all around; grass, herbs and fruits for beasts and men, were ordained to overspread all the surface of the ground, so that an animal could scarcely wander any where, but his food was near him. Amazing provision for such an immense family!

What is more joy ful than the light? Truly the light is sweet, says the wisest of men; and a pleasant thing it is to behold the light of the sun. See the whole circuit of the heavens is replenished with sun beams, so that while the day lasts, wheresoever the eye is placed, it is surrounded with this enjoyment; it drinks in the easy and general blessing, and is thereby entertained with all the particular varieties of the creation. It is light which conveys to our notice all the riches of the divine workmanship; without it, nature would be a huge and eternal blank, and her infinite beauties for ever unknown.

Again. What are the sweetest colours in nature, the most delightful to the eye, and most refreshing too? Surely the green and blue claim this pre-eminence. Common experience, as well as philosophy, tells us, that bodies of blue and green colours, send us such rays of light to our eyes, as are least hurtful or offensive; we can endure them longest: whereas the red and the yellow, or orange colour, send more uneasy rays in abundance, and give greater confusion and pain to the eye; they dazzle it

sooner, and tire it quickly with a little intent gazing; therefore the divine goodness dressed all the heavens in blue, and the earth in green. Our habitation is overhung with a canopy of the most beautiful azure, and a rich verdant pavement is spread under our feet, that the eye may be pleased and easy wheresoever it turns itself; and that the most universal objects it has to converse with might not impair the spirits, and make the sense weary.

When God the new made world survey'd,  
His word pronounced the building good;  
Sun-beams and light the heavens array'd,  
And the whole earth was crown'd with  
food.

Colours that charm and ease the eye,  
His pencil spread all nature round;  
With pleasing blue he arch'd the sky,  
And a green carpet drest the ground.

Let envious atheists ne'er complain  
That nature wants, or skill, or care:  
But turn their eyes all round in vain,  
T' avoid their Maker's goodness there.

DR. WATTS.

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## NOAH'S ARK.

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THE prodigious magnitude of which Noah's ark must have been constructed, has occasioned serious speculation and ingenious calculations. Infidels, as was natural to expect from them, have zealously laboured to discredit the account which has been given of it by Moses: but their attempts have only manifested their enmity and folly; while they have been the means of calling forth the attempts of pious mathematicians, who have demonstrated the groundless nature of all their objections.

The materials of which the ark was made are mentioned by Moses. Noah was instructed to make it of gopher-wood; and to "pitch it within and without with pitch." The timber is believed to have been of the cedar, or of the cypress tree; very strong, light, and durable wood, not easily subject to rottenness, or to decay through worms. The cypress abounded in



Assyria, where the ark is supposed to have been made; and it was frequently used for ship-building, especially by Alexander the Great, by whom a fleet was built from the groves of cypress growing near to Babylon. The pitch was a kind of bitumen, a natural fat clay, found in abundance in the same country, and it is impenetrable by the worm or by water.

The dimensions and capacity of Noah's ark have been regarded by prejudiced unbelievers as a reason for their rejection of the writings of Moses. But a little calculation and reflection will shew that the objection is founded in error. The form of the ark was an oblong square, with a flat bottom and a sloping roof, not suited for a distant voyage, but admirably adapted to float steadily upon the water. It was so contrived as to admit light and air on all sides, which is intimated by the general term window. It seems to have had another covering besides the roof, probably made of skins; which being thrown over, would hang before the window, to prevent the entrance of the rain. This Noah could easily remove, when he looked out and saw that the earth was dry.

The dimensions of the ark, as given by Moses, were three hundred cubits in length, fifty cubits in breadth, and thirty cubits in height. Some learned men, who take the lowest computation, reckon the cubit at about eighteen inches, by which the ark was four hundred and fifty feet long, seventy five feet wide, and forty five feet high: or nearly as long as St. Paul's cathedral in London, and about half the size of that immense building. By this measurement, Dr. Hale shews, that it would be of forty two thousand, four hundred and thirteen tons burthen; and, as a first rate man-of-war is about two thousand three hundred tons burthen, it would hold as much as eighteen of the largest ships now in use; and might carry twenty thousand men with provisions for six months, besides the weight of one thousand eight hundred cannons, and all requisite military stores. Can any one, therefore, doubt of its being sufficient to contain eight persons, and about two hundred, or two hundred and fifty pairs of four footed animals: a number to which, according to Buffon, all the various distinct species may be reduced? The fowls are to be added, and such insects and reptiles as cannot live in water, with provisions for twelve months.

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The ark contained, besides the eight persons of Noah's family, one pair of each species of unclean animals, and seven pairs of each species of clean animals, with provisions for them all during a year. Moses describes the ark as divided into three stories, each of ten cubits, or about eighteen feet high; and it is allowed, as most probable, that the lowest story was for the beasts, the middle for the food, and the upper for the birds with Noah and his family; each story being divided into different apartments or "rooms." Josephus, the Jewish historian, reckons, with much reason, another under story, or convenient place, to receive the filth of the whole living creatures in the ark.

The learned and ingenious bishop Wilkins computes all the carnivorous animals equivalent, as to the bulk of their bodies, and their requirement of food, to twenty seven wolves, and all the rest to two hundred and eighty oxen. For the former he allows one thousand, eight hundred and twenty five sheep; and for the latter, one hundred and nine thousand, and three hundred cubits of hay: all of which might be contained in two of the stories, and much room to spare. As to the third story, no one can doubt that it would be sufficient for the fowls, with Noah and his family. Upon the whole, the bishop remarks, that of the two, it appears much more difficult to assign a number and bulk of necessary things to answer the capacity of the ark, than to find sufficient room for the several species of animals already known. This he attributes to the imperfection of our list of animals, especially of those of the unknown regions of the earth; and he adds, that the most expert mathematicians of this day could not assign the proportions of a vessel better accommodated to the purpose than is here done. Hence he concludes, that the capacity of the ark, which has been made an objection against scripture, ought to be esteemed a confirmation of its divine authority; since, in those ruder ages, men, being less versed in arts and philosophy, were more obnoxious to vulgar prejudices, than at the present time; so that, had it been a human invention, it would have

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sanctioned by this authority, however expedient or useful they may appear to our short-sighted and ignorant minds, we cannot, consistently with our allegiance to our Divine Master, be at liberty to adopt them. And we may humbly confide in his wisdom and goodness; and conclude, that, whatever our imperfect reason may suggest, his laws are perfect, and his statutes are right; and will eventually conduce most to his glory, and the good of his people.

Your querist proposes the electing of deacons annually, and by private ballot. Both these proposals are important innovations, and ought to be carefully examined before they are adopted. Permit me to make a few remarks on each.

My first remark is, that I find no direction or authority for the annual election of deacons in the New Testament—the statute-book of christianity. There is a very material difference between an officer chosen for life, and one chosen for only a year; and had the Founder of our religion foreseen that the welfare of his cause required the latter, he would, doubtless have settled so important a point. This he has not done. In the history of the first appointment of deacons, there is no allusion to an annual election. The advice of the apostles to the church was, “Brethren, look ye out from among you, seven men of honest report, full of the Holy Ghost, and of wisdom, whom we may appoint over this business.” Here the precision with which the persons were specified, the nature of the qualifications required, and the terms used respecting their appointment, all seem to indicate that they were considered as permanently invested with the office—they were, “appointed over that business.”

The descriptions given by Paul, when instructing his son Timothy, in the character of deacons, are of a similar nature; but there is one direction respecting the choice of them, which is hardly consistent with an annual election. Speaking of persons who have been nominated to the office, he says, “Let these also first be proved; then let them use the office of a deacon, being found blameless.” Now, were the election but for a year, there would hardly be time for a previous trial. And should any of those proposed prove unfit, another election and a second trial must intervene before any one would be properly settled in the office. The management of the concerns of the church might thus be obstructed, and the consequences of such a state of things, might be very injurious. We may venture,

therefore, to conclude, that there is not the slightest reason to suppose that the annual election of deacons was known or approved by the inspired founders of christian societies.

Besides, it may justly be doubted, whether such a mode of procedure, would tend to promote either the usefulness of the officers or the welfare of the church. The term of office would be too short for the deacons to gain a proper knowledge of its duties. It would prevent them from cultivating a necessary acquaintance with the circumstances, the wants, and characters of their fellow members; or from gaining that influence among them, which is essential to the useful discharge of their official duties. They would not have time to form and mature plans for the promotion of the Saviour's interest, or the prosperity of his cause. In many instances it might happen, that before they had arranged their designs, and were prepared to attempt to execute them, their office would cease; and they would be compelled, by the expiration of their year, to resign their stations to successors, who probably would form different views from them, act on contrary principles, and be actuated by other motives. The natural effects of such a state of things would be, uncertainty, disappointment, perplexity, and dissatisfaction among all classes.

There is still another objection to such a regulation, which deserves serious consideration, though it probably, in his zeal for reform, escaped the notice of your friend. Would it not naturally tend to create and foment a constant spirit of restlessness and contention? Would not the peace of the church be disturbed by the contests and parties which would inevitably arise from being annually called upon to choose new deacons? Would not such a state of things, continually recurring, greatly interrupt the exertions both of the minister and people; and distract their operations for the spread of the gospel and the conversion of sinners? Might it not lead to the gradual formation of an aristocracy in the church, which might be very prejudicial to the comfort of the pastor and the independence of the flock. would not the brethren who had served the office be disposed to esteem themselves entitled to more regard and influence than their private brethren; and might they not be tempted to act together, and thus form a “privileged order,” in a society where all ought to be brethren.

As therefore the plan proposed by the querist appears to be of a hazardous

nature, and has no sanction in scripture it is hoped, that our friends will pause before they adopt it.

With regard to the *manner* of voting, it appears that the directions given by the apostles to the first christians are hardly compatible with private ballot. They said, "Brethren, look ye out among you seven men of honest report," &c. A mode of expression which implies much more previous union, co-operation, mutual deliberation and confidence than is consistent with the jealous secrecy by which the private ballot strives to conceal the actions and the motives of individuals from those who are engaged in the same business. Whatever may be the eligibility of such a plan in civil or political elections, I freely confess, that it does not accord with my ideas of the frankness, union and brotherly confidence which ought to exist amongst the members of the same christian church; and which, for the credit of religion, I hope does generally exist among them, to a great degree. At the same time, it does not appear, that, as long as the right of every member to vote is duly secured; and a proper degree of publicity given to the nomination, by which every member has an opportunity of giving or obtaining any information that he may desire, respecting the character, circumstances and abilities of each of the candidates, there is any thing absolutely improper in taking the votes by ballot; provided always that fit persons superintend the operations, and every thing is managed with perfect fairness and impartiality. The scriptures say nothing expressly on this part of the subject; and it may be one of the numerous circumstances which must be regulated by the due application of the general canons of christian discipline. "Let every thing be done—decently—in order—to edification—and with charity."

#### AN OLD GENERAL BAPTIST.

#### QUERIES.

Gentlemen,

If any of your judicious correspondents will favour me, with a plain exposition of our Saviour's meaning, in Matt. ix. 16 17, they will confer an obligation on

JUVENIS.

It is thought that a plain and practical exposition of those parts of the Sermon on the Mount, which respects giving to all that ask, lending to all that wish to borrow,

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not asking for things again, &c. might be of use to establish and direct honest inquirers, and to stop the mouths of unbelievers. Will any of your able friends attempt this, for the ben fit of those who may not enjoy their advantages?

IGNORANS.

#### OBITUARY.

DURING the last year, we have lost one teacher by death, Joseph Geary; who was admitted into our sunday school soon after its formation, and conducted himself with great propriety, and made great improvement in learning. In the year 1824, his mind was deeply impressed with concern for his soul; which induced him constantly to attend our prayer meetings, and frequently to converse with experienced christians and members of the church. By these means, through the blessing of the Lord, on the ministry of the word, he was brought into the liberty of the gospel; and was enabled to instruct others, not only as a teacher in the school; but by conversation with young persons. He also exercised his gift in our prayer meetings very acceptably; and attended in the villages, reading short sermons.

He was admitted to fellowship, with the G. B. church at Berkhamstead, May 19, 1825, of which he continued an honourable and useful member till his death, May 20, 1832. Spirituality of mind, punctuality in all his engagements temporal and spiritual, with persevering efforts to do good, were prominent features in his character. It pleased God about two years ago, to afflict him with a complication of painful diseases, which first confined him to his habitation, and for the last six months to his bed. During the whole period of his affliction, he was never heard to murmur, even by those who were constantly with him; but on the contrary, justified the ways of God; and expressed an earnest desire to be with Christ, to behold his glory, and to be for ever with him. Several, who knew him, visited him during his confinement, and were greatly benefited by his conversation; particularly several young persons, who date their first serious impressions to his fervent and affectionate exhortations, and have since been added to the church.

At his express desire, we held a weekly prayer-meeting at his house, during the last twelve months. At these meetings, he generally selected the hymns, which were

very appropriate to his situation, and expressive of his religious experience. Frequently, when I visited him, he has said, "I long to be at home; but God is faithful to his promise, who will not leave me nor forsake me. I have none but him in heaven above or on this earthly ball. Christ is all in all to my soul." He requested that, after his body was committed to the earth, I would attempt some improvement of Psalm lxxiii. 25, 26, as his dying testimony. This was complied with, on the 27th. of May last. "Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours: and their works do follow them,"

JOSEPH HOBBS.

*Berkhamstead, June, 1832.*

## CONFERENCES.

THE NORTH MIDLAND CONFERENCE was held, at *Mansfield*, July 10, 1832. The state of religion in the churches was the principal business, that occupied the attention of the meeting. The reports were, on the whole of a discouraging character; and the meeting was therefore not so lively and interesting as might have been wished. There appeared to be an awful degree of apathy in many, as it regards the best things; and a most lamentable negligence in their attendance on the public and private means of grace. It was too evident, that political affairs had too much engaged the attention of professors; and had induced an indifference to the all-important concerns of the soul and of eternity. It was therefore deemed advisable, that scriptural means should be made use of, in order to remove such out of the snare into which they had fallen.—The next Conference to be held at *Sutton*, on Christmas day; Mr. Austin to preach; or, in case of failure, Mr. Fox.

J. B.

THE SOUTH LINCOLNSHIRE CONFERENCE was held, June 7 1832, at *Boston*. Public worship commenced at eleven o'clock; when Mr. Wood read and prayed, and Mr. Rogers preached, from Zech. v. 6. "The spiritual temple of the christian church built and established, by spiritual means only." At the meeting for business, Mr. Underwood in the chair, it appeared from the verbal statements, that nineteen had been baptized since the last confer-

ence, and there were several candidates remaining. In reply to a case from Cliffe, asking assistance it was resolved, that we cannot render any further assistance under our present circumstances; and, it was left with the friends there to do the best they could for themselves. On the Queen's-head case, it was also resolved that, considering the condition of the several churches in this district, being already burdened with debts, for new erections and enlargements of chapels to an extent as great as the case now before us, we cannot hold out any prospect of doing any thing for it; but recommend the church to struggle with its difficulties, and adopt some effective measures to help itself.

HOME MISSION. The Treasurer read over his accounts; from which there appeared a great deficiency in the funds, as he was about forty pounds in advance and there were thirty pounds due to the stations. He kindly offered to receive what was due by four yearly instalments, of ten pounds each: provided money might be advanced for the arrears of the stations, and to carry on the current expenses of the ensuing year. Messrs. Noble and Small of Boston, cordially agreed to advance, on loan, five pounds each; and several members were appointed to ask the influential friends in their respective churches to do likewise. Agreed to allow Stamford forty pounds and Whittlesea ten pounds, for the ensuing year. And, in answer to Lincoln, it was stated, that the true cause why we withhold future assistance, is the state of the funds: at the same time, we feel pain that we cannot afford pecuniary aid, and are glad to find that there is some improvement in the church and congregation. The Treasurer and Secretary, having both earnestly requested to resign their offices, were thanked for their past services, and intreated to continue them for another year.

The next conference to be at *Tyd St. Giles*, Oct. 4 1832, The church to chuse a preacher for the morning. Conference business, in the afternoon; and a Home Missionary Meeting, in the evening.

T. R.

THE WARWICKSHIRE CONFERENCE was held at *Wolvey*, May 1 1832, but owing to the unfavourable state of the weather, it was but thinly attended. Mr. Peggs preached in the morning, from Psalm cxxxix. 23 24. In the afternoon, a report was made of the state of religion in the several churches composing this conference; from which it appeared, that the cause of the Redeemer was gradually advancing.

among them. A begging case from Queen's-head was referred to a committee, who deputed Mr. Peggs to communicate to Mr. Hudson the result of their deliberations. Several remarks were made on the importance and evidences of *brotherly love*. The meeting was interesting and refreshing; and it is to be hoped that the counsels given will not be without their effect. A Missionary Meeting was held in the evening, and addresses delivered by Messrs. Knight, Peggs and Butler. A good congregation attended; and a liberal collection was made at the close of the service. The next conference to be held at Coventry, on the last Tuesday in September next; and Mr. Cheate is appointed to preach on the subject he was to have discussed at Wolvey, viz. "The evidences of conversion." The subject for conversation in the afternoon is, "The importance of a general support of the cause of Christ."

W. B.

#### OPENING OF A SUNDAY SCHOOL.

On Lord's day, June 24, 1832, the G. B. friends at Louth opened a new sabbath-school-room; the one recently occupied being too small. On this interesting occasion, Mr. Cameron gave an appropriate address to the Teachers, from those stimulating words of the apostle, "For God is not unrighteous to forget your work and labour of love." After this address, was delivered at the chapel, the teachers and scholars went in procession to the school-room to have the place set apart for God. One of the superintendents commenced the service by giving out a suitable hymn, and then engaged in prayer; after which, Isaac Smith, Esq. a gentleman residing at Louth, gave an interesting and impressive address to the children; which we trust will leave everlasting and good impressions on their young and tender minds. Mr. S. then read a hymn and concluded the services with prayer. This gentleman, in addition to his ready compliance to give an address on the occasion, presented, without being requested, a most liberal donation towards defraying the expenses of fitting up this place; for which the teachers feel grateful. We trust, that the solemn services of this interesting day will, by the blessing of God, have a tendency to revive the interests of this important institution: and we pray that it may become a nursery for the church of Christ, through all succeeding generations,

down to the end of time. May prosperity attend it and all similar institutions.

M. J. B.

Louth, June 26, 1832.

#### PROCEEDINGS OF THE BAPTIST BOARD.

*At a Special Meeting of the BOARD of BAPTIST MINISTERS, to take into consideration the outrages lately perpetrated on the persons and property of the BAPTIST MISSIONARIES IN JAMAICA, held at Fen Court, July 10, 1832.*

The Rev. W. NEWMAN, D. D. in the chair.

It was unanimously resolved,

1. That this Board, fully convinced that the principles which have uniformly guided the proceedings of the Baptist Missionary Society, have strictly accorded with the pacific spirit of the gospel; and equally satisfied that their Missionaries in Jamaica, have acted in conformity to the instructions given them by the Society, view with indignation the attempt to criminate their Missionaries as parties in the late insurrections; and congratulate the Committee and the whole christian public, on the signally triumphant manner in which these base charges have been refuted.

2. That the serious losses sustained by the destruction of the Society's property, together with the violent and illegal outrages on the persons and families of the Missionaries call for the liveliest sympathy; and this Board confidently trusts that the appeal which has been made to the British Government for protection and redress will be effectual: more especially as such proceedings are directly at variance with the British Constitution, and an insult to the dignity of the throne.

3. That the decided hostility which has been shown on former occasions, as well as on the present, by slave-holders to the labours of christian Missionaries, affords a convincing proof that the system is irreconcilably opposed to the progress of the gospel, and ought therefore no longer to be protected by the British Government.

4. That a Petition, founded on the foregoing Resolutions, be forthwith presented to both Houses of Parliament; and, that, as a General Election is expected speedily to take place, this Board call upon their friends, possessing the elective franchise throughout the United Kingdom, to



support such candidates only as will pledge themselves to promote the immediate and entire abolition of slavery.

J. B. SHENSTON, *Secretary.*

*To the Honourable the House of Commons in Parliament assembled, the Petition of the undersigned Ministers, meeting at Fen Court, London, constituting the Baptist Board, humbly sheweth,*

That your Petitioners fully convinced that the principles which have uniformly guided the proceedings of the Baptist Missionary Society, have strictly accorded with the pacific spirit of the gospel, and equally satisfied that their Missionaries in Jamaica, have acted in conformity with the instructions given them by the Society, view with indignation the attempt to criminate these Missionaries as parties in the late insurrection, and rejoice in the signally triumphant manner in which those base charges have been refuted.

That your Petitioners contemplate with the liveliest sympathy, the violent and illegal outrages committed on the persons and families of the said Missionaries, and the serious losses sustained by the destruction of the Society's property; and earnestly implore of your Hon. House, redress for the past and protection for the future; more especially as your Petitioners humbly conceive that the proceedings of which they complain, are totally at variance with the British Constitution and an insult to the dignity of the throne.

That your Petitioners are fully convinced from the decided hostility which has constantly been shown by the great body of slave-holders to the labours of christian Missionaries, that the system of slavery is irreconcilably opposed to the progress of the gospel, and therefore do earnestly pray that your Honourable House will, without further delay, adopt such measures as to your wisdom shall seem meet, for the immediate and entire abolition of that system throughout the British Dominions.

*To the MINISTERS of the BAPTIST DENOMINATION throughout the Kingdom.*

*Dear Brethren,*

I am directed to transmit to you the preceding resolutions of the Baptist Board, and especially to call your attention to the last; with an earnest request that you will read it from your pulpit, and in any practical way enforce on your congregations the importance of acting in conformity with it. The state of our Mission and churches in the island of Jamaica,

imperatively calls upon us to act with decision and firmness, as the friends of the slave. To all his other injuries is now added that of a most fierce and cruel persecution for righteousness sake, a persecution of such a nature, both in the causes from which it has sprung and in the spirit by which it has been marked, as leads at once to the conclusion that the existence of christianity is incompatible any longer with the existence of slavery, and that one or the other in that colony must cease. The ensuing elections will afford an opportunity, of all others the most favourable, for the expression of feeling on the subject; and such is the state of the public mind, that nothing more seems required, than for the various communities of Dissenters to act in concert on the occasion, to secure such a return of Members to the Commons' House of Parliament, as will give the fairest promise of effecting the entire and speedy extinction of the Negro's wrongs. I am therefore desired to represent to you the great importance of bringing the subject distinctly under the notice of your friends, at this particular crisis; that all of them who may now have to exercise the elective franchise may require a pledge from the candidates to whom their votes are given, that they will support the cause of immediate emancipation.

I am, dear Brethren,

Your's truly,

J. B. SHENSTON, *Secretary.*

## REVIEW.

THE DUTIES AND PRIVILEGES OF THE CHRISTIAN SABBATH. *and the sin and Danger of neglecting it: A SERMON, preached at the Early Lecture, in the Meeting House, Church Street, Blackfriars, on Lord's Day Morning, June 2 1832.* By JOSEPH IVIMEY. 8vo. pp. stitched; Wightman, London.

THIS is a very useful discourse, well adapted to assist in "warning the unruly among professing christians, and in rousing the ungodly, to consider their guilt in constantly profaning the Lord's sabbath;" and thus to accomplish the pious wish of the worthy preacher. We fear that this warning voice is greatly needed by both parties for whom it is intended: for it is a fact too notorious, that a neglect of the sabbath is one of the most portentous signs of the times in which we live. It is true, that

there is much noise and parade about religion at present, and many public exhibitions in her favour; and were we to judge by these facts alone, we should be ready to conclude that this is a very religious age. But, when we look more closely, and observe the private conversation of some of those who are conspicuous on the platform and in the committee, in promoting the popular schemes for the diffusion of religion and happiness amongst the wicked and the wretched of every clime, we cannot suppress a sigh. When we notice the imperfect manner in which they sometimes discharge personal and domestic duties, and the scandal that is brought on christianity by the irregularity and inconsistency of their families, and take a retrospective glance at the days of our puritanical nonconformist forefathers, we are compelled to exclaim, "How are the mighty fallen!" And perhaps in no other instances do the professors of the present age fall more deeply below the example of their godly predecessors, than in the practical regard which they paid to the sacred injunction, "Remember the sabbath-day to keep it holy." This truth is too notorious to be disputed; and is a source of poignant grief to every sincere follower of the Lamb. To check this increasing evil, and to restore the sabbath to its appropriate sanctity, is the important object of the address now before us.

Its text is Lamentations i. 7; and the preacher proposes to consider—"How the pious Jews observed the sabbath, at the time to which his text refers—to shew how christians now ought to keep the Lord's day—and then to prove how much the guilt and danger of these persons are aggravated, who are now found to be mocking at the sabbath day." These are important topics; and Mr. I. has treated them with great plainness and affection, in a style adapted both to impress and instruct his hearers. His statements are perspicuous, his reasoning convincing, and his applications honest but affectionate. It well deserves an extensive circulation; which, we trust, it will speedily obtain.

We copy one short passage, which at once affords a fair specimen of the discourse, and a satisfactory justification of the change of the sabbath, from the seventh to the first day of the week.

After having stated, that the christian sabbath, the Lord's day, is enforced by the same authority as was the Jewish sabbath; that is, it is also of divine institution, he proceeds thus:

"I shall not attempt, as some have done, to find, in Heb. iv. 9, 10, decisive authority, both for the change of the day from the seventh to the first, and for the consecration of the entire day to spiritual rest. I do not consider that passage "as a preceptive injunction; or in fact, a New Testament statute for the observance of the first day of the week as a christian sabbath." For my part, I do not profess to be able to produce any "preceptive injunction," either by our divine Lord or his inspired apostles, for the change of the sabbath from the seventh to the first day. I am satisfied with inferential reasoning, when it is evidently derived from the unequivocal sentiments and actions of the apostles of Christ. My reason, and my only reason, for having asserted that the first day of the week is to be kept as the christian sabbath is, that it was so kept by the apostles of Christ, immediately after the resurrection of the Saviour, and by all the churches founded and instructed by them. If, then, I can prove that the apostles, who knew perfectly their Master's will; who were baptized by the Holy Ghost, by his plenary and infallible influence; that they observed the first day of the week for worship, for preaching the gospel, for administering ordinances, and for conducting the affairs of the primitive churches, it will, I think, support my assertion, that the christian sabbath on the first day of the week is, as was the Jewish sabbath on the seventh day, of divine institution and of perpetual obligation."

He then quotes the texts usually referred to on this subject, John xx. 19—26. Acts ii. 1.—xx. 7.—1 Cor. xvi. 1 2—and Rev. i. 10, and concludes by observing,

"That the apostles met on the first day of the week to celebrate the day on which the Lord Jesus was raised from the dead, for the various religious purposes specified, there can be no reasonable ground of doubt, nor can it be denied. The inference is I think fair, that they had been taught this doctrine by our Lord, who had continued with them forty days after his resurrection from the dead, "speaking of the things pertaining to the kingdom of God;" and that they learnt from his divine instructions that the christian sabbath, the Lord's day, was not merely to celebrate the finishing the works of the creation in six days; but the finishing of the work of redemption by the death of Jesus Christ: declared to be the Son of God, with power, according to the Spirit of holiness by his resurrection from the dead."

CONVERSATIONS ON DISSENT from the Church of England, and all other Human Establishments of Religion: Written and published by the Direction of the Annual Association of (the New Connection) of General Baptists. By JOHN JONES. 24mo. pp. 48. stitched. Winks, Leicester.

"THE Denomination of christians, under whose sanction the following tract is published, feel that in teaching their children the principles of Dissent, they have been deficient in what truth and duty require: and now, as a period seems rapidly advancing, when prejudices founded on bigotry and ignorance, will no longer enslave the mind, and nothing but truth will abide the test of public opinion, they wish to impart to their children, not only a general knowledge of religion, but also an outline of the reasons, which, on mature deliberation, may induce them to become consistent protestant dissenters." Such is the author's account of the design of this neat and useful manual. It is intended to assist his brethren in the accomplishment of this desirable object; and with this view he has composed three "Conversations," between a teacher and his pupil. They treat of—the Origin and History of Dissent—The Reasons of Dissent—and the Impropriety of Human Establishments of Religion. The plan is happily conceived, and very respectably executed. We have read it with satisfaction; and feel ourselves, in common with the churches at large, much indebted to Mr. Jones, for the ready attention he has paid to the request of the Association; and the appropriate and useful manner in which he has treated the subject.

The first Conversation gives a concise but luminous sketch of the History of the Christian Church, from its foundation to the present time; and traces Dissenters, under various names, through every period. The contents of this part are highly interesting; and are thus recapitulated. "We have noticed, that so early as the year 251, the Novatians are mentioned as Puritans and Dissenters from the catholic church;—that in the year 313, Christianity was tolerated by Constantine and Licinius, and soon afterwards was established by the former, as the religion of the Roman empire;—that this royal favour caused a great influx of wealth and pride, and corruption into the church; that many dissented from it, as deeply fallen from the simplicity of Christ;—that gross spiritual darkness from that time began to spread over Europe till the fourteenth century,

when Wycliff arose as the morning star of the reformation;—that, from thence to the present time, the work of reformation has sometimes advanced, and at other times receded, and is still so imperfect, as to dissatisfy many, and furnish much reason for dissent from the established church."

The second Conversation treats of the Reasons of Dissent from the Church of England in particular, which are stated to arise "from its peculiar constitution as national;—the character and authority of its officers;—the imposition of a stated form of worship;—the assumption of power to decree rites and ceremonies;—the want of liberty in the people to choose their own ministers;—the corrupt state of its discipline;—and its erroneous doctrines. These things furnish just reason of dissent, to all that consider that humble submission, in all religious concerns, is due only to the Lord Jesus Christ, who is exalted to be head over all things to the church."

The impropriety of Human Establishments in Religion, is shewn in the third Conversation, to be—that it infringes on the duty of full submission to Christ—opposes equal liberty of conscience—cannot exist without human support—gains no support from the precedent of the Jewish Religion—and has pernicious effects on the diffusion of the gospel. After these topics have been clearly and usefully discussed, the pupil inquires, "By what means may I be directed right in my judgment and decision, in the important affairs of religion?" and the tutor closes the colloquy with this serious and impressive admonition:—"My dear young friend, be deeply convinced that religion is indeed the most important of all concerns;—that to teach us what God requires, to whom our religious sentiments and practices have special reference, he has given us his revealed will in the Bible: Be directed by what, in that sacred book relates to the christian dispensation; commit yourself to the guidance of the Lord Jesus Christ, and act under the solemn conviction that to him you must finally give account of your conduct, then I have great confidence that you will be preserved from every fatal error, and be guided into all necessary truth."

These topics are ably and satisfactorily discussed; and we heartily recommend the manual to the attention of every parent in the connection; and to all who take an active part in the conducting of our sunday-schools, &c. Small as the volume is, it must have cost the compiler considerable labour and research; and is equally

creditable to his industry and ability. We thought it our duty, both for his sake, and the sake of the churches, to give this ample summary of the contents, that the latter may have the means of judging of its adaptation to the important purpose for which it has been composed. The subject has always been considered worthy of great attention, and has employed the pens of many able Divines in various ages, and its importance is hourly increasing. It is by no means desired to supersede the diligent use of the laboured productions of others: for it is presumed that, youths who have duly digested the manual before us, will peruse those valuable treatises with more understanding and to greater edification.

A serious evil has, we fear, been increasing, with the spurious liberality, as it is styled, of the times. It has been stigmatized as bigotry and sectarianism, for children to be taught to understand and defend those points, in which one denomination of professors differs from another. Their instructions therefore are confined to those doctrines and precepts in which professors generally agree. These may be, and in most cases certainly are, the most essential; but young persons cannot attach themselves to every party, or become members of churches of all denominations. When they are called to make a practical election, they are therefore exposed to form hasty and imperfect conclusions; and thoughtlessly to adopt imprudent measures, which are too frequently productive of very injurious consequences both to themselves and their connections. We hail the appearance of this little Tract in compliance with a request of an Association, as a favourable symptom of better times; and hope the worthy author will receive due encouragement, by the demand for his "Conversations;" and not be left, as sometimes has been the case, to bear both the labour of composing and the cost of printing. It well deserves a general reception; and we trust it will receive one. There are yet a few hints to which we would solicit the author's attention, preparatory to a second edition, had we the pleasure of a proper opportunity. They are however too unimportant to interest the public.

LECTURES ON INFIDELITY; and the Evidences of Christianity, delivered at the Baptist Meeting House, Luton, by HENRY BURGESS,  
12mo. pp 200. Cloth. Dinnis, London.

The modest Author of these Lectures observes "that the subjects here discussed have employed the energies of powerful minds, and have been presented in forms admirably adapted for all classes of society; and he is not so presumptuous as to propose to supply any defect in this department of theological knowledge. With this conviction, he would have been well contented to have pressed on the attention of his people some of the excellent Treatises already extant; rather than add to their number by any attempt of his own. But, he was persuaded that would have produced no general good effects. A few of the books so recommended, might probably have been obtained; but very few of these would have been read; and the impression would soon have subsided. On the contrary, he was persuaded that a small volume, compiled by himself, would be certain of an extensive perusal; among his personal connections, as we presume he intends to be understood. He therefore delivered these discourses to his congregation; and has now employed the press to aid and perpetuate his efforts. He does not pretend that this volume contains every argument suited to the subject; but has laboured to select and compress such as are fundamental and most important: his object being to enable all who believe the gospel to prove the strength of the foundation on which they build their hopes, that they may be able to give a reason of the hope that is in them, and to convince all persons of infidel principles, that Christianity is "the glorious gospel of the blessed God." He writes for plain people, and has for their edification used plain language. He therefore deprecates criticism; but earnestly prays for usefulness.

After an affectionate and instructive Introduction, addressed to the congregation under his care, Mr. B. proceeds to his Lectures. They amount to seven; and discuss the nature of Infidelity, its Tendency and its danger. They then demonstrate the Necessity of Revelation; and prove the genuineness, the authenticity and the uncorrupted preservation of the New Testament. While the Evidence of the Inspiration of the Scriptures, as furnished by prophecy and miracles, occupies the last two Lectures.

The Author introduces many useful facts as well as strong arguments, in the course of his discussion. His statements are plain and accurate; his arguments, often well chosen and forcibly urged; and his appeals to the hearts and consciences of his hearers, very reasonable and deeply affecting.

They furnish pleasing proof of the intense interest which he feels in the eternal happiness of his flock. We trust that this well written and well timed volume will be extensively circulated and seriously studied; and be rendered useful in strengthening the weak, establishing the wavering, and reclaiming the wandering, far beyond the anticipation of the pious but unassuming author.

As a specimen of Mr. B's. style and reasoning, we insert a short extract. Having mentioned the report of the soldiers that the disciples stole away the body of Jesus while they slept, he asks,

"Why then should not credit be given to the report circulated among the Jews? Because, first, it was likely that the murderers of Christ would not be scrupulous in inventing a falsehood to promote their evil designs; those who could procure false witnesses against an innocent person, would not hesitate to distribute large money to the soldiers to induce them to conceal the fact of his resurrection; as, therefore, they are not free from suspicion, their account may be fairly questioned, on a principle constantly admitted in the ordinary pursuits of life. Secondly, because it was not at all probable that the disciples of Christ, timid and few in number, would venture among Roman soldiers to steal the body of their Master. Thirdly, because it is next to impossible that all the keepers would have slept, when sent on an errand of so much importance; or, if they had, that the rolling away of a stone of such magnitude would not have awakened them. And fourthly, we consider the report unworthy of credit, because of a manifest imperfection in the testimony of the witnesses,—for how could they tell what transpired while they were asleep? This absurdity divests them of every portion of authority, and makes their report of no value whatever."

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### LITERARY NOTICES.

**JUST PUBLISHED.** *Facts and Documents connected with the late Insurrection in Jamaica*, and the Violations of Civil and Religious Liberty arising out of it. A most interesting pamphlet, which, we hope, will soon be universally circulated.

*The Work of a Christian Pastor stated and enforced*, being the substance of a Charge addressed to the Rev. John Gipps on his Ordination to the Pastoral Office over the

Baptist Church, at Potter's Street, Essex, March 14, 1832, by *James Hargreaves*.

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### POETRY.

#### THE LONGEST DAY.

Summer ebbs;—each day that follows  
Is a reflux from on high,  
Tending to the darkness hollows  
Where the frosts of winter lie.

He who governs the creation,  
In his providence assign'd  
Such a gradual declination  
To the life of human kind.

Yet we mark it not;—fruits redden,  
Fresh flowers blow, as flowers have blown,  
And the heart is loth to deaden  
Hopes that she so long hath known.

Be thou wiser, youthful maiden!  
And when thy decline shall come,  
Let not flowers, or boughs fruit-laden,  
Hide the knowledge of thy doom.

Now, even now, ere wrapp'd in slumber,  
Fix thine eyes upon the sea  
That absorbs time, space and number;  
Looks towards eternity;

Follow thou the flowing river,  
On whose breast are thither born  
All deceived, and each deceiver,  
Through the gates of night and morn.

Through the year's successive portals;  
Through the bounds which many a star  
Marks, not mindless of frail mortals,  
When his light returns from far.

Thus when thou with time hast travell'd  
Tow'rd's the mighty gulf of things,  
And the mazy stream unravell'd  
With thy best imaginings;

Think, if thou on beauty leanest,  
Think how pitiful that stay,  
Did not virtue give the meanest  
Charms superior to decay.

Duty, like a strict preceptor,  
Sometimes frowns, or seems to frown;  
Choose her thistle for thy sceptre,  
While thy brow youth's roses crown.

WORDSWORTH.

# Missionary Observer.

AUGUST 1st, 1832.

## Report of the General Baptist Missionary Society.

*Presented at the Annual Meeting of the Society, at Boston,  
June 28th, 1832.*

SIXTEEN years have elapsed since the day that witnessed the formation of this Society, within this house of prayer. Its first years were years of weakness, and compared with most kindred institutions, it is still weak; yet it was not formed in vain. Ten years ago, the Society's first Missionaries opened their heavenly commission in broken accents on the plains of Hindostan, and there Oorea converts have been gathered to the Saviour, and Hindoos now proclaim the unsearchable riches of Christ. The grand contest between light and darkness in one of the darkest regions of India, has thus commenced. Even in the land of the modern Moloch of the East, satan no longer maintains an unmolested empire. The first trophies of redeeming grace have been snatched from his power. The first fruits unto life eternal have been gathered into the garner of the Lord. Future years, and distant ages, will yield the copious harvest: and eternity will display the whole result.

During the past year, your brethren in Orissa, have continued to employ the means previously brought into action, for promulgating the glorious Gospel. A few weeks after the death of Mr. Bampton, Mr. Sutton removed to Poore. He left

### BALASORE

with regret, and missionary operations there, have, by his departure, been unavoidably suspended. That town, with its vicinity, has since been the scene of a dreadful inundation, by which, according to the magistrate's reports, upwards of 20,000 persons perished! At the annual Conference, the question was considered, "Can Balasore be occupied?" and the Missionaries were compelled to come to this painful conclusion, "We regret to be obliged to say, that with our present strength it cannot." At

### POORE

Mr. Sutton spent a considerable portion of the year. Gunga Dhor, assisted him during a part of that time, and after leaving spoke encouragingly of a few people there. Mr. Lacey says there has been good done to some of the Poore people, but as usual opposition has run high. In March Mr. Sutton remarks,

"Our daily work in the bazar has not been neglected. The congregations have been usually less than at Balasore, but they have behaved pretty well for Poore people. The people are awfully sunk in sensuality, infidelity, and sin. Were it not for the pilgrim hunters, I apprehend the numbers who come would be very small."

Two months later he observed ;—

“The opposition in the way of obscene abuse, runs very high, and has probably deterred one or two from making a public profession. Oh the abominable expressions shouted out against Gunga and me this evening! It would frighten half England to hear them. Still I have no doubt it produces a favourable effect. All reasonable persons see that abuse is not argument, and that we do not deserve this treatment.”

### BERHAMPORE.

In the latter part of August, Mr. and Mrs. Sutton visited Berham-pore, where they arrived on the 22nd. Being disappointed of a house to live in, they obtained a spare room from an English Sergeant, whom they had seen on a former visit to the place. On the 25th of September, Mr. Sutton had the pleasure of baptizing this individual. His name is John Sherrard, a native of Ireland, but of Scotch parentage. Major C., with his lady, showed them some kindness, and on the whole, they were better received than on a former visit. They found Erun, the first Hindoo our brethren baptized, faithfully adhering to his profession. Of him, and of the state of the Hindoo mind in that neighbourhood, Mr. Sutton wrote, during his residence there :—

“Erun, our solitary native brother at this place still stands fast, though he is in very discouraging circumstances; he learned to read in his youth, but having discontinued so long, and his eye-sight being bad, he can obtain no assistance from books. We hoped to have brought one of the native preachers with us for his benefit, but they were reluctant to undertake so long a journey. One or two of the last baptized may perhaps come shortly. James Sunder is with us. It is, however, just the heaviest part of the rains, and though we do more here than we should at Poore, still it is unfavourable for doing much, especially in the country round about. The natives hear, without offering any abuse. They seem to admit the folly of most of their idolatries, and the excellency of what we say. But there is no disposition, so far as I can see, to “come out and be separate.” One or two intelligent natives, who speak English well, have got hold of some deistical works, others stumble at the Divinity of Christ, and urge the doctrine of the Trinity, as an absurdity. These, of course, must reject the Hindoo Triad of aka Bruhma triya deb, viz. one Bruhma three gods. Others confound Christianity with popery, and think one set of images as good as another. It is the difficulties in Christianity, which first engage a Hindoo’s attention, an invisible God, the person and offices of Christ, and the reconciliation of their own notions with the Christian doctrines, added to which, they all want to be teachers. Over and over again, do I, while preaching, think of our Lord’s words, ‘Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.’”

In a letter written after leaving Berham-pore, he communicates some additional information :—

“We, that is Mrs. S., I. and James Sunder, with two native Christians, were there nearly three months. There are many encouraging appearances, which I doubt not would eventuate in several embracing the Gospel, if a Missionary could be stationed there. We had a little congregation to whom I preached twice on the Sabbath, in English. The first fruits of which, viz., the baptism of Sergeant Sherrard I mentioned. I had subsequently the pleasure of baptizing his wife, who, with her husband, afforded us great satisfaction. She will be of use to Erun, as she can talk the Telinga language as her mother tongue, indeed it is that, for although she is three-fourths English, she was born in the country.”

At the close of the year, in company with Mr. and Mrs. Brown, and Gunga Dhor, Mr. Sutton devoted some time to Piplee and its neighbourhood, from whence he wrote,

“The attention paid is decidedly encouraging, indeed there is nothing to discourage any man who considers the immensity of the field, and the extent of means we are enabled to bring into it. I would as soon labour in Orissa, as in any province in India, so far as

the prospect of ultimate success is concerned. We want, however, a force more commensurate with our work. Our weakness prevents us prosecuting any plan with becoming stability. Hindooism must fall, before a vigorous prosecution of our work. Not a man can defend it, with any thing like success, before a tolerably well-informed Missionary. And the truth so generally commends itself to every man's conscience, that were there as much temporal influence for it, as against it, I have no doubt it would soon be generally, professedly at least, embraced. *The only thing I fear for Orissa, is a decline of zeal and piety with reference to our cause at home.*"

In a letter just received, Mr. Sutton mentions that it was determined he should divide his time and labours, between Poore, Berhampore, and Piplee.

### CUTTACK.

This primary scene of the exertions of your Missionaries, has continued to receive a considerable portion of attention. The native brethren have occasionally laboured in its streets or bazars, and the labours of Mr. Lacey have been chiefly confined to the town. Besides taking part in conducting the English services, Mr. Brown has begun to assist in Oorea worship; "I have not," he remarks, "yet attempted regular preaching, but I now begin to pray with tolerable ease in the language." Mr. Lacey's journals contain numerous details respecting his labours in exposing the folly of idolatry, and proclaiming the glad tidings of the Gospel. In reference to the former subject, he writes on one occasion,

"Spoke in the Chowdry in Hindoosthane, to a good many hearers, with some feeling and power. The following questions silenced the objectors in regard to their idols.—A fish, if it be thrown on the fire, agonizes and dies; if your gods are thrown on the fire do they kick about and agonize? If a man wakes from sleep and finds his house on fire, he leaps, and jumps, and gets out; when the houses of your gods take fire, do they jump out and escape? If we call to a man asleep, saying, 'Rise, rise,' and he arise not, we know he is dead; do your gods move when you call them? Are they not therefore as dead men?"

Mr. Lacey has occasionally visited places in the country, and has felt encouraged to do this to a greater extent. About the close of last year, in company with two of the native brethren, he spent nearly a month in the town and vicinity of Jajpore, a populous place north-east of Cuttack, and distant about 45 miles. His journal, which will appear in the *Missionary Observer*, contains an interesting detail of his labours on this journey. He thus describes one contest for the truth;—

"Never witnessed so warm a contest as our two brethren, Gunga and Ramara, had with the pundas and brahmuns, in the bazar this afternoon. A great crowd of people stood to hear; the road was quite filled up. The object of the brahmuns was to scatter the information given, and to prevent impressions by the preaching. To effect this they put in various questions, and started objections. The other party was anxious to impart and impress, and often they succeeded in turning the opponents' weapons against themselves. Ramara trembled like a leaf when I wished him to retire a while and let Gunga contend, but he worked well. Gunga's sarcasm carried all before it, armed as it was with his information and brahminical character, and he succeeded in silencing so as to say something that was good. Ramara again spoke and proclaimed. It was a most noisy and disputatious opportunity, but not, I am sure, an un-useful one. Numbers listened with silent attention, from first to last, and saw the confusion of their own brahmuns and their own hopes. I held the people while the native brethren withdrew, but had a most thundering salutation of Hurree bol, as I withdrew. The devil thinks it time to bestir himself; he is no longer at ease in the minds of the people here, and they will never



settle down again to serve him without suspicion and distrust, as they have hitherto done. The light has disturbed his dark empire, and will disturb it more."

### NATIVE CONVERTS.

At Cuttack have most of the baptisms of natives taken place, though none of the converts were previously inhabitants of the town. During the past year several pleasing additions have been made by baptism to the little Christian band in Orissa. Some of the persons thus added to the flock of Christ are Europeans, or of European and Hindoo extraction. The greater number, however, have been Hindoos. In April one interesting native convert was baptized. In June and July the ordinance of baptism was administered thrice at Cuttack, and on each occasion two Hindoos were baptized. The circumstances under which some of the converts made the solemn profession of Religion have been peculiarly interesting. Krupa Sindoo had gradually renounced all his idolatrous practices, and continued to read the Scriptures and improve in Scriptural knowledge, though backward to avow himself a Christian. At length he became so miserable that he could neither sleep nor eat. His friends wished to relieve the gloom of his mind, by taking him to an idolatrous festival. He felt this would add to his sorrows, and determined to confess the Saviour. "He told his wife and child that he should never be happy more if he neglected to follow Jesus Christ, that he had given his life for him, and that he must obey his commandments. His wife for the first time consented that he should, and said she also was a sinner. He then went to all his relations and acquaintances, and informed them of his resolution, saying that he did not wish to leave them secretly, but that he was determined to leave them if they would not follow the truth with him. He also went to his landlord, and told him he need not fear for his rent, for that he should be paid, and he told two or three persons to whom he owed some two or three rupees, that he did not wish to go away secretly, lest they should say he intended to cheat them; that they would see that true religion would make him punctual in all his payments. Having thus fairly and openly declared his design, some persuaded, some dissuaded, and some wondered at the man. A number came with him to the outside of his village, and there they parted. At that moment he renounced all that is dear to man on earth. His wife, sister, and children were among the number. Thus this man, after a five-years' struggle, broke at length through his difficulties, to embrace the Gospel." He went to Cuttack, and there, in the waters of the Maha-nudde, confessed the Son of God as his Lord and Saviour.

Hurree, the wife of an oilman, was one of the candidates baptized in June. A female friend has furnished an interesting narrative respecting her.

"This female is about thirty-five years of age, of abilities of rather a superior order to the generality of females here; they have not any children, but her husband is in comfortable circumstances, possessing some property of his own, and a trade sufficient to make them very comfortable. It seems, from her relation, she has been under some concern for sin for some years, from having heard something of the Ten Commandments, and, about four months ago, she heard of the way of salvation by Jesus Christ, from our native

Christians. Ramara had several conversations with her, which he related with pleasure to Mr. Lacey, and, at last she came to Cuttack, and requested to be baptized. She had tried to persuade her husband to accompany her in her new way to heaven, but he refused; at last she succeeded in persuading him to let her profess Christ, and give up her caste, &c., and accordingly left her home and husband to come to Cuttack, with Krupa Sindoo and his family, last Sabbath morning but one; but they had not got far from her house before she was assailed by a great number of her neighbours and caste, to the number of 150 or 200, who forbade her giving up her caste, and ultimately succeeded in tying her to prevent her proceeding; however, after a while, they let her proceed, though the Chokkyedar of the village, on perceiving the riot, threatened to carry some of the names of the principal actors before the Judge at Cuttack; so when she got at liberty she set off again, and arrived here an hour or two after the native brother with whom she set out. She attended worship that afternoon with the native Christians, and concluded to remain at Ramara's house for a week, during which time Mr. Lacey had several conversations with her, and being well satisfied about her sincerity, and there being a work of grace on her soul, baptized her with Puremaser, last Lord's day.

"Several European officers attended the ordinance, and though they probably went from motives of curiosity, or to ridicule, seemed somewhat surprised to witness so solemn a scene, and such a profound silence among a very large concourse of natives. Mr. L. thinks there were 1500 natives, besides almost all the writer class, and some Europeans. The evening was very fine, and it was a very interesting sight to see so many standing on the banks of the river, besides three large boats full of people, who put out a little distance into the deep water, that they might have a better view, listening to what was said with all possible attention. Upon the whole, it was the most interesting baptism we have had. Great surprise, inquiry, and feeling were manifested, and, we trust good will be done, as it seems to spread inquiries about our religion and losing caste, all over Cuttack, and also in the villages over the river, from whence most of the converts come. After singing a hymn in English, Mr. L. prayed, and delivered an address in Ooriya, and, by the stillness which prevailed, the nods of the head, and other signs of the natives, it was evident they understood well, and that their better judgment approved, as they some of them have since confessed; but, alas! they are in love with sin, and want a desire for the salvation of their souls. O for an outpouring of the Spirit upon these dry bones! After the ceremony was over, a great number of native spectators came in a body to our door, to look at the new Christians, and demanded of Lacey the reason of his taking the people's caste, and making Christians of so many of their countrymen, &c. He went out to them, explained his reasons, warned them of their danger, and invited them to Christ, as the only Saviour, and then dismissed them, when they all went off, apparently satisfied."

On the 17th of July, Radhoo was baptized, together with the wives of Ramara and Sergeant Ball. Radhoo's history furnishes an interesting display of the power of the Gospel. His brother and he devoted themselves to the life of boistnobs, or religious devotees, and such he was when the Missionaries first met with him. One of them writes:—

"At an early age he united himself to a mot, or place of endowed religious resort, and served the idol with flowers, &c. He and the master of this mot could not agree, and he left the place, and united himself with Sundera-das, and about six years ago, while he was attached to this boistnab, he first became known to me. When I first saw him he was almost naked, with a heavy chain round his loins, and covered with ashes. During these years he has had all our tracts and books in Ooriya, and has received instruction both from myself and the native brethren. His light and his conviction increased, and about six weeks ago he requested to be baptized. We knew something of him, but on account of his idle boistnab habits, thought it would be well to detain him at Cuttack some time, and he stayed here about six weeks. During this time I had much conversation with him, and endeavoured to get at his motives, but he always appeared clear and upright. He went to Poore, and brother Sutton thought well of him, and at length we gladly received him, with a full belief of his sincerity as a Christian.

"The habits in which Radoo has grown up will be a great disadvantage to him. He has never laboured, but has obtained his living by begging, or by visiting mots. He was frequently and distinctly informed that he must alter his course of life after he professed Christ, and he as frequently and resolutely declared he would labour for his own support, and disclaimed all thought of burdening any one. He has now commenced la-

hour, and has collected some Christian slaves,\* whom he has formed into a school, and instructs them in Oriya; this will bring him in a sufficient maintenance, and, if he prove industrious, there are many ways in which we can ourselves employ him in the superintendence or teaching of schools. However we have higher hopes of him, though hopes unknown to himself. Since he became an inquirer his industry in perusing the Scriptures, and his improvement in scriptural knowledge, have been very pleasing, and brother Sutton and I have heard him speak in the bazar, and there is a strong probability that he will make a preacher. He is very small in stature, and his voice is soft and low; however, he hauded his arms very encouragingly, and the people felt his remarks."

On the last Lord's-day in July, the husband of Hurree, who at first threatened to hang himself if his wife became a Christian, was also added to the Saviour's flock. The baptism was in the usual place. Mr. Sutton, who was there for the Conference, baptized. The congregation of natives was considerable, it was supposed from 800 to 1000, and a good many of the European and country-born residents of the place. Mr. Brown gave an address in English, and Mr. Lacey in Oriya, and prayed in the same. The other candidate was the wife of Krupa Sindoo. Some time afterwards, Daytaree, a man of considerable learning and judgment, was baptized. He had long known the Gospel, but a beloved daughter was married, and had thus become a member of another family, and to give her up so as to see her no more was a trial so great as for awhile to prevent his avowing himself a Christian. At length, however, he broke through all. On the day of his baptism, in the water, he took off his mala and his poita which were thrown into the stream, to be borne away as unregarded things, and was then baptized. His wife is represented as well disposed, and several others as thinking of Christianity.

The Christian, who has experienced a glow of holy pleasure, in communion with new converts at the table of the adorable Saviour, may form some conception of the delight the Missionaries must experience in commemorating, with converted idolaters, the dying love of the Lord Jesus. After giving an account of the second baptism in July, Mr. Lacey feelingly refers to the concluding service of the hallowed day.

"The more interesting service of this Sabbath, however, was the evening service of the Lord's Supper. We sat down with a goodly number of dear native Christians at the sacred feast. There were Gunga, and his wife; Ramara, and his wife; Krupa Sindoo, and his wife; Koransaw, and his wife; and the other Krupa Sindoo; Boodee, Purama, Radoo, and Betsies Maha, all natives won from satan and idolatry; celebrating the most solemn Christian ordinance, forming the foundation of the Church of Christ, which will spread wider and wider—forming a leaven which will work until it has leavened the whole lump. Yes, our hearts experienced no common emotion when we surveyed them in their various characters and bearings. Brother Sutton administered the ordinance, and spoke in English, and brother L. spoke to the Oriya communicants. Another thing which gave no small interest to this pleasing opportunity, was, that two dear friends, one of the civil, and the other of the military service of the Hon. Company, requested to communicate with us. So here the highest and the lowest, the polished and honourable European, and the rustic humble native, dropping their distinctions, mixed in one communion, partook of one feast, actuated by one feeling, i. e. love to Jesus Christ, in whom there is neither Jew nor Greek, barbarian, Scythian, bond nor free."

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\* The offspring of slaves, bought and kept by the writers and country-born. Sometimes these slaves are married, but more frequently the children are the fruit of adulterous intercourse between female slaves and their masters.

In the last Report, it was announced that several native members had been excluded for irregularities of conduct. The design of Christian discipline appears in every case to have been accomplished. All have been restored. A late account states that no one baptized native was in a state of exclusion. Mr. Lacey writes,

“All our baptized natives are now in communion; most of them are respected and useful, which is a great thing to say in this day.”

Gunga Dhor, whose fall, self-accusation, and penitence, were mentioned, has not only been restored to communion, but to his situation as a native labourer in the service of the Society.

The latest account respecting the conduct of the native converts, is pleasing. Besides the general testimony to their consistency, various circumstances have been incidently mentioned, that manifest the influence of the Gospel upon them. Mr. Lacey writes,

“The native members are generally consistent, and some are such, in their experience and conduct, as to give us much joy over them. The impression made upon the native population is greatly favourable to the Gospel, I mean the impression made by the consistent and moral behaviour of the converts. Those who would not before their conversion lend them a cowry,\* would now, without hesitation, or security, lend them rupees. This I know to be a fact; and it is a fact which speaks much for the superior standard of Christian morality, and for the conduct of the Christian converts.”

Of Krupa Sindoo it is related:—

“This morning Ramara called, and, in the course of conversation, related a pleasing instance of the effect of Christianity on Krupa Sindoo, last baptized. Formerly he used to receive his wages for dressing the cotton of his customers, and he also used to steal a little cotton from each, to the amount of eight or twelve annas per month. The people used to wink at such practices. However, now that he had professed Christ, he told the people he could do so no more, and returned them all their cotton. Some of them were much pleased, and threw him down a little cotton.”

When Hurree, after her baptism, returned to her home and her husband, it was feared she might be subjected to much persecution, but Ramara, soon after, stated that, at that time he heard she met with no ill usage, but that on the contrary they had got an increase of custom through having put away their short measures, and giving just weights to their customers.

### SUFFERINGS OF THE CONVERTED HINDOOS.

It is well known that among the Hindoos extreme odium is attached to the profession of Christianity. In consequence of aversion to the truth among their unbelieving countrymen, many of the native converts suffer much. This hostility to the Gospel doubtless produces one good effect. It prevents the Church of Christ from being overwhelmed with a multitude of false professors. The late bishop Turner remarked,—“There are few brahmuns in Bengal who would not become candidates for baptism, if they thought that by doing so they should conciliate the favour of the Governor-General.” But though one beneficial result may be occasioned by the general hostility to the profession of Christianity, still the existence of such enmity is to be deeply deplored, and the objects of it demand the sympathy and prayers of more favoured Christians.

\* A cowry is a small shell used as money. A rupee, or 2s. 6d. is worth about 960 cowries.

**A friend to the Mission remarks:—**

“The wonder is not that more converts are not made to Christianity, but that any are; and, in my opinion, it is almost a miracle that any native continues faithful. By losing caste they forfeit friends and customers, and become the subjects of perpetual ridicule. ‘You will have to be a beggar if you turn Christian,’ is a common observation. But as though these were not enough, there comes in the Mahomedan and Hindoo law of inheritance, and a multitude of disabilities arising from the regulations of Government. Hindooism, in fact, is the religion as by law established; Christianity is, as far however as the natives are concerned, merely tolerated, and that too under the operation of many a vexatious test act.”

**Another friend remarks:—**

“More good is doing over the river. A man of property and respectability appears to be in distress of mind, and hopeless of deliverance from his wooden saviours. As soon as ever they manifest a concern about salvation, their neighbours set up the hue and cry about them, as, ‘He’s gone; he’s gone. He’s become a pheringee. He’s thrown away his caste to eat flesh.’ This persecution tends to produce decision, and may be well. Bless God for drops! O may a shower come! May we all lie low in the dust! Be dead to self; seek all from love, and attempt all for God’s glory. I believe we shall see good done.”

Mr. Lacey, in an affecting letter, which will appear in the Appendix, describes some of the numerous sorrows to which Hindoo converts to the Gospel are exposed. When embracing the truth they part from kindred and friends. They must no more enter the houses of their relatives, nor ever eat with them again. Brothers and sisters, parents and children, if those children are of mature years, must separate for ever. All their prospects for this world are at once cut off. None will employ them, or buy of them, or sell to them. Their prospects for their children are equally dark. They are subject to many disgraceful inconveniences—are counted the offscouring of all things. The most opprobrious epithets are applied to them. Every possible indignity is shown them; and it is esteemed good to persecute and distress them. And why all this? There is nothing in Christianity to deserve it. That system is benevolent, holy, and divine! But the prophecy of the Saviour, so often fulfilled in departed ages, is thus fulfilled again,—“Ye shall be hated of all men for my name’s sake.”

Such are the obstacles to embracing Christianity that Mr. Baber lately declared before the British House of Peers, that no converts except from outcasts, are made in India, because the obstacles are such that none can be made. Much as this gentleman may know of the laws of India, he evidently knows little of the power of the Gospel; but judging, it is to be inferred, from his own feelings, that he would not sacrifice all things for Christ, supposes that all others must be like him. While, however, some converts, in the view of all their trials, avow themselves the disciples of the Lord, other individuals are silent sufferers, perhaps struggling against the convictions of their own minds, in some cases stifling the salutary impressions they feel, and in others yielding only when their mental distress has become too great to be any longer endured.

Various circumstances are mentioned respecting the ill treatment that some of the converts have experienced. A friend writes:—

“Radee has been greatly maltreated by some of her former associates, and her former spiritual guide, Sundra-das. The old gent has showed the wolf on this occasion. He,

with thirty of his followers, went to Rhadee's house, and called her out. She came. He inquired who she worshipped now? 'The God that is in heaven.' 'Am not I he? Don't you worship me?' 'No.' 'Lay on her; lay on her!' he cried, and one of his disciples chastised her with his cane, and left wheels black and thick on both arms. He then asked, 'Who gave you your knowledge?' She answered that several persons had contributed to give it to her, and that he had given her some. The old gent. then renewed his interrogations whether or not she did not regard him as her spiritual guide. She replied she did not. The old man then ordered her a fatherly chastisement. He corrected with the cane, and the rest bruised and beat her with their fists, till the poor woman fell insensible on the earth, and there the wretches left her. Next morning she arrived at Cuttack, swelled and bruised, and in some parts as black as coal. We have presented a petition to the magistrate, praying his protection and interference; the witnesses have been called, sworn, and examined, and to-day, i. e., the 9th of August, the defendants are called for. It will, I believe, be exceedingly useful to general inquiry about Christianity."

Sundra-das was convicted and sentenced to a month's imprisonment. When away from home, on a Missionary journey, Mr. Lacey writes:—

"Many of the people are very loose towards idolatry, and nothing keeps them up to its observances but the fear of singularity and persecution. Had some serious conversations with Bholeran. Hope he has the root in him, but his wife is a great obstacle. She says "Who will marry my daughter after our caste is gone?" He says, "If I to save my own soul become a Christian, can I throw away the soul of my daughter to an idolater?" Here they are, and neither will yield.

"Called on Rhadee, and her husband, and was pleased with what the latter said of his state of mind, and of the manner he got on with his neighbours. The former was sent on some business, and I did not see her. From their house, went to that of Krupa Sindoo. Found his wife very ill, and otherwise in distress. The storm had blown down part of her house: her old mother was bitter with her for losing her caste. Her youngest child was ill, and her neighbours had prohibited her the use of the neighbouring well for water, and she was obliged to fetch water from a distant pool, while she had hardly strength to rise from the ground. On the way her female neighbours abuse and call her. She was affected while relating her tale, but it eased her mind. Mentioned what our Saviour suffered for our sake, and she said she would try and bear up with courage. Her husband has work at Cuttack, eight miles from her, and she is quite alone with her family. Her state of mind was encouraging, and that was best."

The carnal mind is always enmity against God, yet it may be hoped that the sacred effects of Christian piety will tend to damp the present spirit of hostility. This influence, in some degree, seems already felt. Mr. Lacey says,—

"Krupa Sindoo's toolabana (customers) behaved better than expectation, and, in a day or two after his baptism, brought their cotton, as usual, to be dressed. Again the brahmuns forbade them, and again, in a few days, they returned, and have, with three or four exceptions, continued to come. To make up the deficiency he is going to get labouring work at Cuttack, under Krupa Sindoo, who has the direction of some building in Cuttack. In the mean time his wife will dress cotton at home. He appears in a good state of mind. Endeavoured to press on him attention to those means which, if enjoyed, will keep him so. He expresses various exercises and conflicts in his mind, to which an unconverted person must be a stranger."

Considering the trials to which converted Hindoos are exposed, we should hardly suppose that their sincerity would be doubted, if experience did not prove that where the disparagement of the disciples of Christ is the object, nothing is too absurd for men of the world to adduce. Mr. Lacey refers to one of the worn-out objections thus urged, and furnishes a triumphant refutation of the silly calumny:—

"Several gentlemen have mentioned the old objection, that no respectable person will renounce caste, except for worldly gain. I have several times been attacked lately with

this often-exploded objection. Gunga Dhor's and Ramara's are fair cases, for they were both of very respectable class and family, the former being a high caste brahmun, and the latter a Mahratta, whose father, under the Mahratta Government, was killador here, of great respectability and trust. This respectability they continued to receive from all, till they embraced the Gospel; they had very respectable means of support. Gunga, who is a brahmun, of course never wanted for support, as he could, either by collecting of those below him, or by reading the shastras, obtain, without a hand's share of work, an abundant support, not to mention that he has some freehold land, which supplies him and his family with rice for the year, which is his principal expense. Ramara has a village which he rents and again lets out to ryots, besides several little spots of land of his own, by which means he maintained his family very respectably without labour. These men have given up their caste; their respectability among their own countrymen; have forfeited most of those means of support they before possessed; have given up their nearest and dearest connexions, as father, mother, brethren, &c., and have embraced Christianity, without having one intimation of worldly advantage held out, save that which the Saviour gives. Seek first the kingdom of God, and his righteousness, and all these things shall be added to you: 'And yet,' say some, 'there is no proof that they are sincere; they embrace the Christian faith to fill their bellies.' Nothing will convince such persons."

### CHRISTIAN VILLAGE.

To alleviate in some degree, the trials of the converts, and to render them mutually helpers of each other, the foundation of a Christian village has been laid in the vicinity of Cuttack. The annual statement furnishes the following pleasing information on this subject:—

"Another plan which we have adopted at Cuttack, is the settling of the native converts together. Hitherto they have been scattered any where where they could get a place to reside in, and have, on that account, been unable to render each other any assistance, and have not been recognised by the people. I have purchased a piece of land, near the military bazar, sufficiently large to form a tolerably sized village, and the native Christians are to build their houses in a uniform manner on this ground. The houses will form two rows outwards, leaving a space for a road down the centre, and there will be a chapel provided for their worship. The advantages of this plan will be, that the brethren will be near each other; and, as they are outcasts, and none will assist them, they will be able to render mutual help; that they will form a visible body of people, and their place of residence will be known. It will moreover be very convenient for their assembling for worship. They have already named the place Christianpoor, i.e., the place of Christians. Ramara's house stands now at the head of this piece of ground."

#### *Visit to a Village where some of the Native Christians resided.*

Few or none of the converted Hindoos, were residents at either of the Missionary Stations. Several of them dwell in a sequestered part of the country, a few miles from Cuttack. Mr. Brown has furnished a lively description of a visit to their village:—

"I am now to notice a journey we made, i.e. Lacey and Sutton, and I, to a distant village, where some of the native converts live. I was affected by a bowel complaint, and so I was forced to go in a palanquin. We passed several rivers, the water entered the palanquin at times. We passed through a thick jungle, where the carriage could hardly go. What a difference is here between this dense wilderness and the regular and highly cultivated fields of our dear native land. Passing over ground which but a few hours before had likely been traversed by the tiger and jackall, we arrived at our destination: a lonely village of poor cabins. Those who have travelled in the wilds of Connaught will best imagine the place. Children naked as they were born. Every thing told us we were far from home. I could have imagined myself transported to a distant world, and amidst a different race of beings. Here, however, we joined our brethren of a different colour, and worshipped the same Redeemer. Delightful work! I felt myself happy and at home among these friendly Indians;—once idolaters, now Christian

brethren. We dined with our friends. The entertainment was to me novel yet sweet because mixed with an anxious desire to please us. Chairs, plates, knives and forks, and all the other appendages common to us, were absent. We had boiled rice, and salt black as a coal, and something they call dawl. We had plantain leaves instead of plates, our fingers for knives and forks. We all sat round, upon the ground, something like wild Indians, and devoured the rice, some with excellent appetites. Gunga Dhor soon despatched his share, I thought a Benjamin's mess, and very kindly, finding me completely bung up, gave me a helping hand. I did not do much honour to my friends' hospitality, but I hope soon to be broken in, and then I shall do better. Sitting in that posture soon gave me the *cramp*, and I had to find rest by standing. But we were happy with our friends, and worshipped with them with more peace, good will, and happiness, than often exist in a palace. The men that carried me, stopped in coming home, and laid down by a river side, and slept about three hours; to go by myself was impossible and unsafe. This was not very agreeable in the night, but patience was my only resource. Thus I have nearly filled my sheet."

### NATIVE PREACHERS.

It is a very gratifying circumstance that the Society has now several native labourers, employed in promulgating the glorious truths of the everlasting Gospel. In the annual statement from India it is said:—

"Gunga Dhor and Rama Chundra have continued labouring as native preachers, and about two months ago our native brother Doitaree was called to exercise, in preaching to the natives. He has not the voice, assurance, or steadfastness of the other two brethren, but has an ability to make known the Saviour, and, since his entrance on his work, has improved. He does not yet go alone, but in company with one of the brethren and native preachers, that he may benefit by their instructions and example. Rhadoo also speaks to the people, in a clear and affecting manner; and, that his labours may not be lost, he has been taken as superintendent of native schools, and, on occasions of examining the schools, he addresses the spectators which assemble around. The native brethren have, when connected with this station, laboured in the town and villages around. Ramara, in the last year, made several journeys to distant parts of the province, which had never before been visited, and preached the Gospel, and distributed the little messengers of salvation to thousands of souls. He was often very encouragingly received. He, as well as the other brethren, visit the markets in the forenoon, and the villages in the evening. The preaching in the town has been attended with much noise and opposition, and there is little human probability of that kind of good arising which we most desire. The country labours have been better attended and received, and, on these accounts, we feel determined to direct our attention more to the country."

Various pleasing statements are made respecting the two native labourers that have been longest in the service of the Society. Mr. Lacey remarks that Gunga "is an astounding witness against his idolatrous and unrighteous brethren." And Mr. Sutton, after hearing him preach, observes:—

"He is certainly a powerful preacher, and very much calculated to make an impression on their hard hearts, if man can do it."

Gunga is represented, as at times making use of very striking illustrations to enforce the truths he teaches. To show how the Gospel would spread, he made use of the following:—

"To show how the Gospel would spread, he used this figure:—Suppose we were enveloped in complete darkness, but suppose it was ascertained that there was fire in the house of a certain individual in yonder bazar, some one would soon run and light his lamp from that fire, others would light their lamps from his, and others again would light their lamps from them, and so on till the light would spread all over Cuttack. Thus it



is with the true light of Religion, all is thick darkness, in the Padre's house there is fire, I have lighted my lamp at his fire, you will light yours from mine, and others again will light theirs from you. Thus the true light will become universal."

On the same occasion he employed a kind of parable, to describe the safety of the righteous in the judgment day, and the ruin that will then overtake the careless and impenitent.

"He described the safety and the danger of the judgment day in the following manner:—There was a king who made proclamation to all his subjects, that as the enemy would come in a certain day, they must without delay come unto him in the fort. Some heard the information, and came; others said, Why should we go there? he will only kill us; let us remain, and continue to worship yonder block, which will save us from danger. Thus they despised the warning. At the time specified the enemy came, and these wicked people came around their wooden saviour; they clapped their hands, clapped their thighs, snapped their fingers, beat their flesh, offered their sacrifices, and called out in supplication. The enemy came up, and in the first place destroyed the wooden god, and then cut off the deluded worshippers, and thus they all perished. The enemy then went on the fort, but it was so strong that they could not penetrate. When those within saw the destruction without, they said,—Ah! ah! had we remained out we also had been destroyed. Thus ye are warned and called unto the strong fort, even Jesus Christ; if you will come you will be safe, if ye will not, but stay trusting to your wooden gods, ye will perish like these people."

**RAMA CHUNDR.**—Our last Report contained a high testimony from our dear departed brother Bampton, to the talents and spirit of Rama Chundra. Later communications are quite as gratifying.

Mr. Lacey, who had most intercourse with Rama, at different times remarks:—

"Rama is in all respects the best Christian and preacher I have seen from the Hindoos. He is conscientious, humble, teachable, and zealous. As a preacher he is a thunderer. Sometimes he almost makes me tremble, and the effect on the natives when he feels well, and can get a hearing, is very powerful. I sometimes think they have more simplicity of design and motive than I have. It is no unimportant part of labour and thought to instruct and direct our native labourers.

"Rama joined me, and spoke for half-an-hour, and never spoke better. With what power he explained and enforced! I wonder the people do not at once yield; but they are depraved."

Rama's wife appears to have been the first fruits of his concern to promote the interests of the Gospel. When her baptism is mentioned it is remarked:—

"He has constantly instructed her, and endeavoured to impress her mind with the necessity of seeking for herself an interest in Jesus Christ; nor have his efforts been in vain. She not only feels well in regard to experimental Religion, but her mind is much improved and well informed. Her decision is a great comfort to her husband."

A most interesting letter from this native brother displays in a peculiarly gratifying manner his acquaintance with divine truth, and the effect of it upon his heart.

(To be continued.)

## THE PENITENT INFIDEL.

*"Cast thy bread upon the waters, for thou shalt find it after many days."*

In a letter of Mrs. Bampton's inserted at p. 276, &c., of our volume for 1830, the following paragraph appeared, referring to the company on board the schooner, which conveyed Mr. Bampton and herself to Pooree, after his visit to Calcutta.

"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."

Some time after his return to Pooree, Mr. Bampton received the following letter,—

My dear Sir,

You probably remember our being fellow-passengers to Pooree, and our frequent conversations on religion; you must also remember, that whilst you advocated its cause, and spoke of it in the meek spirit of the Gospel, as the one thing needful, the only mode of insuring peace here, and happiness hereafter, that I, in a vile spirit of impiety, opposed all you advanced with those hateful and oft-refuted arguments of sceptics, by which the sinner, who loves the darkness rather than the light, tries to blind himself to his own vices and errors. Amongst many sources of poignant regret at this moment, my conduct, on that oc-

casion is one of the greatest, and I cannot therefore leave this world without begging your forgiveness. I have often done this of my offended Maker with bitter tears, for I well know the nature of those denunciations which he has justly uttered against those who offend the humble ministers of his word.

I was once a believer, would that I had continued so, but, alas! I fell away, and, as I became more vicious, became more sceptical, for sin and unbelief are inseparable companions, or almost universally so. Thus I went on, till that God whom I had so justly offended, inflicted on me the judgment under which I now suffer, and which, in all human probability, will terminate fatally. About four months ago a dog seized my hand; the virus infected my system, and I need not tell you the probable result. I knew, from the first, my danger, and view the infliction as a just punishment for my sins; a manifest display of God's anger against me. I trust I am not guilty of presumption in humbly hoping that the judgment has been tempered with mercy, as it has allowed me time to review my own conduct, and with many tears, and bitter sorrow, to lament it. Repent I do most sincerely, not alone from a dread of the consequences which, in another world, must be experienced by me, unless the merciful Saviour, in his abundant goodness, pardon me, but from a real heart-felt detestation of vice, which now appears to me in all its native hideousness; and if I view it in this light, what must it be in the sight of that holy Being, who is of purer eyes than to behold iniquity. I blush to look up to him, when I reflect on my conduct, and I hardly dare hope that I can be forgiven;

yet I will hope that my true repentance, and my firm faith in the blessed Redeemer's atoning merits, may save me from condemnation. I humbly hope, vile and undeserving as I am, that he has not shut up his loving kindness from me for ever. He can save to the uttermost. O! may he, in great mercy, blot out my manifold iniquities. I now plainly perceive the value of religion, and the causes which blind our wretched race, and make them reject it; those causes are pride and the innate depravity of our hearts. How difficult it is to rouse the majority from the fatal lethargy into which they are fallen, so as to enable them, before it is too late, to discern the things which belong to their peace; things which they will eventually perceive, when the delusive charm, which binds them to earthly follies, is about to be dissolved. If men would but pray, and turn from the evil of their way, O what happiness would spring up in their breasts—a happiness as widely removed from that arising from forbidden gratifications, as is the earth from heaven; even that which is so emphatically styled the "peace of God, which passeth all understanding." I beg you will make any use of this you please. Should you meet with any who, like me, argue against the truths of Scripture, show them this; it may have a good effect. Tell them to do that which is enjoined in Scripture, and they will soon be satisfied of its truth. Let me conclude by wishing you a perfect restoration to health, and that success may crown your efforts to enlarge the kingdom of our Saviour. With best respects to your wife, believe me,

Yours, very respectfully,  
W. B.

I am proceeding to Calcutta, and should you feel disposed to favour me with a line, shall receive it if you direct, to the care of H. H. Smoult, Esqr.

### THIRD REPORT OF THE COVENTRY SOCIETY

*For the Abolition of Human Sacrifices in India. March, 1832.*

It has been the desire of this Society, in reference to the innumerable victims of Hindooism in British India, adopting the language of the eloquent Burke, "to attend to the neglected and remember the forgotten." It contemplates the entire abolition of the *Suttee, Infanticide, the Exposure of the aged and sick on the banks of the Ganges, and "last, not least," the discontinuance of British Idolatry*, by which myriads are allured to its shrines, and thousands fall a sacrifice to a sanguinary superstition. The apathy of Britain to the destruction of human life in her Eastern territories is most appalling. But the cry of mercy on behalf of those who "are drawn unto death, and ready to be slain," has at length "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 Cities; it is a loud and bitter cry!" A primary object of the Society on its establishment, was to arouse public attention in Britain and in India, to one of the most horrible forms of human sacrifices in Hindostan, the *Suttee*, (or burning and burying alive Hindoo widows); this practice has been prohibited by the strong arm of British power, in unison with the sentiments of a great majority of the most intelligent amongst the Hindoos, and our Government in India now enjoys "the blessing of her that was ready to perish," and "causes the widow's heart to sing for joy." But still, according to the official statements of the philanthropic Colonel Walker, by female Infanticide, 3000 children annually perish in the Bombay Presidency; thousands still perish by Ghaut murders on the banks of the Ganges, and in Pilgrimages to Temples (rendered celebrated by British regulations and support); and yet no "inquisition is made for their blood." While our colonies and dependencies are defiled with blood, without the exercise of due effort to prevent it, may we not as a nation, fear the Divine rebuke of the Jewish people, "When ye spread forth your hands I will hide mine eyes from you; yea, when ye

make many prayers, I will not hear; your hands are full of blood."

In taking a retrospect of the events which have transpired since the formation of the Society in November, 1828, it is pleasing to see that the important objects which it contemplates are in a course of realization. How unexpected, but how grateful, was the intelligence of the suppression of the Suttee in the Bengal Presidency, by Lord W. Bentinck, in December, 1829, and the adoption of a similar measure by the Madras Government in Feb., 1830. Its abolition in the Bombay Presidency was also accomplished in the year 1830, of which the Secretary has received information by a recent letter from Sir John Malcolm, M. P., late Governor of Bombay. The entire extirpation of this unnatural and horrible custom in the tributary, allied, and independent States of India, and in the Indian islands, will be a noble object for British influence to achieve. The motion of J. Poynder, Esq., in Sep. 1830, relative to the Pilgrim Tax, though unhappily lost, has been conducive of the diffusion of much information respecting the nature and tendency of this anomalous system. In Sep. 1831, an inquiry was made, "whether any instructions had gone out to India relative to this Tax." The Chairman of the Court of Directors replying in the negative, one of the proprietors expressed himself very strongly, "We Christians," said he, "we professing to be a Christian community, are participating in a revenue derived from the most abominable system of idolatry that ever debased human nature! When the British nation was paying such large sums to foreign countries, for the purpose of putting down the slave trade, were we to be branded with irreligion and hypocrisy because the Company lent themselves to the continuance of an idolatrous worship?"—(*Asiatic Journal*, Nov. 1831.) Little attention has yet been excited to the nature and extent of the Ghaut or river murders, or female Infanticide in Western India, though the above respectable Journal has acknowledged, "the barbarous custom [of Infanticide] it is to be feared, continues in full force." The Society's labours though successful are not yet closed; may its friends be stimulated to increased exertion.

In the past year the Society has circulated 34 copies of "*India's Cries to British Humanity*," (Wightman, London,) and 285 Pamphlets, making a total since its establishment of 1074 Volumes, and 5835 Pamphlets; a considerable number of which have been circulated among Members of both Houses of Parliament, Gentlemen connected with the East India Company, and influential

persons in the different Presidencies of India. The expenditure of the past year in Pamphlets, Volumes presented to influential characters, postage, &c., has been £21, which with the balance due to the Treasurer of £4. 10s., makes the Society's debt £25. 10s. The second edition of "*India's Cries*," consisting of 1000 copies, published in Feb. 1830, has been nearly disposed of, about 50 copies only remaining unsold. The receipts of this edition amount to nearly £400, and the profits, devoted to a benevolent object in this City, to £143. The *gratuitous circulation* of the work, in this country and in India (including two copies sent to America,) has been 158 Volumes; the receipts for this specific object have been £65, leaving a small balance due to the volume account. A review of the work in the *East India Magazine* for the present month, observes, the author's "meritorious exertions in drawing the attention of the British Government of this country, to the horrid and inhuman practices prevailing in India, under the cloak of religious sanction, deserve great praise; and now that his Majesty's Privy Council has been appealed to, for the *renewal of the rite of burning and burying alive Hindoo widows*, the information contained in this Volume, and the testimony brought forward to the position, that the Suttee is not absolutely enjoined by the Hindoo Shasters, will materially assist in the formation of correct views upon the subject."

The present period is eventful for India and the whole of the Eastern world. The East India Company's Charter expires in April, 1834, and many important changes in relation to India and China are contemplated. In the former part of the past year, the Society originated petitions from this City to both Houses of Parliament. The petition to the House of Lords was presented by the Bishop of this Diocese, and in his letter upon the subject, he observed:—"I had much pleasure in presenting your petition, and heartily hope that your benevolent exertions may be ultimately attended with complete success. I entertain a sanguine expectation of much beneficial change in the Government of India, respecting almost all the points which have excited so warm an interest at Coventry." A recent letter from India, speaking of the Society's publications, says:—"I think them calculated to do good, and I have no doubt they produce an effect, even in India." Another correspondent states:—"The Pilgrim Tax cannot stand long." And an American correspondent (a Secretary of one of the Missionary Societies) says:—"Your pamphlets have been read by

myself and others with deep interest." Let it be remembered that this is the only Society in Britain, the specific object of which is to promote the abolition of human sacrifices in India. A philanthropic Member of Parliament, speaking to a Member of the Committee relative to the formation of a Society in London, said:—"You at Coventry must keep us alive." Let us be faithful to our trust, and unwearied in delivering our country from "blood-guiltiness;" remembering "true greatness of mind is not demonstrated by one virtuous and noble act, but by an unbroken series of such actions; by a determined adherence to sacred and elevated principles, and by a persevering course of action in support of freedom and justice, truth and religion."

#### BAPTIST MISSION, JAMAICA.

At the annual meeting of the Baptist Missionary Society, much feeling was excited by the addresses of some of the speakers. The following speeches, referring to the atrocious conduct of the West Indian slave-murderers, deserve a wide circulation.

MR. KNIBB remarked, that in proceeding to state facts, he should ask no favour. He was quite ready to prove all he had to say. Britons might have their parliaments, and might make laws, but till they allowed slaves to be men, and tell them what slavery is, they would never know it. He could not tell a tittle of the facts he knew, but now, being a free man, he could assure them that every law which issued from a British king and his ministers, was treated in Jamaica with contempt; and when he left the island the whites were rejoicing that Earl Grey had been removed from His Majesty's councils. A few months before he left the island, some of the slaves came to him, and asked him whether they would be free after Christmas? He told them, no. They said that Bruckna told them, when they were laid down to be flogged, they would be free after Christmas, and so he would flog them more now. He was then told by parties whose names he mentioned, that the slaves would not work unless they were paid for it. He expostulated with them, and assured them from the pulpit on the sabbath day that no free papers were come. He then read some passages from the defence he had intended to make on his trial, to show that he had never interfered between the slaves and their masters. In addition to the advice he gave to the slaves in his own neighbourhood to go to work, he sent to seventy estates; and in

but one instance had any of them joined in the insurrection; and that one was caused by a woman named Williams being flogged till her back was one mass of gore, because she refused to render her person to the overseer. He then proceeded to detail, at some length, his being compelled to join the militia, his imprisonment, and the dreadful oppressions and sufferings to which he was subjected; and asked, if a white man was thus treated, what might the slave expect at such hands? He then related the facts connected with his trial; remarking that the Attorney-General founded his indictment on evidence which had been previously rejected, that three witnesses out of four declared to him that he was innocent, and that his horses were stolen from him by an English officer which greatly increased his difficulty in the collection of evidence. Having himself been freed, he was employed to get at the facts connected with the rebellion, and read some of the information he had received, to the effect that while the missionaries encouraged them to work, the whites told them they would be free after Christmas, but that they would spill their blood rather than they should have their liberty. The real cause of the rebellion, he stated, was giving the negroes an idea that they would be free, in which the missionaries had no concern whatever. Among other instances of cruelty practised on the slaves, in order to extort information, they took one of the faithful servants of Mr. Burchell, and shut him up in a close room with a pan of burning brimstone, for twenty-four hours, telling him he should have a taste of hell before he got there. He then read a letter addressed by his congregation, to the friends of the Mission, showing their gratitude for the Gospel, and their strong desire for its continuance; and closed by saying, that he stood on that platform as the feeble advocate for 20,000 Baptists, who would be flogged if they dared to pray; that he wished to return to his church of 980 members, and 2500 inquirers after salvation, 2000 of whom he had often seen at the six o'clock prayer-meeting on a sabbath morning, but that he would not return till slavery was destroyed; and ended a long, but deeply impressive speech, by urging, on every class of the assembly, the most affecting considerations, rousing them to action.

#### RECENT INFORMATION.

The Privy Council have rejected the application for the re-establishment of the rite of Suttee in India, after hearing counsel on the subject several days.

THE  
GENERAL BAPTIST REPOSITORY

AND

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VOL. XI.

ON WEARINESS IN WELL-DOING.

—  
“*But ye, brethren, be not weary in well-doing.*”—2 Thess. iii. 13.

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THERE is something in the natural constitution of a man in health which prompts him to activity; and when we observe an individual sluggish and inactive, it may generally be traced to mental or bodily indisposition. Thus it is in religion. When the christian enjoys the graces of the Holy Spirit, and tastes the blessings of christianity in his own happy experience, he is lively and active in the cause of his Saviour, and cheerfully exerts his utmost abilities to promote the honour of his God, and the present and eternal good of his fellow-creatures. His works of faith and labours of love are abundant; and are performed with grateful alacrity. This is the natural state of a prosperous christian, whose soul is growing in grace and in the knowledge of his Saviour. But, when we observe a professor exert himself unwillingly in the concerns of his church, or the designs for extending the Redeemer's kingdom on earth or the welfare of men: when he neglects personal attendance on seasons of devotion or business, at which he formerly attended and assisted with regularity and apparent self-

interest,—there is reason to fear that he is declining in his inward man, and is under the influence of some spiritual malady; that he is leaving his first love, and growing weary in well-doing. The baneful effects of such a declension to the unhappy man himself, to his brethren and associates, and to the cause of religion at large, are often deplorably injurious and discouraging. It cannot therefore be improper or unedifying to meditate a little on the causes and cure of a disorder, which, alas! is too prevalent in the religious world.

*Well-doing* is a comprehensive term, and may apply to all efforts to improve the spiritual or temporal conditions of ourselves or our fellow-creatures, or to advance the glory of God among men. In this extensive sense it includes the whole of christian duty and much of christian experience. But it seems in scripture to refer chiefly to those exertions, which are necessary to be made by individual professors to support the cause of religion in their own churches—to extend the blessings of christianity in the world—or to promote the welfare of society at large. In this restricted sense, it will be used in the following remarks.

It ought however to be premised, that a professor may relax in his activity and diminish his exertions in

the promotion of religion or humanity, from causes over which he has no controul; and which claim the indulgence and pity rather than the censure of his associates. His health may be impaired, his avocations increased, or his means of usefulness decreased; and, while he is sincerely desirous to contribute his full portion of time and property to the same pious objects to which he has formerly devoted it, he has not the power of doing it to the same extent, without violating the claims of other duties, which are equally sanctioned both by reason and scripture. Weakness of body or mind, or straitness of circumstances, not a weariness in well-doing, compel him to lessen his efforts. In such a case, the duty of his friends is to soothe, encourage and support him. A person depressed by his own sufferings, whether of mind, body or estate, is extremely sensible; and easily hurt by any slight or disrespect from those whom he esteems, and whose esteem he highly values. Instead of indulging in painful comparisons, either with the former exertions of their brother or with the services of his more favoured associates, let them hold up his weak hands, and strengthen his feeble knees, by treating him with affection and courtesy, and convincing him that a sincere respect and tender regard is maintained towards him by those with whom he stands connected. Treatment thus brotherly and christian, will encourage the mourner, invigorate his spirit, strengthen him to struggle with his trials, and through the divine blessing, finally to overcome them. His health may improve, and Providence may again smile on his endeavours: Like Job, the Lord may turn his captivity, and give him twice as much as he had before. Then a sense of the disinterested and affectionate conduct of his

brethren will stimulate him, not only to resume but to increase his exertions in their service. Or should infinite wisdom otherwise appoint; and the good man continue to walk in darkness; yet the kind sympathy of his friends will cast a ray of comfort over his declining years, which will enliven his gloom, and cheer his drooping spirits.

But there are causes which too often induce a professor to relax in his exertions and grow weary in well doing, which require a very different treatment. Sometimes the christian is so earnestly engaged in these active and external objects of religion and humanity, that he neglects that watchfulness and self-examination which are essential to advancing in the divine life. Forgetting his own depravity of nature and proneness to wander, he is less diligent in the use of those means of grace which are fitted and designed to promote the soul's prosperity; and he justifies his remissness to his own conscience, by the specious apology, that his time has been too much occupied in the more public services of religion to permit a due attention to its more private exercises. Neglect produces indifference; and indifference too frequently begets dislike. During this downward progress, the man loses that deep sense of the importance of spiritual blessings, which at first animated his exertions to impart them to his fellow-sinners. And, though the force of habit and the influence of connections may restrain him from openly and at once relinquishing his various engagements; yet habit and external influence are far less powerful motives, than ardent love to God and man spread abroad in the heart. His efforts are languid and interrupted; and at length, after being listlessly pursued for a season, they are successively abna-

done, and others more congenial to his present situation adopted. This state of mind often steals upon a professor unsuspected by himself; and has gained considerable strength, and been perceived by others, long before he is aware of its presence. —It would be well, in this case as in many others, if believers were honest and faithful in watching over their friends; and, when any symptoms of weariness in well-doing are perceived in a brother, would affectionately but honestly, warn him of his danger; and exhort him to remember from whence he had fallen, and repent and do his first works; lest the judge should come quickly and remove him out of his place.

Persons of a warm temperament are very ready to fancy that they can accomplish almost any object. Young persons of this disposition, who have experienced little of the difficulties, misunderstandings and hindrances, to which persons who undertake to serve others are usually exposed, are very prone to fall into this error. The natural consequence is that those who are so ready to undertake every thing, seldom perform any thing well. They therefore find themselves disappointed, and their success by no means equals their expectations. They have also the mortification to perceive that this result is not unobserved by their friends. This either irritates or disheartens them, They refuse to renew their efforts; or renew them with so little vigour and perseverance as to render them still more ineffectual. This, it is thought, will be found on examination, to be a very common cause of weariness in well-doing. But the remedy is plain and certain. Let every one who is requested to engage in any service of religion or humanity, sit down and coolly count the cost; let him impartially examine whether he

has the ability, leisure and influence requisite to execute the task, in an useful and acceptable manner. If this enquiry, be satisfactorily answered in the affirmative, then let him resolve, by the divine assistance, to undertake it, and use all his powers to bring it to a happy conclusion. This will probably at first require a painful effort and steady perseverance in a mind already wearied; but let these means be vigorously employed, not in a spirit of proud self-confidence, but of humble dependence on celestial aid, and success will ultimately crown the laudable attempt. The weariness of the party will gradually subside; and he will again become a cheerful and efficient agent in the promotion of the honour of God and the present and future happiness of man.

Want of success in honest and well designed enterprizes, especially if it is repeated, is another circumstance that has a tendency to produce weariness in well-doing. In this state of imperfection, the race is not always to the swift, nor the battle to the strong; but time and chance happeneth to all men. The best concerted schemes may fail of success; and pursuits conducted with zeal and prudence, may end in disappointment. The God of providence sometimes sees fit, for reasons which lie beyond the comprehension of mortals, to baffle the designs and the hopes of his own children. When this occurs, it sometimes damps the ardour and paralyzes the exertions, even of a good man. But, though this may be the natural effect of hopes disappointed and schemes frustrated; yet, if the mind be properly disciplined, and entertain a due sense of its own ignorance and imbecility, and a proper persuasion of the wisdom and goodness of God, it will only produce a momentary effect.



The christian will soon recollect that it is not for him to determine the events of undertakings; or to prefer his own judgement to that of his all-wise and gracious Creator; and, like a wayward child, because his wishes have been once thwarted, to sit down in sullen obstinacy, and refuse either to be amused or employed. On the contrary, a true child of God will be convinced that, as far as his purposes have been frustrated by the hand of providence; it must be for some wise and good reason; and, if the ignorance or the frowardness of his associates have prevented his success, he will recollect, how often he has disappointed the hopes of his friends; and, with still greater folly and ingratitude, neglected the precepts of his Maker. This reflection will remove his chagrin, restore his tranquility, render him ready for every good work, and willing to exert his best abilities in prosecuting it.

Sometimes a real christian is led into difficulties by his very excellencies. His diligence, punctuality, prudence and ability attract the notice of his neighbours; who, very properly thinking that these qualities are useful in civil as well as religious concerns, elect him to some parochial or municipal office of trust. Desirous of discharging the duties of his new station with integrity, it occupies a considerable portion of his time; and he finds that he cannot attend so regularly and effectively to his engagements with his christian friends, as he had previously done. He is conscious of his deficiency, and his friends also perceive it; and, though both parties may be disposed to mutual accommodation, yet his secular engagements, being more urgent and novel, gradually engross his attention in a disproportionate degree; and he begins to

lose his relish for religious services, and grows weary in well-doing. His friends flatter themselves with the hope that these civil appointments, which are probably for a limited term, will, in due time, terminate and leave him at liberty to resume his activity and zeal in their concerns. But, alas! it sometimes happens, that his relish for such engagements is deplorably corrupted, and his habits weakened. Now though it is freely acknowledged, that it is the duty of christians to take their share in the civil concerns of their country; and that it would be well for society did they more frequently sustain these secular offices; yet there is considerable danger lest the christian should suffer from the circumstances and company into which they almost necessarily introduce him; and it will require constant and prayerful vigilance to guard against temptation. He will feel himself bound, as a good citizen and a consistent christian, to labour to discharge all the duties of his station with fidelity and diligence, for the benefit of the community. This he virtually, if not expressly, engaged to do, when he undertook the office; and this he will carefully perform. But, if his heart be properly influenced, he will labour to do this without encroaching any more than is absolutely necessary on his engagements in religion. He will endeavour, as far as he can, to have his lack of service properly supplied by acceptable substitutes; and will, on the expiration of his official engagements, resume his place and exertions amongst his christian friends with undissembled pleasure.

Lastly. The ungrateful returns which are sometimes made for efforts to do good, even by the parties designed to be benefited, often discourage their benefactors, and make

them weary in well-doing. A pious and generous man certainly has nobler motives to animate his efforts to do good than merely to secure approbation or even gratitude. His principal aim will be to obey the command of his God; and to follow the example of his Saviour, who went about doing good, and to obtain his approval. With the great apostle of the gentiles, he will say "With me, it is a very small thing that I should be judged of you, or of man's judgment: He that judgeth me is the Lord." Regardless of the smiles or the frowns of mortals, he will calmly and steadily proceed in the prosecution of those plans which he believes are agreeable to the will of his Saviour. Few however, even of the genuine disciples of Christ have fully attained to such a degree of christian philosophy, as to feel unmoved when their motives are misrepresented, and their objects misunderstood, by those whom they meant to benefit. It is no wonder that the first impulse on the mind, in many cases of this trying nature, is that of indignation; and the first effect, weariness in well-doing, especially towards those who act so ungratefully.—But here again this natural emotion will soon give way to more worthy feelings. The sincere christian will recollect, with real shame and confusion of face, the numerous imperfections which have attended all his conduct towards his brethren, and his frequent acts of ingratitude towards his God and Saviour in return for temporal and spiritual mercies. Emotions of pity and sympathy for those who have rewarded his good with evil, will cause him sincerely to pray, "Father, forgive them; for they know not what they do." And, warmed by this animating recollection, his desire to do them good will be re-

kindled, and his exertions in their favour redoubled.

Such are a few of the causes which produce and cherish weariness in well-doing. It would be easy to increase the number; but these may suffice as a specimen which the reader may enlarge, and apply at his leisure to his own experience. This unhappy disposition is the bane of peace and contentment, in every bosom into which it gains admittance. It destroys the comfort and the usefulness of every one who yields to its influence. He loses at once his own consciousness of being honourably engaged in the promotion of the honour of his God and the good of man; and, at the same time, or more frequently long before this self-conviction has been established, he loses the esteem and confidence of his friends. Coolness and distance ensue; his affection for his religious associates abates, his delight in christian ordinances and spiritual communion gradually subsides, till he either wholly forsakes the assemblies of the saints; or drags on a disreputable and unfruitful profession, despised by the world, a burden and incumbrance to his connections, and a torment to himself. It becomes then the interest as well as the duty of every one who is exposed to this formidable malady, to take the alarm; to examine himself, as under the eye of an heart-searching Jehovah, whether it has gained any influence over his soul; and, if an honest investigation compel him to acknowledge its presence, let him immediately hasten to supplicate the aid of the Holy Spirit, in adopting the most efficacious methods to expel it. Every moment is precious.

Let him frequently and seriously reflect on the numerous and valuable blessings which he has enjoyed and

still continues to enjoy from his bountiful Creator, and the obligations under which these lay him to be active and cheerful in imparting them to others, who are less bountifully supplied with them. If he is crowned with health, how can he more usefully and gratefully employ it, than in endeavouring to relieve the sufferings of those who are worn out with sickness and pain? If he have influence, let him recollect that the God of providence has enabled him to obtain it; and shew his sense of the favour by employing it in protecting the weak and the oppressed. This is a debt of gratitude, a reasonable return to Him who has given him all, and who has made it his indispensable duty, by his express command, "to do good, to be rich in good works, ready to distribute and willing to communicate," and has assured him that "with such sacrifices, God is well pleased."

But it is to the God of grace, the Saviour of sinners, that the true believer is most deeply indebted. To the love of Jehovah, through the adorable Redeemer, he owes not only his deliverance from guilt and misery in this life, and from the horrible consequences of sin and depravity through an eternity of unutterable woe; but also the enjoyment of peace and pardon here, and unspeakable and never ending happiness in the world to come. He feels himself utterly undeserving of the least of these favours; and is convinced that he might justly have been driven from the presence of God and consigned to endless punishment. He knows that he enjoys these mercies, solely through the unmerited kindness of the God of grace: and also is aware that they are mercies of which all his fellow sinners of the human race are equally in need; and which it is the will of the cele-

tial Donor should be enjoyed by all the sons of men. And how can the christian express his grateful sense of the vast importance of the blessings which he has received more appropriately, than by exerting all his powers, and employing every means with which he is furnished, to make perishing mortals, who are exposed to the same condemnation and sinking into the same misery from which he has been snatched, acquainted with the glorious plan of redemption, and induce them to embrace the salvation offered by the gospel? Both the precepts and the example of the adorable Saviour have made it the duty of his followers to pursue these benevolent objects, with zeal and perseverance. The apostle, when urging his Corinthian brethren to exert themselves in favour of their suffering brethren, and for the propagation and support of christianity, tells them, "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich." Surely if there is a spark of generous emulation in the heart, such a representation as this must raise it into a flame. What can be more agreeable to a grateful heart than to be engaged at once in obeying the commands and imitating the conduct of his divine Benefactor. That heart must be hard indeed, that does not swell into holy rapture at the contemplation of such an employment.

The pleasing satisfaction which an ingenuous and pious mind enjoys from the consciousness of having obeyed his God, benefited his fellow-creatures and promoted the honour of his Saviour, will of itself afford a sufficient and abundant recompence for any inconvenience or toil that may attend the performance of the duties required; and supply a pow-

erful antidote against weariness in well-doing. But the sacred scriptures supply another motive, no less powerful and influential. They propose an eternal reward for those who persevere in this course of holy exertion. They abound with precious promises of this nature. And, though pardon of sin and acceptance with God can never be merited by any good works that we can do, and will never be bestowed as a debt due to us; yet the glories of heaven and the pleasures at God's right hand, will be regulated, not as wages due but as free gifts, according to the good works which grace has enabled the christian to perform. Our Saviour represents the proceedings in the final judgment, as founded on the works of mercy and liberality which had been performed or neglected, by the different parties. The apostle assured the Hebrews that God was not unrighteous to forget the work of faith and labour of love, which they had shewed towards his name in that they had ministered to the saints and did minister. To the Galatians he teaches the same doctrine. "Let us not be weary in well-doing: for in due season, we shall reap if we faint not." And the same laborious minister and inspired writer exhorts his son Timothy, to charge them that are rich in this world, that they do good, be rich in good works ready to distribute, willing to communicate: "laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Such are the astonishing rewards, promised by a condescending God to be bestowed on his people for those exertions which they make to promote his sacred designs in this world. Surely, then, every one who regards his own interest, the honour of his God, or the welfare of his

fellow-creatures will guard, with the utmost vigilance, against the first symptoms of weariness in well-doing; and "be steadfast, unmoveable, always abounding in the work of the Lord; for as much as they know that their labour is not in vain in the Lord."

CIRCUMSPECTOR.

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## SURVEY OF THE EARTH.

*Scripture illustrated by Natural History.*

ELEPHANTS AND IVORY.

THE canonical scriptures do not mention the *Elephant*, unless it is intended, as many ingenious and learned men have thought, to be described under the name of *Behemoth*, in the book of Job; which has been disputed, by several modern commentators, of considerable note; and appears to be yet undecided. *Ivory*, however, the produce of the Elephant, is frequently mentioned and alluded to, by the sacred writers; and in the books distinguished as apocryphal, the animal itself is expressly named, and the uses, for which it was trained and employed in war, are described. We therefore present our young readers with a concise description of this singular quadruped, and the valuable commodity which it bestows on society.

The elephant is a native of Africa and Asia: more numerous in the former, but of a superior bulk and magnificence in some provinces of the latter. Its size varies in different circumstances and countries. Its usual height in Africa, is seven or eight feet; but, in Asia, it sometimes grows to fifteen feet, and occasionally to twenty feet high. The body is short in proportion to its height, being about seventeen feet long when

the beast is fourteen feet high. It is round and full; the back a little arched. The legs are clumsy cylinders, of nearly uniform thickness; and the feet are circular, being usually about fifteen or eighteen inches in diameter: a little wider than the legs they support. It has five toes, which are concealed within the flesh. The soles of the feet are covered with a skin as hard as horn. The tail is about three feet in length, and slender; ending in a tuft of hair, a foot and a half long. This is the only hair on the body of the animal; the rest is covered with a thick, dark, rough skin; so hard as to be scarcely penetrable by arrows or darts, or even by a musket ball. The neck is so short, that it can with difficulty turn its head without turning its whole body. When young, its legs are flexible, and it will kneel down to receive its load; but, when it grows old, they become stiff; and, as it cannot rise without assistance, it even sleeps standing.

But it is the head and its appendages that distinguish this animal from his fellow brutes. The circumference of the neck is usually seventeen feet. Its forehead is high and prominent; and its eyes very small in proportion. Between the eyes, commences a large hollow proboscis or trunk, which, in full grown elephants, is five feet and a half round near the mouth, where it is thickest; and about eight feet long. It is properly an elongation of the snout into a flexible tube, that tapers towards the end. It has two openings at the extremity, like the nostrils of a hog; and the partition being continued through its whole length, though externally it appears single, it really contains two distinct tubes. This trunk is capable of being moved in every direction; of being lengthened or shortened; bent or straight-

ened; and so pliant as to embrace any body it is applied to; yet so strong, that nothing can be torn from its gripe. Through this, the animal breathes, drinks and smells; and, at the very point of it, just above the nostrils, there is an extension of the skin, about five inches long, in the form of a finger; and which in fact answers the purposes of one. For, like the rest of the extremity of the trunk, it is capable of assuming different forms at will; and, consequently of being adapted to the minutest objects. By means of this, the elephant can take a pin from the ground, untie the knots of a rope, unlock a door, and even write with a pen. It sometimes happens, that the object is too large for the trunk to grasp; and in such a case, the elephant makes use of another expedient as admirable as any of the former. It applies the extremity of the trunk to the surface of the object, and sucking up its breath, lifts and sustains such a weight as the air in that case is capable of keeping suspended. In this manner, this instrument is useful for most of the purposes of life. It is an organ of smelling, of touching and of suction; it not only provides for the animals necessities and comforts, but it also serves for its ornament and defence.

The trunk is also the instrument by which it feeds itself; its lips and tongue, which in other quadrupeds are employed to receive and prepare their food, being unfit for that purpose. When it eats, it takes its food, a handful of hay for instance, up in its trunk; and moulds it into a convenient shape. It then turns its trunk down into his mouth, and deposits the hay, to be masticated and swallowed. When it wishes to drink, it dips the end of its capacious trunk into the water, and sucks up

a quantity that fills it. Then lifting up its head and turning the point of the trunk into its mouth, it pushes it down to the throat; and, blowing into the other end, forces the water, with a gurgling noise, down into the stomach.

The ears of this animal are very large even in proportion to its size, and hang down the sides of its enormous head; but it can readily raise and move them. They serve to wipe its eyes, and to protect them from the dust and flies, which would otherwise greatly annoy them. It delights in music and easily learns to beat time, and even to join its voice to the sound of the drum or trumpet. Its sense of smelling too is excellent; and it is pleased with the same odours that are agreeable to man.

The mouth of the elephant lies beneath the trunk, which forms the upper lip. Out of it project two large teeth or tusks, one on each side of the trunk. They sometimes grow to the length of six or seven feet. The usual weight of one of these tusks is about sixty or eighty pounds; but there are two, now exhibiting in London, which weigh one hundred and thirty, and one hundred and forty pounds, respectively: and there is on record an elephant's tooth, sold at Amsterdam, which weighed three hundred and fifty pounds. These teeth or tusks sometimes become so heavy; that the animal makes holes in the sides of its cell, to rest them in; and relieve himself from supporting their whole weight. These teeth or horns, as they have sometimes been termed, are the elegant and useful substance called *Ivory*; which has, from the most distant ages, been an article of commerce, and of extensive use in architecture, manufactures, the arts and medicine.

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Elephants live a long time. Some have been known in India, which have been one hundred and fifty years in captivity. It is supposed they may live three centuries. They are social animals; and, when ranging their native forests, generally are found in large droves of several hundreds and sometimes of thousands. These droves are separated into families, consisting of one male and female and several young ones. The oldest of the company exercises a kind of command over the rest, and directs their motions. When they have to pass where they suspect danger, or have cause to dread an attack; they break up the domestic groups, and joining in one large troop, place the females, the young and the weak in the centre; while the leader marches in front, and the next in seniority brings up the rear. They are however singularly mild and peaceful, but brave and undaunted. They are said to retain the memory of a favour or an injury for a long period; and will sometimes revenge the latter in a terrible manner. When enraged they are very violent and dangerous; though naturally generous and humane. We have read of an elephant, which, in a temporary fit of madness, had trampled its keeper to death; and was pursuing his wife with an infant in her arms round the enclosure; when the distracted woman, being driven into a corner and having no means of escape, in a moment of desperation, threw the infant on the ground, before the enraged animal; exclaiming, 'Ungrateful beast! will you kill the son of your keeper?' It instantly paused; became thoughtful; looked at the child tenderly for a few minutes, and then, taking it cautiously up in its trunk, placed it gently in its mother's lap; and withdrawing silently to its cage, for

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some time refused to taste food. It is remarkably docile; and, when properly tamed, can be taught to perform almost any exercise in war or peace. It appears sometimes to approach so nearly to human sagacity, that it has been justly termed the "half reasoning elephant."

Elephants must have been very numerous in former times, when monarchs trained multitudes of them for the purposes of war. They armed many of them with portable castles on their backs which contained six or seven warriors, who hurled their spears and darts down with great effect on the enemy: while the animals themselves, excited by their drivers, overturned, tore down, and trampled to pieces, every thing that resisted their course. Many elephants were also attached to an army to carry the baggage, and to serve as beasts of burden, besides those that were engaged in action. Less than two hundred years ago, Indian princes have brought into the field, from twelve to fifteen thousand of these formidable animals; which have, contrary to their natural disposition, been taught to assist them in deeds of blood and slaughter.

But the best evidence that we have of the immense number of elephants, which must have existed, and do at present exist, is the astonishing quantity of ivory that has been consumed, in almost every age and country in the civilized world, and even in barbarous nations. All of our young readers probably are acquainted with that smooth, light, and, when properly polished, elegant substance called ivory, of which various articles of ornamental furniture are constructed; but few of them probably, form an adequate conception of the immense quantity which is annually required to meet the consumption. This highly pri-

zed article, which now adds to the splendour of royalty and the accommodation of the affluent and voluptuous, was in the infancy of society, when the wants of men were few, and the arts uncultivated; when the beasts enjoyed their forests undisturbed by the intrusion of human art and human force, so plentiful in Africa, that elephants' tusks were employed as door posts for the houses, and as fences for the fields. But the demand increased with the advance of society, and the progress of civilization. Thrones, sceptres, palaces, houses, towers, beds, and benches were constructed of this valuable material, for the ostentation of the affluent and the powerful. Ivory statues of their gods, far exceeding the real proportions, were placed by the Greeks and other polished nations in temples, formed of, or at least greatly ornamented with, the same material; and immense stores of ivory were collected for future use; and laid up in their most sacred places. Down to the present time the consumption continues, and is yet supplied from the same sources, from whence it has been supplied in every past age: the immense and uninhabited forests and deserts in Africa, and many parts of Asia. One single fact will both illustrate and confirm this statement.—In the year 1827, the amazing quantity of three hundred and sixty four thousand, seven hundred and eighty four pounds of ivory were imported into Great Britain, according to the returns from the custom house. Now, as the average weight of an elephant's tooth is sixty pounds, it would require six thousand and eighty tusks, or the slaughter of three thousand and forty animals, to have furnished this quantity, had all been perfect. But, allowing for defects and casualties, it is highly probable that more than treble that

number, or ten thousand, must have been sacrificed to supply Great Britain alone. What then must have been the number to supply the world?

The beauty, the smoothness, the purity of substance, the clearness of colour, the lightness and the durability of ivory have been highly appreciated, from the earliest periods of time; and its value, both for ornament and use, has always been acknowledged. There is some reason to suppose, that it was common in Egypt, in the time of Pharaoh; as an ancient interpreter says, that the patriarch Joseph placed his father Jacob on a bed of ivory. This however is doubtful; but it is certain that, in the days of David and his successors, it was well known in Palestine, and highly prized. The psalmist describing, in a sublime allegory, the future prosperity of the church, mentions "ivory palaces;" where it appears it was customary to keep their most valuable dresses and perfumes.\* Solomon "made a great throne of ivory, and overlaid it with pure gold" which excelled in size and magnificence, every thing of the kind that had been constructed by his predecessors or his contemporaries, in any nation.†

It has been thought, that this enterprising monarch was the first who introduced ivory into common use among the Israelites: for he and the king of Tyre maintained fleets to trade, in company, to the remote coast of Africa; which imported, amongst other productions of those countries, "gold, silver, and ivory."‡ Ahab, the king of Israel, constructed a house of Ivory;§ and these expensive dwellings were not uncommon

in the days of the prophet Amos, who threatens the judgments of God upon "the houses of ivory," as well as "the great houses."\* The furniture too of the opulent and voluptuous was constructed of this fashionable substance; for the same prophet describes them as lying "on beds of ivory and stretching themselves on their couches."† The ships of Tyre seem also to have been furnished in the same manner; since Ezekiel informs us that the benches for the rowers were "made of ivory brought out of the isles of Chittim,"‡ It is probable that the material was imported in its natural state, for the same prophet says that "horns of ivory" were among the presents brought by her merchants.§ Nor was the estimation of this substance sunk in the time of the writer of the Apocalypse, who, in describing the riches and splendour of the mystical Babylon, does not omit to notice "all manner of vessels of ivory."¶

It has been asserted that the ivory palaces, houses, towers, benches and thrones, mentioned by the sacred writers, were not constructed entirely of this valuable substance; but only profusely ornamented with it. It is thought hardly credible that such large edifices were wholly built of these costly materials. But, when we learn from other sources that in early ages, the quantity of ivory was so great as to be used for very ordinary purposes, we see no reason why an affluent and despotic prince could not erect a dwelling-house, with the same materials with which the peasantry inclosed their pastures. We therefore adopt the authorized reading.

\* Psalm xlv. 8.

† 1 Kings x. 18—20. 2 Chron. ix. 17—20.

‡ 1 Kings x. 22. 2 Chron. ix. 21.

§ 1 Kings xxii. 39.

\* Amos iii. 15. † Amos vi. 4.

‡ Ezek. xxvii. 6. § Ezek. xxvii. 15.

¶ Rev. xviii. 12.



THE EVILS OF CIVIL WAR:  
*as exhibited in the history of a family during the Irish Rebellion, in 1798.\**

It was on a fine summer's evening, about the commencement of the month of June 1798, when a body of the rebel army, then opposed to the British government, on their march to the field of battle near Ballinshinch, stopped at the house of Mr. Heedman. This gentlemen had taken an active part in opposing the measures of government and encouraging the rebellion.

Mr. and Mrs. Heedman had just sat down to tea, when they heard the sound of music approaching. Presently the division halted, and the officer who had the command told Mr. Heedman that he must take charge of the corps and march them to the field. Mr. Heedman felt rather reluctant to obey the orders which he had just received; and particularly as he was taken at an unawares. "Take charge of the men;" said the officer, "or I will shoot you this moment;" at the same time presenting a pistol to his breast. There was no alternative, Mr. Heedman prepared himself; and, in a few minutes was marching at the head of the division. Mrs. Heedman, who had fallen into a swoon during the altercation had now recovered; when, she exclaimed, in extreme agony, "Where is he? where is my husband?" "My dear master is gone," said the servant, while the big tears started from her eyes, and she appeared as if her heart was ready to break. When Mrs. Heedman understood that her husband was gone, she made up her mind to follow him, got ready and set off immediately. The men were not far in advance, so that she soon overtook them. Mr. Heedman was very much distressed to see her, and felt still more so when she expressed her determination not to return without him. This was all in vain. To turn back he dared not, however

\* The following affecting particulars have been communicated to us, by a near relative of the parties concerned. We are assured that they are strictly true: and cheerfully insert them, as affording an encouraging instance of the paternal care and goodness of divine Providence, in circumstances of peculiar trial; and a powerful motive to all true patriots, at this critical season, to make every proper effort to preserve their country from the dreadful horrors of intestine discord.

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much he might be disposed; and to take her along with him was altogether impracticable. He begged her to be calm—to return to her two children,—to put her trust and confidence in God, and he would preserve and protect her. After some kind entreaties, she was prevailed upon to return. It seemed, the last, the final farewell.

Mr. Heedman was not more than thirty four years of age. He had been early impressed with the concerns of religion; and had enjoyed for several years the happiness of those who love and fear God. But, in consequence of the society with which he had lately mingled, and the cause in which he was so deeply engaged, he had been less attentive to the important realities of eternity. Of this Mrs. Heedman was quite aware; and it had cost her many a painful moment and many a silent tear, when no eye beheld her but the omniscient eye of heaven. She too had become decidedly pious; and at this period, was a most devoted christian. When she returned to her house, she took her two little boys and retired in secret to pour out her soul before God. The welfare of her husband lay near her heart; and while she lifted her eyes to heaven and then gazed upon her infant children, who perhaps in a very short time, might be without a father, she wept most bitterly. Mr. Heedman and the men were obliged to march all night; their numbers had been considerably augmented by various additions as they passed along, and, as the morning began to send forth his cheering rays from the east, they had nearly reached the town of Saintfield.

The rebel army had just entered the outskirts of a wood, when from a green hill, which lay on the right hand side of the road, some of the advanced guard, observed at a considerable distance, a number of the British army fast advancing upon them. The road was beautifully shaded with trees, and the hedges on each side were exceedingly high, so that hundreds of persons might be concealed behind them, without any person passing along perceiving it. It was immediately proposed that the rebel army should take the green field on the right hand side of the road; and that, if possible, they should conceal themselves until the royalists came up, and then open upon them a most destructive fire. These propositions were carried into immediate execution; and, in a few minutes, the whole division was arranged in their new position. Behind them was a beautiful, sloping, green hill, which ascended from the place in which they were intrenched. Before

them was an immense hedge. On the right was the town of Saintfield, with the church spire just peeping above the trees by which it was surrounded.

Only one fourth of a mile distant from the town, yet all were ignorant of the dreadful conflict which was about to take place. The King's troops had now passed the first of the rebel line; but strict orders were given not to fire a single shot until the last man had come up. A body of heavy dragoons brought up the rear. A dreadful fire was then opened upon them, and in a moment vast numbers were hurried into the presence of their Judge. The blood of men and of horses stained the high road, which for a considerable distance presented nothing but one scene of carnage and slaughter. The king's army rallied; made their way into the field; and drove the rebels from their hiding place. The latter retreated up the hill, and thus the British troops had time to form themselves into line. The action then became general; and many a father and many a son stained the battle field with their blood. For a length of time, it was doubtful to which side victory would be assigned; but after several hours, the royalists began to give way, and the rebels, at the point of the bayonet drove them from the field. The rest of the day was principally employed in burying the dead. This they did, by digging a large pit on the side of the road, just as you enter the town of Saintfield; into which they were promiscuously thrown.

It was on the same night that Mr Heedman came to the determination of returning home; and although very much fatigued and exhausted, and horrified with the scenes he had just witnessed, yet he determined to take the first opportunity of escaping. As soon as night came on, he retired from the camp unsuspected, and in a short time was travelling for his own home. It was early in the morning when he arrived, covered with mud and dust almost from head to foot. His appearance excited a feeling of horror in the mind of Mrs. Heedman; yet she was glad to see him. He was yet alive, and hope, like the beautiful rainbow in the arch of heaven, tinged the darkest clouds of wretchedness and woe.

Mr. Heedman was fully aware that no confession would now save him; nor indeed was he disposed to confess, lest he might expose others to the same condign punishment as himself. After having got some rest and refreshment, he made preparations to set off that very night. He was confi-

dent that he could not remain in the house without being discovered, and if this were the case, death must inevitably ensue. Accordingly in the evening, when every thing had been got ready, Mr. and Mrs. Heedman after commending one another to God, took leave of each other. The shades of night had already fallen, but it was not dark. It was a beautiful grey summer's night. Mr. Heedman had not proceeded more than two miles when he was observed and pursued by two men, who appeared to be both armed. He had just entered one of those bogs or morasses, which are so frequently to be met with in the north of Ireland, when the chase commenced. It was for life or death. Life on the part of the unfortunate fugitive, and death on the part of his pursuers. They were fast gaining upon him. What to do he knew not. He had no arms; and at every step was ready to sink to the earth with terror and fatigue. A few minutes and all must be over. Just at that instant, he came up to a large ditch which ran right across his path. There was no water in it, but a considerable quantity of mud. Into this he instantly leaped. In a few minutes, his pursuers came up, leaped the ditch and urged forward. "Thank heaven" said Mr. Heedman, "my life is saved."

Having stopped here until the men had got to a considerable distance, he ventured out, and struck off in a different direction to that in which they seemed to have run. He pressed on with all the strength of which he was possessed, until he got nearly to the verge of the morass, when he espied a cottage from the window of which issued a glimmering light. When he drew near the window he observed two females, one aged and one considerably younger, busily engaged in churning milk. It was nearly midnight. "Shall I venture in?" said Mr. Heedman to himself, "I am almost worn out with fatigue. O that I had but a few hours to rest my weary limbs." He gave a gentle rap at the door when it was instantly opened by the old woman, who seemed to be rather affrighted. "Don't be alarmed;" said Mr. Heedman, "there is no danger; will you have the kindness to give me a draught of milk, and allow me to rest a little for I am exceedingly fatigued." "Aye, aye" said she 'you shall have a draught of milk;' while the big tears rolled from her withered cheeks, and, with upturned eyes, she exclaimed, 'God only knows where my son is to night.' "Heaven be praised," said Mr. Heedman "here is a shelter." The old

woman placed before him abundance of bread and butter; and gave him as he requested a draught of milk. The hospitality and sympathy of the old cottager, were the means of recruiting and comforting him. When in distress, what is sweeter than sympathy? When he was about to depart he took her by the hand; and thanked her kindly for the treatment which he had received: as the same time thrusting a piece of money into her hand which she positively refused; declaring that she would not take a farthing. It was a beautiful morning; the eastern sky was tinged with the golden rays of the sun; as he left the hospitable cottage upon the moor.

Sometimes, as he urged his onward way, he would feel an involuntary trembling seize his whole frame. He had left his home, perhaps never to return. His wife and two children helpless and unprotected. He had been chased as a murderer—as the common enemy of his country. He had united himself with Roman Catholics, whose cunning and treachery were proverbial in every country. Such were the thoughts which spontaneously arose in his mind, as he drew near to a hamlet where dwelt a family with whom, when a boy, he had some slight acquaintance. Mr. Heedman had just crossed the high road and entered the street of the hamlet, when he heard the sound of horses feet swiftly approaching; he immediately retired behind a large dyke, when presently he saw two horsemen ride up belonging to the British army. He was seized with terror lest he should have been discovered, but it was not so: the men rode forward. As soon as the horsemen were out of sight, he ventured from his hiding place, and rapped at the door of his old acquaintance; who immediately recognizing him received him with the greatest kindness and affection. After having acquainted them with his circumstances, the old lady urged him to go to bed; this he did; but would not undress lest the next hour he might once more be pursued for his life. Such was the agitated state of his mind. In this farmer's dwelling, he found a habitation and a home. Sometimes he would accompany the farmer to the field and join with him in tilling the ground and reaping the harvest. Many of his evening hours were occupied in giving instruction to the young people. There was a gentleman who lived contiguous to the hamlet, and who, by some means or other, found out the circumstances of Mr. Heedman; and, from that time took the exile to his house,

and made him tutor over his children. Thus passed away nearly thirteen months. It was about a year before any letters passed between Mr. and Mrs. Heedman; so that she had scarcely any hope of ever seeing her husband again. During the rebellion, and for a considerable time afterwards, all the letters that went by post were obliged to go unsealed; so that had Mr. Heedman written, his place of concealment would have been discovered.

It was about a fortnight after Mr. Heedman had left his home, that his dear partner was, one day, busily engaged in her domestic concerns, when she imagined that she heard the steps of a number of men advancing toward the door; and, in a few minutes, she was startled by a loud knock. The door was opened, when a number of soldiers rushed into the house, an officer at the same time asking; "Where is your husband?" "I do not know," said the half terrified Mrs. Heedman, "You must allow me to search the house," said the officer. "O yes," said she, "you are welcome to search the house, Sir." Accordingly they dispersed through the house in search of their victim; who at this time was many miles distant. The soldiers entered the bed rooms, and cut the beds in pieces. One thrust in his sword, and another his bayonet, in order to destroy him if he were concealed in the beds. However, after having searched in vain, they retired. When Mrs. Heedman went to examine the rooms, they presented little else but wreck and destruction: like a ship after having been driven by the merciless waves upon some destructive rock, from which it was impossible to escape. She restored things to the best order she could, but not without many a broken sigh and many a falling tear.

There was a place of refuge to which she resorted—a throne of grace. She knew that there was a Father's eye continually watching over her; a Father who had said "I will never leave thee, I will never forsake thee." The promises of God, together with the hope of once more seeing the father of her children and the companion of her youth, kept up her spirits. When she bowed down at the throne of grace and committed to the care and protection of her Father her two little ones; her soul would go out in fervent prayer for her husband. Often would she cry in his behalf, "O Lord, lay around and underneath him thine everlasting arms." The providence of God supported her in a peculiar manner; and she looked forward to brighter and happier days.

After some time, a general amnesty was proclaimed by the government; and all persons were allowed to return to their own homes. But alas! there were many, very many, who had been sent to their long home, in an early and premature grave. General Munroe, the leader of the rebel army had been taken and beheaded; and all the other officers that were taken were treated in a similar manner. As soon as it was ascertained to be a fact, that a proclamation of pardon had been issued for all those who would return to their homes and conduct themselves in a proper manner, letters were immediately interchanged between Mr. and Mrs. Heedman. It is impossible to tell the feelings of her heart when she broke the seal and read the name of her dear husband. She gazed upon her children with joy sparkling her eyes; and with a soul deeply imbued with gratitude to God. Mr. Heedman stated that he would not return to his native place, and that she must sell what property they had and bring the children to him. The period came when Mrs. Heedman made the necessary preparations for her journey. The good providence of God preserved her and conveyed her in safety to her husband. It was a most affecting meeting. Several strangers who had heard of the circumstance wished to be present. There was not a person present who could refrain from weeping. A wife restored—a husband restored;—a father restored—children restored, and this through the interposition of an infinitely good God. They were once more, at least a comparatively happy family. Their peculiar circumstances excited not a little interest in the neighbourhood; a situation was soon obtained for Mr. Heedman; and every thing seemed to flourish and prosper. There was one thing however that Mrs. Heedman was sorry to find wanting in her husband, a deep sorrow for sin, on account of departing from the path of rectitude and religion. This she did not see for some time. The period however arrived when she beheld her partner travelling in the way to heaven. The light of heaven shone more clearly upon his understanding, he was led to that dear Saviour who came down from heaven to seek and to save that which was lost; and by believing in his name obtained mercy and forgiveness.

Mr. Heedman is still alive, and adorning the doctrine of God his Saviour, by his life and conversation. His aged partner is still his companion in this chequered scene. They have lived to see their children, and

their children's children growing up around them. The journey of life with them will soon come to a termination: but to die will be gain; it will be an entrance upon a state of unmingled, uninterrupted, and immediate happiness.—“Call upon me, in the day of trouble; I will deliver thee, and thou shalt glorify me.”

P.

Aug. 17, 1832.

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### THE DUTY OF CHRISTIANS IN REFERENCE TO TEMPERANCE SOCIETIES.

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*Gentlemen,*

PROBABLY most of your readers are aware, that the present age, so prolific in schemes and inventions, has given birth to a new attempt to stop the progress of intemperance, by the formation of what are called Temperance Societies. These, perhaps, your readers do not need to be informed, consist of such persons, male and female, as voluntarily agree to sign a declaration pledging themselves to entire abstinence from distilled spirits, except for medicinal purposes; and from an intemperate use of other intoxicating liquors. This is the constitution of Temperance Societies; and the object at which they aim cannot be viewed with indifference by the christian or the philanthropist. A person pretending to either of these appellations, or to both of them, will very naturally revolve the inquiry in his own mind, “What is my duty respecting these societies?”

Perhaps the inquirer, remarkably cautious and prudent, and fearful of committing himself by joining a romantic society, for the achievement of some utopian project, may take time to reflect, and not come to a hasty determination to give his name; but assuredly it will be unworthy of a christian to discountenance societies for the promotion of temperance. The wary reflector, who will not precipitately unite himself with them, will in common justice abstain from discouraging others in what may be good works, until he has demonstrated to his own mind, either that they are not good in themselves or that their object is evil or unattainable. Now it seems unquestionable that Temperance societies are at least innoxious. They deprive no one of his comfort, his liberty, or his property any further than he willingly chooses to give it up for his own benefit, or for the

general good of society. And if a person, signing the declaration, regret that he has pledged himself, he may annul his engagement the next day, if he please, by withdrawing his name. While these societies cannot injure any one, it must be allowed that, to whatever extent they succeed in reclaiming the intemperate to habits of sobriety, and in establishing a decided public conviction that intemperance is an evil to society and a moral stain, they accomplish an eminent good. On this ground, then, it is contended that it cannot be the duty of the christian to deride or discountenance them; and it is highly probable that derision here will soon be as unpopular as it is unreasonable.

The only conceivable objection that a christian can really urge to them appears to be that, "They are an ostentatious declaration, that he is what his profession as a christian guarantees him to be, a temperate man." In reply to this objection, it may be remarked, that the declaration is not for mere parade and boasting, but to make a united effort against a glaring sin, in opposition to which no individual efforts could be so effectual. And, if a christian really is temperate, can there be any more objection to his declaring this than to his avowal that he is a christian? It cannot be expected that notoriously intemperate persons will combine to promote temperance: if then any thing effectual be done to stop the fearful progress of dram drinking and intoxication, it must be done by the united effort of christians. It seems then a legitimate and reasonable conclusion, that it is the duty of such, not only to abstain from discouraging Temperance societies, but to unite with them, heart and hand, in promoting their great object.

This conclusion I would urge, 1. *From their being the most effectual check to intemperance.*—Christians readily allow, that intemperance, in every form, is injurious to the human constitution and a sin against God. They are therefore by profession opposed to it. Now if the pure principles springing from the regenerating influence of the gospel, could be brought into operation on the minds of men, as extensively and as readily as the principles of Temperance Societies, these of course would be wholly superceded. But it is evident this is not the case, Many unregenerate persons have been brought willingly to submit to the influence of Temperance principles, who would probably, but for these societies, have been intemperate, and consequently much less likely to be brought under the influence of the gospel.

Previous to experience it would seem romantic to expect that societies of this description would decrease the consumption of ardent spirits three fourths, and reform three thousand drunkards, which has been done in three years in the United States; or that, in our own country, there should be numerous testimonies, pouring in from all quarters every month, of manifold conquests over intemperance, as may be seen in the Temperance Herald and other publications. Now while "it is acknowledged that three-fourths of all the pauperism in our country, four-fifths of all aggravated crime, one half of all madness, one half of all sudden deaths, and one fourth of all deaths in persons above twenty years of age, are caused by spirituous liquors," to say nothing of souls sunk to perdition by them, can it be the christian's duty to stand aloof from the most effectual check to intemperance.

2. *From their tendency to form and establish a correct public opinion, on the subject of spirit drinking,* they claim the christian's support. It is a matter of at least, a reasonable question, whether the more general impression respecting the use of ardent spirits is not greatly erroneous. Many serious and temperate persons plead for their utility taken in moderation. Of course none will plead for them taken, according to their own standard, immoderately. But it is obvious that this is a very lax expression, and means almost any thing, according to the general taste of the persons that use it. Where spirits are habitually used, though ever so moderately; there is reason to think they are abused, and it is certain that the habitual use is likely to increase to what at first the person would think immoderate, If spirits are used only occasionally, for the removal of disease, so also is arsenic or other poisons used; and this use Temperance societies do not attempt to controul. But, the habitual use, in moderate quantity, and especially if diluted with water, public opinion would seem to encourage; and in doing this, it, however unintentionally, encourages the principles from which proceeds the great mass of intemperance, wretchedness, disease and death. This pernicious public opinion, as to the utility of ardent spirits, seems to be destitute of truth. Men in all ranks of life, and in all occupations, have already found that they can sustain cold and labour and fatigue better without ardent spirits than they could formerly with them; and many medical men, of the first name, have declared their utter inutility, except as other poisons

are used, medicinally. Now that which, is constituted by public opinion fashionable will, on this account, be practiced by many; in whatever degree therefore Temperance societies succeed in establishing a healthy, public opinion, which will fix a stigma on dram drinking and intemperance they will achieve a real good. Their tendency to do this entitles them to the encouragement of christians.

3. This encouragement they merit as an *auxiliary to piety*.—It is plain that a habit of drunkenness, when once contracted is not only vile and degrading, but most difficult to correct. Persons once accustomed to it, if brought under the influence of the gospel, frequently have to contend with it as a besetting sin, if they are preserved from falling under its influence. Now though all men are naturally depraved and need the regenerating influence of the word and spirit of God, it cannot reasonably be contended that some habits and dispositions are not more likely than others to come under the operations of divine grace. The blessed God does indeed, in his sovereign wisdom, sometimes disappoint human expectation, by the conversion of the most unlikely; but while this proves that none are beyond the reach of his almighty arm, it does not evince that persons of sober and temperate habits are not more likely than those of an opposite character to be brought under the influence of the gospel. That they are more likely, and that in fact many more of this description are converted, probably none will dispute; is it not then desirable that christians should sanction Temperance societies, as having a direct tendency to encourage opinions and habits favourable to sobriety, and thus to prepare the way of the Lord?

On these grounds, I would rest the claims of the institutions referred to, on the attention and support of christians. Your readers will, it is hoped, reflect on them; and consider whether they can disregard them and yet “be fruitful in every good work.” An ingenuous mind will not allow little quibbles to operate as objections against the use of means which have a tendency to the promotion of good; but will rejoice to be instrumental in their success, though it be not accomplished without the opposition of vulgar prejudice.

Anxious that your readers may not be the last to consider this subject, with your permission, I shall be glad thus to direct their attention to it; and, for futher information, would refer them to the Tracts, issued by the British and Foreign Tem-

perance Society, and which are readily to be obtained; and,

I remain, Gentlemen.

Your's respectfully.

J. J.

## SCRIPTURE EXPLAINED.

*In reply to a Query  
Gentlemen.*

A correspondent in your last number, page 297, requests “a plain exposition of our Saviour’s meaning, in Matt. x. 16, 17. If nothing more to the purpose comes to hand, the following hints are at your service.

It appears that there was a considerable difference in the general line of conduct pursued by our blessed Saviour and his forerunner, John the Baptist, in their general intercourse with society. John was austere, abstemious and retired. He dwelt in deserts, and shunned the society of man. He lived on locusts and wild honey; wore a garment of camel’s hair, and his girdle was leather. He required similar plainness and austerity in his disciples; and frequently enjoined on them the observance of fasts. The adorable Redeemer, on the contrary, was affable, sociable, and frequented the company of his countrymen; attended at their seasons of public or domestic entertainment; and treated his disciples with kindness, condescension and gentleness. This distinction was noticed by our Lord himself, when reproving the folly and inconsistency of the Jews. “John came neither eating nor drinking; and they say, he hath a devil. The Son of Man came eating and drinking; and they say, Behold a man gluttonous and a winebibber, a friend of publicans and sinners.”

The occasion of the words, alluded to by your correspondent, arose out of this diversity of character. The disciples of John, who had been frequently directed, by their master, to look upon Jesus as a divine Teacher sent from God, observed that, while they were in the habit of fasting frequently, and that this too was the case with the Pharisees, the most strict and respectable sect among the Jews; who regularly fasted twice a week, the disciples of Christ fasted not. Unable to discover the reason of this diversity, they repaired to Jesus, and inquired, “Why do we and the disciples of the Pharisees fast oft; but thy disciples fast not?” The holy Jesus might have resented their presump-

tion, in calling him to account for a part of his conduct with which they had no concern; but he answered them with that meekness and courtesy, of which he has left such a noble example to all his followers. He condescended to explain the reason of the fact which had perplexed them; by reminding them of the different circumstances in which they and his disciples were placed. The disciples of John were expecting the kingdom of heaven, of which their master had announced the near approach, when a mightier than he should baptize them with the Holy Ghost and with fire. They very properly endeavoured to hasten its advent by fasting, prayer and supplication. The disciples of our Lord enjoyed the blessings predicted by John; and that heavenly Person, whom he had announced, was daily with them, to lead, direct, support and protect them. While in the enjoyment of these inestimable privileges, it would have been incongruous for them to fast and mourn. "Can the children of the bridegroom mourn, as long as the bridegroom is with them?" It would be as unseasonable for the guests, at the celebration of a wedding, to introduce mourning and lamentation, as for my disciples to fast, while I am personally present with them. But, looking forwards to the awful period of his cruel death and happy resurrection, when he should leave them to resume his seat on the throne of glory, he adds "The days shall come when the bridegroom shall be taken from them, and then shall they fast."

He illustrated this reply by referring to a proverbial expression, which probably was common among the Jews. The garments usually worn in the east are large pieces of thin, light cloth, hung over the shoulders and wrapt round their bodies; which, by long wearing, become liable to be torn by any slight force. Now it would evidently be absurd and injurious to repair a rent in such a garment, by sewing in a piece of new, rough and undressed cloth; which from its weight, stiffness and thickness, would soon endanger the flimsy texture of the worn out robe; and, by tearing away those parts of the garment to which it was attached, would make the original rent much wider. No wise man therefore would venture to correct the defect in such a manner; but would select, for the purpose, a piece of cloth, of a texture and strength agreeing with the raiment in which he wished to place it.

As a further illustration, he referred to another subject equally familiar to his hearers. The bottles of the eastern coun-

tries were, and still continue to be, made of leather and sometimes of the skins of animals undressed. They were therefore liable to decay through moisture, and to wear out by use. The wine of the ancients, being put new into these skins fermented much. Now it is evident, that this fermentation would be apt to burst an old leather bottle, and thus suffer the wine to run out and be lost. An accident of this nature would not be so likely to happen when the bottles had not been previously used, and the leather was new. A prudent vintner therefore would put new wine into new bottles, and both would be preserved.

The lesson which our heavenly Father meant to convey was most important. His design was to enjoin his ministers and all others connected with the government of his church, to treat his disciples, and especially the young and inexperienced, with caution, prudence, tenderness and sympathy; and to exact no more from them than their acquisitions, talents and circumstances enabled them to perform; and, like their divine Master, prevent them as far as they can, from being tempted above what they can bear. Had this caution been always duly and discreetly observed, in conducting the affairs of the church, many serious evils would have been avoided and many important benefits secured. Our Saviour knows our frame and remembereth we are but dust; "let those who are strong bear the infirmities of the weak."

Should these desultory hints be useful to your young correspondent; or rescue the text from the sneers of infidels, to which, through being misrepresented, it has sometimes been exposed, I shall have attained my object: and remain,

Yours, &c.

RESPONDER.

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## QUERIES.

Gentlemen,

IF any of your judicious and experienced correspondents would favour us with a plain and practical exposition of the apostolic precept, 2 Thess. iii. 14, 15, it might be very useful to many who wish to regulate their conduct by the New Testament. Perhaps, it might be still more useful, if, instead of a simple exposition of that text, we were favoured with an Essay, on the proper conduct to be adopted, by members of churches, in the treatment of persons who have been excluded from their fellowship.

A YOUNG DEACON.

2. What is the meaning of the royal preacher, Eccles. ix. 11; when he says, "Time and chance happeneth to them all."

AN ENQUIRER.

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## OBITUARY.

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MR. J. POLLARD, was born at *Swithland*, in the county of Leicester, Feb. 29, 1764. He was brother to the late Mr. B. Pollard, who was pastor of the G. B. church, at Quorndon. His parents living in the fear of the Lord, he was accustomed to hear the gospel preached from his infancy; and, early in life, was brought to feel its saving power. He was baptized in Barton brook, when sixteen years of age, and united with the church. Few have done greater honour to their christian profession, than Mr. Pollard. It may be said of him that he maintained, in a superior degree, a conscience void of offence toward God and toward man. He was respected by professor and profane. Though he continued a member of the G. B. church fifty-two years, yet during that long period, he was never brought under its censure: a circumstance that afforded him considerable pleasure in the prospect of death.

As a man, he possessed those qualities of mind and deportment, that secured him the respect of all who knew him. He was a good neighbour, a kind husband and an affectionate father. His temper was amiable. Although he was as meek as Moses, there was a dignity in his manners which caused him not only to be loved, but revered. He possessed a clear head and a well informed mind. Being a sculptor by profession, he has left behind numerous epitaphs and elegiac pieces, which furnish striking specimens of his taste and genius as a poet.

He was a man of great candour; and, though he would adhere inflexibly to what he believed to be right, he was open to conviction. And if, he could not think with others, he would let them peaceably enjoy their own views. Good sense and a degree of taste displayed themselves in all that he had to perform: he might truly be denominated a man with a neat mind. Religion added a lustre to all his excellencies; and hence he shone as a light in the church and in the world. In the early part of life, he was a useful preacher of the gospel amongst the churches of this neighbourhood, and afterwards at Cauldwell; as may be seen in the G. B. History, vol. ii. pp. 263, and 268. But afterwards,

through want of health, he was obliged to decline the ministry; though he appeared well gifted for the sacred work. After the division of the original body, he was united with the church at Woodhouse-Eaves over which he was elected elder. His advice in church-meetings, his exhortations, and his devout and fervent prayers, will be long remembered by the brethren in that place.

He was severely afflicted several times previous to his last illness; which he bore with the greatest patience. At length, a general weakness and debility of the whole frame manifested itself, which were succeeded with cough, difficulty of breathing, fever and other strong symptoms of consumption. These wasted his flesh, dried up the springs of life, and finally brought him to the grave, March 4, 1832. During his affliction, he was so grateful, patient and affectionate, that had it not been for his sufferings, his friends would have found it difficult to have resigned him. When I recollect how his dear partner and his only son wept over their dying friend, I am constrained to say, "Behold! how they loved him." But the mandate arrived from heaven to set the struggling spirit free; and it silently stole away, leaving his dear remains insensible.

His mind was very serene: and, though he said "he had no extacies; he knew in whom he had believed, and was persuaded he was able to keep what he had committed to him until that day, when the fates of all would be decided." Thus we marked the perfect man, and beheld the upright; and the end of that man was peace.

His remains were interred in the G. B. burying ground Woodhouse Eaves, when Mr. T. Stevenson, Sen. of Loughborough, delivered an impressive sermon, from *Psa. xxiii. 4.* "Though I walk through the valley of the shadow of death I will fear no evil," &c. and Mr. Bailey, of Woodhouse Eaves, officiated at the grave. May the bereaved son and widow of the deceased ever find in Jesus Christ, a friend through life and in death; and at the final day of accounts, may they be welcomed to share that bliss which their dear friend is now enjoying. *Amen.*

J. BAILEY.

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## ANNUAL ASSOCIATION.

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THE sixty second ANNUAL ASSOCIATION of GENERAL BAPTISTS of the NEW CONNECTION, was held, at *Boston, Lincolnshire,*



on the 26, 27 and 28 days of June, 1832 Mr. James Taylor of Hinckley was chosen Chairman; Mr. Joseph Jarrom of Wisbeach, Deputy Chairman; and Messrs. T. Rogers of Fleet, and W. Pickering of Nottingham, Moderators. Upwards of seventy Ministers and Representatives attended; and though the business was less than is usually the case, the meetings were interesting, and the discussions friendly. The business commenced at six o'clock on Tuesday evening; and continued, with the interruption of one public service, till Thursday noon, when the chairman concluded the meeting with prayer. On Wednesday evening, Mr. Hunter of Nottingham opened the public worship with prayer; and Mr. J. Goadby, sen. preached, from Phil. i. 27. On Thursday afternoon, the Anniversary of the G. B. Foreign Mission was held; when Mr. Miller of Earnstaple presided, and several brethren addressed the assembly with zeal and effect. In the evening, Mr. T. Stevenson of Loughborough prayed; and Mr. W. Pickering preached, from Acts xx. 24.

The States of the various Churches as reported to the meeting were, on the whole, encouraging; though, as usual, mixed with complaints of coldness, want of punctuality in attendance, &c. The number baptized, since the last Association, had been five hundred and fifty one; one hundred and thirty two had been received from sister churches, and twenty six restored. On the other hand, one hundred and twenty four had been disjoined to sister churches; and thirty four excluded; seventy four had withdrawn, and one hundred and sixty nine had died: being an apparent clear increase, on the whole, of two hundred and eighty. The number of Churches, on the List, is one hundred and fourteen; and the members in the whole Connection amount to eleven thousand and ninety nine.

We are sorry to serve that twenty seven of the churches have sent no Report; and therefore the above statement cannot be relied upon as accurate. We trust that more care will be taken another year to secure proper returns. Several of the non-reporting churches, we have reason to believe, are in a flourishing state; and we trust they will, for the sake of the Connection, be more attentive and regular in future.—Three churches were added to the Connection this year, viz. The church at *Mary-le-bone*, near Paddington, which had been formed by the G. B. church, at Commercial Road, London; the church at *Laclereel Street*, Derby, which had sepa-

rated from the church at Brook Street; and the church at *Isleham*, *Conbridgeshire*, which was received on a profession of faith. The total number of members in these churches is one hundred and five.

Several questions of considerable importance were discussed. Statements were received from the brethren appointed by the preceding Association, to look after the churches which have, for some years, omitted sending either Representatives or Letters to this Annual Assembly. Several were reported to be weak and nearly extinct; and means were adopted to revive them. The name of Mersham was taken from the List; and several others were postponed till another year.

Mr. Jones having, in compliance with the request of the previous Association, published a "Catechism of the Principles of Dissent," it was resolved to announce this publication to the churches; and earnestly recommend them to encourage the sale and use of it.

The reports of the Committee and Visitors of the Wisbeach Academy were read; and were highly satisfactory. It was recommended to the Connection to encourage young men of piety and talent to avail themselves of its advantages. The report of the Visitors was honourable both to the students and the Tutor. The Treasurer has a balance in hand of about sixty pounds. Messrs. Wallis and Jones were appointed Visitors, for the next year; the Treasurer and Secretaries were thanked for their past services, and requested to continue them for another year. Messrs. Jones of March, W. Anderson of Sutton, and Grocock of Leicester, were appointed to succeed in the Committee to Messrs. Harvey, Bissill and Noble, who go off in rotation.

The churches were requested to encourage the proposed Edition of the Works of the Rev. Dan Taylor, as the number of subscribers at present is so small as to expose the publishers to considerable loss, if they venture to proceed. Advice was given in various cases, of a more private nature. The Circular Letter on the observance of the Sabbath day, written by Mr. J. G. Pike, of Derby, was read, and highly approved. It was ordered to be printed with the Minutes; and also to be diligently circulated as a Tract, independent of the Minutes. The subject of the next circular to be, on the "Best means of rendering the Association interesting and beneficial." Mr. T. Stevenson, sen. is requested to write it.

The next Association to be at Birmingham.

ham. The preachers to be Messrs. Pickering and Rogers; or, in case of failure, Messrs. J. Wallis and J. Goadby, sen.

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## CONFERENCE.

THE LONDON CONFERENCE was held, at *Seven Oaks, Kent*, April 25, 1832; when, on account of indisposition and other causes, but few attended. The states of the churches were read and were generally encouraging. A few friends, lately members of the G. B. church, Commercial Road, having with the approbation of all parties, been formed into a church, requested to be considered as a part of this conference; which was cheerfully granted. The low state of our cause at Aylesbury, Amersham and Thing, where we have places of worship unoccupied, having long been a subject of regret, it was earnestly recommended to the churches in the neighbourhood to unite in supporting a Home Missionary to labour in those parts under their direction. The friends at Downton requested that Messrs. Heathcote of Lyddhurst, and Barton of Portsea, should be substituted, as trustees for the church property there; as they were unable to raise the travelling expences of Messrs. Wallis and Dunch of London, who had been nominated by the Association, in 1831; to which the conference expressed no objection. The meeting deeply sympathized with the friends at Queenshead in their pecuniary difficulties; but the burdens under which its own churches are struggling incapacitated them from rendering any present assistance. The Treasurer of the Home Mission for this district reports that he has a balance of £4 8 10 in hand; £2 of which he was requested to pay to the church at Seven Oaks.—Mr. Wallis of London preached in the evening, from Rev. ii. 17; and a Missionary Meeting was held on the following evening. The next meeting of this conference to be held, at *Berkhamstead*, Oct. 11, 1832.

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## G. B. INTELLIGENCE

WE are requested to inform our readers that the next *Midland Conference* will be held, at Stony Street, Nottingham, the last Tuesday in September. When Mr. Orton of Hugglescote will preach; or in case of failure, Mr. Goadby of Leicester.

WE are also desired to announce the re-opening of the G. B. chapel at Melbourne, which will take place, with divine permission, on Wednesday, the nineteenth of this month. The Rev. T. Edwards of Nottingham is expected to preach, in the morning and evening; and the Rev. W. Pickering in the afternoon. On the Lord's day following, the twenty third, the Rev. J. Goadby of Ashby is expected to preach in the morning, the Rev. J. G. Pike in the afternoon, and the Rev. T. Stevenson Sen. in the evening. Collections will be made at the close of each of the services: and as it is not intended to solicit the assistance of any of their neighbouring churches, in a formal manner, the brethren at Melbourne hope to see their friends on the above occasion.

At the request of several friends, we take this opportunity of stating the address of the Rev. J. Wallis, Secretary to the Association: it is No. 16, *Arbour Square, Commercial Road, St. George's East*.

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## BAPTIST HOME MISSIONARY SOCIETY for SCOTLAND, especially for the HIGHLANDS AND ISLANDS.

THIS unpretending society continues its disinterested labours with zeal and success. Letters recently received, from two of their missionaries in the Hebrides, bring the pleasing intelligence of the conversion and baptism of twenty five persons. The Lord is working mightily by the instrumentality of his word; and many labourers are required to cultivate fields of usefulness, which are daily offering themselves; and which the scantiness of the society's funds alone prevents them occupying. We hope christian liberality will remove this obstacle. The labours in Islands of the Hebrides and the adjoining continent present a pleasing prospect. The inhabitants press forwards to attend, from great distances, through difficult and dangerous roads, at a short notice, and at apparently very inconvenient seasons. An eager thirst is exhibited to attend the means of grace; and those means have been made the instrument of salvation to a goodly number, which is daily augmenting. At Tobermony, the principal town in the isle of Mull, a church has been formed; which already contains forty four members, and is looking forwards to further additions. The fields indeed are white to the harvest; but the labourers are few.

The following short extract from the letters of one of these devoted missionaries will prove and exemplify this remark.—“Sabbath morning.—Though weary in body, yet happy in mind. After family worship, we proceeded to Straintoillar, where we had an appointment for noon; and, about eleven o'clock, the scene was truly grand. The day was good—the people flocking from every direction—companies descending the declivities of the hills, and others moving along the valleys. About twelve o'clock, a numerous audience sat down on the grass; the most of them with their Bibles in their hands, and cheerful countenances, which intimated their anxiety to hear and witness the exercises of the day. We commenced divine worship; and I preached, from Mark xvi. 15, 16. I reasoned on the second part of the commission, ‘Baptizing them in the name,’ &c. I could not discern any symptom of impatience or any appearance of an individual being offended. Many of them turned up with me every passage quoted in proving the subject, mode, and end of baptism. After sermon we turned to the water, and, after the manner of Jesus, five individuals went down into the water, and were baptized. We then attended to the Lord’s supper, when these converts were received into the bosom of the church, I preached again in the evening, in Mr. Campbell’s chapel at Oban, to a pretty full congregation. Retired to rest this night, much exhausted, but very happy. O how glorious to see the work of the Lord prospering! This was one of the happiest days we have had for years. I do believe we had the presence of God.”

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## REVIEW.

THE MESSIAH. *A Poem, in six Books.*  
By ROBERT MONTGOMERY, *Author of*  
“*The Omnipresence of the Deity, ‘Satan,’*  
&c.

12 mo. pp. 300. cloth Tytill, London.

POETRY has, from the earliest ages, been adopted by religion; and the first essays of the muse were, it is highly probable, dedicated to the celebration of public worship. For many ages, it continued to be devoted to the service of the Creator; but, when the nations of the earth began to honour the creature more than the Creator, this divine art was prostituted to the service of false gods, and to the celebration

of actions unworthy of the human character. When christianity was first promulgated in the world, some master spirits yielded to its sway; devoted their elevated powers to the services of religion; and found subjects equal to their mightiest intellects, in the great schemes of providence and grace, exhibited by the Holy Spirit in the scriptures. But, it is a fact much to be regretted, that for several centuries the muse of Britain did not consider divine things as worthy of her regard, except as objects of contempt and ridicule. Recently a few writers of acknowledged poetic eminence have made some attempts to treat those sublime topics in verse. Often, however, it has been too observable, that they treated them, rather as the votaries of the muse, than as the humble followers of the lowly Jesus. They have given a loose to the vagaries of fancy; and by decking the adorable truths and the sublime facts of christianity with the ornaments of fiction and the blandishments of oratory, have debased the one and obscured the other. Incapable too often of either perceiving or relishing the simple and sublime majesty or the moral grandeur of their themes, they have sunk rather than elevated the sacred theme, by the meretricious arts of profane poetry. Some few noble exceptions have occasionally appeared, who, feeling the superior grandeur, both moral and religious of their subject, have approached it with reverence, and treated it in a manner more suited to its dignity.

The ingenious and pious author of the poem, noticed in this article, has successfully attempted to join this noble few; and, after having given sufficient previous proof, that he possessed much of the true poetic fire, has ventured on a subject, at once sublime, difficult and delicate. We must confess that, when we first opened the volume, we felt a little fear that the author, through a wish to be original and striking, on a subject which had already employed many able pens and humbled many a towering genius, would give the reins to his fancy, and explore new regions of imagination. But, he appears to have been deeply sensible of the difficulty of the theme he has chosen, and his sincere piety has restrained him from daring to adorn it with the meretricious aids of genius. He evidently has laboured with honesty and diligence to understand his subject before he approached it. He tells us, in a modest preface, “The poem is submitted to the public with great deference. The sublimity of the theme increases

the responsibility of the Author, and renders him any thing but sanguine as to the result. To those who may accuse him of arrogance, he can only reply, that he has approached his subject with no irreverent thought, or careless speed; nor is he aware that any available source, whereby light could be thrown on doctrine, scene or character, has been left unconsulted." The poem and the notes bear unequivocal evidence that this honourable declaration is founded on fact. None can read it without being convinced, that Mr. M. has spared no toil to gain the clearest conception on the interesting topics of his poem; and the execution has amply repaid this laudable exertion.

Though, like all other human productions, "The Messiah" is unequal; and has its imperfections and failings as well as its beauties, yet the latter strongly predominate; and fully atone for the former. The poem consists of six books, which comprehend the following subjects. Prophecy—The Necessity and Probability of a Divine Revelation—The Birth of Christ—His Baptism, Temptation and Ministry—His History and Miracles—His Death Resurrection and Ascension.

These topics are discussed with the fervour of a poet and the piety of a christian; and we are confident that they cannot be seriously perused by any without pleasure and profit. The volume is neatly got up; and illustrated by fifty closely printed pages of notes, which add much to its interest and instruction. They exhibit a full proof both of the diligence, piety and knowledge of the author; and contain valuable observations on several important subjects, chiefly extracted from the works of commentators, the most celebrated for their judgment, learning and piety. Many are curious and important: but perhaps that which contains a large "Table of the Prophecies relating to the Messiah and his kingdom," abridged from Horne's Introduction, will be the most useful to general readers. We insert here a short specimen of the notes: and hope to enrich our poetical department in future numbers, with some extracts from the Poem itself.

On the "forbidden tree" he gives this pertinent note from Bishop Patrick—"It was fit to lay upon Adam this small restraint, to make him sensible that, though he had dominion over all things, yet he was not their lord, but a servant of the Most High.—But still, some ask, why should his obedience be tried in such an instance as this?—not considering that a

trial of it could scarcely have been made in any of the usual precepts, which there was no opportunity of violating. For what should tempt him to idolatry, or to take God's name in vain, or to murder his wife? How was it possible to commit adultery, when there was nobody but he and she in the world? How could he steal, or what room was there for coveting, when God had put him in possession of all things! It had been in vain to forbid that which could not be done; and it had been virtuous to abstain, not from that to which there was no temptation, but from that which invited them to transgress."

THE BIBLICAL ATLAS; especially patronized by their Most Gracious Majesties, WILLIAM IV. and ADELAIDE. Engraved by THOMAS STARLING.

12mo. Plates 24. Letter-press 120. stitched in stiff covers. Bull, London.

This is a handy, elegant and useful little volume, and ought to be found in every parlour and in every study. It is adapted to form a valuable and acceptable present to the young of both sexes. It contains twenty four maps most accurately drawn; exquisitely engraved on steel; and beautifully coloured. They comprehend Maps of the peopling of the world by Noah's Descendants, and several of the adjacent countries; mentioned in the sacred volume.—the Journeys of the Israelites in the Desert.—Various Maps of Canaan suited to the various periods of its eventful history—A General Map of the Twelve Tribes, and distinct Maps of each—the Kingdoms of Israel and Judah—Judea, &c. for the illustration of the New Testament—the Travels and Voyages of the blessed Saviour and of his active apostle Paul. These Maps are engraven from Original Drawings by a gentleman of great Biblical research, who has devoted a period of nearly twenty years to this branch of scripture Illustration; which in the present instance, he has grounded upon the best authorities, improved from the observations of modern Travellers. The clearness of the characters and the soundness of the strokes render these Maps, more distinct and legible than many which are four or even ten times their size: while the smallness of their bulk contribute much to render this a very convenient and portable reference, which can be easily carried in the pocket, if preferred.

But these engravings, excellent and useful as they are, would have been com-

paratively useless, unless accompanied by some method of easy reference to any place that might be the subject of inquiry. To accomplish this object it might have been sufficient to have constructed a mere alphabetical List of the names of places, with the number of the proper Map annexed to the name. But Mr. Starling was ambitious of making such a List much more comprehensive and useful. He has therefore subjoined to this Atlas "A New General Index, exhibiting, at one view, all that is Geographically or historically interesting in the Holy Scriptures: compiled and arranged under the inspection of Thomas Starling." This must have been a task of immense labour, and required no common degree of persevering diligence to accomplish it. It extends to nearly one hundred and twenty pages; and contains the names of about fourteen hundred Places, mentioned in the Holy Scriptures: accompanied with all the information which close and long reading and research have enabled the Author to collect. After each scripture name as many of the following particulars are added as have been ascertained, or as do really exist:—its classic Name—Tribe or Province—its Country—Scripture Reference to it—Number of Map in which it is to be found—Its modern Name—Distance and bearing from Jerusalem—Latitude and Longitude—Quarter of the world—Modern Name of Country—Modern Province or Pachaic—Miscellaneous Remarks.

We are always pleased when we meet with a volume that requires no other recommendation than a correct report of its contents. This is the case with the present publication. We have laid before our readers a plain bill of fare; and honestly informed them of the quantity and nature of the provisions that are prepared for their entertainment; and we feel no inclination nor see any necessity to enlarge. The ingredients are genuine and wholesome; the cookery, excellent: and the serving up, in the first style of elegance.

THE REDEMPTION OF THE WORLD, *the doctrine of the Holy Scriptures.*  
8vo 8. Dewar, Perth; Wightman, London.

This is a sensible, and to us, very satisfactory compendium of the scriptural evidence in favour of the redemption of the world, in the usual sense of the word; but we have long thought that this is not the most

proper term to express the doctrine designed. If redemption mean deliverance, from the penalty attached to sin, it is not the opinion of the great majority of the advocates for this doctrine, that all the world was, or ever will be, redeemed. But if by redemption, be only designed, that ample provision is made in the glorious gospel of the Son of God, for the salvation of the whole world, we are persuaded that the worthy author of this small tract, has fully proved that it is the doctrine of the Holy Scriptures. This doctrine is, at present, gaining ground in many parts of Scotland; but, as it is opposed both to the Establishment, and to a large majority of dissenters in that kingdom, which has for many years been the strong hold of Calvinism; it was to be expected that it would be warmly opposed; and that resistance has given rise to the present Tract.

Mr. B. has compressed into a plain and luminous, though necessarily concise statement of the scriptural evidence that Jesus Christ, by the grace of God, taste: death for every man. The matter is well arranged, the style perspicuous, and the arguments intelligible and conclusive. We esteem it well adapted to answer the important purposes intended; and trust it will be extensively disseminated. It concludes with twelve "Queries for the consideration of all who believe in a scheme of Redemption, restricted to certain persons, to the exclusion of the remaining part of the human family;" which we sincerely hope will be well considered by those professors to whom they are addressed. They well deserve their attention. We subjoin a specimen.—"What mean the warnings, the solemn warnings, of which the Bible is full?"—"What mean the invitations, invitations given to all?—What sincerity or real piety can there be in the expostulations of Scripture, especially in that connected with God's oath, in Ezek. xxxiii. 11, "Turn ye, turn ye, for why will ye die O house of Israel."

## LITERARY NOTICE.

IN THE PRESS.—In one volume octavo.  
WINTER LECTURES. *A Series of Discourses and Illustrations of Divine Dispensations,*  
By the Rev. JOHN ELY of Rochdale.

# Missionary Observer.

SEPTEMBER 1st, 1832.

## Report of the General Baptist Missionary Society.

(Continued from page 316.)

Letter of Ram Chundra to Christians in England, giving praise to the Father of our Lord Jesus Christ. O all sincere brothers and sisters in Jesus Christ, to you Raina Chundra, a sinner and a Christian, now sends much salutation!

In former times I was involved in works of darkness, but, by the mercy of God, I obtained to hear of the great good news. After having heard it sin sprung up in my mind greatly, and my soul much dreaded the punishment of hell; hence, remaining in my house, I had much sorrow, and wept. My heart feared this world, and hence I prayed to the Lord in secret, and asked the Holy Spirit's help. The Lord, in mercy, granted me to obtain some help of the Holy Spirit. After this, calling my wife and children, my household and relatives, and my neighbours and acquaintances, I said to them, "I am dead to the customs of this your world; and, by the death of Christ Jesus, I am determined to flee into the mercy of God! I will save my spirit from sin, and the torments of hell!" After I had said this, they wept and lamented with a loud voice; as when one is dead in a house so they wept. I came to Cuttack, and there many people attempted to convince me, but I disregarded their word. On the Lord's Day I was baptized by Lacey padree sahib. After this the people of the country, my own household and friends, abused and persecuted me much. None gave me a place to sit down upon; thus much affliction came on me, but the Lord kept me from all danger. All the rest left me, but my wife and children came and joined me.

From that day I have proclaimed the good news unto the people. What the Holy Spirit puts into my mind, that I proclaim. Every day I read the holy book, and worship three times; once in secret I pray unto the Lord, and twice, with my wife and children assembling, I bless and praise God. I pray with my mind always, and in this manner, through pain and pleasure, I have maintained life. I die to sin daily, and try to live to holiness. Satan daily condemns me before God, and creates difference between my brethren and sisters, and makes me without hope; but by the mercy and grace of God, the Lord Jesus daily increases my faith. From hence, with my body, I serve sin, but taking my spirit, I serve and praise God through our Lord Jesus Christ. Thus I daily live, and those days that I neglect to preach the good news, and do not pray, on those days my mind is in

pain; on those days my spirit has no pleasure. Thus I have tried to tell you a little of my mind, and I will, hereafter, tell you my experience in full. Pardon my freedom in writing, and to the Lord, for our brothers and sisters in Orissa, you must pray, for we are all of weak minds.

*Cuttack, Sep. 30, 1831.*

### COUNTRY BUNGALOWS AND CIRCUITS.

Another plan which has been adopted for diffusing the Gospel, is the formation of small circuits around a suitable centre, at some distance from a principal Missionary Station. In the central place a small bungalow is erected, to which the Missionary may occasionally resort for a few weeks at a time, and thence visit the neighbouring villages. At the Conference at Cuttack, when the general question "What more can we do for spreading the Gospel?" was considered, it was recommended that a circuit of such stations be established. A commencement of this system has been made at Bhogerpoor. Of it Mr. Lacey writes,—

"I have been long impressed with the conviction that circuits in the country would be greatly advantageous to the spread of Gospel light. Pursuant to this impression, we have erected a small Bungalow at Bhogerpoor, a place about eight miles north of Cuttack, surrounded with villages and markets to a great extent. Bhogerpoor is the neighbourhood from which most of our converts have come, and where great inquiry is abroad in regard to Christianity. We shall spend some time every year at this Bungalow, and besides that, shall visit it occasionally through the year. We intend also to erect a small place of worship, where we shall occasionally collect the native converts in the neighbourhood for divine worship, and thus afford means of comfort and improvement to them, as well as exhibit the ordinances of the Gospel before the mass of the people; and as it is one of their first inquiries, 'How shall we worship God whom we cannot see?' it will be of use to them. We hope D. V. to enter into our new circuit house on the 3rd of January 1832. The place will cost about sixty rupees, but will last for forty years or more, with a little yearly repair."

Writing from Bhogerpoor, in January, he stated, that he proposed remaining there a month, and that at Soppa, a village about seven miles off, seven or eight persons were seriously disposed, whom he hoped to go and see on the following Wednesday.

### ENGLISH AND OTHER SERVICES AT CUTTACK.

From the commencement of the Mission in Orissa, the Missionaries have laboured to promote religion among the European Residents, nor have their labours been in vain; several individuals have been converted. Mr. Beddy, one of the fruits of Mr. Sutton's ministry, who, soon after his baptism, removed to Calcutta, and joined the Lal bazar church, has recently resigned his secular employments, and devoted himself to Missionary labours. He is engaged as a Baptist Missionary; was publicly set apart to the ministry on October 6th, and soon afterwards proceeded up the country. The following information, respecting the English services and the progress of religion, has been received;—

"The English worship has been kept up twice every Lord's-day, i. e. in the forenoon and in the evening. The attendance on the former occasion has generally been good,

but on the latter scanty. Some good impressions have been made by these means on the minds of several European hearers, the piety of others has been nourished and strengthened, while a few have been we trust savingly converted, and have owned the Saviour in his own appointed way. From the English congregation two have been added to the church by baptism, and are now walking consistently with their profession, though they have been removed from Cuttack to Calcutta by their employers. Mr. S. who had been separated from the church for some time, has been restored to his place, and has evidently benefited by the discipline of the church exercised over him. We hope his spirit will be saved in the day of the Lord. His brother, who was formerly a member, has lately died. Good is moreover doing among our European neighbours with whom our chapel is now well and regularly attended. After a sermon from John xxi. 17, the other Sabbath, one of the officers wrote in for a Bible. He has since made a call and purchased a hymn-book, the Guide and first volume of Sutton's Sermons, and we gave him Baxter's Saints' Rest. He looked over and took several religious tracts. Lieut. C. is decidedly pious, and sits down at the ordinance with us with Mr. Pringle, and thus we form one of the most pleasing appearances a christian can behold on earth. Our poor dark native brethren and sisters ranged round the same table on the same seats with the civil and military officers of Government. You would be better able to judge of this were you able to witness how the poor black natives are generally despised and avoided. Around our Lord's table, however, we find one level. Lieut. C. when spending the evening with us the other day observed, in the course of conversation, that he perceived lately a great improvement in the European residents, for, that wherever he went, they had something to say about religion."

The salutary effect of a Christian example in Europeans, on the native population, is adverted to,—

"The conversation and devoted life of a European, among these idolators, is a circumstance of great importance and advantage to the cause of religion in India. The regular and pretty general attendance of the civil and military servants of the Government, makes a very favourable impression on the native mind. They thereby discover that their rulers, and professed Christians in general, at least acknowledge the obligations of religion. There are numbers who stand to witness our sacred exercises on the Lord's Day."

In the afternoons of the Sabbaths, devoted to English worship at Cuttack, an Oreal service is regularly conducted. This has been attended by the native Christians and their families, and the native school-masters. This means has been a great benefit to the former class of attendants. They have been thus instructed, warned, and encouraged.

Another means that has been beneficial to the native Christians, has been meetings for religious conversation and prayer. The Missionary at the station refers to this,—

"We have recommended our experience meetings, which were so useful to our poor and unconverted brethren. The first meeting was attended with benefit to the native members; they are at once acquainted, more particularly, with their weaknesses, trials, and sins, and was enabled to give such comfort, encouragement, and reproof, which is useful to them. The experience of some was such as to excite gratitude to God. Through divine assistance I have commenced a weekly visitation to their houses, principally for the benefit of their families. I made my first visit last night, and returned with satisfaction and pleasure. Two young people are apparently under good impressions."

The power of religion is never more pleasingly displayed than when its supports are enjoyed, and its influence displayed in the chamber of affliction, and on the verge of eternity. When the dawning beams of eternal day shed a cheering lustre over the otherwise cheerless valley of the shadow of death—when immortal hope uplifts the departing spirit, and the dying Christian is beheld about to enter



an everlasting state, without casting "one longing, lingering look behind;" then is the unutterable value of the Gospel best appreciated. And as the brightness of a summer's morning appears more charming if contrasted with the darkness of a stormy winter's night, so do the consolations of religion, in scenes of sorrow and death, appear more inestimable when contrasted with the direful gloom and deep sadness of heathenism in similar scenes. A devoted friend of the heathen has observed, that a kind of satanic dread appears to pervade the places in which a pagan dies, and that he never knew one die in peace. Your Missionaries have already had the pleasure of witnessing the cheering effect of religion, on sick or dying Hindoos. The wife of Ramara was attacked with illness, and seemed near the grave, but she said she "felt resigned to the pleasure of Jesus Christ," and that "she knew he would save her." She desired her husband to read the Scriptures with her, and pray, and appeared benefited and delighted by this holy exercise. She appears to have recovered from this illness. A native brother has finished his course; this poor brother is represented to have been a man of a feeble mind, but he looked to the Saviour, and had not been many months a member before his course terminated in death. Of him Mr. Lacey writes;—

"Purama is near his end. His child I buried yesterday morning; it died of obstructions, and this is his own complaint. His child was the first native we have buried which belonged to the Mission. Purama's mind is, at least, weaned from life, and he says he prays to the Lord Jesus to take him; that he is his hope, and his only hope; he trusts in no one else; that he died for his sins, and he is sure he will now save him. This and more he said while I talked with him after the funeral of his boy. In this mind he suffers great weakness and debility of body; he gradually declines, but has no pain; his feet and hands begin to swell, and he cannot remain long here. O the blessed hope of the Gospel! a good persuasion that sin is removed, and all its consequences."

After his death the same brother remarks;—

"We have reason to hope that, though lost to us, he is not lost to the church above, but is now with the Lord, the first of the natives of this province that, by our instrumentality, appears in glory. While he was with us he was gained, and now he is gained beyond the probability of being lost again."

One poor Hindoo snatched from the appalling pollution and debasement of idolatry, and made a companion of angels in the mansions of light, would form a rich equivalent for years of sadness and of labour. But while we contemplate this poor brother as the first Hindoo this Mission has been instrumental in fixing in heaven, what myriads may we hope will reach those realms of peace, through the instrumentality of this Society before the last shall arrive. O could we now behold them all, as they will be seen on another day, what new joy would inspire our hearts from the recollection that this Society has conveyed the Gospel to a land so dark, and what glowing desire that we may more extensively spread the glad tidings of the Saviour's love!

#### PUBLICATIONS.

When our great English Martyrologist refers to the wounds inflicted on the Papal system, by the invention of printing, he remarks, "I suppose that either the Pope must abolish printing, or he must seek a new world to reign over, for else, as this world standeth,

PRINTING WILL DOUBTLESS ABOLISH HIM." Subsequent ages have evidenced the truth of these remarks. The advocates of the Romish Antichrist, in the martyrologist's day, complained of the "pestilent little books," with which the Reformers were deluging benighted lands. The Missionaries in Orissa have been furnishing the brahmuns with similar cause of complaint, and printing appears to be one of the means by which the God of truth will abolish them. At the annual Conference held at Cuttack, in the latter part of last July, several resolutions were adopted on the subject of tracts, and other publications. It may be more interesting to furnish the minutes of the Conference, than to present the details in another form.

"1st. Resolved, That brother Lacey print 300 copies of his tract, 'Am I a Christian?' presented at a former Conference. This tract is an abridgement of 'Alleine's Alarm,' translated from the Bengallee.

"2nd. That brother Sutton print 5000 copies of 'The True Refuge,' a dialogue translated and improved from the Bengallee.

"3rd. That brother Sutton print 5000 copies of his revised edition of 'The Jewel Mine of Salvation.'

"4th. That brother Sutton prepare a MSS. Hymn-book in Oriya, to be presented next Conference; and that he adopt as many plain metres as possible.

"5th. That brother Lacey print 3000 copies of the First Catechism, a second edition.

"6th. That brother Sutton print 2000 copies of the Second Catechism.

"7th. That if the School Book Society will print a second edition of brother Sutton's Oriya 'Easy Reading Lessons,' we will take 500 copies at half-price.

"8th. That brother Sutton prepare and print 2,500 copies of an abridgement of the Bible; about forty pages, 12mo.

"9th. That an extra 2000 copies of 'Petumber Singh' be printed."

Besides the publications referred to in the preceding Minutes, several others, from the pen of Mr. Sutton, have issued from the press, or are in a state of preparation. Some of these are expressly on the momentous subject of religion, and others are designed to promote that useful knowledge which, from its contrariety to the notions inculcated in the Hindoo shastras, cannot be diffused without preparing the way for the fall of Hindooism. The following may be mentioned,—

*In English.*

The History of the Hindoo Foundling Girl.—The Family Chaplain, or Preacher's Substitute, a volume of sermons designed to assist domestic worship in English families in India, that are so situated as not to enjoy the public means of grace. A considerable number of copies of this work have been subscribed for, at from six to eight rupees per volume. 200 copies have been sent by Mr. Sutton as a present to the Society. It appears that he contemplated the publication of a second volume.

An Oreah Grammar, compiled by the request of Government, and

of which the Honourable Company subscribed for 100 copies, at five rupees each. Of this Mr. Sutton remarks to a friend, "I have endeavoured to simplify the language as much as possible. That no improvement can be made I do not suppose; however, I did the best circumstances would allow." He further remarks that he hoped the Government subscription would about clear the expense, and that the Mission and the cause of humanity would receive sufficient benefit to justify the labour employed on the publication.

*In Oreak.*

Natural Philosophy and History; thirty-two pages, octavo. Printed by the Calcutta School Book Society.

A Geography, with Maps; about sixty-pages, octavo.

Neeta Cotta (or fables), before the Committee of the School Book Society.

The Dhurma Postuck Sar; second edition.

At Pooree, during the Rut Jatra for 1831, Mr. Sutton had many applications for tracts, and refers to the distribution of tracts as the only way in which, with their present number of labourers, they can act upon the generality of the population of Orissa. Some that then received tracts were from the neighbourhood of Visagapatam, others from Sumbulpoor, &c. In Cuttack, and its vicinity, fewer tracts have been distributed than usual. For this more limited distribution two reasons are assigned;—the city and neighbourhood had been almost deluged with tracts in former years, and in consequence of some Hindoos having professed Christianity, a number of the people have become afraid to receive or retain the tracts, supposing that there must be some secret power, some spell or charm connected with them. Besides the printed tracts, Mr. Lacey had had some written on the tal potter leaf, and meant to have some hundreds more prepared in the same way. These resemble the native books, and are regarded with a kind of superstitious reverence.

## SCHOOLS.

In reference to the Schools at Pooree, Mr. Sutton states,—

"We have four at Pooree; the Indradummon averaging 50 boys, Komarapore school 35 boys; Daole Moondy-sye, 30. Maiters school, 16 to 18. There are two or three girls in the schools. We should establish other schools would our work allow of our being more settled to superintend them, but without superintendence they are useless. A fifth school we have recently established in a village on trial. The books used in our schools at present are the Gospels, ditto in verse, Essence of the Bible in verse; Catechisms; Conversations between a Father and Son on religious subjects; Dialogue between a Teacher and Scholar on astronomy; Natural Philosophy, &c. A second part on Geography and history, with a map in Oriya, is in the press; a Reading made easy, with fables; a Book of instructive fables, moral tales, &c., is before the Calcutta School Book Society Committee; whether they will print remains to be seen. They printed the Astronomy, Geography, and Easy Lessons, and we purchase them at half price as we require them, so that our school books are obtained at a cheap rate."

In and about Cuttack Mr. Brown has commenced several fresh Schools, of the progress of which much information has not yet been received. Of those previously formed, and under Mr. Lacey's superintendence Mr. L. writes,—

"The number is one school less than last year; otherwise the attendance, number, and improvement, much as in past years. Some boys from the higher classes have left the schools, with some good degree of Christian knowledge which, we must hope, will be of use to them in futurity; others from the middle classes have taken their places as Gospel readers, and others again have advanced into their places; so that a regular progress has been made in accomplishing that purpose for which schools are maintained. It cannot be expected that native schools, as they are necessarily governed, should produce conversions; the good they effect is the instruction of the children in Christian doctrines. Mrs. L. has now a native Christian Aumen, whose business it is to go from school to school, to hear the children, keep the masters to their duty, and to detect and report the use of the native books in the schools. So far as knowledge is concerned, the children have the Christian scriptures, and can answer any plain question, on any of the important and distinguishing doctrines of the Gospel. This knowledge, under the blessed Spirit's operation, may be of everlasting use to the children; and, at all events, will prepare them for the more authorized and divinely instituted means of their salvation. Mrs. Lacey has been interrupted in her visits to the schools by severe and protracted illness; in the absence of this she has visited the schools daily in the evening, hearing them lessons and opening the scriptures to them."

### ENGLISH SCHOOL.

In December 1830, Mr. and Mrs. Brown reached Cuttack, and in January he commenced the duties of the School. Soon afterwards he wrote,—

"I find myself here as in England, completely at home and happy in the school. When I look at the boys, natives and country-born, and see the same tendencies, sympathies and antipathies, here boys are boys I say, and frequently I think of those words of Cowper:—

‘Skins may differ, but affection  
Dwells in white and black the same.’

"The number of scholars does not at present much exceed thirty, but their attendance is the most punctual I ever saw. There are several of promising talents. I wish I could say I know some decidedly serious. There is one native, a Hindoo, who, from our very short acquaintance, appears to me a young man of superior mind. His advantages have been nothing, comparatively, but his application is very great. The first time I showed him my globes and explained their use, his countenance for interest and curiosity might have furnished a fine subject for the artist. He is the subject of many a prayer. May the Lord direct his mind to himself, to believe on his Son, for without this every attainment is vain. The usual occupations of the school, are similar to every other English institution of the kind. It is an institution which cannot be too highly valued; the only one of the kind in this benighted province. The children under my care, and many others who will reap or have reaped its benefit, would, there is no doubt, be destitute of every form of moral and religious instruction but for this institution, excepting from native schools. It would do your heart good could you, in the midst of an idolatrous province, dark as night itself, listen to the voice of praise continually ascending to the Saviour. We have regular worship every morning and evening with the scholars, and we sing your hymns, and I much enjoy the worship.

"The exertions of brother Lacey have been directed towards giving the school a permanent standing. A house has been built by subscription, and nearly paid for. I think there is no doubt that every difficulty of that kind will, in a reasonable time, be obviated."

Subsequent to this letter Mr. Brown writes,—

"The English school under my immediate care continues to go on well; the number of scholars is now more than forty. I have been obliged to refuse an application or two for admission, which I feel as much as the disappointed applicants—perhaps more. I have not forced any of the natives in the English school to read our scriptures, yet there is not one big enough who does not read them every day at school, in most instances they have adopted them upon my recommendation, and in other instances they have applied to be allowed to read them in preference to any other book. This day a heathen boy begged for an English Testament, but I could not supply him; however I

gave him an Oreeh copy—may he read it, and be led to Him who alone has the words of eternal life. To the Hindoo boys I am much attached, I can now discourse with them in their own language with ease, and I feel myself happy in their society."

To gain admittance into this Institution a young man walked from Midnapore, a distance of nearly 200 miles. Of this Institution Mr. Lacey remarks,—

"About forty children and youths have attended; the greater part of these are day scholars. Three of these are the sons of native christians, and are acquiring the English language, hoping that it will be of use to them. There have been ten children boarded in the Institution. These boarders are they to whom we look with the greatest hope; as, not only do they receive scientific and religious knowledge, but they escape the demoralizing influence of evil practice and example, which are ever before their eyes at home, and are brought up in habits of morality and religion. The Institution has, this last year, had an advantage it possessed not heretofore, viz. the guidance of European conductors. The funds of the school have unexpectedly improved, and, if at all, it is but little in debt. The annual examination took place on the 13th of Dec. 1831, when specimens of writing and arithmetic were exhibited, which manifested considerable proficiency in those useful arts. There were some original letters also which betrayed an acquaintance with the idiom of the English language, seldom acquired by asiatics. The higher class was exercised in Geography, History, and Grammar; and many of their answers to questions evinced a knowledge of the subjects they were exercised in; this was particularly the case with their grammatical exercises. The middle classes were exercised in reading and spelling, and in some of the easier parts of the English grammar. The examination was attended by several of the ladies and gentlemen of the Station, and also by several natives of respectability. It was in part conducted by Mr. Pringle, and partly by Mr. Brown."

The most material addition to the funds of the School, was made by the kindness of R. Hunter, Esq., who has devoted, from a fund attached to his office, the sum of forty rupees per month, to defray the expense of boarding and educating indigent children. This gentleman has nominated five as boarders, and five more as day-scholars.

At the Conference at Cuttack, the subject of the education of the children of native converts was discussed. It was agreed that an Ooriya class should be appended to the English Institution. The question of boarding a limited number of the children was also discussed, but the question was postponed till the next Conference, there being a difficulty to obtain the means for their support.

The success of this Mission is not to be measured merely by the number of converts that have openly avowed themselves the disciples of the Lord; were this the whole effect the success would be cheering, and demand devout gratitude to him who gives the increase, but it appears that the influence of the Gospel is gradually operating in a much more extensive manner. Mr. Sutton remarks, after receiving a visit from one of the native brethren,—

"*January 8th.*—He gave good news of the work among the villages where the Christians resided. Three or four are expected soon to put on Christ by baptism; one of them is likely to make a preacher."

Another brother observes,—

"I bless God that appearances still present a pleasing aspect in and about Cuttack, and I have great confidence in the promise of God, that before long something considerable will be done. The people are brought to a stand, and I am persuaded that conviction as to the folly and hopelessness of idolatry, the excellence and necessity of Christianity, is very powerfully, though secretly, operating to a wide extent. General information, and general impression, have much increased in the neighbourhood, and the

people begin to think that Christianity is a subject that demands their serious attention. The Brahmins are alarmed, and filled with bitterness; they generally affect to despise our efforts and successes, but this is only assumed, as the best means of opposing the progress of the Gospel. The people begin to open their eyes to their higher interests, and to exercise their judgment as to the best means of securing them. THE DISREGARD FOR IDOLS, WHEREVER THE GOSPEL HAS COME, IS PARTICULARLY OBSERVABLE, greatly encouraging, and argues the approach of a period when there shall be a general turning to the Lord; but there is, we have still greater reason to believe, a more encouraging effect produced, i.e., real conversions to God, of which we never come to the particular knowledge. We have many good reasons for believing that numbers have ceased to worship idols, and are trusting in the Lord Jesus for pardon and life, and are secretly worshipping him, who, nevertheless, are so circumstanced that they have not boldness and strength to openly declare their attachment to his people and cause.

"Another thing which begins to impress the people, in general, is, that the Christian religion is superior as to its morality, and this is greatly favourable to its progress. God has deeply impressed the love of his own name and nature on the natural conscience of every man; this impression answers the blessed Gospel wherever it comes.

"The work does not stand still; it runs as a field on fire on the other side of the river, though it is weak as yet.

"Upon the whole we feel great reason to take courage. Though the darkness is gross as that of Egypt, yet light is fast and perceptibly arising; the people themselves perceive it, and are, in thousands of instances, only prevented embracing it, by the peculiar difficulties which that conduct would involve them in. The objection has ceased here, that, 'The people will never embrace the Gospel.' May we be led to pray for more labourers and for greater fitness in those already in the field."

*(To be concluded in our next.)*

## ORISSA CONFERENCE,

*Held at Cuttack, July 25, 1831.*

Part of the Minutes of this Conference are introduced into the Report, another part follows,—

10th. That the paper and tract money account at Serampore and Calcutta, be inquired into by brother Sutton.

11th. That 10,000 of the tracts be printed at Serampore, and 10,000 at the Baptist Mission Press, Calcutta.

12th. That brother Sutton obtain from Serampore and Calcutta, a definite account of the expense of printing tracts, that we may make a satisfactory comparison.

### CASES.

1st. An application from James Sunder for an increase of salary was considered. The Conference resolved, That the brethren think J. S. receives as much as his ser-

vices to the Mission justify them in awarding for the present.

That, with respect to this case, the Conference have further to remark, that they should feel great satisfaction in perceiving such increasing diligence in his studies, and efficiency in his Missionary labours, as would justify their increasing the salary of Mr. Sunder.

2nd. To the question, "Can Balasore be occupied?" we regret to be obliged to say, that with our present strength it cannot.

3rd. With reference to the education of the children of our native converts, it is the opinion of this Conference, that they should receive so good an education as circumstances will permit. That an Oriya class be appended to the English Institution, and that an Oriya assistant, and Oriya books be furnished by the Society.

The propriety of building a house, and providing for the support of a limited number of the

children, who reside in the country, was discussed, but suspended till next Conference.

4th. That brother Sutton draw up an application to Government, for some support for the English or native Schools, and submit to the brethren, before he leaves Cuttack; this was done and the letter approved.

5th. Resolved, That brother Sutton pay the Calcutta School Book Society's bill.

6th. The next Conference to be at Poore, at the time of the Ruth Jatra, if nothing occur to prevent it.

On the general question, "What more can we do for spreading the Gospel," &c., it was recommended that we establish a circuit of country stations, to preach at as often as possible.

On Wednesday evening brother Brown preached the Conference Sermon, from Rom. v. 4, "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ."

On the following Sabbath brother Sutton preached in the morning, from John xxi. 17, "Lovest thou me." In the afternoon the ordinance of baptism was administered to two native converts, a brother and sister, in the Mahanuddee. Brother Brown delivered the English address; brother Lacey spoke and prayed in Oriya, and brother Sutton baptized the candidates. In the evening brother Lacey preached from Heb. ix. 12, "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." After which we partook of the Lord's Supper (according to our custom before we separate from the Annual Con-

ference), brethren Lacey and Sutton administered in English and Oriya.

May great grace attend us through another year!

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#### JOURNAL OF MR. SUTTON'S LABOURS AT PIPPLEE, &c.

*Pipplee, Jan. 16, 1830.*—We returned yesterday from Bobneswer, and to-day have done little besides correcting tracts. One little pleasing circumstance however occurred, viz., four or five men came to talk with me at the tent. I am always glad to see people in this way, and would rather spend an hour with a few so than two with a noisy crowd in a market or bazar.

17th, *Sabbath.*—Set out with a view of attending Bhurtee market, but spent so much time in talking with some people in Bhurtee village and Madabaivepoor, that when I reached the market I found my throat too irritable to allow of my doing scarcely any thing, and was glad to return home.

18th.—Most of the day at home. In the afternoon went to Petsalapoore, where I got rather a numerous collection of people, but, to use one of their own expressions, they were nearly all as stupid as their cows; one or two brahmuns heard me while I stayed with an hypocritical attention, but there was not much to encourage me. Poor people!

19th.—Mungulpoore market. Have had rather a better opportunity than I have formerly had at this place. The attendance was not very numerous, but the people seemed to hear better, at least some of them. Spent about two hours at the market, and afterwards about one and a half at Muckundpoore in my way home. Felt the exposure and fatigue of my work to-day, and began to think seriously of the advice of my brethren, to restrain. To discontinue visiting markets is, however, like cutting off a right hand or plucking out a right eye.

It would appear that the pundas do not always succeed in inviting pilgrims to see Juggernaut; to-day, while sitting in Muckundpoore, a young punda came up, and said, he had been a scholar in the Komarapoore school at Poore. It appears he only learned his letters or a little more, and on asking him, he said, the schoolmaster beat him, and he hid himself, and would not go to school any more. That since that time he had been employed to call pilgrims to see Juggernaut. He was then on his way back from Midnapore, where he said he had been three months at the expense of one of the

hand pundus, but had only succeeded in getting three to accompany him. O that none of his colleagues were more fortunate. These pilgrim-hunters are rare friends of the devil, and it is no breach of charity to say, they much resemble him in aspect and conduct. The fact is strikingly obvious to all who have any thing to do with them.

*20th.*—Have been this afternoon to Sheola village, about two miles from Pipplee. It appears to be rather a large village, and I had a pretty good audience; at the close of my opportunity, however, when I wished to distribute my tracts, no one seemed very eager to have them, and they assigned as a reason, that they had several in the place, which had been given away at Bobuneswar and Pooree. Another villager said, he also had received one. It is pleasing in some respects to know that our books get circulated through the country, so that the people may read for themselves the way of life if they will. A brahman and another man accompanied me about a mile, and received a book each.

*22nd.*—Was engaged yesterday afternoon in a village near Pipplee, the name I do not recollect, and this afternoon have been to another village, Bullunsingh, in another direction, but nothing particular occurred in either place, though I had rather a good opportunity in each.

*17th, Saturday.*—Have been this evening to Nooa Sasuna. A number of poor people heard and seemed to understand very well. I felt it was probably the last time I should address them, and tried to speak accordingly. Have received a letter from brother B., which will probably lead me to leave Pipplee on Tuesday. I feel that I am leaving an interesting field of labour to run waste.

*Dec. 24th, 1831.*—Pippiee. Two years ago I was at this place, and the foregoing pages were at that time written, and have remained in my writing desk ever since. Our fears respecting my beloved Colleague, who has so often travelled over this scene of labour are all realized, and he has ceased from his labours. I am now following in his steps, and soon too, like him, must take my last journey; and, O! I hope too, like him, to enter into everlasting rest. In the meantime, may it please my gracious Lord, to honour me as his instrument in not only sowing the immortal seed, but in reaping some of the first-fruits of the forth-coming harvest.

“All my desires and hopes beside,  
Are faint and few compar'd with this.”

Mrs. S. has been ill for upwards of three weeks with dysentery, but the salivation is now going off, and we have ventured upon a

little excursion. We left home on Friday night, and about four o'clock in the morning reached Pipplee, where we found brother and sister Brown snug enough in their tent, and I made the best haste I could to get our pitched, that I might get a little rest after my night's ride. On Saturday was Munglepoor market, about four miles off, so after breakfast, Gunga Dhor, brother Brown, and I started for it; where we spent two or three hours in proclaiming the way of life, and distributed a few books. We reached home about three o'clock in the afternoon.

*25th, Lord's day.*—We attended Bhurtee market, and had about two hours' intercourse with the people.

*26th.*—We have to-day been engaged for about three hours at Hurrioorpoor market. Gunga has been chief speaker on all these occasions, and he is certainly a powerful preacher, and very much qualified to make an impression on their hard hearts, if man can do it. Yesterday he introduced the Gospel—after speaking of God and his attributes; the folly and sin of idolatry; and the ten commandments—by saying, “I have something more wonderful to tell you yet! You know a juggler, after having astonished his audience with his wonders, exclaims, ‘Now, look here! I have something more surprising yet!’ and so he goes on, producing one thing after another. Now I have told you some things at which you wonder, but listen, the great wonder of all is this, God sent his Son to be the Saviour of the world.” And so he preached the Gospel to them. May good be the result!

*27th, Tuesday.*—Have to-day visited Munglepoor market, and had good employment for about three hours. The people have this journey behaved better, and given more encouraging attention than on former occasions. Brother Brown, of course, is but a learner, and the principal use of his accompanying us, is, to gain experience in the language. However, he bids fair to speak for himself by another cold season. There is nothing to discourage a sober Missionary. I mean one with sober views, but on the contrary much to encourage him. The great desideratum is more labourers.

On our return, found a letter from brother Lacey, which required an answer, so I attended to this, and felt ready for dinner.

*Thursday.*—Went last evening to Sheola village, but was disappointed in getting a congregation, and as it was so far was unable to go elsewhere before dark. Gunga was engaged, he said, in Pipplee.

To-day have been at Juggernathpoor market, and met with a numerous congregation, with whom we had a good opportunity. In the evening accompanied Gunga to the



village of Pipplee, where we had another opportunity with about fifteen or twenty people. As we sat in the front of a corn-dealer's shop, the proprietor listened with serious attention, and several Mussulmen even acknowledged it was "such bat," (true discourse.) This shop-keeper has the shop and walls of his house covered with various representations of Krishnoo's gambols—war scenes from the Maha Bharat, &c.

*Friday, 30th.*—We set out this morning with a view of attending a market at Mohunna Pinna, but on arrival at the place found ourselves mistaken as to the day. A number of people, however, collected, and I addressed them on the folly of idolatry, then expounded the law of God, directed them to Christ, and exposed the impotency of all other saviours. Before I had finished, Gunga came up, and we adjourned to the village, where we had rather a long but not very good opportunity, with a large company. At the close a few books were distributed. We then visited another village, but not finding a congregation, proceeded to Nona Patra, where we sat down and had a pretty good opportunity, and refreshed ourselves in the shade. We subsequently were engaged at Nova Sasuna, where Gunga had to fight like a lion with a set of insolent hardened brahmuns. We could but admire his powerful and convincing arguments against these hardened wretches. They are of all men the worst, because they know well the falsehood of what they inculcate, and fatten with heartless cruelty upon the poor infatuated people that they delude.

*Saturday.*—This evening at Pipplee. Not a good opportunity. One reason, perhaps, was, that a brahmun punda of Juggernaut led the opposition. I commenced by sitting down with brother B. on the step of a shop-door, and said a few words. I had scarcely begun, however, before Gunga came up and tried to do something with the people. Once or twice they heard pretty well, and as usual confessed that he did not say a word but what was right and true; but, unhappily, while this confession is general, the disposition to keep the Word of God as well as hear it, is very scarce.

Thus ended the year 1831. Whether we shall labour through another, and, if spared, where we shall labour, is to us unknown. It is, however, known to Him whose favour is life, and whose loving-kindness is better than life. May we enjoy his smile, then come life, come death, all must be well. The rest we leave to be overruled by Him as He sees best. Amen.

*Jan. 1st, 1832.*—It is the Sabbath, and the first day of another year. May the grace and blessing of the Lord we serve,

rest upon it. O! if we are spared to see its close, may we have to sing of the triumphs of redeeming love among the benighted multitudes of Orissa. What other purpose have I to live for but to contribute my mite towards accomplishing this great work? O for a great and precious blessing upon our exertions. Brother Brown, Gunga, and I, attended Bhurta market. It was the most discouraging opportunity we have had this journey. One man was insufferably insolent and annoying, and when I got up to put him out of the assembly, he raised his arm to strike me, and it required some skill and execution to ward off his blow and send him off. This, however, was done, but it is sadly unpleasant work, and yet I see no remedy, except we had some person with us to do this work for us. There appeared to be a conspiracy among the brahmuns against us the moment we arrived, and I am truly glad that Gunga was not there alone. There is little fear of a million of them when a European is present, but native christians alone would stand but a poor chance on many occasions.

In the evening we commemorated the dying love of our Lord in English and Oriya.

*2nd, Monday.*—The Browns left us with Gunga for Cuttack. We spent the forenoon together, and sung,—

“ Kindred, and friends, and native land,  
How shall we say, Farewell ? ” &c.

We are again all alone in this heathen wilderness. In the evening a letter came in from Major Cleveland's lady at Berhampore, asking Mrs. S. to furnish her with some orphan girl of ten or eleven years, for her to bring up as her maid. They express regret at the loss of our preaching, &c.

*3rd, Tuesday.*—Alone in Mugglepore market. Had rather a good opportunity, in which I spoke from the following ideas:—

1st. God who made the world, governs it.

2nd. As all kingdoms must have laws, He has some by which he governs the world.

3rd. Those laws are contained in the Bible. Here I expounded and applied the Decalogue.

4th.—At the day of judgment all must, according to these laws, plead guilty.

5th. The wages of sin is death.

6th. Christ has redeemed us from the curse of the law, being made a curse for us.

7th. Those who by repentance and faith take refuge in Christ will be saved.

8th. It is the command of God that this good news be preached in all the world.

9th. The uselessness of your various refuges, and the entire adspledness and efficiency of Christ.

These, with a piece of poetry which I

read and explained, occupied my time. I returned home about one or two o'clock.

4th.—Employed the greatest part of the morning in correcting the errata of the grammar, and a proof of the *Sulya Asrya*, or *True Refuge*, printing in Calcutta. This, I am happy to say, is the finishing stroke of the former. The distance from the press, and the printer's ignorance of the Oriya character, have occasioned more errors than I could wish, but perhaps not so many as under these circumstances might be expected. However, there are none of much importance. If the work prove a means of facilitating an acquisition of the language to my brethren and others, my labour will be abundantly compensated.

Toward evening visited two or three villages, but could do nothing of much importance beside distributing a few tracts, except in Basdabpoor, where I had rather an interesting conversation with a few men. The doctrines of the vicarious sufferings and death of Christ seemed readily understood. The country is covered with an infinity of small hamlets, which hardly afford sufficient scope for a Missionary's labour, as the inhabitants are so few, generally very ignorant, and often the men are out in the field, or gone elsewhere on business. It is, indeed, almost a work of supererogation to undergo the labour of visiting them, as some from almost, if not quite every place, attend at the neighbouring markets; this was the case with several I saw at their homes to night. So that where markets can be visited they appear to be the very best places for Missionary labour that we can select. Piplee is well situated in this respect, there being a circle of these markets, which we may visit five days in the week, without going to the same twice, viz., Hurriopoor on Monday, Munglepoor on Tuesday and Saturday, Bhurtee Wednesday and Sunday, Juggernathpoor Thursday, Mohunnee puina Saturday. I record these remarks for my brethren who may come after me, as I have often found similar hints from the journals of my predecessors useful; I fear however that these markets cannot be visited in any other than the cold season. There are others at a distance which might be visited occasionally, as Bolunga, Balkotta, or Lingpoor.

6th.—Expected yesterday to have been engaged at Juggernathpoor market, but in the night was attacked with a severe headache, and other symptoms of a bilious kind, and was obliged to have recourse to medicine. This evening visited the villages of Patasalpoor, Sootanaigar, Arooa, and Durria, but could do nothing of importance in either. Two military officers, who were passing from Cuttack to Poore, with trea-

sure, to be shipped for Calcutta, called in yesterday, and, among other things, said, there was talk of the Pilgrim Tax being abolished. I have heard something similar from the natives once or twice. I hope it will prove that there is some truth in this report.

8th.—*Sabbath*. Rode five or six miles to Lingpoor market. On the road met Daytaree, in his way to Cuttack, to assist me. He gave good news of the work among the villages where the Christians reside. Three or four are expected soon to put on Christ by baptism, one of them likely to make a preacher. Let the praise and glory of the work be given to God, at the same time may we be encouraged to hope in him. Paul was but an earthen vessel, and the treasure which filled him was heavenly; we too are earthen vessels, why may we not hope to be filled with the same treasure?

I had a good opportunity in the market: many confessed to the truth, though they excused themselves from obeying it. I told them their children would rise up and wonder what their fathers could be about. All my books were eagerly received.

9th.—Daytaree accompanied me to Hurriopoor market. There was a thin attendance to-day, and we had but small companies to hear us. They however, as it respects the majority of them, paid good attention, and it is plain we had the hearts of most along with us. Were it not for outward difficulties it is probable there would soon be a very general profession of Christianity. A few, chiefly idol-worshipping brahmuns, scoffed and vented their spite against my native brother. He however feels the rock of truth to be too firm under him, to mind their sneers and curses. On the whole it was a useful opportunity.

On my return found a letter from James Sunder. He gives a bad account of my premises at Balasore. The house in which he lived, and nearly all the out-houses, have been levelled nearly with the ground, and my bungalow much injured, by the late storm. It was an awful one indeed; upwards of 20,000 people, according to the magistrates' return, were destroyed by the sea and rivers bursting their bounds and deluging the country. Let us be thankful that, in this visitation of providence, we have suffered nothing worse than a little temporal loss. "Happy are the people whose God is the Lord."

*Evening*.—Went to a neighbouring village, but our congregation consisted principally of awkward brahmuns, whose constant outcry was against lowering the dignity of their race, by entering and eating in pheringa's house. They mistook Daytaree for a

brahman, and as they had lately seen Gungah here, I suppose they began to think their rice-pot was in danger of being overturned. However, on coming away some of the company asked when we would come again.

10th.—*Tuesday.* Munglepoor market. Daytree and I were engaged all the morning, till about two o'clock, in talking about the way of life; sometimes we read, sometimes sung, sometimes exhorted, and sometimes answered objections. It was, upon the whole, a pretty good opportunity, and little opposition was manifested. Some of them said, now we have got a few converts the Gospel would spread. This is probably our last visit to this market during this trip. O may the seed sown here by my late beloved colleague and myself, soon bring forth fruit, some thirty, some sixty, and some a hundred fold. Were the divine Saviour to travel through Orissa, as he did through Judea, it would doubtless be said of him, that he had compassion on the multitudes because they were as sheep scattered abroad, having no shepherd. It is strikingly the case with this poor people, for though, apparently, the most religious people on earth, yet, in reality, they have no one to guide them; they have no faith nor confidence in any of their shastras, and as to all the consolations of even a false religion, they are eminently without God in the world, having no hope. One, perhaps, picks up a few sentences from the fragment of some old poem; another gets hold of a few sage maxims from some celebrated gooroo; another has sufficient strength of mind to see the futility of all the popular nostrums, and is constantly unhappy and unsettled, till he settles down in infidelity respecting all religion. The majority go to the festivals, and receive the muntree from the gooroo, because others do, but scarcely a man is to be found, whose mind is at rest respecting even the hopes held out to him by his own system. So true is it that,—

In vain would boasting reason find,  
The way to happiness and God;  
Her weak directions leave the mind,  
Bewilder'd in a mazy road.

12th.—We arrived at our home at Poore.

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### Baptist Missionary Society.

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#### SPEECHES OF MESSRS. BARRY AND STOVELL.

MR. BARRY, a Wesleyan Missionary from Jamaica, in submitting the third Resolution,

“That it has afforded this meeting peculiar delight to learn that, while our brethren in Jamaica were enduring such violent persecutions from their own countrymen, they were countenanced and defended by several gentlemen of colour, and the friends of religious liberty in the colony; and that the thanks of this meeting are especially due to those individuals, many of whom exposed their lives, and have lost their property, by their exertions on behalf of the innocent and defenceless:”—said, that he intended irregularly to have presented a motion in exact accordance with it; it was a vote of thanks to the gentlemen of colour in Jamaica who had protected our Missionaries. He remarked that he had seen this protection afforded in the city of Kingston, and had heard free blacks and coloured men resolve that if any attempt was made to injure the Missionaries, they would defend them. He felt, as his friend Mr. Knibb did, that the whole truth in reference to Jamaica must now be told; and that a crisis had arrived in its history. In the year 1827 he was himself examined by the House of Assembly, in order to prove that the Missionaries were guilty of improprieties. He felt more than ever that this was a common cause, and as such it ought to be considered. The slaves had been shamefully traduced and misrepresented. He knew a white who had declared on oath that religious slaves would not work, and that he now had not more work done by fifteen persons than he formerly exacted from four. Hearing this statement, he had carefully ascertained how many of the slaves belonging to this man professed Religion, and he found he had but one pious slave, who was old, blind, and deserted. In the House of Assembly he once saw “Cruden’s Concordance, which had been introduced that it might be seen whether the Bible contained the words *FAST* and *FASTING*, for they had heard that the Methodists and Baptists had enjoined such a duty on the slaves, but knew not, without the aid of the “Concordance,” whether the words were to be found in the Bible at all. He told another anecdote of a minister who applied to the sessions for a licence to preach. The custos desired him to tell the slaves to be industrious and quiet, &c., but not to tell them anything about faith, for they knew nothing of it in Jamaica. The speaker avowed his full persuasion, that but for the interference of the blacks and free negroes, no Missionary would ever have lived to return to England. No laws were observed there; the white mob considered themselves above the government. He gave them a farther account of the late rebellion, and re-

lated that when once seeing some negroes met together near a chapel, he addressed them on the importance of acting with great caution, when they replied, "Sir, we are here; we wish white people would come to pull down our chapels, for we wish to try our strength." He fully confirmed the statement of Mr. Knibb, and avowed his entire conviction that Christianity would never flourish, as it otherwise would do, till slavery was abolished. He stated, that while the slaves felt that the Missionaries had raised the tone of their intellect and character, the whites dreaded the success of representation at home, for they knew that Britons would not allow of the continuance of slavery. It had been gravely moved in the House of Assembly that he should not come home; so much were they afraid of the result, that they very kindly offered him a bribe to stay. It had been said in Jamaica that both the Baptist cause and the Methodist were INSOLVENT; but the parties little knew the hold which Missions had on the intelligence and piety of the world; nor could they understand that as God was the great source of Missionary exertions, as he lives that cause must live, and the slaves soon be positively and morally free.

MR. STOVELL, of Prescott-street, seconded the resolution. He had long felt veneration for the society, and would sympathize with it, and help it if he could. It had been said by some that we felt too much, but he thought that when we remembered that Christ demanded feeling, and that the cause was sure of success; when we remembered the facts which had recently occurred, the general objects of the Society, the degrading nature of idolatry, and the gratitude we owed to God, he thought that we could no more feel too much than an iceberg could produce a conflagration. The glory of God was so infinite, on the one hand, and the misery of man, on the other, that in such a cause a well-regulated mind must feel strongly. But he confessed, that when he came to touch the facts that had been stated that day, he was almost afraid of feeling too much. Was it indeed true that the pious slaves were not allowed to pray on the ground where their chapels had stood, without being exposed to the lash? ("YES!" from Mr. Knibb.) Was there then nothing to be done by us? Was there no king in Britain? No throne at which we could present our petition? He had looked with delight on the Missionaries who had returned from Jamaica. Some of those he knew before they left this country; he then admired their feelings, but now he loved them better than ever he had done before. They did not feel too

much any more than the mother would whose child was torn from her tender embrace. He rejoiced too in the character of the Society. It was distinguished for its energy and prudence, for a happy union of firmness with calmness. He prayed that God might grant a long perpetuation of these excellencies. He had yet another inquiry to make. He knew that men goaded by oppression could never be trusted; and those who oppressed were sure to be wicked. He wished then to know, whether the colonists were anticipating another rebellion? ("Yes!" from Mr. Knibb.) And was it true, that they had threatened, in that case, an utter extermination of the race of slaves? ("Yes!" from Mr. Knibb.) And would they indeed do it? Was this the year 1832? Was British law weak? No: we should have British protection. The weakness of the colonists was shown in their House of Assembly, when they met to send resolutions to England; they resolved, that for the British Government to leave the colonies to themselves was unjust and ruinous. And yet these were the men who now talked of extermination! What would they do in the hour of trial? Would they act with the firmness and piety of our brethren? No. Mr. S. concluded his address by saying, he was encouraged by seeing that the present Meeting was not too calm, and was gratified with the character of the resolution he now seconded, and which he was sure the Meeting would adopt.

## NOMINAL CHRISTIANS IN EGYPT.

It seems doubtful whether a real Christian exists among those that are nominally Christians in Egypt. Of them, Mr. Lieder, has furnished a deplorable account.

CHRISTIANS.—Among all the different denominations of the Oriental Christians, as Greeks, Armenians, Maronites, Greek Catholics, Armenian Catholics, Roman Catholics, Syrians, and Copts, we have not yet met with one truly converted man. They may be divided into three classes; viz. the superstitious, sceptic, and infidel. I shall not dwell on these denominations, except the Coptic, as they much resemble the Roman Catholics in Europe; with this difference, that they stand far lower in education, and are still less instructed in religious principles.

The Copts form the greater part of the Christians in Egypt, and live dispersed in cities and villages throughout the whole

country. There are, with few exceptions, no sceptics among them; but they are generally superstitious, ignorant, and careless in the highest degree. Education, and particularly religious education, is not at all to be met with among them; and they live therefore without any true religious principles.

Among the other Christian Denominations I found five ladies who could read; to whom I presented Bibles, in order to encourage reading among the females: but among the Copts I never found one.

Every day is a festival of some Saint, whose history is read, in the Arabic Language, in some of their Churches; and therefore they know all the fables and traditions of their Saints better than the Word of God. Thus, for instance, we were once asked by one who knows exceedingly well the history of their Saints, if it was to be found in the Bible that Pilate, a Pagan, had crucified our Lord? The Copts hate from their hearts the Jews, and therefore put this question, and when we asked him from what nation our Lord was, according to the flesh, and also Paul and Peter, and told him "from the Jews," he was thunderstruck, and could scarcely believe it.

If any one wishes to enjoy the particular favour of a saint, he keeps a lighted candle constantly before his picture. A lady came to me one day, entreating me to support her. I told her that I had not the means to support others; but if she was really in great necessity, I would make her a small present: when, however, I searched into her real case, she told me, that she had made a vow to a saint to keep a candle constantly burning before his picture, and that she had not the means of fulfilling it. Upon this I questioned her: "How is it? Cannot your saint see without a candle?" To which she gave no answer, but seemed ashamed and confused. I exhorted her to turn with her whole mind, as a penitent sinner, to Jesus our Saviour, who is constantly ready to give us, by His grace, all that is necessary for our salvation.

"The first cause of this deplorable state of the Coptic Church is the dreadful ignorance of their priests; and their peculiar customs and views in regard to priesthood, entirely prevent us from doing anything for their melioration.

"In the first centuries of the Christian Church, many a Christian, being chosen to become the religious leader of a congregation, or a priest to become a bishop, declined to accept it; and even sometimes fled, if they intended to force him to it, through real humility, on account of his own frailty

and the important office to which he was called. The outward form of this noble and Christian spirit, the Copts keep up most apishly: being destitute altogether of true Christian piety, the most abominable hypocrisy is the consequence. If therefore one should prepare himself for holy orders, they would never make him a priest, because he intends to become one.

"Being once asked, in Cairo, if I would not accept one of their bishoprics in Upper Egypt, a thing which might be possible, I replied, in order to reprove their customs, by asking; 'What must I now say? If I say yes, you will certainly not invest me with a bishopric; and, therefore, if I wish to become a bishop of your church, I must say, No, I will not.' They felt what I aimed at in my answer, kept silence, and never offered me a bishopric again.

The Missionaries have distributed a considerable number of copies of the Scriptures. The Word of God has been circulated in many parts of Egypt. Of the efforts of the Missionaries Mr. Lieder remarks:—

"The Holy Scriptures have been received with readiness, eagerness, and gratitude, by many of all christian denominations; and only the Roman Catholics and Greeks, and particularly their priests, have shown any resistance to the spread of them. But there are still many in Egypt who are not provided with the Bread of Life. Some of them cannot read the Scriptures on account of the small type in which they have heretofore been printed, and the dimness of their sight; others, because they do not yet know the value of this great treasure; and others on account of their poverty, having no means to purchase them; as we avoided, wherever we could, gratuitous distribution, and encouraged the sale of them by every means.

"Hundreds of children now read the Word of God; which may, by his blessing, produce good effects in time to come; so that if the parents, through unbelief, should come short of eternal life, we may hope that their offspring will reap the benefits of instruction, both in this life, and that which is to come.

"The Jews apply to us, very often, for the Holy Scriptures. To the Europeans we preached, every Sabbath, in English and German; and our labours, particularly among the Germans, have not been in vain."

#### MISSIONARY MEETINGS FOR SEPTEMBER.

Several proposed, but arrangements not complete.

THE  
GENERAL BAPTIST REPOSITORY  
AND  
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Vol. XI.

MEMOIR OF THOMAS PLUMB *who lately departed this life, at the advanced age of one hundred and seven years.*

The following particulars of the life and death of an old disciple, who was recently called from the church militant on earth to join, there is good reason to believe, the church triumphant above, have been kindly communicated to us, by his esteemed pastor; by whom they were collected from the deceased, in the course of frequent conversations. Though the subject of them had moved in a humble sphere, yet the interesting scenes of providence and grace, through which he passed, during his long pilgrimage, which commenced in the last year of George I. and closed in the third year of William IV. will, we hope, both please and instruct the serious christian.

THOMAS PLUMB was born, August 14, 1726, at Newcastle in America: one of his parents, probably his mother, being a person of colour. At the age of three years, he was taken to Staffordshire in America, by an uncle who was attached to the British army, and went thither in the service of the artillery; and, at a proper age, the nephew became a servant to the surgeon of the regiment. In company with others, he was engaged in the Alleghany mountains, in driving away the Indians from the American settlements. Our readers probably are aware, that these mountains, which are about nine hundred miles in length,

and sixty in breadth, lie to the east of the Mississippi, in the Southern United States. In these skirmishes, he was often exposed to great danger. The Indians' mode of fighting was to cover themselves with branches of trees, and conceal themselves among the bushes, from which they could not easily be distinguished. It was only by attentively watching whether these apparent trees had the power of changing their place, that the fallacy could be detected. When a symptom of motion appeared, the British fired instantly, in that direction; and the terrified Indians were soon compelled to fly, carrying their trees and branches with them. On his return from this service, he settled with his uncle at Fairfax, near the Shining Mountains, a ridge which begins at Mexico and runs northward towards the sources of the Mississippi. Here his uncle, who was a carpenter, taught him the trade, by which he afterwards supported himself and family for several years.

During this period, he settled in life, and had a family. As one of his grand-daughters, was seventeen years old in 1806, her mother must have been born before the breaking out of hostilities between the mother country and her colonies. He had several other children besides the mother of this grand-child, as she mentions her brothers in some letters

which are preserved. She also alludes to some land which he purchased at Shelburn, and enquires if the deeds are in his possession, as they might "be of some use to her children." It is probable therefore that he was industrious and regular in his habits, and comfortable in his circumstances.

It appears also that he always continued attached to the British army; for when hostilities between Britain and her colonies commenced, he belonged to the twenty-fourth regiment of foot, under Lord Cornwallis, in the engineering department. In the year 1775, he was in the battle of Bunker's Hill, where upwards of a thousand British troops were slain; and he received a wound in his head, the scar of which he carried to the grave. He was also present at the taking of South Carolina; when Lord Cornwallis obtained the decisive victory over General Gates. After taking a part in several other sanguinary contests, he was taken prisoner, by the Americans, at Little York; and kept, in close confinement, for fourteen weeks. In this situation, he attracted the notice of General Washington, who having known him before the war broke out, tapped him on the shoulder; and said, "Ah! Plumb, what are you a prisoner?" offering him, at the same time his liberty, on condition of his joining the American standard. And, though Plumb promptly refused, declaring that he would never "fight against king George," the noble general still favoured him, and gave orders that he should be employed in foraging for the rest of the prisoners. In this station, he continued for about fourteen weeks; when an exchange of prisoners taking place, he went to New York to join his regiment again. A peace ensuing soon after in 1783, he removed with

the settlers to Nova Scotia; and lived there three years. He then entered as carpenter's mate on board the ship Mercury, Captain Stanhope, of thirty guns. In this station, he was employed three years in cruising off the coast: after which he came to England, and was paid off at Woolwich, about 1790. On his voyage to this country, he was not, at the commencement, received with much favour by the rest of the crew; probably on account of his colour. It happened however that, while sitting at one end of the vessel, he heard the sound of water trickling into the ship. He immediately told the captain of the danger which he apprehended; and, upon examination, the hold was found to be so full, that in a very short time, the ship must have gone to the bottom. This incident procured him considerable regard both from the officers and men.

He appears to have left the service on his arrival in England; and to have supported himself by his trade. He joined a benefit society of his fellow-workmen, where his contributions must have been regular and continued; as he received constant assistance from it for a long time, previous to his death. During his last years he also drew a sum weekly from the American Consulate, as a pension for his services in the American war: probably in virtue of some arrangement between the two governments, as it does not appear that he was ever engaged on the side of the republic.

"I have often questioned him" says his pastor, "respecting his religious history, which I think is still more interesting than his secular progress. He was brought to a knowledge of the truth while in America; probably while residing in the back settlements, before the

revolutionary contest commenced. Living as he did, for some time, among the American Indians, and not much better instructed than they; he used often to revolve in his mind what became of man after death. One night, after he had retired to rest, he suddenly heard a sound of singing. "Ah!" said he to himself, "here is another ship, I will just run down and see it." He rose, therefore, and dressed himself; but, when he got into the open air, he perceived that the sound came from a house not far from his own. He crept up softly to the door; and heard them give out a line of a hymn: "Death is a melancholy day, to those that have no God." All around him was still except the voice of worship. The heavens above proclaimed the Creator, while conscience whispered, "I have no interest in him. He was disposed for reflection, and the words sunk down into his heart. "Well," said he, "I am sure, I have no God to take care of me; and death will be a melancholy day to me." Next day, he saw one of the persons present at the house and enquired, "What was that you were singing last night?" and described the feelings it had caused. "If you like to attend such a meeting once more you may," said his neighbour; "at such a place, we have another and there will be preaching. Will you go with us?" "I will" said Plumb. Accordingly he went, and there a scene occurred, if not of an amusing yet of an interesting kind. An old man present, looking at him said "What do you know of religion, my friend? what did you come for?" Plumb felt this as a reflection on his natural talent, which he was by no means disposed to undervalue; and therefore answered; "I think I know as much of religion as you do." "Well! but my friend," said the

old gentleman, "Do you know the third commandment?" "O what an ignorant wretch I was," exclaimed Plumb, when he was relating this; "and how ashamed to be obliged to confess, that I did not know even the third commandment." The old gentleman told him what it was, and showed him how often he had broken it. After this, the meeting went to prayer. But such was Plumb's natural pride and high feeling of independence, that he would not kneel with the rest. "There" said he, "I stood: but the man prayed with so much fervour and force, that at last I was obliged to kneel like the rest." The discourse which followed only served to increase his anxious desire for salvation.

He was quite unhappy. The line of the hymn still sounded in his ears: "Death is a melancholy day to those that have no God;" and the impression appeared to be deepened by what he had since learned of his own ignorance, guilt and depravity. At length, his friend told him of another meeting which would be held, twelve miles off; and asked him whether he would attend. Plumb was very willing; and on this occasion crept close up to the minister, determined not to let one word slip, which could be of any use to his distressed soul. "At first," said he, I felt even still more unhappy. But at last the preacher cried out 'Believe on the Lord Jesus Christ, and thou shalt be saved,' These words gave comfort to my soul, and I went home rejoicing."

After having thus obtained relief to his conscience, he became very decided in his religious profession, separating from all worldly connections, abstaining from those scenes of dissipation to which he had been accustomed to resort, and even expostulating with the ministers whom he occasionally heard for not preach-



ing, as he thought, that gospel which he had found so effectual to his own heart. His friends and relatives thought, like those of his Saviour, that he was beside himself; but they soon found reason to alter their opinion, and to imbibe his spirit.

When he settled in England, he continued his attention to religion; and sought out its professors. As he lived near Whitechapel, he frequently attended at the G. B. Meeting house, in Church Lane, of which our late venerable friend, the Rev. D. Taylor, was then minister. On one occasion, Mr. T. delivered a baptismal discourse, on our Saviour's assertion, "Ye are my friends, if ye do whatsoever I command you." The words struck him forcibly; and the preacher was well able to give them their full effect. As he went home, he said to himself: "Am I a friend of the Lord Jesus Christ." "Certainly I am," his grateful heart responded. "But there is one thing which he has commanded that I have not yet performed. I have not been baptized. But I *will* be," rejoined the determined old man. He immediately took the necessary steps, and made application to the church for baptism and communion. After proper inquiry and examination, he was cordially received and baptized, in June 1801, and added to the church of which he continued an honourable member till his death. His wife, for he had married a second during this period, sometime after became a member of the same religious society, and honoured her profession by a consistent life, till she was removed by death, some years afterwards.

When he first joined the church, he had already passed the limit of the life of man, as fixed by divine authority; having entered into his seventy-fifth year; but he still retained considerable vigour of body

and mind. He maintained his family with credit; and gained the esteem of his employers and fellow-workmen. His regular and pious conversation as a professor, secured him the love and approbation of his pastor and christian friends. In a few years however after his admission among the professed followers of Christ, being at work at the Bank of England, he received a severe hurt, which greatly injured his spine. At his age, his constitution could not sustain the shock; and, after a lingering illness, he was compelled to abandon all manual exertion, and to give up his trade. He was supported, during the remainder of his life, by the funds already alluded to, a small allowance from the church, and the benevolence of individuals both civil and religious; who very respectfully invited him to their tables and supplied his small necessary wants. Thus he passed his old age comfortable and respected. But his faculties, both mental and bodily, gave way to the inroads of time, and after he had attained his hundredth year, the imbecility became very painful; and exposed him very much to the impositions of wicked and artful persons. Not long before his death, an unprincipled woman ingratiated herself into his confidence; stripped him of every comfort he possessed; and dying, left him in a state of destitution. His christian brethren, being informed of his wretched state, immediately took measures to relieve him. The most necessary articles of comfort and cleanliness were provided; and he was placed under proper care. Though weak and exhausted in the extreme, the kind attention of his friends seemed to revive his strength and spirits. One day, he walked about four miles; but nature was completely worn out: the toils and anxieties of upwards of a century

had exhausted her. The same evening he sunk into a state of insensibility. His pastor visited him; but he did not appear to recognize him. A few questions were put to him respecting the state of his mind; but the answers were inarticulate. Yet though insensible, he appears to have been conscious of his fate. A short time before he expired, he said to his nurse, who was attempting to place him in a more easy posture, "Let me alone; for I feel now that I am going home." He died August 25, 1832; and was interred, a few days afterwards, in the ground belonging to Wycliffe Chapel. His pastor, with two deacons and another member who had long been intimate with the deceased attended the funeral, accompanied by an officer of the benefit society by which he had been so long assisted. On Lord's day September 2, Mr. Wallis improved the event to a very crowded and attentive congregation, from Psalm xc. 12. "So teach us to number our days that we may apply our hearts unto wisdom."

For a period much longer than is granted to the generality of the human race, even to those of strong constitutions, our deceased friend enjoyed a large portion of mental and bodily vigour; but he lived to experience the truth of the inspired declaration, that the strength of extreme old age is, at the best, but labour and sorrow. Till he reached his eightieth year, his health appears to have been remarkably firm; but the accident at the Bank gave it a shock from which it never wholly recovered. And after he had passed his hundredth year, the decay both of his intellectual and corporeal powers were painfully visible: for some time he was an object of pity and humiliation. Yet, even at this period, his views and experience as a christian, were pleasingly clear and decided.

His pastor, who did not settle in London, till the years of Old Plumb, as he was then generally styled, were verging on a century, bore this honourable testimony to his character in his funeral discourse.—"I have frequently conversed with him since I came to London; and was almost always much struck with the clearness and simplicity of his religious conceptions. I once asked him what it was that supported his confidence in old age. His answer was delivered with peculiar emphasis: "*The promises*," said the good old man; "and, for this reason, because God cannot deny himself: the word has gone forth, and now it cannot be recalled! His promises are all yea and amen in Christ Jesus." I have often heard him speak on various topics of divinity, in a manner that has both surprized and gratified me."

May every reader of these imperfect sketches, be taught to apply his heart to divine wisdom; and, though, perhaps not one of them may live to the age of Thomas Plumb, yet the great purpose of life will be attained.

J. W. L.

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CONCISE VIEW OF THE GOSPEL.

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FINAL PERSEVERANCE.—SCRIPTURE OBJECTIONS ANSWERED.

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LETTER XIII.

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*Gentlemen,*

IN my former Letter,\* I promised to examine the two last of the four classes of texts which Dr. Doddridge has adduced as scriptural objections to the views of the Final Perseverance of the Saints, which I have attempted to advocate in preceding communications. With your per-

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\* See G. B. R. for June last page 217.

mission, and by the aid of the Holy Spirit by whom those texts were inspired, I shall now endeavour to perform that promise.

The first text mentioned is Rom. viii. 28—30. Here the inspired writer asserts that those who love God and are the called according to his purpose. He predestinated, called, justified and glorified: or as Dr. Doddridge translates it “hath called, hath justified, and hath glorified.” This passage has been brought under our consideration on former occasions;\* and we have endeavoured to shew that it does not favour the doctrine of unconditional personal election: and therefore cannot be urged on the present occasion. It would be tedious and unedifying to repeat what has already been said; and we must refer the inquisitive reader to former numbers.\* At present it may suffice to hint

1. That the whole passage respects the past and not the future; it speaks of what has been and not of what will be. The writer is describing the present character and circumstances of those to whom he wrote. They were such as loved God, and were the called according to his purpose. He asserts that these had been called, justified and glorified. And whatsoever he designed by the term “glorified,” it had evidently taken place at the time when Paul wrote; as much as the calling and justification. This has led some eminent men to suppose that glorification is here referred to the extraordinary honours and privileges which were bestowed on many of the primitive christians in the power of working miracles, &c. But whatever is the design of the apostle, it is plain that there is nothing said of the final perseverance of believers.

It describes the present state of those of whom it speaks.

2. All the blessings that are here mentioned, whatever they are, were bestowed, says the apostle, in consequence of the fore knowledge of God. Now what did he foreknow respecting them, except that they would love God, and be called the according to his purpose: that is, true believers in Christ, to whom he had decreed to grant salvation. Now when the Almighty took this prospective view of their future conduct and character, he foreknew who would continue to the end and who would draw back unto perdition and consequently who would be finally saved. The doctrine of the divine foreknowledge is however a distinct subject, and will require a separate consideration; but if final perseverance be taught in this passage, it is grounded on the foreknowledge of God that the parties would continue stedfast to the end; and therefore would certainly be saved.

The second text produced is Matt. xxiv. 24; in which our Lord in reference to the destruction of Jerusalem by the Romans, tells his disciples, that, previous to that event, false Christs and false prophets would arise who would deceive were it possible, the very elect. But it is remarkable that while this passage says nothing respecting the final perseverance of the saints; yet it speaks of the elect being deceived. It represents it indeed as a thing extremely difficult but yet within the range of possibility though perhaps not of probability. This is the meaning of the phrase in other passages. Thus the historian observes that “Paul hastened, if it were possible, for him to be at Jerusalem before Pentecost.”\* But surely, had he thought it abso-

\* G. B. R. vol. vi. p. 85.—ix. 216.

\* Acts xx. 16.

lutely impossible for him to have accomplished this object, he would not have given himself and his companions all the useless inconveniences of this hasty travelling. Again. He exhorts the Romans "If it be possible, as much as in you lieth, live peaceably with all men."\* But he does not intend to exhort his friends to take all this care to perform what he knew was an impossibility. And Mark who records the same prediction of our Lord's, that in that season of extraordinary trial, these false teachers would labour "to seduce, if it were possible, even the elect;" added our Saviours' caution to his four favourite disciples, with whom he was then conversing. "But take ye heed: behold I have foretold you all things:"† thus plainly intimating that Peter, James, John and Andrew, eminent as they were and high as they stood in the esteem of their divine Master, were not perfectly secure from seduction: else why command them to "take heed?" Indeed, in the very same discourse, our blessed Saviour predicted that these false prophets would partially succeed. "And many false prophets shall arise and deceive many; and because iniquity shall abound, the love of many shall wax cold, but he that shall endure to the end the same shall be saved."‡ Now it was love not hypocrisy that had actuated the hearts of the unhappy apostates; and it was ardent love, or it could not have waxed cold. This text indeed appears to have been, most unhappily for the advocates of this doctrine, introduced into the controversy.

The good Doctor next refers to 1 John iii. 9, as another passage which positively teaches the doctrine which we oppose. "Whosoever is born of

of God," says the beloved apostle, "doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Here it is said, the inspired penman positively asserts, that a real christian cannot sin; and therefore can never fall away. But it is easy to observe that in this passage the writer is not speaking of the future safety, but of the present character and disposition of a genuine believer. He asserts that while the christian maintains a due sense of the pardoning love of God, and a proper feeling of faith and confidence in his Saviour, he cannot continue in a regular and deliberate course of sin. His seed remaineth, the principle of regenerating grace predominates in his heart, and he cannot habitually practise iniquity. But he does not say that his seed will always remain, or that he will certainly continue in a state of regeneration; but as long as he does so continue, the happy effects will be that he cannot deliberately and habitually practise iniquity. Thus our blessed Saviour asserts that "a good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit." But the divine Teacher certainly did not intend to assert that a good tree might not by neglect or improper culture degenerate into a corrupt tree, and then produce evil fruit; or that a corrupt tree might not, by a skilful husbandry, be improved and made to bring forth good fruit. What the divine Teacher designed to assert was that, as long as the plants retained their present state, their fruit would correspond with their nature. In a similar manner, the beloved apostle declares, that a christian cannot sin because his seed remaineth in him, and he is born of God. This he recommends to christians as a certain test of their state.

\* Rom. xii. 18.

† Mark. xiii. 22, 23. ‡ Matt. xxiv. 11—13.

"In this the children of God are manifest and the children of the devil: whosoever doeth not righteousness is not of God." But this is a mark of their present character and state; and has no reference to futurity. All that John says might be true of the parties when he wrote, though they afterwards apostatized and were finally lost.

Lastly, the good and learned author refers to Matt. vii. 24, 25, as another text which positively asserts the doctrine of final perseverance. It is the conclusion of our Lord's excellent discourse on the mount, in which he compares the person who heareth his sayings and doeth them, to a wise man who built a house which neither the rain, nor the floods, nor the winds could overturn or undermine; because it was built on a rock. This and a number of similar passages with which the Dr. directs us to compare it, are evidently designed to teach us the important lesson, that the christian is safe, so long as he retains his hold on the Saviour, and looks to him for protection and guidance, from all the attacks of wicked men and devils; and, that he may securely defy all the storms raised by his enemies whether temporal or spiritual. They describe the state of a flourishing christian, who, under the influence of divine grace, is making progress in the divine life. "His path," they say, "is as the shining light which shineth more and more unto the perfect day." "The righteous," they tell us, "shall hold on his way; and he that hath clean hands shall wax stronger and stronger." The righteous "shall grow as the lily, and cast forth his root as Lebanon; his branches shall flourish," &c. Here again the sacred writers agree in ascribing the temper and grace, which a lively and diligent believer will, under the influence of

the Holy Spirit, experience in the honest and persevering use of the means of grace. But they say nothing as to the certainty of their perseverance; though they give a cheerful assurance that, if they continue faithful, their end will be peace. These are precious motives of encouragement to real christians to press forwards towards those things that are before, and to forget those things that are behind. But the sacred writers, from whose pens they proceed, abound in such exhortations to diligence, and such warnings and prohibitions against negligence, as fully shows, that they knew there was a probability of even flourishing christians falling away.

I now proceed to the fourth class of texts adduced by that pious writer in support of the doctrine of final perseverance. He says "that, as they assert that those, who have fallen away from their profession, were never real christians, it is implied that those who are real christians never do fall away." But we deny the premises on which his conclusion is founded.

The first text mentioned is 1 John ii. 19. But the apostle is only stating the circumstance of certain apostates who had left the communion of himself and his friends. They had left them, because they had never been sincerely united with them; or, perhaps more correctly, they had left them, because, at the time of leaving, they were not real christians. At all events he is speaking of certain persons, with whom his correspondents were well acquainted, and he says nothing of others. If these were the facts, the conclusion by no means follows, that because some persons who were hypocrites, had withdrawn from the communion of the church, therefore no real christians could apostatize. There does not appear

to be any connection between the premises and the conclusion. "They went out from us, but they were not of us: for if they had been of us, they would have continued with us." "No doubt" is added by our translators: and there is no doubt that, had they persevered in their attachment to christianity, they would have continued among christians. Had it been said that none but such characters would apostatize, there would, perhaps, have been more plausibility in the argument. But the doctor desires us to compare this passage with Deut. xiii. 14; which enacts that Jews, who left the worship of God and turned to idolatry, and endeavoured to draw away others, should be destroyed. But it does not appear how a passage which describes the apostacy of Jews can prove the impossibility of apostacy among christians.

The worthy divine mentions, in the next place, Matt. vii. 23. Our Lord is here representing the reception which, at the last day, some will meet who will plead their religious acts as a title to heaven. Here again is only an assertion which regards specified characters, nothing of a general statement regarding all. The omniscient Judge will know with perfect accuracy the true character of all who are called to his bar, and will pass sentence accordingly. Hypocrites may be found in all churches; and though they may deceive their fellow-men, yet whatsoever cloke they assume, they will at last be declared such as God never approved, "workers of iniquity." But he does not assert, that there will be none finally lost who were once truly in a state of grace. The mis-application of these texts arises from not distinguishing general from particular assertions, and applying that which was said

of certain individuals, to all persons without distinction.

Thus, because our blessed Saviour represents himself as saying, at the last day, to some who asserted, whether falsely or truly, that they had been conspicuous professors of his religion, and done many wonderful works in his name. "I never knew you; depart from me, ye workers of iniquity," it is inferred that all who, after having made a profession of religion, will be excluded from everlasting life, were hypocrites; and from this inference, which certainly is a very dubious one, it is still further inferred, that none who are sincere in their profession of religion ever fall from it. Now it is obvious that neither of these inferences follow necessarily from the text. For 1. though there may be many placed at the last day on the left hand, who will be proved to have been hypocritical professors, yet there may also be others, placed in the same awful situation, who, though once sincere in their profession, will be found to have fallen from it—at least there is no intimation to the contrary. And 2. if we admit the former inference the latter does not follow; for if all that stand there should be of that character, it would only prove that all had *persevered*, and not that none *could* fall.

But I proceed to Luke viii. 25. Here the Saviour, in his parabolic mode of instruction, represents the different characters of those who hear the word, by the different kinds of ground in which seed is sown. "Honest and good hearts," as the Saviour calls them, "who having heard the word, keep it, and bring forth fruit with patience," are represented by good ground, on which, when the seed falls, it springs up and bears fruit a hundred fold. Here I must confess that I hardly perceive

how this passage can be brought to bear on the subject. It is, I suppose, intended to infer that, as the seed sown upon other kind of ground failed in producing fruit, and as the seed sown upon the good ground brought forth abundantly; so the seed sown in good or honest hearts will infallibly bring forth fruit to eternal life. But this is all assumption. The evangelist does not say, either in the parable or in the explanation, whether all the seed sown, even on good ground, brought forth fruit; nor does he any where assert that every one who listens to the word with attention and approbation will bring forth fruit at all. Indeed there is one circumstance mentioned which appears to contradict the supposition, if not to overturn it. We are told of some seed that was sown upon a rock, and as soon as it sprang up it withered away, because it lacked moisture. The Saviour explains it thus. "They on the rock are they which, when they hear, receive the word with joy, and for a while believe; but afterwards, because they have no root, in time of temptation fall away." These are strong terms: "receiving the word with joy and believing" seem much to resemble the description of a real christian; but yet they were unfruitful. They did not persevere. The reason is, they wanted moisture; "they had no root." They for a while believe, and in time of temptation fall away. This may intend,—not that they wanted any necessary grace or power, but that they did not improve and exercise the grace bestowed on them with the diligence and watchfulness required in their circumstances. Parables are very precarious foundations for doctrines.

I have thus endeavoured to give what I conceive to be the true sense of the passages quoted by the pious

and learned Dr. Doddridge in favour of the doctrine of final perseverance. Though I have ventured to expose the weakness of some of his arguments, it will not, I hope, be imagined, that I accuse him of any designed misrepresentation of the scriptures. The numerous indications of integrity and candour, apparent in all his works, and especially in his "*Family Expositor*," place him far above the reach of so dishonourable an imputation. A difference of opinion on this point may well exist among persons equally acceptable in the sight of God; and I do most sincerely and cheerfully view this worthy divine, and many others who have taken the same side of the question, as some of the most excellent of the earth.

I now lay down the pen for the present; and if you should kindly permit more remarks, I shall, if life and health be spared, in my next attempt to make a few observations on the *Fore-knowledge, of God, as connected with absolute Predestination*.

I remain,  
Your's respectfully,

MNASON.

*Kawl-Sarepeskash.*

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#### THE LABORIOUS AND SUCCESSFUL MINISTER.

We present to our readers, especially to our ministerial Friends, a few pleasing, and, we trust, interesting and instructive Notices of a worthy servant of God, who endured hardship as a good soldier of Jesus Christ, drawn from a valuable "Memoir" of the indefatigable original, recently published by the Rev. S. Gilly, A. M. and we feel persuaded, that we shall incur no censure from those who truly love the Saviour, and rejoice in the present and eternal welfare of man, for inserting them.

FELIX NEFF devoted his life to the duty of preaching the divine word to the scattered inhabitants of the dreary regions called the "High Alps" of France;\* and, in the discharge of this sacred trust, felt that he was advancing his principal object while he was improving the physical condition of these poor people, and leading them to the acquirement of general knowledge. The difficulties which this wise and pious man encountered could only have been overcome by the most ardent zeal. The labours which he underwent, and the privations which he sustained, ruined his health, and consigned him prematurely to the grave. But his career, though short, was one of permanent usefulness to the mountaineers, in whose service he perished: and he has left behind him a new example of how much one man may accomplish for the benefit of his fellow-creatures, who goes forward in a good work with singleness of purpose, regardless of any other reward than the approbation of his own conscience.

Neff was not a man in whom book-learning constituted the only knowledge. He received a tolerable education from the pastor of the village near Geneva, in which he was born; and the contemplative and devout qualities of his mind were called forth by the grand and beautiful scenery by which he was surrounded in his boyhood. But he had a love for what was practically useful, and he therefore learnt the trade of a nursery gardener; yet he had a strong passion for romantic adventure, and he entered as a private soldier in the service of Geneva, in

\* The High Alps were originally peopled by christians who fled to these sterile and gloomy mountains and valleys to escape persecution for their religious opinions. They were for centuries a hiding place.

1815. At sixteen, when he was a gardener, he published a valuable little treatise on the culture of trees; and, within two years after he became a soldier, at the age of seventeen, he was promoted to be serjeant of artillery, in consequence of his theoretical and practical knowledge of mathematics. His anxious desire, however, was to be a teacher of religion; and he at length quitted the army to devote himself to the studies which would be necessary, previous to his being ordained as a minister. He first assumed the functions of what is called a pastor-catechist, and was ultimately called to the vocation, for which he was so anxious, by one of those independent congregations of England, whose ministers are received in the Protestant churches of France. Neff adopted the resolution to be ordained in London, for the satisfaction of some religious scruples. This ceremony took place at the Poultry Chapel, in 1823; and within six months after he was appointed authorized pastor of the department of the High Alps. To form an estimate of the labours which such an appointment involved, it may be sufficient to mention that, in order to visit his various flocks, the pastor had to travel, from his fixed residence, twelve miles in a western direction, sixty in an eastern, twenty in a southern, and thirty-three in a northern; and that Neff steadily persevered, in all seasons, in passing on foot from one district to another, climbing mountains covered with snow, forcing a way through valleys choked up by the masses of rocks that were hurled down by the winter's storm, partaking of the coarse fare and imperfect shelter of the peasant's hut, and never allowing himself any repose or relaxation, because the ignorance of the poor people who were intrusted to his charge



was so great, that nothing but incessant activity on his part could surmount the evils. Mr. Gilly has justly observed, speaking in his character of an English clergyman, "It is well that we should see how hard some of our brethren work, and how hard they live; and that we should discover, to our humiliation, that it is not always where there is the greatest number of preachers that the word takes deepest root."

When his arrival was expected in certain hamlets, whose rotation to be visited was supposed to be coming round, it was beautiful to see the cottages send forth their inhabitants, to watch the coming of the beloved minister. "Come take your dinner with us."—"Let me prepare your supper."—"Permit me to give up my bed to you," were re-echoed from many a voice; and though there was nothing in the repast which denoted a feast-day, yet never was festival observed with greater rejoicing than by those who shared their rye-bread and pottage with the pastor Neff. It was on these occasions that he obtained a perfect knowledge of the people; questioning them about such of their domestic concerns as he might be supposed to take an interest in, as well as about their spiritual condition, and finding where he could be useful both as a secular adviser and a religious counsellor. "Could all their children read? Did they understand what they read? Had they any wants that he could relieve? Any doubts that he could remove? Any afflictions wherein he could be a comforter?"

It was thus that he was the father of his flock, and master of their affections and their opinions; and when the seniors asked for his blessing, and the children took hold of his hands or his knees, he felt all the

fatigue of his long journeys pass away, and became recruited with fresh strength. But for the high and holy feelings which sustained him, it is impossible that he could have borne up against his numerous toils and exposures even for the few months in which he thus put his constitution to the trial. Neither rugged paths, nor the inclement weather of these Alps, which would change sometimes from sunshine to rain, and from rain to sleet, and from sleet to snow; nor snow deep under foot, and obscuring the view when dangers lay thick on his road; nothing of this sort deterred him from setting out, with his staff in his hands, and his wallet on his back, when he imagined that his duty summoned him. I have been assured by those who have received him into their houses at such times, that he has come in chilly, wet, and fatigued, or exhausted by sudden transitions from excessive heat to piercing cold; and that, after sitting down a few minutes, his elastic spirits would seem to renovate his sinking frame, and he would enter into discourse with all the mental vigour of one who was neither wearied nor languid. When he was not resident at the presbytery, he was the guest of some peasant, who found him willing to live as he lived, and to make a scanty meal of soup-meagre, often without salt or bread, and to retire to rest in the same apartment, where a numerous family were crowded together, amidst all the inconveniences of a dirty and smoky hovel.

But the benevolent pastor of the High Alps was intent upon improving the condition of his people as to physical comfort, at the same time he proclaimed to them the hopes and consolations of religion. His first attempt was to impart to them an

idea of domestic convenience. Chimneys and windows to their hovels were luxuries to which few of them had aspired, till he showed them how easy it was to make a passage for the smoke, and admittance for the light and air. He next convinced them that warmth might be obtained more healthily than by pigging together for six or seven months in stables, from which the dirt of the cattle was removed but once during the year. For their coarse and unwholesome food, he had indeed no substitute, because the sterility of the soil would produce no other; but he pointed out a mode of tillage, by which they increased the quantity: and in cases of illness, where they had no conception of applying the simplest remedies, he pointed out the comfort which a sick person may derive from light and warm soups and other soothing assistance. Still more characteristic of savage life, the women, till Neff taught the men better manners, were treated with so much disregard, that they never sat at table with their husbands or brothers, but stood behind them, and received morsels from their hands with obeisance and profound reverence.

He taught the people of the vallies how to irrigate their lands, so as to increase the grass, which is extremely small. He found the utmost difficulty in explaining to his hearers that the water might be made to rise and fall, and might be dammed up and distributed accordingly, as it might be wanted for use. The labour and expense appeared to them insuperable difficulties. In spite of their prejudices, he accomplished his object; working with the people as a common labourer, and applying his knowledge as an engineer for their exclusive advantage. By thus teaching them how to double their

crops, he saved them from some of their most severe privations. He taught them also how to cultivate the potatoe with advantage. He incited the people to build a school-house in one of the districts where knowledge was most wanting, and that proper teachers might be spread throughout these regions, so shut out from the ordinary means of education, he persuaded a number of young men to assemble together, one or two from each communion, during the most dreary of the winter months, when they could not work in the fields; during that time to work hard with him in the attainment of that knowledge which they were afterwards to spread amongst their uninstructed friends and neighbours. The perseverance of these young people was worthy of their zealous pastor. To accomplish this good work perfectly, he obtained the assistance of a studious young friend, who was preparing himself for a great public school. Neff's own account of his progress as a school-master is interesting, and we are persuaded our readers will forgive us for inserting a few brief extracts from it.

"The short space of time," he says, "which we had before us, rendered every moment precious. We divided the day into three parts. The first was from sunrise to eleven o'clock, when we breakfasted. The second from noon to sunset, when we supped. The third from supper till ten or eleven o'clock at night: making in all fourteen or fifteen hours of study in the twenty-four. We devoted much of this time to lessons in reading, which the wretched manner in which they had been taught, their detestable accent, and strange tone of voice, rendered a most necessary, but tiresome duty. The grammar, too, of which not one of them

had the least idea, occupied much of our time. People who have been brought up in towns can have no conception of the difficulty which mountaineers and rustics, whose ideas are confined to those objects only to which they have been familiarized, find in learning this branch of science. The curious and novel devices which must be employed, have this advantage,—that they exercise their understanding, and help to form their judgment. Dictation was one of the methods to which I had recourse, but they wrote so miserably and slowly, that this consumed a great portion of valuable time. Observing that they were ignorant of the signification of many words of constant use and recurrence, I made a selection, and set them to write down, in little copy-books, words which were in most frequent use; but I was obliged to rack my brain for new and brief definitions which they could understand, and to make them transcribe these. Arithmetic was another branch of knowledge which required many a weary hour. Geography was considered a matter of recreation after dinner; and they pored over the maps with a feeling of delight and amusement, which was quite new to them. I also gave them some notions of the sphere, and of the form and motion of the earth, of the seasons and the climates, and of the heavenly bodies. Every thing of this sort was perfectly novel to them; and even the first elementary books were as unintelligible as the most abstruse treatise on mathematics. I was consequently forced to use the simplest and plainest modes of demonstration; but these amused and instructed them at the same time. Proceeding from one step to another, I pointed out the situation of different countries on the chart of the world, and in separate maps, and took pains to give some slight idea, as we went on, of the characteristics, religion, customs, and history of each nation. These details fixed topics of moment in their recollection. Up to this time I had been astonished by the little interest they took, christian-minded as they were, in the subject of christian missions; but, when they began to have some idea of Geography, I discovered that their former ignorance of this science, and of the very existence of many foreign nations in distant quarters of the globe, was the cause of such indifference. For, as soon as they began to learn who the people are who require to have the Gospel preached to them, and in what part of the globe they dwell, they felt the same concern for the circulation of the Gospel that other christians entertained. These new acquirements, in fact, enlarged their spirit, made new creatures of them, and seemed to triple their very existence. Geometry and music closed the course.”

The unremitting labours of Neff destroyed his health; and he was at length obliged to quit the inclement district in which he had accomplished so much good. He lingered for some time in a state of great debility, and died, at Geneva, on the 12th April, 1829.

It was the anxiety of this truly evangelical Minister, to build up the christian on a foundation where self-dependence, vain-glory, and imaginary merit were to have no place whatever; and yet every act of his ministry proved that he set a just value on knowledge and attainments. It was his labour of love to show, that whenever any addition is made to our stock of knowledge, we not only gain something in the way of enjoyment, but are laying up a store for the improvement of our moral and religious feelings, and of our general habits of industry. The spiritual advancement

of his flock was the great end and object of all his toils; but no man ever took a warmer interest in the temporal comforts of those about him; and this he evinced by instructing them in the management of their fields and gardens, in the construction of their cottages, and in employing all his own acquirements in philosophy and science for the amelioration of their condition. He so condescended to things of low estate, as to become a teacher of the alphabet, not only to ignorant infancy, but to the dull and unpliant capacities of adults. Beginning with the most tiresome rudiments, he proceeded upwards, leading on his scholars methodically, kindly, and patiently, until he had made them proficient in reading, writing, and arithmetic, and could lead them into the pleasanter paths of music, geography, history, and astronomy. His mind was too enlarged to fear that he should be teaching his peasant boys too much. It was his aim to show what a variety of enjoyments may be extracted out of knowledge, and that even the shepherd and the goatherd of the mountain side will be all the happier and the better for every piece of solid information that he can acquire."

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## THE DUTIES OF GIVING AND LENDING.

*In reply to a Query.*

*Gentlemen,*

IN your number for August last, one of your correspondents asks for an illustration of the following precepts. "Give to him that asketh of thee; and from him that would borrow of thee, turn not away." Matt. v. 42. "Give to every man that asketh thee; and of him that taketh away thy goods, ask them not again. Do good and lend, hoping for nothing again." Luke

vi. 31—36. As these are the strongest passages on the subject to which the enquirer refers, permit me to offer the following remarks on them.

It is obvious they enjoin generosity in giving and lending to the poor and necessitous. These are duties to which we are more or less obliged, in proportion to the extent of our property, and to the pressure of the want to be relieved. The whole of our possessions are the Lord's; we are only his stewards; and if, while we are lavish in expenses to gratify our appetites, decorate our persons, and exhibit a great appearance, we are penurious in our loans and donations to the poor and to the cause of God, it is certain we are not making a right use of our goods, and are in danger of being turned out of our stewardships. In these noble precepts, there is a liberality of spirit which, though it startles and alarms our selfishness, is in perfect harmony with his conduct who "opens his hand wide, and satisfies the wants of every living thing." They inculcate the same amiable spirit which distinguished the philanthropic charge that Moses, in the name of Jehovah, delivered to the Israelites. "Thou shalt surely give to thy brother, and thine heart shall not be grieved when thou givest to him; because, that for this thing, the Lord thy God shall bless thee in all thy works, and in all thou puttest thy hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land." There is much more danger of our not interpreting these precepts upon a scale sufficiently liberal, than there is of our giving and lending where we ought not; and it was therefore wise and kind in the blessed Saviour to express them in more general terms, so as most effectually to restrain our natural pride and selfishness.

As it respects *giving*, I would say to your correspondent, give with *discretion* and *prudence*. If you have only a little to spare, and are surrounded by poor relatives, do not distribute the whole of it among strangers, but be most liberal to them that are most nearly related to you; or, to use the words of the prophet, "Hide not thyself from thy own flesh." If you know that your bounty will be employed for wicked purposes, in support of pride, extravagance and idleness, do not impart it, since it is certainly contrary to religion to encourage any kind of sin.—Give with *justice*. Do not bestow in alms what be-

longs to your creditors, Make use of that only which is your own; because God "hates robbery for burnt offering."—Give kindly. The person relieved will feel your kindness more than your money; and will be more excited by it to grateful love. A very small contribution, accompanied with indications of a sympathizing spirit, will do more to bind up the wound, and invigorate the heart of the receiver, than a large benefaction accompanied with insult and imperiousness. Give largely when you are able. If you are so poor as to be unable to bestow money, abound in the exercise of kind offices.

In reference to *lending*, it is better, as a general rule, to give a little than to lend much. In the way of a loan, we are apt to part with more than we can well spare, under the expectation of receiving it again in a short time; but it often happens, with people of a limited income, that they are not able speedily to return what they have borrowed. The necessities of every week demand the whole of its income; and it requires great foresight, management, and prudence, and often great self-denial, to secure a surplus of even a few shillings. At the time of borrowing, they will promise repayment by large instalments, and they probably mean to fulfil the engagement. But they calculate on a total freedom from losses, on the enjoyment of uninterrupted health in themselves and their families, on having full employment, and perhaps on some adventitious sources of gain, with which they may have occasionally been favoured. Disappointment in any one of these expectations renders them unable to fulfil their promises. The lender feels as if he had been almost betrayed; and the borrower is much hurt at his brother, for being so hard-hearted as not to make allowance for an omission, which has been caused by events that he could not anticipate. Even where no express time of repayment has been mentioned, conscience is apt, when a reasonable period has elapsed, to whisper something respecting injustice or ingratitude. The borrower, especially if he be a poor person, imagines he sees, in the countenance of the lender, marks of anger or contempt. His feelings rise; and if he is as proud as he is poor, no very unusual case, he begins to think he has a right, in his turn, to shew marks of his displeasure against his benefactor. Evidence of ingratitude is now more clearly exhibited; and the feelings of the other party are wounded to excess. He thinks it extremely wrong for any one to receive his favours, and then, though he never

asked for re-payment, to turn round, and not only withhold his rights, but pursue him with hostility,

To some persons it is better to advance a loan than a gift. Possessed of honourable feelings, upright principles, and prudent consideration, they will make no promises which they may not fairly calculate on being able to perform; and, if unforeseen circumstances put it totally out of their power to comply with them, they will wait upon you, before the time specified, and give you a full account of all the facts of the case. After such an explanation, a generous creditor, even though he may want the money, will scorn to take an advantage of the necessities of the debtor; or even to put him to shame or pain by strong expressions of dissatisfaction.

But other remarks, of a more critical nature, may be expected on these passages. They appear to require us to give to every applicant, whether he be worthy or not; but no one surely will plead for this interpretation. They were never intended to encourage idleness and vice. In some people, industry would be totally extinguished, and a base, encroaching disposition cherished; were it possible to have all their wants supplied, simply by asking for those supplies. Property would soon change hands; and those who, by industry and economy, have realized a little to support them in sickness and age, would quickly be deprived of it by crowds of unprincipled speculators, or of mean and indolent supplicants. Why then is such comprehensive language used as "giving to all that ask? doing good and lending, hoping for nothing in return?"

The wisdom of God, it has already been observed, saw it needful to put a strong check upon natural selfishness; and to take care that, in the terms of the law, there should not be the least apology for cruelty and unkindness. But, it may further be remarked, that borrowing and lending, among the Jews was a different concern to what it is in our commercial country. The system was not carried to one hundredth part of the extent it is with us. In this country, people borrow for the purposes of speculation in trade, of which there was scarcely any carried on in Judea. Their property consisted of flocks and herds, and the produce of the land; and when they sought a loan, for any amount beyond what was needed for the removal of any pressing necessity, it was generally that they might purchase seed or carry on their husbandry. A recollection of these facts will not only throw light on their

passages before us, but illustrate that feature of the Jewish law which permitted the Israelites to take usury, or, as the word should be understood, lawful interest of strangers, but not of their own poor brethren. It was supposed that the latter would never ask for a loan except when they were in distress; and therefore the children of Zion were not to take advantage of their distress. But, as the former came amongst them for the purposes of trade, and profited by an intercourse with them, they were allowed, on their part, to gain a profit likewise. Nor is there any thing in such a law to which we can reasonably object.

Let it also be observed, that lending money upon interest is an act which, except in peculiar circumstances, does not come into the class of the kind offices which the Saviour here enjoins. It is an affair purely commercial. If I consider the borrower means to endeavour to profit himself by risking my property, I am at perfect liberty, either to refuse it, or to require interest. But to suppose that I am obliged to lend in all cases, without considering the persons borrowing as under every obligation to an honest and punctual repayment, is an idea, not only inconsistent with the duty of providing for my own house, but with every principle of justice and common sense.

The words in Luke vi. 30 cannot mean that, after we have lent money, we are never to ask for it again. The non-payment of debts is an heinous sin; and if a brother be indulging in it, he ought to be admonished, and excited to repentance. The psalmist mentions it as a mark of a truly bad man—"that he borroweth and payeth not again," and can it be our duty, when we see a brother acting a similar part, not to point out his error? The judicious Dr. Campbell renders the phrase "hoping for nothing again" by a rather singular turn, "despairing of nothing;" and observes that the original word has not any where, either in classical or sacred writing, the meaning given in our translation. He also observes that the term "to lend" implies the stipulation of the return of what is lent: otherwise it would not be lent but given: and he conceives that the precept is given to prevent that over cautious mistrust, which often proves a great hindrance to the exercise of charity towards a person in difficulties. His paraphrase is, "Lend cheerfully, without fearing the loss of what is thus bestowed. It often happens that, contrary to appearances, the loan is thankfully returned by the borrower; but, if it should not, remember,

and let this silence your doubts, that God chargeth himself with what you give from love to him and love to your neighbour. He is the poor man's surety."

Such, gentlemen, are the views which I entertain of these important precepts. They teach the wealthy to diffuse widely the streams of their beneficence; and, without violating the rules of discretion or prudence, to give bountifully and graciously. They direct us to allow our brother occasionally the use of our property; and not speedily require it again while the reason for borrowing it continues; and, though they must be taken with some of the exceptions hinted at, it may be fairly inferred, from the comprehensive terms used, that we ought not, on these points, to propose to ourselves a low standard of duty.

After having thus pleaded the cause of the poor, I may perhaps be allowed to request them to guard against an encroaching spirit; and to be prompt in discharging their debts as far as they are able. Let them cultivate the noble feelings of the man who, while he was cutting a beam, had the misfortune to drop his axe into the water. He cried out in distress, "Alas, master! it was borrowed;" and God was pleased even to work a miracle to relieve such honourable anxiety. Let all who have obtained loans consider the delicate sentiments of the apostle Paul with respect to Onesimus. Though he well knew that the goodness of Philemon would allow him to make use of the converted slave for his own convenience, he would by no means act upon a principle that seemed, in the smallest degree, to violate the strictest laws of property; but sent Onesimus back, with a most respectful letter, to his master, that his consent might be fairly given, before he requested Onesimus to attend him on his missionary excursions. Acting from the same principle, you will not conclude, because a brother does not ask you for a loan, that he has really given it; but by offering to repay it, allow him a fair opportunity to say what his intentions really are. In the same letter to Philemon, you may also observe, not only the condescension of the great apostle in interesting himself so deeply in the welfare of a fugitive slave, but his high sense of justice also in offering to pay his debts. "If he hath wronged thee, or oweth thee ought, put that to mine account; I Paul have written it with my own hand, I will repay it."

I am, gentlemen,  
Your's, &c.

CASEB.

## HINTS TO YOUNG PROFESSING TRADESMEN.

*Gentlemen,*

WILL you permit an old man, who has seen something of the professing world, to drop a few words of affectionate and respectful advice to Young Tradesmen in general, especially to those who are called by the name of Christ, on a subject which, I much fear, is too often passed over with little attention, as a venial crime, though its guilt is great, and its consequences often very serious. I refer to the too common practice of men in business, who are employed to execute the orders of others, neglecting to perform their engagements, at the time agreed upon when they undertake them. This practice is highly injurious both to the nonperforming promisers themselves, and to their employers. The latter often incur the disgraceful and humiliating censure of breaking their own promises; and frequently suffer the loss both of character and of profit through the fault of others. Their business is thrown into confusion and disorder, and their arrangements disturbed—their minds are perplexed, and their tempers ruffled, merely because they have relied, perhaps, too incautiously, on the engagements of others. And it will be well if, in these circumstances of irritation and disappointment, they maintain that equanimity of temper and courtesy of deportment which so highly adorn christianity. Thoughtless and ungrateful indeed must his heart be, that can, without pain, inflict such evils as these on his employer, who is probably both desirous of promoting his interests and is at that moment labouring to do it.

Yet it is not those only against whom it is practiced who suffer from this want of punctuality: those who practise it feel most largely its fatal effects. And as self interest will sometimes produce reformation when nobler motives fail, allow me to allude very briefly to one or two of the evils which naturally fall on him who is guilty of it.

He loses the confidence and respect, and sooner or later, the custom of his employer. When persons have repeatedly been disappointed by a tradesman, they ought not, they cannot, trust his future engagements. Circumstances may, for a season, induce them to continue their connections with him; but it cannot be done with that mutual confidence and esteem, which ought to subsist between persons who probably are members of the same

church, or at least profess to be the disciples of the same Saviour. Discontent, distrust, and suspicion, pervade all their transactions, and a rupture at length occurs; probably at a time the least expected and the most inconvenient to him whose inattention has caused it.

Again. A habit of trifling with our promises inflicts a vital injury on the moral principle. That sacred veneration for truth in all its exhibitions, which forms one of the most essential distinctions of moral rectitude, is easily weakened; and, unless guarded with jealous vigilance, may be imperceptibly destroyed. Sorry should I be to class all those who are guilty of the crime on which I am animadverting, under the appellation of *liars*; yet I am convinced, by painful observation, that its natural tendency is to encourage habits of falsehood; and, unless timely checked, it may lead on to the most disgraceful depths of deception and guile. Nor is the plea that such promises are often made incautiously, and without a due examination whether their performance be practicable or not, a valid excuse. Such examination ought to be made before the task is undertaken. The prudent man foreseeth the evil and hideth himself: and a wise man sitteth down and counteth the cost, whether he has the means of finishing a tower before he undertakes the building of it.

Lastly. The holy scriptures, which all christians profess to regard as the divinely authorized rule of their conduct, unite in condemning the practice against which I have ventured to warn my young friends. All the denunciations against practising guile and deceit in the transactions of professors one with another; and all the awful threatenings against falsehood, in all its branches, might easily be quoted in proof of our assertion; but I hope, that none of your readers are unacquainted with them. There is, however, one passage so directly to the purpose that it would be culpable to omit it. Under the imperfect dispensation of the Law, the spiritual inhabitant of Zion, says the inspired Psalmist, "swore to his own hurt and changed not." So sacred did the ancient people of God esteem their engagements, that if, through ignorance or misconception, they had made a promise which was obviously to their own disadvantage, they felt themselves bound to perform it. Let christian tradesmen recollect this trait in the character of the Jewish saint, when they are tempted to forfeit their words to secure a paltry temporary profit.

I am well aware, gentlemen, that some who cannot avoid feeling conscious of guilt on this subject, will endeavour to palliate their conduct by various pleas. They will urge that unexpected orders may be received; unforeseen impediments may arise; they are desirous of extending their business, and therefore unwilling to refuse orders. But these apologies will by no means justify the practice. Unexpected orders have no right to supersede, or even to hinder, previous ones. A promise once made is irrevocable; and a man who properly values the claims of rectitude would not wish a tradesman to break it, even to oblige himself. He would respect the person who acted from so honourable a motive; and most probably feel desirous of further connections with him.—Unforeseen impediments, when they lie beyond the reach of prudent foresight, will be gently treated, and, as far as possible, excused by every reasonable and considerate employer.—It is laudable for a tradesman, in most cases, to be desirous of extending his business; but the most ready means of obtaining this honourable end will be by cultivating habits of diligence, punctuality, integrity and courtesy. These will inspire confidence and nourish respect in all with whom he is connected; and ultimately, through the blessing of an approving Providence, lead to a happy degree of success. Numerous instances of the truth of this maxim are daily occurring in the busy world: and the young christian will find that, in this instance, as well as in every other, "Godliness is profitable for all things; having the promise of the life that now is, and of that which is to come."

NESTOR.

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OBITUARY.

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ON Nov. 17, 1831, departed this life, Mrs. ELIZABETH HATTON wife of Wm. Hatton of Old Dalby, Leicestershire, G. B. minister, in the fiftieth year of her age. She was baptized and admitted to fellowship, at Wimeswold, in the year 1800; and remained a consistent member of the Broughton church, which was formerly a branch of Wimeswold, to her death. She was a person of few words and much averse to high professions and religious parade. She was a keeper at home, an industrious guide of her family, a tender mother and a loving partner. Indeed she stood high as a christian among all

who had an opportunity of knowing her. She had long been the subject of great bodily debility, and was a pleasing example of humility and resignation. But her health of late greatly improved; and during the last summer was better than it had been for the fourteen previous years. Yet when the hopes of her family were high respecting domestic comfort, a sudden attack of pleurisy removed her to eternity. During her last illness, which was but five days, her sufferings were very great; and she said I now prove the extreme folly of those that put off religion till they think their end is near. It is enough now to bear the sufferings of the body.

She has left four children in a giddy and vain world to mourn for the guide of their tender years; and a deeply afflicted partner to lament, for a little time, his irreparable loss.

Her remains were committed to the earth, at Broughton, on Wednesday Nov. 23; when Mr. Hoe, her pastor, delivered an impressive sermon to her weeping relatives and friends, from Jude i. 24. "Looking for the mercy of our Lord Jesus Christ unto eternal life," a passage selected by her afflicted husband as particularly expressive of her life and death. In this village, resides a truly candid and pious minister of the establishment, who frequently visited her, and conversed and prayed with her in her last sufferings; and laboured by writing, conversation, and prayer, to comfort the distressed family when death had taken place. On the Sunday morning after her interment, he made honourable mention of her in the parish church; and said many pleasing comforting things on the occasion, from those memorable words of Jacob in his latter end. "I have waited for thy salvation, O Lord."\*

Reader, trifle not with your soul and eternity! Remember here only five days passed between health and death: and even five days may not be granted to you.

W. H.

ALICE MELLORS was the second daughter of George and Lydia Allen, both consistent members of the G. B.

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\* The above obituary, we are informed, was sent, to be forwarded to us some months ago; and the friends of the deceased feel no small disappointment at not seeing it in an earlier number. As it never reached us, we cannot account for the delay, which we sincerely regret; but hope that we shall be acquitted of any designed neglect.



church at Kirkby Woodhouse, for upwards of forty years. With tender concern for her spiritual welfare, they conducted her to the house of God; and, even while a child, she became impressed with the importance of divine things. Her natural disposition was steady, and her deportment in life strictly moral; she was therefore preserved from many vices which abound in the world. Yet, while no outward blemish appeared in her character, she remained a stranger to the grace of God, until she was twenty-two years of age. At that time, she attended the worship of the General Baptists, in Stoney Street, Nottingham; and there discovered that she was a condemned sinner in the sight of God, and exposed to his eternal displeasure. She began in earnest to seek the salvation of her soul; she read the scriptures with diligence, and attended all the means of grace, but could find no comfort to her troubled mind. At length, she was directed to the Lord Jesus Christ for pardon, and while hearing a sermon from these words "Unto you which believe he is precious," she was enabled to believe on him with all her heart; the love of God was shed abroad in her soul; and she knew that she had obtained redemption through the blood of Christ, even the forgiveness of all her sins. Soon after this event, she was baptized, and joined the church in Stoney Street; of which she continued an honourable and consistent member to the close of her earthly pilgrimage.

Some time after her baptism, she removed to Hucknall; and in January 1819, she entered into the marriage state with Mr. Paul Mellors of that place. In a few months after that event, the church of which she was a member, extended their labours to Hucknall; and a small society was formed. Our sister cast in her lot with them, and became one of the firmest supporters of the infant cause.

During the whole course of her profession, she was a consistent follower of the Saviour. She entertained the most humbling views of herself, while she sincerely trusted in the merits of her Redeemer. During the last two or three years of her life, she was the subject of much affliction; but she was patient and resigned to the will of her heavenly Father. In the prospect of death, her mind was kept in perfect peace. Christ was the foundation of her hope, and the source of all her happiness. She fell asleep in Jesus, May 21, 1831, in the thirty-ninth year of her age. Mr. Flouwright

preached her funeral sermon from Gal. vi. 14. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." May all her relatives and friends follow her as she followed Christ, and at last meet her in heaven!

J. B.

### TEACHING WRITING *in* SUNDAY SCHOOLS *on the* LORD'S DAY.

THE subjoined "Questions" have been forwarded to us, with an urgent request for their early insertion, and an anxious hope that they will soon obtain a reply. As the subject has long appeared to us of great importance; and we know that some respectable churches have been agitated by a diversity of opinions on it, we should esteem it a particular favour if some judicious and experienced friend would communicate a few plain, practical, scriptural, and conciliatory observations, for the direction of the ignorant, and the confirmation of the wavering. Our correspondents may expect a candid and impartial reception; as their arguments may have a happy tendency to dissipate some doubts which have long perplexed the mind of the

EDITOR.

"QUESTIONS."—1. What are the specific objects which the advocates for teaching writing to Sunday-school scholars on the Lord's-day have in view? It is, indeed, desirable that all children should attain the knowledge of any art or science which may be beneficial to them in a temporal, and especially in a spiritual, point of view. But is it absolutely necessary that all should learn to write? If it is, can they not, by proper management, be taught on the week-day?

2. Are not the essential and ultimate objects of Sunday-school instruction to teach poor children to read the sacred scriptures, who must, probably, otherwise remain unable to do it; and to render these institutions instrumental, through the blessing of God, in bringing them to a saving knowledge of the truth as it is in Jesus? Can, then, the employment of a large proportion of their time, in learning to write, contribute to the attainment of these ends?

3. We make use, and profitable use too, of the sciences of arithmetic and grammar, of the original languages of the scripture, &c. &c. on the Lord's-day. And in

some of its most sacred services. It is very desirable that a due acquaintance with these things should be acquired; but would this justify the practice of teaching them, on that sacred day, even when they could not be learnt on any other day?

4. Is the prosperity of a Sunday-school, in numbers, a sufficient reason for teaching writing on that day?

5. Is it lawful to continue this practice, when it is a doubt with some whether it is consistent with the sacred precept to keep holy the sabbath day? Would it not be most proper to lay aside every thing which creates condemnation of mind, although it may conduce to the temporal advantage of the scholars. Rom. xiv. 33.

6. In all doubtful cases, ought not the opinion and practice of learned and pious men to have a proper influence in directing our conduct? If so, what are their sentiments on this subject?

J. H.

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### CONFERENCE.

THE YORKSHIRE CONFERENCE was held at *Staley Bridge*, August 20, 1832. Mr. Thomas Smith opened the meeting by prayer. A letter was read from Mr. W. Pickering, requesting the Yorkshire churches to supply Ashford and Bradwell four months in the year. This case was left undecided till after the Midland Conference. Mr. R. Ingham was desired to write to Mr. W. Pickering on the subject; and to make such enquiries as appeared to him necessary; and request Mr. Pickering to write to him again on this business. Mr. R. Ingham was appointed to lay the decision of the Midland Conference before the committee for the Academy; and it was agreed that their opinion should be conclusive. The friends at Bradford returned their thanks to the meeting for supplies; and solicited another arrangement till the next Conference; which is appointed for Dec. 25, 1832, at *Birchcliffe*; Mr. George Dean to preach.

At seven in the evening, Mr. Hollinrake opened the public service, and Mr. R. Ingham preached from 1 John v. 19.

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### UNITED CHRISTIAN MISSION.

We introduced this Society to the notice

of our readers, in a former volume.\* We have just been favoured with the minutes of its third Annual Meeting, which was held May 2, 1832, at *Dumfermline*, and attended by eight ministers and three delegates; the ninth minister not being able to attend personally, sent a letter. In the course of the meeting, Mr. Hamilton, of *Leith*, who has taken a large chapel in that town, which he expects to open in a few weeks, and Mr. Drysdale, of *Cairnbulge*, were received as ministers of this mission. It was agreed—that each church is at liberty to choose its own form of government, without the interference of any other church; that collections be made in all the churches for the support of this mission; that a deputation shall be appointed to visit the west of Scotland, to promote its objects; that J. Burns continue the Editor of *The Christian Miscellany*; and that he be thanked for his past valuable services: that the Provisional Committee have power to recognize and receive ministers and churches into the mission, during the next year; and that the next Annual Meeting be held at *Edinburgh*, Providence permitting, the second Wednesday in May, 1833. The meeting was harmonious, interesting, and profitable.

The following are the present stations of the Ministers:—*F. Blake*, *Edinburgh*; *J. Hamilton*, *Leith*; *J. Bowes*, *Dundee*; *W. Roseman*, *Kirkcaldy*; *J. Burns*, *Perth*; *H. Hart*, *Aberdeen*; *Drysdale*, *Cairnbulge*; *T. Kingsford*, *Leuchars*; and *J. Fairweather*, *Newburgh*.

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### REVIEW.

THE HISTORY AND TOPOGRAPHY OF THE UNITED STATES; edited by JOHN HOWARD HINTON, A. M., assisted by several Literary Gentlemen in America and England; illustrated with a Series of Views, drawn on the spot, and engraved on Steel, expressly for this Work.

4to. 2 vols. pp. 494 and 590. Simpkin and Marshall.

In a former volume of this Miscellany, † we have introduced to our readers this extensive and important publication, of which we are very happy now to announce the completion. We have given already a brief account of the interesting contents

\* G. B. R. and M. O. vol. ix. pp. 299 and 378.

† See G. B. R. vol. x. pp. 179 and 421.

of the first volume, which was occupied by the History of the Rise and Progress of the United States. The second volume, which now lies before us, concludes the arduous undertaking. The perusal of it has, in no degree, diminished the high expectation which we had indulged of its excellence, from the examination of the first part. We have only room to notice, as briefly as justice to the indefatigable Editor and enterprising Publishers will permit, the varied and important information it conveys. And we the less regret the narrow limits to which we are confined, as we hope that the future columns of this Miscellany will be enriched with extracts from its instructive pages.

The second volume is divided into five books, which respectively treat of the Physical Geography; the Natural History; the State of Society; and the Topography of the United States. The *first* Book opens with a general outline of the geography of this rising country, and proceeds to describe its mountains, rivers, lakes, and inland navigation. The *second* treats of its geology, the various kinds of its fossils and minerals, its botany and zoology. The *third* enters into a rather lengthened detail of the agriculture, the finance, revenues, expenditure, debt, and population of the union. The *fourth* book will probably be the most interesting to general readers. It describes largely the state of society in this improving republic; and furnishes pleasing information of its political institutions and jurisprudence, its executive government, judicial and municipal arrangements, its police and military power, its courts, both subordinate and superior, and its judicial proceedings and courts of law. Above thirty pages are devoted to a view of religion in the United States. Its religious sects, and their extent and influence on the community; the utility of national ecclesiastical establishments, and the advantages which christianity derives from being exempted from them in this happy land; the nature and tendency of revivals of religion, camp-meetings, and other similar transactions, pass in successive review; and are discussed with freedom and spirit, but at the same time with candour and judgment. The Theological and Benevolent Institutions are next noticed, and the chapter closes with a review of the whole subject. The reader's attention is then called to the literature, arts, and manners of the United States; and he is instructed in the numbers, character, religion, and wars of the native

Indians; the extent of slavery in these regions of freedom; the internal slave trade; the condition, instruction, treatment, and sale of the slaves, are portrayed with a bold but discriminating pencil. The *last* book is occupied with a distinct account of each state composing the Union; detailing its boundaries, extent, climate, soil, commerce, institutions, religion, leading to *ans*, &c. from the most authentic sources, chiefly official documents.

This brief and necessarily imperfect, sketch of the contents of the literary part of this volume will enable the reader to form some idea, though a very inadequate one, of the nature and extent of the Editor's labours; and any panegyric of ours would add nothing to the effect of this plain statement. The publication, we doubt not, will become a standard work on both sides of the Atlantic, and it well deserve the honour.

The illustrations and embellishments exhibit a splendid specimen of the graphic art, and must have cost an immense sum. There are nearly one hundred exquisite plates, which present beautiful views of the natural scenery of this highly interesting portion of the globe, such as lakes, rivers, mountains, and cataracts, besides many public buildings, churches, and chapels. The whole is interspersed with maps, accurately drawn and neatly engraved, of the Union, and its various States, with two maps illustrative of the geology of the country; and, as a frontispiece, an exquisite portrait of the illustrious Washington. These add much to the value of the volumes; which we cordially recommend to our readers, both for the ability, candour, and care with which they are written, and the spirit and elegance with which the mechanical part has been executed.

SCRIPTURE PORTIONS *for the AFFLICTED, and especially the SICK, with Reflections from various Authors.*

24mo. pp. 200. cloth. Religious Tract Society.

As man is always exposed to a variety of afflictions and sorrows, consolatory publications [are never unseasonable. There will always be found many by whom such productions will be eagerly perused. The work before us makes no pretensions to originality, but consists entirely of extracts from some of our most eminent divines. Each abstract is subjoined to a text of scripture, which it is intended to illustrate; and is usually accompanied

with a poetic quotation on the same subject. When we mention the names of Bennett, Caryl, Henry, Leighton, Jay, &c., it will readily be inferred, that the selected observations of such men are well worth reading.

The following specimen will give a fair idea of the nature of the work.

“ Luke xxii. 42.—Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine be done.

“ This must be our pattern, and we should endeavour, in the use of all proper means, to bring our hearts to a correspondent temper, and the like submission: particularly endeavouring by prayer, waiting and begging for the Divine Spirit to impress and inform your hearts hereunto. Observe the workings of your own minds on all occasions, and never suffer a rebellious, tumultuous thought to arise unensured. This is your duty, here is your happiness, and the perfection of it will, in part, be your heaven.—BENJAMIN BENNET.

“ Bp. HOPKINS remarks, ‘ All religion lies in conforming our wills to the will of God; that there should be but one will between God and us, and that this should be his most wise and righteous will. The will of his precept he hath made known to us by his word, and to that we ought to submit our wills.’

“ Do not say that it is impossible to reduce these exhortations to practice. Many suffering saints have experienced the contrary. When the late Rev. JOHN TOWNSEND, the benevolent founder of the Deaf and Dumb Society, was suffering extreme pain in his last illness, he exclaimed, ‘ Human nature cannot bear this long. What must have been the sufferings of the martyrs at the stake! What must have been the Saviour’s agony, when, in the prospect of death, he cried out, ‘ Father, if it be possible, let this cup pass from me: nevertheless, not my will, but thine be done!’ What are my sufferings compared to the Saviour’s in the garden, when he sweat, as it were, great drops of blood! Father of mercies! hear my poor prayer, if not to relieve, help me to bear and suffer.’

“ It is a pleasing remark of the late Mr. SWAIN, a minister at Walworth, ‘ The lovely bird of Paradise—christian contentment—can sit and sing in the cage of affliction and confinement, or fly at liberty through the vast expanse, with almost equal satisfaction; while ‘ even so Father, for so it seemeth good in thy sight,’ is the chief note in the celestial song.’

“ One prayer I have, all prayers in one,  
When I am wholly thine;  
Thy will, my God, thy will be done,  
And let thy will be mine.

All-wise! Almighty! and All-good!  
In thee I firmly trust;  
Thy ways unknown or understood,  
Are merciful and just.’

MONTGOMERY.”

It is true the afflicted cannot read much, but still we have thought that the utility of the work would have been increased had the extracts been longer. The above exceeds the average extent. To see and feel the beauty of a writer’s remarks, it is often necessary to know the connection in which he places them. With these observations, we cordially recommend this little compilation, both to the afflicted themselves, and to those who are in the habit of visiting sick persons. The former will doubtless derive consolation from it; and the latter will be better qualified to impart it.

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## LITERARY NOTICES.

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*Counsels to the Young*, by Rev. John Morrison, D. D. cloth 1s.

*The Whole Works of the Rev. John Howe*, carefully revised, with Dr. Calamy’s life. One volume royal 8vo. cloth £2 2.

*A Practical Exposition of the First General Epistle of St. Peter*; by Robert Leighton, D. D. Archbishop of Glasgow. 2 Vols. 24mo. neatly bound in cloth, Religious Tract Society.

*The Intercourse of the Soul and the Body*, which is supposed to be effected either by physical Influx, or by spiritual Influx, or by Pre-established Harmony: translated from the Latin of Emanuel Swedenborg.

*Scriptural Perfection* unfolded and explained, by William Bates, D.D. A.D. 1618. cloth. Religious Tract Society.

*The Gospel worthy of all acceptance*: or, the Duty of Sinners to believe on the Lord Jesus Christ, by the late Rev. Andrew Fuller, abridged. 32mo, bound in cloth. Religious Tract Society.

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## POETRY.

REMONSTRANCE TO LATE ATTENDANTS  
ON PUBLIC WORSHIP.

The following plain rhymes, though they lay no claim to the elegance of Poetry, yet contain so much good sense and proper feeling on the subject to which they refer, that we believe they will both edify and please the sincere christian.

**BEAR** with me, while I say, the crime is great,  
Of those who practice coming in too late;  
As if God's service was by far too long,  
And none rejoice to praise him in a song.

Shall pew doors rattle, hats and pattens move,  
To show how you the service disapprove?  
Disturbing those who come to praise the Lord,  
And even while they listen to his word.

A little less indulgence in the bed,  
A little more contrivance in the head,  
A little more devotion in the mind,  
Would quite prevent your being so behind.

Suppose an earthly prince should condescend,  
To bid you to his banquet as a friend,  
Would you not try all means within your power,  
To be at court at the appointed hour?

Shall such attention to a worm be given,  
And not be paid unto the God of heaven?  
Who can expect to be by Jesus blest,  
If absent when he comes to meet his guest?

O what a pleasing sight it would afford,  
If, when we tune our praises to the Lord,  
Each seat were occupied, and all the throng  
Ready to join in one harmonious song.

My brethren, this might mostly be the case,  
If we were striving in the christian race;  
Then every hind'rance would be laid aside,  
To see and hear of Jesus crucified.

If you complain you have so far to come,  
Set out a little sooner from your home,  
But those who dwell hard by have no excuse,  
Except in idleness, or sleep, or use.

I grant, lest I should seem severe,  
There are domestic cases here and there

Age, illness, service, things quite unforeseen  
To censure which I surely do not mean.

But such will not, unless I greatly err,  
Among the prudent very oft occur:  
And when they do, you surely should endeavour,  
To come at last—'tis better late than never.

## REFLECTIONS ON THE CHOLERA.

It comes! the messenger of heav'n!  
Uncertain in its course;  
We may not trace the orders giv'n  
We only feel their force:  
And bow before the avenging rod,  
And tremble at the wrath of God.

As the dread lightning's track is told,  
Oft by the failing breath;  
So doth this secret foe unfold,  
In the cold clasp of death!  
Ere eye or ear can give alarm,  
Or caution shield herself from harm.

Let those who error never knew,  
Pass careless on their way;  
Heedless the dead and dying view,  
Nor pause, nor turn to pray;  
But let the sinner's voice ascend  
To God, to pardon and defend.

There strong in Him who guides the storm,  
And bids the sea be still:  
Each duty cheerfully perform,  
Nor fear impending ill:  
But idle, curious risk forbear;  
And let the mocking tongue beware!

Coventry.

J. B.

## "IT IS THE LORD."

It is the Lord—enthron'd in light,  
Whose claims are all divine;  
Who has an undisputed right  
To govern me and mine.

It is the Lord—should I distrust,  
Or contradict his will,  
Who cannot do but what is just,  
And must be righteous still.

It is the Lord—whose matchless skill  
Can, from afflictions raise  
Matter eternity to fill  
With ever-growing praise.

# Missionary Observer.

OCTOBER 1st, 1832.

## MISCELLANEOUS STATEMENTS RESPECTING INDIA.

“INDIAN RECOLLECTIONS,” by J. Statham. pp. 468, 12mo. 7s. 6d.

The above is the title of a very interesting volume, which has recently appeared from the pen of Mr. Statham, now the pastor of a Baptist church at Amersham, and, formerly, a Baptist Missionary in India. The book combines much entertainment with instruction. As a volume to be introduced into *Reading Societies*, it is especially deserving of attention. We shall select a few of the striking facts, or instructive statements, which its pages contain. The perusal of these will gratify some of our friends, and may induce others to become purchasers of the volume. We give it our cordial recommendation.

### CRUEL APATHY OF THE HINDOOS TO THOSE IN DANGER.

“I once beheld a boat, laden with about thirty native passengers, suddenly overtaken by a north-wester in the middle of the river, and as sail was set, in a few minutes she was capsized by the gale;—there were many dinghies\* lying at the Ghaut, and several pushing about along shore, but none put out to save their drowning fellow creatures; as most of the poor creatures could swim a little, some of them would evidently reach the shore in safety, whilst others were buffeted the waves in a sinking state. I said to the boatmen, who were quietly gazing at them, ‘Why do you not go out to pick them up?’ The answer was, ‘What shall I get by that?’ It was vain to reason with them, I knew the

only way to move them was, to promise buckshish—this had a magical effect, and every dinghy was soon out picking up the parties. I believe only two persons were drowned, though had not the boats gone out several others must have perished. Yet these boatmen would not have moved an inch to rescue them from destruction, unless sure of recompense for their trouble. Verily ‘the dark places of the earth are full of the habitations of cruelty.’

“On another occasion, when I attended at a fire in the same village, the shrieks of a poor old bedridden woman caught my ear. Her house was burning, and a crowd of natives, amongst whom were a great number of Lascars, surrounded the house. I said, ‘Why do you not go and fetch the poor woman out?’ ‘She is not my mother,’ said one. Another exclaimed, ‘She is of no use; she can do nothing:’ whilst a Mussulman, apparently a Jemmedar, assured me her set time to die was come; and they positively refused to stir a step to help her. I told them to go and bring her out, and I would give them buckshish.\* The word seemed to operate as a charm: one would have thought she was the mother of all, and the most useful of mortals, so great was the rush made to save her. The roof fell in just after they had brought her out. I was happy to behold the poor distressed creature rescued from the flames, and gave them the promised buckshish, when a terrible quarrel ensued respecting the distribution, as so many claimed a share, that not one pice each could be found to fall to their lot. Yet these very men might, with comparatively as little trouble, have rescued property from the devouring element, to a hundred times the value of what they were thus contending for.

“I was one morning riding to a neighbouring village, when my attention was engaged by an object in the road before me at some distance, which I could not at all make out. It appeared as if some large animal was floundering about in the dust. I made the

\* Dinghies—native boats.

\* Buckshish—money.

best of my way towards the spot; and as I approached, I saw it was a man lying on his back, with two pariah dogs pulling him by the legs. I galloped towards them, and the dogs made off. I found the poor man quite exhausted, and the blood was streaming from his feet, two of his toes were gone from one foot, and nearly all from the other. I bound up one with my silk handkerchief, and taking off my neckcloth, I wrapped it round the other, the man appearing nearly senseless. Seeing some men in the paddy field close by, I called them to me. When they came, I asked them to carry the poor creature to the next village: but they refused. A thousand excuses were made; and I found that nothing but buckshish would move their hearts to pity; and even the promise of buckshish would avail no farther than causing them to lift the poor fellow on the horse before me. Then, walking by the side, they accompanied me to the nearest hut, the owner of which refused to receive him into his dwelling. However, again I promised buckshish, if he would let him lie upon his cot till I sent a palanqueen, and the magical word prevailed. Then, getting some milk, I forced it down the poor creature's throat, which seemed to revive him a little. After engaging one of the men to stop with him till my return, I made haste back to Salkea; and finding Dr. Stewart at home, sent him off directly, whilst I went farther to get a palanqueen. I then returned with it to the hut; but when the bearers saw the purpose for which I wanted it they refused to carry their sick countryman to the native hospital. However, after much coaxing, with proportionate promises of buckshish, and an assurance from the Doctor that the man would not die in the palanqueen, they at last took him up and began to move onward. I rode alongside, or else I have no doubt they would soon have turned him out, and run off with the palanqueen. When he became convalescent, which he did in a few days, he told me that he had been on a pilgrimage to Juggernaut, and his money being all taken by the Brahmuns, he had to make his way home as well as he could. He begged, but without effect, and ate of the fruits of the field where he could find any, until, worn out with hunger and fatigue, he sank down, unable to rise, or defend himself from dogs or jackals; and that the two dogs I saw had followed him some way before he sank, which was about ten minutes before I came to his rescue; and that, after going round him several times, one seized his toes; and then, he began to kick and struggle, but to no purpose, as the other dog seized the fellow foot, and began to tear off the flesh; and if I had not come up as I did, he had little doubt but

in a few minutes they would have destroyed him."

#### WANT OF CANDOUR IN WRITERS OF THE ESTABLISHED CHURCH, RESPECTING OTHER MISSIONARIES.—AND FEMALE EDUCATION.

"When I first visited Calcutta, native female schools had not fully been established, and those for boys were very few, and badly conducted; when I saw native female schools were not fully established, I must not fail to mention that a society of ladies was then formed for the establishment of such schools, and I believe more than one did exist; and as I have very frequently heard the meed of praise bestowed on parties who certainly are not entitled to the smallest share as it regards the originating of native female schools, I shall avail myself of this medium for correcting those misstatements which have gone abroad, and at the same time can but express my astonishment at the want of candour in several recent publications on that point, and others connected with the exertions of Missionaries out of the pale of the establishment; neither is this want of candour a recent fault only. The memoirs of that excellent man, Henry Martyn, whose memory will ever be dear to the friends of the cause of Missions, lamentably manifest the same total want of candour and catholicity. We are told of the Pagan temple on the premises of the Rev. D. Brown, of Serampore, in which the pious Martyn spent so many hallowed hours, but his companions in those devotional exercises within its walls are studiously kept out of sight—and who were they? Chaplains of the Honourable Company? No; but Baptist Missionaries; with them he communed in spirit and truth; nor was he ashamed to own they were amongst his dearest friends, or to call them brethren. In the Journal of Bishop Heber, the mention of every thing 'sectarian' is studiously avoided, except a slight notice of the Serampore Missionaries, and Mr. Leslie, of Monghyr, the latter evidently introduced to make way for a false accusation against John Chamberlain, which had been retailed to the worthy Bishop by some enemy to the cause of evangelical truth, of whom hundreds are to be found amongst the dependants on the Company's treasury. What end this concealment of facts, or contempt of fellow-labourers in the vineyard of the great Lord, is designed to answer, I cannot conceive. No person can deny (who is conversant with India,) that the Missionaries have, by the blessing of Almighty God, done great things towards the establishment of Christianity, inasmuch as hundreds of the natives, comprising many rich and influential

Brahmans amongst the Hindoos, and Moonshes amongst the Mussulmans, have voluntarily renounced their religions, and embraced Christianity. These men could not have been influenced by interested motives, as their families and prospects have alike been sacrificed, and consequently the Christian religion has obtained a signal triumph; their conduct also having operated as a powerful stimulus on the minds of the people generally to follow their example; and I believe I speak correctly when I say, that by the unremitting labours of Missionaries, more has been done towards the progress of the Gospel in India, than by the efforts of any other persons, from the first establishment of the Honourable Company to the present moment. Still, at the same time, I would not detract from the merit due to a Brown, Buchanan, Martyn, Corrie, Thomason, and others—men of God, who have been, and still are, an honour to the establishment; only let others be considered as aiding in the great work, although not clothed in exactly the same garb. But to return:—Mrs. Wilson has often received the credit of establishing female schools for natives; this she is not entitled to, as they were in full operation when she arrived. The state of the case is this: the idea originated with some young ladies, under the tuition of the Baptist Missionaries' wives, in the Circular Road, and what was designated the 'Calcutta Female Juvenile Society, for the Education of Native Females,' was instituted there; I was present at their second anniversary, which was holden in the school-room, at Mrs. Lawson's, on the 14th Dec. 1821. This meeting was a very interesting one, as it was the first time the practicability of establishing female native schools could be spoken of with any degree of certainty. I seconded the first resolution of which I have a copy, it was this—'That the Report be received, and with a view to demonstrate the practicability of native female education in India, and to encourage to more general exertions in attempting it, that it be printed under the direction of the Committee.' Neither were the operations and success of this little society unknown to the members of the establishment, as the last resolution was moved by the much esteemed Rev. Mr. (now Archdeacon) Corrie."

*"There were then 32 scholars, several of them young women, almost ready to take charge of separate schools, and one had acted as mistress; yet, two years later than the time referred to, Bishop Heber ventured to assert:—*

*"It may show how highly we ought to appreciate Mrs. Wilson's efforts when I*

mention, that when she began her work there was no known instance of any female having been instructed in reading, writing, or sewing, and that all those who knew most of the country regarded her attempt to bring them together into schools, as idle as any dream of enthusiasm could be."

The succeeding generation will reap the superior advantage of receiving much valuable information in the days of their childhood from well-instructed mothers, as, generally speaking, the females who are under tuition, evince a great thirst for useful knowledge; and a society exists in Calcutta whose object it is to provide all necessary books, (that this thirst may be gratified—I mean the Calcutta School Book Society; a valuable institution, liberally patronized both by Europeans and rich natives. One very great result has been, that the rich Baboos have become interested in the subject, inasmuch as fearing lest the lower orders might become more learned than their own wives and children, they seek for instructresses amongst the elder girls in the schools, so that it has been difficult to keep them longer than when the first principles were acquired, they being tempted by liberal offers of salary to exchange the station of a scholar for that of a school-mistress, or, as we should say here, of private governess. This is opening the path wide for the introduction of Christianity, as ignorance is the strong hold of idolatry. The following circumstance, which is extracted from the superintendent's quarterly statement of the state of one of these female schools lately received, speaks volumes; 'On taking a copy of the improved edition of Hindoo female education to the Glasgow school, and putting it into the hands of a young woman, she read nearly a page of it very attentively, and by the smiles that were excited I perceived she understood and was pleased with the contents. On closing the book, I said, 'Do you understand what you have read?' with much apparent feeling she replied, 'The meaning is, that the women of this country formerly did nothing but the business of the house, and it was thought a disgrace if they learned to read; but now their fortune has changed, the work of teaching the females to read and write has begun, and many are learning.'"

#### CASTE AND ITS EFFECTS.

The Hindoo religion is so complex in its nature that it is impossible fully to detail its various branches; being founded on superstition all its parts are moulded into an artificial system, difficult to unravel or explain. The whole family is divided into four branches or tribes, called CASTES, and denominated Brahmuns, Kyetra, Bhy-sya, and Soudra.



The rank, occupation, and duties of these several castes are fully explained in their vedas, or holy books. The Brahmuns are the priests, they are required to be virtuous, learned, just, peaceable, and self-denying. If these ever were the distinguishing traits of their order, we must exclaim, 'how is the gold changed,' as the very reverse are the features of their character now. The Kyetra is the military caste: the Vedas require of them a thirst for glory; to die rather than retreat; generosity and princely conduct to captives. The Bhyaya form the agricultural part of the community, their duties are briefly defined as cultivators and traffickers. The fourth, or Soodra caste, consists of labourers, who are enjoined to serve with patience and fidelity—the former, I believe, they generally do, but as for the latter it is only when constrained by fear of punishment, or loss of pay. A faithful servant is indeed 'Rara Avis,' in Bengal. The two middle castes have almost become extinct, or rather amalgamated with the former and latter—thus it may almost be said, that the whole Hindoo nation is now composed of Brahmuns and Soodras, both of which are divided into a great many degrees or sub-castes; so that there are many orders of Brahmuns as well as of Soodras. Of the latter the Koit is the highest, and the Hurry the lowest, which caste embraces shoemakers, mat-makers, bird-catchers, tanners, skinners, snake-catchers, and many others. By this division of caste, no possible means exist for any person to rise in the scale of society; all motives to exertion or mental improvement are cut off; no actions, however noble, no discoveries, however important to society, would ensure honor to a person of low caste: and those of high caste lose no honour or reputation by their ignorance and vice. Whatever be the mental abilities of a Hindoo, if born a Soodra, a Soodra he must remain; if the father be a snake-catcher all his sons must be snake-catchers too; and the influence of caste follows him through all the ramifications of life. Persons of different castes or occupations cannot eat, drink, or smoke together; neither can they intermarry, nor meddle with each other's employment. If a Hindoo loses caste, which is the case if he breaks through any of the foregoing rules, the most distressing consequences ensue; no one will eat with him, or suffer him to come near his dwelling, or marry his children; his own wife and family disown him; looked upon as an outcast of society, he is deprived of all privileges or means of comfort as long as he lives; and however respectable he may have been before, the meanest caste consider him as a vagabond, and will not associate with him. It is caste

that renders so many servants necessary to do the work which one or two might easily accomplish. They are born to one peculiar department of service, and no other can they perform without losing caste. Thus the man who fetches water cannot wait at table, nor the man who cooks the dinner, serve it up; neither will the person who attends the table, sweep the room afterwards, and so on through all the different pursuits of life. A native embracing Christianity, loses caste by partaking of the Lord's supper: it requires, therefore, great fortitude of mind to make a profession of faith in the Gospel. There are many who have no caste, having been excommunicated because of some breach of the ceremonial laws of their religion, either by themselves or their forefathers; these are all termed Pariahs, and dare not touch the person, garments, food, utensils, or dwelling of a Hindoo of caste, as contamination follows. The Brahmuns are a very lordly domineering race, and exact the most servile homage from the Soodras. They themselves are under great restrictions, as well as the Soodras, particularly in the article of food—being prohibited from eating any thing that has had life, except fish; this, I consider, arises from their belief in the doctrine of transmigration, and as they believe that although the spirits of their ancestors may have entered the bodies of all beasts, birds, reptiles, and insects, yet they do not enter another element, so that they may eat fish with impunity. Their principal diet is rice; this with spices, milk, and ghee, is their general repast, although they may partake of the flesh of such animals as are offered in sacrifice to their gods, the laws of Menu permitting this.

"The Brahmuns, though all eligible to the priesthood, yet do not all follow it. Some enter the military service of the Hon. Company, and others become clerks and copyists; but none are permitted to engage in menial employments, and in whatsoever state they are found, the same honour is paid by their associates, though perhaps not to that degree as if in priestly office. So great is the pride of the Brahmuns, that they claim the precedence of kings, and the noblest rajah will partake of food cooked or presented by a Brahmun, whilst the meanest Brahmun will not taste that which has been touched by the mightiest monarch, if not one of their own tribe. Many Brahmuns are totally ignorant of their own shasters, and these are always the most intolerant exactors of homage from the Soodras. The whole system is founded in priestcraft, and is admirably adapted to illustrate the Roman Catholic motto, viz. 'Ignorance is the mother of devotion.' Their sacred Book, 'The Insti-

tutes of Menu,' rests the appointment of princes and rulers in the hands of the Brahmuns. They are declared 'to be, by right, the chief of the whole creation;' 'The birth of Brahmuns is a successive incarnation of the god of justice, and through their benevolence other mortals enjoy life.' In short Brahmuns are considered to be an inferior order of gods. They are supposed to have complete dominion over life and death, and the power of rendering Soodras happy or miserable in the next transmigration. The whole waters of salvation are said 'to meet in the foot of a Brahmun.' Hence I have beheld Juggernutha, a Brahmun of high caste, employed as superintendent in a dock-yard at Howrah, oftentimes dip his toe into a little water which a prostrate Soodra has held before him, thereby imparting (in the estimation of the worshipper,) a saving nature into it: the poor creature after drinking it in the most devout manner, has again prostrated himself before him, and retired with an idea that his sins have been cancelled by the deed. I have said, 'Juggernutha, how can you thus trifle with the souls of your fellow creatures? you know there can be no virtue in your toe to make the water otherwise than it was before; you are a man of sense and should rather strive to undeceive your fellow countrymen, than endeavour to perpetrate their cruel bondage.' 'Why, Sahib,' he has replied, 'it is our custom, and the poor things like it, and the time is not come yet, Sahib; but by-and-by we shall be all one caste, Sahib; and if I don't do it, another Brahmun will, so it makes no difference in the end, Sahib.' In this way he would endeavour to turn away the subject, and the next hour he would probably perform the same ceremony to many who were waiting his coming out of the gates. The Brahmuns are said by Menu, to be formed by Brahma, the creator, from his own mouth.

"Nothing appears more strange to the newly-arrived European than the practice of men and women bathing together in groups in the Ganges. Yet, so it is; the banks of the river are daily covered with multitudes who come to perform their ablutions, which is not only necessary for their health, but is also, as before stated, a part of their religion. Both men and women often wash their copperas, or cloths (the only one they wear), at such times. At some particular festivals, I have seen above ten thousand at the different Ghauts, in the water at one time. A proud Brahmun was one day bathing just before my dwelling, and a Soodra having stepped into the sacred stream above the place where he stood, the Brahmun, with furious voice and gesture, commanded him to go below, lest the water, flowing from a Soodra to

him, should contaminate his holy person; the man, evidently in much consternation, speedily obeyed; yet, it was not many minutes before this *holy* Brahmun, whilst performing some of the religious ceremonies, enjoined by the shasters, entered into converse of the most impure and disgusting nature, with some women who came to fetch water from the river.

"The greatest of all impediments to the improvement of the moral and social, as well as religious conditions of the Hindoos, is the tenacity with which the distinctions of caste are holden. These follow them in all their pursuits, trades, and avocations. The agriculturists particularly, labour under the greatest disadvantages from this barrier to all improvement, as the following statement, made from actual observation will fully prove. "Loss of caste would inevitably follow the introduction of any improvement or alteration in the shape or construction of their agricultural implements, which are the same in appearance now that they were centuries ago. The European often smiles to behold the Bengalee ploughman going forth to work; a yoke of kine are driven before him, whilst the plough is carried on his shoulders, harness he needs not, as the plough consists of a long pole, through one end of which a piece of harder wood passes, forming the share and handle, whilst at the other end another piece, transversely fixed, answers the purpose of a yoke: this resting upon the necks of the kine, just before the high hump, precludes the necessity of any harness being used. The form of one of these ploughs may be pretty accurately conceived, by imagining an anchor with one of the arms reversed, that is, pointing downwards, the stock forming the yoke. With this plough they merely scarify the ground, no furrows are made, in fact they describe any line in their ploughing but a straight one. I have seen twenty ploughs at work in a large field, crossing each other at all points, stirring it up to the depth of about five or six inches, and in this manner the earth is prepared for the casting in of the seed, without fetching up a portion of new soil, as is the case with ploughing in England. On account of caste, the Bengal farmer cannot feed and rear sheep or poultry, except he be a Mussulman; and Mussulman farmers must not rear pigs, nor spin the wool of their sheep, this must be done by a low caste of Hindoos. Cows must not be fattened for slaughter by the Hindoos, neither are they permitted to breed horses; this is all left to the Mussulman farmer, who, although much less fettered than his Hindoo neighbours, yet even he lies under many restrictions, which prove a great hinderance to his prosperity. How-

ever industrious the Hindoo farmer may be, yet he must not make or mend any implements of agriculture, or build an out-house or tank; the Grammy caste must do this. If his fish-ponds are full of large fish, he must not catch any for sale, the Mutchewallah must have all the sport and profit. If his land be full of fine brick earth, he must let the Hooman make bricks, and buy the quantity he wants from him; then he dares not use one himself, but however small the job, must employ a regular builder. When his trees are laden with cocoa nuts, a particular caste must gather them; the owner even then must employ another caste to extract the kernel, which he is not permitted to press into oil; this falls to the lot of another low caste, and so on with regard to making oir and besoms, from the husks and leaves, every process must be effected by a particular party, a breach of these regulations entailing loss of caste.

"It is the same with regard to the produce of the fields. Cotton must be sold in its raw state, and those who spin it, must not weave it. Sugar, tobacco, mustard seed, fruit, and vegetables, are all under some restraints, so that a man cannot do with the produce of his fields what he pleases, nor make the slightest improvement upon the customs of his fathers, under pains and penalties which, to a Hindoo, are worse than death itself. I knew an instance of a poor farmer losing caste, because he sowed a different sort of grain from what his ancestors had done. This was considered a most scandalous deviation, and he was expelled from society."

#### SELF-DESTRUCTION.

"At Allahabad, where the streams of the Ganges and Jumna unite, the country, for many miles round, is considered sacred ground; and so great is the number of pilgrims who resort thither for bathing, that the Vizier has received in one year, half a lac of rupees, for permission to enjoy the benefit of immersion in the sacred flood. Many are the lives sacrificed here annually. The persons who thus fall victims to their superstition, are generally females, who come from all parts of the country to perform the tragic deed, and who show a firmness of purpose worthy a better cause. Several of them, accompanied by the priests, embark in a boat, and proceed to the spot where the streams unite, when each of the victims in succession descends from the boat to the river, with a large earthen pan fastened to her body, and is supported by a priest, till she has filled the pan with water from the stream, when the priest lets go his hold, and she sinks to rise no more, amidst the applauses of the specta-

tor, while the Brahmuns enjoy the scene, and extol the fortitude of the last victim to her who is about to follow. Thus the poor deluded creatures are excited and stimulated to the perpetration of suicide, by those who profess to be their spiritual teachers; and these men will return to shore again, laughing and joking at the transaction, as if they had enjoyed a pleasant morning's ramble. I am happy to know that these self-murders are much less frequent than they were; and as female education extends its influence, we may expect to hear that no more such scenes occur."

#### WASHING IN THE GANGES.

"'Tell me, Sahib,' said a Brahmun one day, 'what great thing Jesus Christ has done.' 'He has made atonement for sin, which none besides has done or can do.' 'As to that, washing in Gunga will cleanse from all sin.' 'I do not think so; can you tell me whether a person is sensible of being cleansed from sin by washing in Gunga?' 'Yes, I can witness to that.' 'I cannot believe that; for I have bathed a great many times in the river, but have always found myself as sinful as before,—but you have not yet believed in Jesus, therefore you cannot perceive that he is able to cleanse you from guilt.' 'You may say what you please, but I know Gunga is able to save me.' 'Well, but what is to become of those who live at such a distance from its banks, as not to be able to reach it, if they die without washing in Gunga.' Here the Brahmun was disconcerted, and began to use obscene and abusive language.

"It is this idea that causes so many poor dying creatures to be exposed on the banks of the river. Oftentimes have I witnessed children hurrying their parents to the riverside, fearful lest they should die before they reached its banks. Nothing can be more distressing to the feelings, than to behold these poor expiring creatures, some calling upon Rham, some upon one of their false gods, others upon another, with their bodies half in the water and half out: the rising tide soon to overwhelm them, and thus to hurry their souls to the bar of a righteous God. Many are laid where the tide cannot reach them, and their case is more pitiable still. Beneath a burning sun, they are left without food, and many of them, who would no doubt recover from their diseases, if proper attention were paid to them, are literally starved to death, or devoured by jackals at night. And although, in some instances, persons thus left on the banks of the river to die have recovered, yet they have never been received into the bosom of their families, or permitted to associate with their for-

mer friends, but have been looked upon as outcasts or Pariahs, and losing caste, they have in vain endeavoured to find an entrance into society in a strange place. There is a small village wholly inhabited by such persons on the banks of the Hooghly near Jungipoor, and they stated to me that they enjoyed far more real comfort than they did when in full caste, but it was evident by their appearance, that they were a poor, dejected, comfortless people.

"It would occupy too much space were I to portray one half of the horrid scenes I have witnessed with regard to these Ghaut murders. It very often happens a diseased parent, thus exposed, lives longer than was expected; when his children (whose office it should rather be to comfort, support, and, if possible, restore their dying parent,) take of the mud of the river, and stuff it into his mouth, nostrils, eyes and ears, thus speedily terminating his existence; the body is then pushed into the river, and they consider they have performed a meritorious act. 'Nothing is more distressing to a Hindoo than the idea of not being brought to die on the banks of Gunga, or at least when dead, not to be burnt on its shores, or cast into its waters.'"

#### SWINGING ON HOOKS PREVENTED.

"I am led to suppose, that most persons, who thus suffer, do it in consequence of vows made in trouble or affliction. About three days before the festival of the Churruck Poojah commenced, my syce came and solicited a fortnight's holiday; knowing that his family lived in a neighbouring village, I asked the reason why he wished for holidays? Had I not been aware of this contiguity, I should have granted his request without observation, as it is the custom to allow all servants some weeks in the course of the year to visit their relatives. In answer to my inquiry, he said, that when his child was very ill, some months gone by, he had made a vow before the Brahmuns, that if the boy lived he would swing at the Poojah, and it was for the purpose of fulfilling his vow (as the child had recovered), that he wished for the holidays. I told him, I certainly could not, for his own sake, grant his request; if he chose to be so foolish as to swing it would certainly cost him the loss of his place, as I never could tolerate such wanton cruelty. I then reasoned with him on the awful consequences of such superstitious practices, and directed his attention to the only means of obtaining the favour of God, or of making a propitiation for sin. The poor fellow left me much dejected, and went to inform the Brahmuns of my refusal, on hearing of which they told him, that un-

der the circumstances in which he was placed, the god would accept an offering in lieu of the performance of his vow; this was rated at five rupees, exactly the amount of one month's wages. He had just before received his pay, and disposed of it; so he came to me again, and besought me to give him five rupees in advance, that he might carry them to the Brahmuns, who were waiting at the gate, not doubting but I should cheerfully comply with his wishes. His disappointment was apparently very great when I told him, 'I certainly would not advance the money for any such purpose.' After a long parley, finding I was inexorable, he went to the Brahmuns, and by my advice told them, that he could not get the money then, neither should he ever be able to spare it for such use. Their anathemas were many and loud. Amongst other curses, they declared that the child should die in a week, and the syce, as well as myself, in a few days afterwards. The poor fellow appeared very much alarmed during the whole of next week, fearing the Brahminal curse would be verified. He was silent, dejected, and hardly able to perform his duties; I remonstrated with him, and pointed out the folly of believing what the rapacious Brahmuns had said, seeing that God alone had the power of life and death, and told him that it was very likely that the Almighty would have taken away his child, had he given the glory of its recovery to these avaricious men, who had no more power to restore to health, or afflict with sickness, than he had. As the week passed away without any symptom of sickness on the part of the child or himself, his vivacity returned; and about three weeks afterwards, when the servants received their wages, I observed him waiting at the door of my study, which opened upon a grass-plot before the house; soon as he caught my eye, he came in, and salaaming said, 'Sahib, I am much delighted that you prevented me from swinging, for now my back is not sore, my child is living and well, and what is best (at the same time chinking the money just received), the Brahmuns have not eaten my rupees. Many salaams to you, Sahib, and, for the future, I shall never wish to swing.' A long conversation ensued, which, I hope, was attended with good effect."

#### SACRED MONKEYS.

"In visiting many of the Hindoo temples, I have been disgusted with the worship paid to the sacred monkeys. I was about to enter the court of a large temple at Nudden, when the officiating Brahmun said, 'No person must visit the court of Huniman with his shoes on.' I reasoned with him, by means of a

friend with me, who understood his language (Sanskrit) better than myself, and he became very abusive; but at length, after patiently bearing his attack with calmness and composure, we were permitted to enter with our shoes on, and were requested to make an offering to the monkeys, either of fruit or sweetmeats, plenty of which were for sale at the gates of the enclosure; but this we declined.

"One of this sort of monkeys became quite familiar with the shopkeepers in Sulkea bazar, and would help himself to rice, fruits, &c., in a liberal sort of way. I was much amused one day to hear a sweetmeat merchant expostulate with him after the following manner; 'My brother, you know I am a poor man—do not take my meethies, (or sweetmeat balls,) take them from other shops:—there is a rich man over the way—he has plenty of rupees—go to him. Nay, nay, brother, that is too bad!—(the monkey having just then crammed a great ball of sweetmeat into his jaws)—I cannot afford so much—indeed, my brother, I cannot;' and the poor shopkeeper, apparently very much against his inclination, used a bamboo to guard his property.

"In passing up the country, when near to Nuddea, I happened to stroll into a bamboo tope or jungle, when the boat had put to for the night. I had not advanced far, before I heard a terrible uproar all around, and was not a little alarmed, on looking up, to behold a whole army of the largest species of monkeys making towards me from all quarters. Some jumped on the ground before me, others swung by the bamboos over my head, and many closed up the path in the rear. Several females had young ones clinging to them; but this did not seem to render them less agile than the others. A few of the largest, and apparently the oldest, chattered for about half a minute together, then the whole tribe responded, all closing nearer to me at every clatter. What to do I knew not; however, I hallooed as loud as I could to make my people hear, and to my great comfort the monkeys retreated a few paces every time I did so: this encouraged me to persevere; but I perceived that when I began to retreat, they closed upon me again, without being affected by my noise. Once more I stood still, and gave a tremendous shout, when back they went again. I gained full twenty yards that time, before they came jumping round; and just as I was about to commence another call, my hopes were raised, in beholding a poor decrepid old woman come hobbling through the midst of them, with whom they seemed to be very familiar, as she shook two or three

by the paw as she passed them; but no sooner had she come within hearing, than she opened a torrent of abuse against me, for disturbing the sacred animals in their retirement, and motioned me, with almost frantic gestures, to depart quickly, her tongue never ceasing till I was quite out of hearing. I was not long in fulfilling her commands, as the monkeys all seemed implicitly to obey her bidding, and made a way for my retreat. When I quitted the jungle I met my servant, who said he was coming to tell me not to disturb the monkeys, as Huniman owned that bamboo grove, the old woman being employed by the Brahmuns to give them food every day, and that they were worshipped by all the people in the country round, who brought offerings of rice and sweetmeats to them continually."

#### DELIVERANCE FROM A TIGER.

"A party of Europeans, consisting of Indigo planters, and some of the officers of a native regiment, stationed in their neighbourhood, went into the jungles for the purpose of shooting tigers. They had not proceeded far before they roused an immense tigress, which with the greatest intrepidity charged the line of elephants on which they were seated; when a female elephant, in the direct point of attack, which had been lately purchased, and hitherto untried, turned suddenly round to fly from the field of battle, showing the greatest dread of the approaching foe. It was in vain that the mohout exerted all his skill to make her face the tigress, which instantly sprang upon her back, and seizing the gentleman by the thigh, speedily brought him to the ground, then throwing him (quite stunned by the fall) over her shoulder, just in the same manner as a fox carries a goose, she started off into the jungle. Every rifle was pointed at her, but no one dared to fire, because of the position in which the captive lay. She went through the jungle grass much faster than the elephants could do, and they soon lost sight of the tigress and her prey; yet they were enabled to trace her by the blood in her track, and, as a forlorn hope, they resolved still to follow on, and to see if it were possible to save the remains of their friend from being devoured by the ferocious brute. As they proceeded the traces grew fainter and fainter, until at length, bewildered in the heart of the jungle, they were about to give up the pursuit in dismay, when all at once they came most unexpectedly upon the objects of their pursuit, and beheld the tigress lying dead upon the long jungle grass, still gripping the thigh of their asso-

ciate in her tremendous jaws, whilst he, though still sensible, was unable, from loss of blood, to reply to the questions proposed. To extricate his leg was impossible, without first cutting off the head of the tigress, which was immediately done, and the jaws being severed, the fangs were drawn out of the wounds; and as one of them providentially happened to be a surgeon, the patient was properly attended to, and the party had the great felicity of returning with their friend, rescued from the most perilous situation, and with hopes of his recovery. He was taken to the nearest bungalow, and, by the providential aid thus afforded, he was in a short time able to see his friends, and to explain how it was that the animal was thus found dead. For some time after the beast had seized him he continued insensible, being stupefied by the fall, as well as faint from the loss of blood, and the excruciating pain which her fangs inflicted: when he came to himself, he discovered that he was lying on the back of the tigress, who was trotting along at a smart pace through the jungle, and every now and then, his face and hands would receive the most violent scratches from the thorns and bushes through which she dragged him. He gave himself up as lost, considering that not the least glimpse of hope remained, and determined to lie quietly on her back, waiting the issue—when it struck his mind that he had a pair of pistols in his girdle, with which he might yet destroy his captor. After several ineffectual attempts, from the weakness which the loss of blood had occasioned, he at length succeeded in drawing one from the belt and directing it at the creature's head; he fired, when the only effect it seemed to produce was, that after giving him an angry shake, by which she made her fangs meet more closely in his flesh, her pace was quickened. From the excruciating pain thus produced he fainted away, and remained totally unconscious of what was passing for some minutes, when recovering a little, he determined to try the effect of another shot in a different place; so getting the remaining pistol out of his girdle, he pointed the muzzle under the blade bone of the shoulder, in the direction of the heart, and once more fired, when the tigress fell dead in a moment, and neither howled nor struggled after she fell; neither had he power to call out for aid, though he heard his friends approaching, and was fearful that they would pass the spot without discovering where he lay. Through mercy he recovered from his wounds, and was living when I left India, although he was quite lame; the sinews of his thigh being dreadfully lacerated by the fangs of the tigress."

## BRITISH SUPPORT OF HINDOO IDOLATRY.

A Christian Friend in India, who had been travelling in Orissa, makes some painful statements on the subject of this crying abomination:—

I arrived at the splendid new Series made by the Government, for the accommodation of Juggernaut's pilgrims. Had I had a mud hut to put my head in, I would not have entered them. It was properly said by Mr. Harington, that the Government of this country was not Christian but heathen. The Missionaries in Orissa lately solicited a little help for the Native or English schools, but in vain; while thousands of rupees are expended in the cause of idolatry, in repairing temples, providing food, and building inns for Juggernaut.

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### General Baptist Missionary Society.

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## JOURNAL OF MR. LACEY'S VISIT TO JAGEPOOR.

*Jagepoor, Dec. 7th.*—I arrived at this place last night. I may as well relate how I got here, and notice some opportunities I had with the people on the way. Left Cuttack early on Monday morning in company with Mr. Pringle, who was going into the country on his business. After a pleasant ride under a cloudy sky, we arrived at Jaypoor, where Mr. P.'s tent was, about eleven o'clock. This was twenty miles. Stayed here all the rest of the day, and that night. In the afternoon went into the village

and collected and addressed a number of people, a very few of whom heard so as to understand. Afterwards talked to a number of the Raja of Durpun's ryots, who had come to complain of their landlord. Some three or four understood, the rest were more like beasts. "Give us something to eat, then we will listen." The people would usually sell their souls for a few cowries. Three or four books were taken. When Mr. Pringle returned, I spoke to the people who accompanied him, but the world had so got hold upon their minds that they could not hear, and when pressed to listen, they said, "O he is a fool, come along," and away they went. While they have hope of worldly gain, they are sufficiently attentive, and can find time to wait hours; but when their souls' affairs are introduced, they are soon away. Rose early on Tuesday morning, and after prayer by our dear friend, I proceeded on my way. Arrived after a most difficult journey through a plain of grass full of jeils and ravines, at Burhamburda, about twelve miles from Joypoor at eleven o'clock. It was cloudy all the way, and save the road, was pleasant travelling. Got into the mud house Mrs. Lacey and I occupied four years ago. I mounted and set off for Jagepoor about half-past one o'clock. The sun had just got out, and was hot; used an umbrella all the way, but suffered from the heat a good deal, and could not perspire. Arrived at Jagepoor at my tent about half-past four o'clock. Got a little dinner, but felt much from the exposure. About six o'clock took medicine, but had a terrible headache, and occasional chilly fits, till about twelve in the night, when, thank the Lord, it all went off,

and I slept comfortably till morning. Rose this morning brisk and well, shaved, washed, dressed, and breakfasted. Read and thought on Gal. v. Had worship with Daytaree, who is with me, and then started into the town. We proceeded about two miles, to a large market, and stood on the roots of a friendly banyan tree. There were some thousands of people in the market, and two hundred presently collected around us. Spoke to them by turns, for about the space of two hours, and distributed twenty or twenty-five books among them. Several very well understood the gospel before we left the place. The people have to be taught to value their souls, and care for their own happiness, before they can be brought to see the fitness and excellence of the Saviour.

8th.—At ten o'clock, after visiting some cholera patients, went over the river to a market, the name of which I have now forgotten. We found it thinly attended, and the few people we collected did not hear well. In the afternoon walked about four miles to a distant part of the city, and there gathered together a great crowd of people, chiefly Brahmuns. Disputed with them two hours, for we could do little but dispute. This disputation, however, was of a kind calculated to do good, and the Brahmuns felt themselves somewhat put about. The people are some time before they are prepared to hear the gospel, they have so many objections to state, which to them are very obvious. Gave no books away to-day. There are numbers of people dying of the cholera in this place, and the dogs and vultures have plenty of food and labour on the sands.

9th.—Went with my native companion to Gota-baga market, two and a half miles distant. We got home about ten o'clock. Collected numbers of people, and were more free from Brahmuns. Had an excellent opportunity. Spoke twice myself, and Daytree spoke twice. He spoke better than usual—he is yet young as a preacher, and rather low. The latter is a disadvantage on market occasions; there is such a din from the voices of the women, trading and disagreeing! The people understood and felt somewhat. Invited them to come and hear more perfectly, as we came more particularly to warn them. Some twenty books were received. One of my cholera patients died last night. This is the evil of the Padrees having to do with the diseases of the people. They suppose of course you will cure them, and if this happens not to be the case, you are nothing; and your medicine nothing; if indeed you escape without being charged with the death of the patient. There is a market every day throughout the week at Jageepoor. Thousands of people are thus brought together, and so there is much, very much work. It certainly forms as good a missionary station as most in Orissa proper. The neighbourhood is very populous, beside the town which contains a good many people. My intention at present, is to see Cuttack for Lord's-day labours, and return on Monday morning with more native help. I start to-morrow morning, distance by the new road twenty-one coos or fifty miles. Half the distance, i. e. to Bramanckool, I ride in the morning and the other half in the afternoon. May I enjoy the kind protection and guidance of the Lord. The sun is destructive by day, and unhealthy damps by night. He can keep me from both, and will if prudent and faithful. O may His kingdom come to many here. In the afternoon we made a capital stand and the word of God triumphed. The Brahmuns were put to a stand, and stood convicted in their own consciences, and the common people heard to profit. It was a laborious but a delightful occasion. A few such would disturb the peace of mind of the people. The old enemy, however, will find a remedy. And what is it? Why some Brahmuns were sent by their brethren to my tent, to say that the chief Brahmuns would wait on me to-morrow, and talk over what I had to say. Their design is just this, they will come and have some conversation, and then return and report that they have had conversation with the Padree Sahib, and have heard all about his Shastras, and that his and theirs are all the same, that the people therefore must go on as they are, only be a little more careful to their injunctions, and then that is all that is requisite. Thus they intend to destroy all the effect that has been produced on the minds of the people. However, I shall be away to-morrow, and if it had been otherwise, I would not have seen them; what I say to them, I will say before the people. When speaking of the lives of the Brahmuns, and their shameful extortion and priestcraft, the people stared at them for an answer, but what could they say? Their influence has much fallen even in these three days, and will, by the blessing of God, if we stay a little longer among them. A person who remained at the market this forenoon, after we came away, has just told



me that he saw the people sitting by five and ten together, reading the tracts, and talking over what they had heard. To one party, a Brahmun came up, and said, 'Woe, you \* \* \* \* \* what, are you reading those books! throw them away!' Several people have been to the tent to-day and have heard what may do them good. Our preaching is now the universal conversation of the people. O for the spirit of mighty power. I feel much for the salvation of these people. Surely some will receive good. Ram Chundra, and Gunga Dhor, will be an important additional help. Daytaree improves in his speaking, and daily instruction does him good. He spoke well again this evening.

10th.—Set off from Jagepoor for Cuttack at four o'clock, after drinking a cup of tea.

My people at Jagepoor assured me I should find a small bungalow at Braminee kool, with a cook and kedmutgar as well as provisions, &c. In this, however, I found they were mistaken, and I was without provision. After some hesitation a friendly Mussulman shop-keeper, offered to cook me some kegeree, (rice and pulse mixed,) which I accepted. In half an hour he presented my dinner, and for a plate a plantain leaf. Turned a small portion out, and with Adam's knife and fork, made a comfortable meal. 'Twas rather largely charged with ghee, but appetite seasoned all. My kind friend milked his cow, and provided me with a little nice fresh warm milk.

Arrived at Thangee about half-past six in the evening, after a warm sharp ride on my hobbling poney, of eighteen or twenty miles. Could not find a soul in the whole

bazar to afford me a drop of water to abate my thirst, and was obliged to go without, till I arrived at Cuttack. My pony being ready, through the good providence of my wife, I started for Cuttack, where I arrived at half-past eight o'clock. All were well; better than when I left them; the little ones sleeping in their bed, and the mother waiting for me. Bless the Lord for all his kindness to me and mine. I have been protected through the heat by day, and cold by night, in the way of duty and obedience; he has preserved those about whom I felt concerned. May I feel encouraged to leave all in his hands. Tired and sore from my journey.

Lord's Day, 11th.—Preached in English in the morning, but owing to want of opportunity for preparation, was little fitted to benefit any, or enjoy the word of God myself. In Ooriya in the afternoon, attendance middling.

13th.—This day we had the examination of the English School. At ten o'clock, the ladies of the station, with several gentlemen, arrived. The boys, in their different classes, went through various exercises. Specimens of plain and ornamental hand writing, &c. were good, as well as their arithmetic. The questions on Syntax, and other parts of English Grammar, the children answered so as to evince their practical knowledge of that science; though, on some questions, they hesitated for a moment, yet a little recollection soon set them right. They also answered questions on early English history readily, as also some geographical questions. An account, more complete, will be given of the examination and school, which renders it needless to say more here. On

the whole, the examination was encouraging.

14th.—Set off for Jagepoor at four this morning, after a light breakfast and prayer. Arrived at Chittea about seven o'clock, where I had a pony waiting, and rode on to Braminee kool, where I arrived at ten o'clock. My old friend the Mussulman milked his cow for me, and with a piece of bread Mrs. L. had provided me with, I made a comfortable meal. Lay down on the horse-rug, and got a refreshing nap, and as soon as the heat of the day was over I pursued my way to Jagepoor. On the way between Borochoona and Brahminee kool, passed a poor jattree, who had sunk down in the path and was dying. I spoke to him but he was past making reply. I thought of the good Samaritan, and wished to go and do likewise, but really could not. The day was getting hot, no house or village near; no means of doing the poor man good, and not a soul to attend upon him. After a few minutes of mournful reflection, and some remarks to some persons who, in the mean time, had come around me, I passed on. On my return, if spared to return, I shall most likely find his bones picked by dogs, vultures, crows, and jackals. Saw several poor wretches on the road, going to, or coming from, Jugger-naut. Some with their noses and lips, and some with their toes and fingers eaten away with leprosy: others were blind. Arrived at Jagepoor at eight o'clock, and got a comfortable dinner. Daytaree says that the people at the market heard well, but in the bazar they have been rather noisy and abusive. The Cholera is spreading in this part. As I came on my last stage, saw bones of fresh bodies

lying in the Golgothas of the different villages through which I passed. Others were burning or lamenting their dead. At Anund poor twenty people died of it in one day, and in Jagepoor eight or ten die daily. Feel somewhat stiff and sore.

13th.—Partly from soreness, and partly from my native preachers not being prepared, the forenoon of this day, on which a market was held in the neighbourhood, has escaped us unimproved. We shall, I hope, mind better to-morrow. It is three hours since I wrote the above. Hearing that the market held to-day would not break up before twelve o'clock, and it being cloudy, we set off, and have had a tolerable opportunity. Gunga principal speaker. Several tracts were distributed. The people are drumming, and noising, and reading the Bhagabot to frighten away the Cholera. Alas, for their remedy! They come to the tent for medicine, which discovers little faith in their own remedies. It is painful not to give them medicine, but unless they can be visited and attended to through the day, it is comparatively of little use. I visit some whose houses are in the way. Pretty early in the afternoon we departed for the bazar. Gunga was again chief speaker, and spoke with keenness and power. Several brahmuns withstood the word, but availed little, and we concluded the opportunity peaceably; 150 people heard with attention, and apparent conviction. No books were given.

15th.—At ten o'clock we all set off for Soominda market, on foot, for it was vain to attempt sitting on horseback from soreness. The distance was five miles, but the sun was clouded. Gunga and my servant carried me over the rivers

and other small waters, and we arrived about half-past eleven. The people, to the number of 200, collected around us, under a large tree. Gunga spoke first, then Daytaree, and then myself. We all felt some power and pleasure, and certainly the people heard well, and surely good will result. A number of women stood around, and heard with attention; some among them understood well; much that was calculated to do them good was said. In conclusion distributed twenty or thirty books, which were received with eagerness. After three hours' stay we departed. The sun got out, but a chatta was useful to me. Ramara we found had arrived on our return. A kind letter and present, from our pious friend Mr. Pringle, saluted me in the middle of last night, with a letter from Cuttack, and now, at this moment, a coolley is approaching with two letters and a parcel, and I must lay aside my pen. In the evening took Gunga and went to the bazar, but we could do but little, being partly worn out with our morning's work, and the people were badly disposed to attend, not to mention that the rain began to fall, which broke the attention of the people. Gave away five or six books as we returned. My letters from Cuttack are of no very pleasing nature. I must either go in or the house of the Lord must be closed.

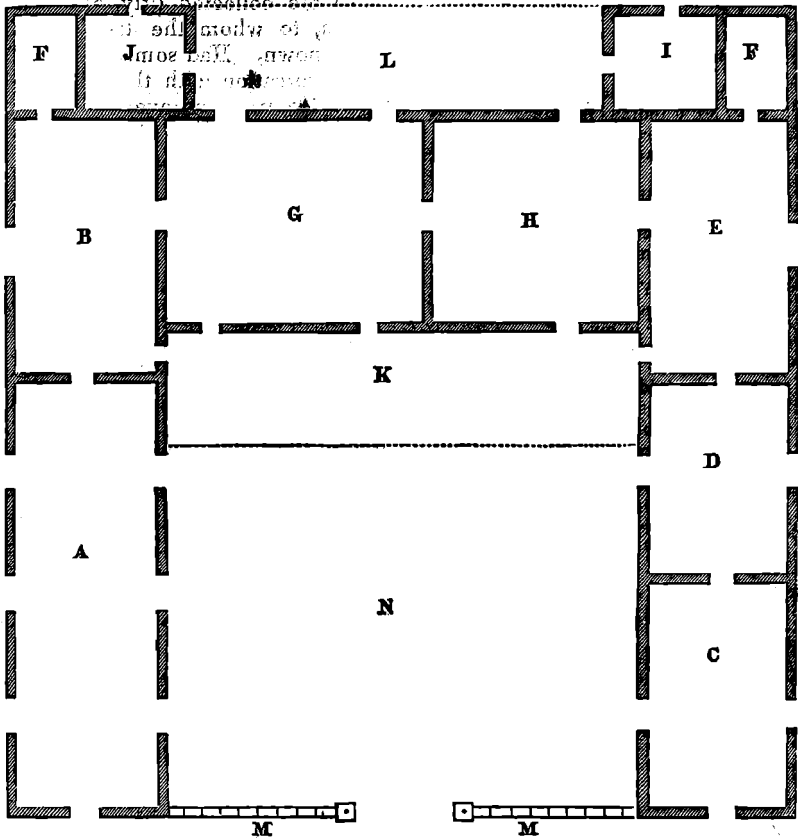
16th.—This has not been so good a day for labour as usual, owing to various causes. Ramara and Daytaree went to Bolawee market, in the forenoon, where they obtained a hearing from 200 people. They at first experienced some annoyance; the objectors were silenced, and the people heard well and received some tracts. I could not

accompany them on account of the sun, the heat and glare being strong. Gunga Dhor we dismissed after prayer this morning. Went a small distance with him, and he started in good spirits for Cuttack. In the afternoon, early, took Daytaree into the bazar, where we collected fifty or sixty persons, to whom the truth was made known. Had some interesting conversation with the two native brethren, after evening worship, on experimental subjects. Was pleased with Ramara's views of his own heart, and the suitability and value of Jesus Christ for a lost sinner. But little life in my own mind. O what hard work to cultivate heavenly feelings. Every day I try, and sometimes succeed, but find next day that I am as backward and as cold as ever. This is always the case, and what can be done? Must I give it up as hopeless, or fight on? O this is the struggle! the warfare! A fight unobserved, but the most difficult and perplexing the Christian has. He often faints when he sees his own weakness, and is ready to give up the contest; but still 'tis a contest for *life*, and 'twill not last for ever. A few more struggles with this inward, this strongest foe, and the conquest is over! O happy day!

16th, *Lord's Day*.—Not well this day, and had recourse to medicine. A dull and heavy time. In the forenoon my native helpers visited a different part of the town from any we had yet seen, and obtained a good hearing from upwards of 100 men, and several women also listened. In the afternoon went with them into the bazar, where they preached to a middling number. In the evening Ramara read and prayed in an interesting manner.

*Ground Plan of Cuttack Benevolent Institution for the instruction, and in some cases, the board and instruction, of Indo-British and Hindoo Children.*

For information respecting this Institution, see our Volume for 1830, p. 476. Ditto 1831, p. 316; and pages 351, 352, of this Volume.



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|--|--------------------------------------|
| A. Day school room, 45 feet long by 14 wide. | H. Master's sleeping room, 21 by 21. |
| B. Boarding boys' lodging room, 25 by 14.    | I. Kitchen or storehouse, 10 by 9.   |
| C. Female school room, 25 by 14.             | J. Study, 10 by 9.                   |
| D. Boarders' dining room, 20 by 14.          | K. Eastern verandah, 48 by 10.       |
| E. Boarding girls' lodging room, 25 by 14.   | L. Western verandah, 44 by 10.       |
| F. Bathing rooms, 9 by 6.                    | M. Wall at front entrance.           |
| G. Master's Hall, 27 by 21.                  | N. Area or yard, 54 by 48.           |

## MISSIONARY HYMNS, BY MR. SUTTON.

### MISSIONARY CONSOLATIONS.

ISAIAH xlix. 13.

O sing aloud, ye heavens on high,  
Let earth the shout prolong;  
Ye mountains join the general joy,  
And burst into a song.

Jehovah hath reveal'd his grace,  
And bush'd our rising fears;  
Th' afflicted he hath comforted,  
And dried the mourner's tears.

Yet doth dejected Zion say,  
The Lord withdraws his face;  
Jehovah hath forgotten me,  
No more I share his grace.

Ah! can a mother e'er reject  
The offspring of her womb?  
Can she her tenderness forget  
For her own sucking son?

Well, be it so—Yet cannot I  
Forget our nuptial bands;  
Thy form is ever in my eye,  
Engraven on my hands.

As the young bride with ornaments,  
Her beauty doth adorn,  
So shall thy numerous offspring shine  
Like dew-drops of the morn.

Behold them hastening from afar,  
Thy welcome love to greet;  
And all that hated thee before,  
Come bending at thy feet.

### MISSIONARY ASPIRATION.

ISAIAH li. 9—11.

ARM of the Lord, awake, awake!  
As in the ancient days,  
And make, for our Immanuel's sake,  
Jerusalem a praise.

Didst thou not bruise the dragon's head,  
And part the rolling sea!  
That o'er its deep, dry sandy bed,  
Thine Israel might go free!—

Art thou not still the God of might,  
That led the fainting band,  
By cloud by day, by fire by night,  
To Canaan's promis'd land?—

Again awake, thou mighty arm,  
Put on thy strength, O Lord!  
And let thy Gospel kingdom come,  
According to thy word.

Then shall the ransom'd nations throng  
To Zion's happy towers,  
And in one everlasting song,  
Shall pass the peaceful hours.

Sorrow and sin beneath thy sway,  
Be put to lasting flight;  
Gladness and joy shall crown the day,  
Salvation crown the night.

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### THE NEGRO'S REPLY.

(*From the Tourist.*)

Ah Massa! he is a fool or knave,  
And his heart is steel'd to me,  
Who says dat de poor afflicted slave  
Is happier dan de free.

But if he be not fool or knave,  
If he speak de truth of me;  
Then let him come and be de slave,  
And I will be de free.

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The conclusion of the Report of the General Baptist Missionary Society, is necessarily postponed to our next number.

Accounts of Missionary meetings in Yorkshire and elsewhere, in next number.

Meetings proposed for next month at Wirksworth, Macclesfield, Ashby-de-la-Zouch, &c., &c., but arrangements not completed.

THE  
GENERAL BAPTIST REPOSITORY

AND

**Missionary Observer.**

No. 131.

NOVEMBER, 1832.

VOL. XI.

A BRIEF MEMOIR of Mr. FRANCIS SMITH, the first PASTOR of the GENERAL BAPTIST CHURCH at Melbourn, Derbyshire.\*

Mr. FRANCIS SMITH<sup>1</sup> was born, July 3, 1719, at Melbourn in Derbyshire. His parents were industrious and creditable, and in moderate circumstances. They were both moral persons, and regular attendants at the worship of the establishment. They laboured, especially his mother, who appears to have been a sincere christian, to impress on his infant mind the thoughts of death and eternity. Nor were their pious labours in vain: when only eight or nine years of age, he became sensible of his state as a sinner; and was deeply affected by the threatenings of the scriptures against sin.

\* It having been suggested, that a brief account of some of the leading men among the first Founders of the New Connection might furnish instruction and entertainment to their successors, we here present our readers with a brief Memoir of that eminently pious and zealous servant of God, Mr. Francis Smith of Melbourn. The particulars are drawn chiefly from the G. B. History, and from *Memoirs* of him, inserted in the G. B. Mag. for July, September and October, 1798, by his son the late Mr. R. Smith, of Nottingham. It is proposed, should their descendants forward proper information, to insert, in subsequent numbers, accounts of his principal associates.

When he was guilty of flagrant crimes, such as breaking the sabbath, uttering a falsehood, or taking the name of God in vain, the thoughts of death and judgment made him tremble. These feelings he afterwards gratefully ascribed to the blessing of God, on the solemn admonitions of his pious mother.

He lost both his parents when only sixteen years of age: and thus was left, at that dangerous period of life, without restraint. Having given the reins to his lusts for seven years, he was induced, through motives of curiosity, to hear the Methodists: by whose means his former impressions were revived, and he was roused to a sense of his danger. He attempted to reform his conduct, and thus qualify himself to receive the divine mercy; but all his efforts were unsuccessful. He saw so much of the vileness of his nature, that he condemned even the means of necessary support, and almost scrupled to eat or sleep; because he thought he was nourishing a body of sin, to make it strong to rebel against God. He was tempted to relinquish all attention to religion; since, instead of growing more holy, he imagined, that he was only adding sin to sin. In this state of mind, he went to hear preachers of every denomination, in hopes of obtaining relief: and was especially entangled

with the Quakers and Mystics. At length, he was persuaded to attend the ministers from Barton, the founders of the General Baptist churches in the Midland district; and, after carefully comparing their doctrines with the scriptures for more than a year, and frequently conversing with their ministers, he was enabled, without any respect to previous qualifications, as a poor perishing sinner, to repose all his hopes for salvation on the Lord Jesus Christ, whom he found to be Jehovah his righteousness. He then heartily joined these professors: and being possessed of a sound understanding and a good utterance, was soon called to assist in their good work, in which his former exercises and inquiries prepared him for great usefulness. He preached his first sermon, in 1746, in the house of Wm. Allein, at Kirby-Woodhouse, Nottinghamshire, from Luke ii. 10. "Behold, I bring you glad tidings of great joy."

During the period of darkness, he enjoyed few means of obtaining religious knowledge. Hardly a person of his acquaintance was seriously inclined. An old schoolmaster, a disciple of Jacob Behmen, was his principal instructor. This man introduced him to a meeting for prayer and reading the scriptures, at Donington-Hall, where the late Countess of Huntingdon then resided. On these occasions, he was frequently appointed to read; and her ladyship called him her "young Timothy;" but the distress of his mind still continued unabated.

In 1747, Mr. S. invited his friends to preach at Melbourn, his native village, and they cheerfully complied. Their labours were crowned with the divine blessing; and, in two or three years, a meeting house was erected: and about the same time

he was chosen joint elder, with Mr. Kendrick, who had previously filled that office. He was ordained by Mr. Cudworth, a minister from a distance, then occasionally at Barton. These elders presided over the whole body of the people; who, though they considered Barton as their chief place, and esteemed themselves one body, were scattered in very distant places.

In 1753, Mr. S. married Elizabeth Toone, an amiable young member of their society. With her he enjoyed much conjugal felicity, and found her truly a helpmate for him. But, after a lingering illness, which terminated in a consumption, she died, Oct. 17, 1768, leaving seven children and an affectionate husband to mourn the loss they had sustained.

These people, who were thus diligently and disinterestedly labouring for the salvation of sinners, considered themselves as members of the church of England; and conscientiously attended her worship. But, being led to study the scriptures for themselves, and determined to follow their directions; and urged forwards by the unmerited persecutions to which they were exposed, they soon gained clearer notions of the nature and constitution of a christian church. Their first doubts were concerning the mode of baptism; and, finding that immersion was practiced by the primitive christians, they placed a tub in each of their meeting houses, in which the ministers used to dip their infants. This practice they continued for several years; till, at length, they perceived that the scriptures were as silent respecting the baptism of infants, as they were respecting sprinkling, and recorded only the immersion of believers. Resolved to follow their infallible guide, they removed their tubs, and repaired to the rivers, &c. to dip

their converts. In adopting this practice, they found some difficulty: as they were all, according to their new views, unbaptized, and had none of their own brethren to administer the ordinance. But they boldly cut the knot which they found it difficult to untie; and two elders, Messrs. Kendrick and Donisthorpe, baptized each other, and then baptized their brethren, among whom was Mr. F. Smith.

Having thus separated themselves from the national church, they found it inconvenient to act together in one body, as they had hitherto done, under the direction of a conference of elders and ministers which met, every fortnight, at Barton; and resolved to divide themselves into distinct churches, according to their local situations, each under the superintendence of its own pastors. Melbourn was one of these new societies; and Messrs. F. Smith and T. Perkins were ordained pastors. On this occasion, Mr. A. Booth afterwards of London, gave the charge to the ministers, from Acts xx. 28. Mr. Grimley addressed the people, from 1 Thess. v. 12, 13; Messrs. Tarratt and Donisthorpe prayed; and Mr. Aldridge gave out the hymns. About forty persons, at first, were thus united: who were scattered over the adjacent villages of Packington, Measham, Swanington and Ticknall. This event afforded great satisfaction to the people; as they highly esteemed the characters and abilities of their pastors. The ministers indeed were well qualified to act in concert. Mr. Perkins' discourses being peculiarly adapted to rouse the careless sinner to a sense of his danger, and to alarm his fears; while Mr. Smith's disposition led him to draw the wounded soul by the cords of love, and, with the tenderest sympathy, to encourage

him to seek peace, through faith in a crucified Saviour, whose affection and sufferings were the favourite theme of his ministrations. With such overseers, the church spread itself on every side: and many were frequently added to their number, which before 1770 had increased to one hundred and sixty. A large barn was engaged, on a long lease, at Packington, in 1762, which being fitted up for a place of worship was well attended; and, at Melbourn, the congregation increased so much, that they were obliged to enlarge their meeting house, at an expense of one hundred and twenty pounds, which was cheerfully raised by subscription among themselves. Preaching was also introduced at Ticknall; and several were converted. In all these labours and exertions, Mr. Smith's zeal, diligence and liberality were conspicuous.

About this period, these professors became acquainted with a number of persons in Yorkshire, who entertained similar doctrinal sentiments with themselves, and had risen chiefly through the labours of Mr. Dan Taylor. He heard of them and paid them a visit, which led to a closer acquaintance. Mr. T. then belonged to the old Lincolnshire Association, which was connected with the General Assembly in London. But he and his midland friends were dissatisfied with several of the doctrinal tenets maintained by the old General Baptists, who had declined in their views of divine truth since the close of the seventeenth century; and resolved to form another Association of churches, composed of members whose sentiments, in their opinion, agreed more fully with the scriptures. His midland friends, who had steadily refused to hold any communion with the Lincolnshire Association, expressed their willingness to unite



in the proposed union. The result was that Mr. F. Smith, and Mr. Grimley of Loughborough, accompanied by several of their friends, attended a meeting at Lincoln, in 1769; where they were joined by Messrs. D. Taylor and W. Thompson of Boston. At this meeting, it was resolved to form a New Connection of General Baptists, the first Association of which should be held in London, June 7, 1770: when Mr. F. Smith and his colleague, Mr. Perkins, were both present, and subscribed the articles of religion, which were then adopted as the basis of their union.

During many succeeding years, these indefatigable ministers continued their valuable and successful labours: preaching alternately at Packington and Melbourn, the two principal stations of the church. The cause regularly extended itself; and their congregations increased till it was found necessary, in 1782, to raise the meeting house and erect galleries, at an expense of ninety pounds, which was again obtained by a subscription among themselves. In 1785, the number of members had increased to three hundred and five. But, in the same year, forty six of them, who resided at Cauldwell, were dismissed to form a separate church. Circumstances also occurred which induced Mr. Perkins to retire from the ministry; and Mr. Smith, on whom the whole charge devolved, though zealous, yet at his advanced age of seventy-five, felt himself unable to support the exertions of his younger days. His friends saw the decline of his vigour, and were desirous of relieving him from some parts of his labour. Their first effort ended in confusion and disappointment; but in 1794, Mr. Whittaker from Burnley removed to Melbourn and became his assistant.

But, in less than two years, it pleased the Lord to call his venerable servant to his reward. On the Lord's day previous to his death, he rode to Packington, where he preached twice, and administered the Lord's supper. In the evening, he went round to Ticknall; and afterwards returned home: thus riding during the day, nearly eighteen miles, besides his other labours. In the succeeding week, on March 19, 1796, he complained to his daughter of a pain in his breast; and sitting down in his chair, expired, in a few minutes, without a sigh or a groan, in the seventy-seventh year of his age,

He had been diligently, faithfully and successfully employed in the work of the ministry, for nearly fifty years: and had uniformly maintained a character as a man and a christian which had adorned his profession. The church, which had grown up under his fostering care, and been the constant object of his most anxious solicitude and earnest prayers, acknowledged his worth and deeply lamented his loss. Mr. John Tarratt of Kegworth preached his funeral sermon, from Acts xx. 25. "And now behold I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more." He appealed to his hearers, who had intimately known the deceased through his whole life, as to his character and conversation, "My departed friend" he observed, "has for many years gone among you preaching the kingdom of God. All this time he invariably maintained an honourable character. No disgraceful blot ever attached to him, through his whole christian or ministerial life. He has lived usefully and honourably among you, and is now gone to receive his reward. His work is done; his course is finished; You shall see his face no more."

We conclude our concise account of this venerable minister, with an abstract of his disinterested labours and zeal for the cause of his Saviour, as recorded by his son the late Mr. R. Smith of Nottingham.

“For twenty years successively, he preached the gospel, without any recompence of a worldly nature, except a few trifling presents in some of the latter of them from a very small number of individuals; and, in his old age, when the church saw it necessary to lend him a little assistance, they contributed towards his support, ten or twelve pounds per annum, and once only, as much as fifteen pounds. He frequently worked hard through the day, and then walked three, six, and sometimes ten miles to preach in the evening; and returned home afterwards, in order to pursue his daily labour next morning. This he sometimes did, two, three, or four times in the week. On the Lord’s day, he had two or three times to preach, and generally to walk from ten to thirty miles or more. Every other Friday night, he for years met the ministers in conference: and as they could not afford to lose time in the day, to transact their business, six o’clock in the evening was the appointed hour. It was my father’s regular method to work hard till three o’clock in the afternoon; and then walk to Barton, the place of meeting, which is not less than fourteen miles from Melbourn. Seldom had they finished their business till midnight; when he returned home: sometimes so fatigued with his labour and want of sleep, that as I have heard him declare, it required the exercise of considerable resolution to prevent him from lying down to rest on the cold earth. All this he did, without the most distant expectation of any pe-

cuniary recompence; and, indeed, without desiring any.”

“Not only his labour and talents but his property was devoted to the promotion of the cause of his Lord and Saviour. At the time of the erection of the meeting house at Melbourn, he worked at his trade as a journeyman; and, notwithstanding his loss of time in his employment in the ministry, and the additional expenses he thereby incurred, he regularly paid eightpence per week, out of his small earnings, to assist in paying the workmen their wages. It is but justice to those with whom he acted, to observe, that many of them assisted in the same manner, as the Lord prospered them. At this time, he received a small legacy of five pounds left him by his father: this, his all, he joyfully contributed towards completing the house of God.”

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#### TIME, PAST AND FUTURE.

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“So teach us to number our days, that we may apply our hearts unto wisdom.”—Psalm xc. 12.

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TIME, when applied to individuals, is sometimes designed to denote that portion of duration which is granted, by Divine Providence, to every man to prepare for that never ending state of bliss or woe which awaits him in the world to come. In this sense, the Psalmist uses it when, after describing the wretched state to which he and his countrymen were reduced, he exclaims, “Remember how short my time is. Why hast thou made all men in vain?” or, as the good bishop Patrick paraphrases it; “Our natural weakness pleads for some mercy, and emboldens us to beseech Thee that,

since we must not only die unavoidably, but a short time will bring us to our grave, thou wilt be pleased to let us spend that little time in more ease, and not live as if we were made for nothing else, but to be made miserable and to die."

Time, thus understood, is divided by the present moment, which passes away while we are contemplating it, into two important parts, the *past* and the *future*. Under these two divisions all the life of man is comprehended. But though they are both essentially of the same character, they are often viewed very differently by thoughtless mortals; and these views have sometimes an unhappy influence on their conduct.

If we look back on the day that is closed only a few hours ago, we shall perceive the objects, that occupied our attention during its course, sensibly diminished in their magnitude and interest; and the engagements of the present day are rapidly expelling them from our recollection. It is only by an effort of the memory, and sometimes not a very easy one, that we retrace the duties discharged, or the acts of piety, benevolence, or usefulness performed in it. The morning and the evening are too usually the most prominent points that present themselves in the retrospect; while the intervening hours afford only indistinct outlines of the various concerns which occupied them. Too often, alas, a conscientious mind will feel a sense of remorse, in the retrospect of duties intended to be performed which were neglected; and of plans of usefulness which were either abandoned or postponed; and of sins which were committed; but these sensations soon lose their intensity, and become less distinct.

This is indeed no new discovery. Moses, the Jewish legislator, was well acquainted with its truth, when,

comparing the eternity of God with the shortness of the life of man, he says to his Maker, "A thousand years in thy sight are but as yesterday when it is passed, and as a watch in the night:" thus identifying the recollection of a busy day with the memory of a few hours of unconscious sleep.

If we extend our retrospect to days previous to yesterday, and endeavour to form some adequate conception of the duration and incidents of the last year, we shall obtain still more striking evidence of the affecting degree in which time diminishes as it recedes from our possession. We are well aware that nearly four hundred days dawned, advanced to the meridian, and sunk to their close, during that period; but many of them have left scarcely a trace, by which we can distinguish their progress. Many of them might be blotted out from the diary of life, and little diminution would be caused in the memorials of our virtuous deeds or useful and pious exertions. So rapidly have they hastened away, that we are unable to recal their respective images; they are all compressed into a small indistinct group, and occupy a very limited space in the storehouses of our memories. When the venerable patriarch, Jacob, who had attained a very advanced age, was asked by the Egyptian monarch, "How old art thou?" the good old man cast a mournful glance over his past life, and replied, in a tone of mingled humility and regret: "The days of the years of my pilgrimage are a hundred and thirty years; few and evil have the days of the years of my life been."

But let us reverse the picture; and instead of recollecting yesterday, anticipate to-morrow. Here very different effects are produced. We have to look over the intervening

night, which, though short, gives a distance to the prospect. After a fancied interval of protracted repose, we contemplate a number of occupations, enjoyments and duties which are designed to occupy a series of successive hours. This enlarges our conceptions of a day; and it appears a season of sufficient extent to comprehend many varied incidents and important transactions. By adding successive days, the mind is presented with a prospect of futurity which expands as we contemplate its progress. In looking backwards on time past, every step contracts our view in an encreasing proportion; but in glancing into the future every advance gives additional importance. The period of a few years is magnified to an indefinite extent, and appears capable of multiplied and momentous consequences. Ten years in advance, when measured by the sun, will be of the same duration as the ten years that are already past; but how different is the impression which is made on the mind even of the sage or the moralist. The latter recedes from the view, and dwindles into a point almost imperceptible: while the former is magnified into a period at once extensive and important. In contemplating it, we are ready to exclaim, with the rich fool in the gospel, "Soul, thou hast much goods laid up for many years."

Should any one doubt the accuracy of these observations, let him compare the ideas which ten past and ten future years excite in his own mind, and, it is presumed, that he will perceive their truth.

From this view of the subject, let us learn to correct our erroneous estimate of the value of time: for since we form such different ideas respecting equal portions of duration it is evident that there must be an

error in our conceptions, nor need we be at a loss to discover where the error lies. Actual experiment has determined the character of past time; and we have witnessed with regret and disappointment, the swiftness of its flight. We have frequently lamented how inadequate it has proved for the purposes to which it ought to have been employed; how many useful designs have remained unexecuted; and how many acts of duty and piety have been postponed. Hours, days, and months have been suffered to slide away unimproved and almost unnoticed; and we have too often had occasion, like the old heathen emperor, to exclaim, "I have lost a day."—And what good reason have we to expect that future days will be less short and transient than the past? Will they consist of more hours? or, will the minutes be longer? May not incidents unexpected and unforeseen occur in them to prevent the execution of the designs to which we have proposed to appropriate them? And shall not we ourselves be as indolent, fickle and procrastinating then, as we have been in former seasons? In short, we have too much reason to expect that our future days will too much resemble their predecessors: as brief, as fugitive, and as liable to be spent to little purpose, as others have already been.

How imprudent therefore it is to depend upon futurity! We know not indeed what a day may bring forth; but we know, by bitter experience, that former days have brought forth disappointment and failure. And this experience, too often, alas, repeated, should stimulate us diligently and conscientiously to improve the present day as it passes: for the present alone is at our disposal; the past cannot be

recalled, and the future may never arrive : or if it should, it may totally disappoint our sanguine expectations. Let us never suffer the anticipation of the leisure or the conveniences of to-morrow to tempt us to postpone to it the proper duties and concerns of the present day. To-morrow's sun, if we be permitted to see it, will bring its own cares and engagements, without encumbering it with the unreasonable arrears of former periods. Let us be careful then that every undertaking of duty or benevolence be dispatched in its own proper time ; and thus secured against the danger of being eventually left undone " Let us work while it is called to-day ; for the night cometh when no man can work."

But, the most momentous consequence of the false estimate we have been considering is, that our foolish views of futurity too frequently induce us to neglect the great object for which time is given to sinful mortals ; and encourage us to postpone our attention to it till, as far as relates to us, the awful decree shall have gone forth that "time shall be no more." The salvation of the immortal soul is the one thing needful—the grand design for which this merciful period of probation is granted, by a gracious God who is not willing that any should perish. Should we suffer this precious season to pass away unimproved ; and this object remain unsecured, our loss will be inconceivably great and irrecoverable. And yet, how often do our vague and erring ideas of the extent of the time that lies in prospect before us, lead us to put off a serious attention to the welfare of our never-dying souls to some more convenient season ? And, the same delusion continuing to operate, these all-important concerns are still ad-journed, under the soul-destroying

persuasion that there will be time enough to attend to them, when we attain more leisure ; till death unexpectedly arrests us, and we drop unprepared into an unchangeable eternity.

O that all you who read these desultory remarks would seriously reflect, that your eternal happiness or misery depends on the improvement which is made of the present fleeting and uncertain life ; and, recollecting that the present is the only season you may ever enjoy to secure eternal bliss or to avoid everlasting punishment, may you listen to the voice of your condescending and gracious God, when he says, " Behold *now* is the accepted time ; *now* is the day of salvation." " *To day* if ye will hear his voice harden not your hearts." " Exhort one another daily, *while it is called to day*, lest any of you be hardened through the deceitfulness of sin." To-morrow will be as fleeting, as yesterday. It will have its own cares and engagements, which will press on your attention ; and have an unhappy tendency to drive thoughts of a serious nature out of your minds. Or should the unwelcome subject intrude itself upon your notice, amidst the cares, business and amusements of life, you will be strongly tempted to neglect its claims till death remove you to that state where there "is no work, nor device, nor knowledge nor wisdom ;" and, since you refused to work while it was day, involve you in that night in which no man can work. How necessary, how immediately necessary, then it is, that each of you should earnestly beseech the God of grace to teach you so to number your days as to apply your hearts unto wisdom.

CIRCUMSPECTOR.

## ON HUMILITY.

*In a Letter to a Friend.*

MY ESTEEMED FRIEND,

AN humble man can come to no harm; he will be ever trusting in the Lord, because he finds nothing in himself in which to trust. While he gives great glory to God by trusting wholly in him, God gives him abounding grace. This grace is to keep alive an abiding sense of what he is in himself—to shew him his ignorance and helplessness—to open to him daily more of the mystery of iniquity—to discover to him the stirrings of corruption which others feel not,—and to make him sensible of them even in duties and ordinances, that he may loathe himself and his very best works. Such are the fruits of true grace; and the great design of it is to bring the proud sinner low and then to keep him low. When he has brought us low, we do not like to be kept so: we want to get up again. Our foolish desire is that he may do something in us, for which we may have a good opinion of ourselves; and we are apt to wish, “Oh! that I was more holy; Oh! that I could pray better! Oh! that I was more spiritual in duties! Oh! that I was thankful enough!” If we could unveil the true motive of these wishes, specious as they appear, we should find them to spring from the secret workings of a proud, self-righteous spirit. Take off their cloke of holiness, and their meaning is this; “I wish God would give me something for which I might be pleased with myself.”

Should this request be granted, would not the eye be turned inward upon this very good self, and drawn off from looking to Jesus; for so far as self is made something, Christ is made nothing. This may be esteemed

one of the surest axioms in divinity, that whatsoever makes us pleased with ourselves, unless it brings us humbly to Christ and makes us put more trust in him, is not genuine humility. I have learnt this by long experience. Though I know but little, yet I trust that I am getting on in Christ's school; and hope soon to be in the lowest form, for there we learn most and quickest. We there rest entirely on the teaching of our divine Master, who reveals his secrets to babes. A new born babe depends entirely on the care of its parents; so must we depend on God, and on Christ, our prophet and teacher. When we are brought thus humble, he will then make known to us what he hideth from the wise and prudent. He that feels his sins and miseries, his vileness and unprofitableness, with the deepest loathings of them, is in the fittest way to love Christ.

If he is an experienced believer, the feeling of these sins and miseries will make Christ more precious. The more he finds of the exceeding sinfulness of sin, the more he will trust in Christ; and the more misery he knows, the more he desires salvation: all will make Jesus more dear and lovely. His own vileness sets forth Christ's grace; his unworthiness, the worthiness of the Lamb, the sufficiency of Jesus who is all in all. When the spirit of Jesus is humbling you, shewing you your deceitful, wicked heart, laying open your ruined nature, in all its abominable workings, has not this often discouraged you? and, instead of loving Christ better and trusting him more, did it not weaken your trust and lessen your love? and thus counteract the gracious purposes of Jesus Christ? May he teach you better; that every future sense of sin may greatly endear to you the Lamb of God

whose blood cleanseth from all sin. It is this which makes his blood most precious.

Be faithful to your own hearts. Stop here a moment: look back and examine if you do not begin to fear for the interest of duty and holy obedience. Do you not ask, if the more I feel of sin, I may trust Christ more fully and love him more ardently, what place is left for obeying? Are not these your thoughts? I answer, the humblest man not only knows most and loves most, but also obeys most. Is not grace the principle of gospel obedience? and does not God give grace to the humble? Grace to do all things. What says he, who was less than the least, in his own eyes? "I can do all things, through Christ strengthening me." The humblest man leans most on Christ's strength; and therefore, through his help which is almighty, he can do most; he is helped best, fights most courageously, and conquers most triumphantly. Shew me a seemingly humble man, who does not love duty; and I will shew you his pride. But let me see a truly humble man, and I am sure to find him walking humbly with his God. He walks with God, and God walks with him. Hear how he declares who are his favourites. Not the rich, not the learned, not the pharisees, not the great and noble: No, "but to this man will I look, who is of a humble and contrite spirit, and trembleth at my word." These he honours: they are, in his sight, of great price. He is the fountain of all true honour; and he will exalt them very high. He that humbleth himself shall be exalted to the throne above. There all God's children are perfectly humble: crying with one voice, not "Worthy are we," but "Worthy is the Lamb." If then humility be so great a grace, Oh! pray to God to make me more

and more humble; and I will do the same for you.

I remain, Your's,  
IGNOTUS.

## ON PUBLIC WORSHIP.

By the late Mr. JOHN TAYLOR of  
*Queenshead.*

THIS is a very copious subject, and I can only offer a few brief observations on it, referring the illustration and application to the considerate reader.

We cannot, with absolute certainty, trace the stated observance of public worship through the antediluvian and patriarchal ages; as Moses, who is the only historian of those early times, whether sacred or profane, that we possess, does not expressly mention it. But as one day in seven was set apart from the creation, as a holy rest and cessation from worldly business; it is most probable, that the sons of God before the flood, and the pious patriarchs after that event, would devote a portion of that sacred day to the public worship of Him who had appointed it. But, after the erection of the first place of worship, the Tabernacle in the wilderness, the Jews, by divine command, devoted that sacred day to social worship, till the resurrection of Christ. And, though the day was then changed, yet they continue to the present day thus to employ it.

Ever since the resurrection of the Lord Jesus Christ from the dead, on the first day of the week, christians have employed it in that holy service. They commenced this practice on the very day that the Saviour arose, as publickly as they durst, in the very peculiar circumstances in which they were placed. "The same day at evening, being the first day of the

week, when the doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be with you." On the next Lord's day, the disciples assembled again, and were again favoured with the presence of their risen Lord and Master.\* Twenty-six years after this, the christians at Troas came together on the Lord's day, to break bread, and doubtless to engage in other parts of social worship. And from Paul's advice to the church at Corinth we may fairly conclude that they assembled on the same day of the week for similar sacred purposes.† And John, the last of the inspired penmen, dignifies it with the grand appellation of "the Lord's day:"‡ because it was then set apart for the services of religion and devotion. This is all that can be fairly collected on the subject from the New Testament history; but ecclesiastical historians assert, that this has been the practice of all christians, a very few excepted, ever since the first propagation of christianity. And, those few never doubted the propriety and necessity of public worship; but maintained it strictly on the seventh day.

The motives of a regular and devout attention to this duty are strong and numerous. I can only glance at a few of them. The example of all really pious men, under every dispensation, is a powerful motive with all who wish to walk in the way of the wise.—The scandalous conduct and mischievous influence of those who neglect it. They live and act more like irrational brutes, than men to whom their Creator has given reason and understanding. Infinite mischief is done to the cause

of Christ and the souls of men, by such ungrateful neglect. It is high time to awake out of sleep; and call upon God.—The divine appointment of God, and the constancy and diligence with which good men have practised it, in every age, will induce all who love God and esteem his servants to be constant and hearty in their attendance to it. The cheering and condescending encouragement, which the Almighty has given in his word, to those who rightly attend to this duty ought to inspire a holy emulation in every pious breast to diligence in observing it. When the first place of public worship was constructed, in the wilderness, the Lord assured his servant Moses, "There will I meet with thee, and I will commune with thee from above the mercy-seat, of all things which I will give thee in commandment unto the children of Israel."\* And, when Solomon had reared his splendid temple, to succeed the tabernacle, the Lord appeared to him and said, "I have hallowed this house which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually."† And the divine Saviour assured his disciples that "wherever two or three were gathered together in his name, there was he in the midst of them."‡ Surely no sincere friend of Christ can undervalue this high privilege; nor neglect to embrace these means of instruction, enjoyment and edification. None whose hearts are properly sensible of their value, can despise them.

Again. The whole economy of divine providence and grace suppose a constant attention to this duty and privilege. Why has the Redeemer

\* John xx. 19—26.

† 1 Cor. xvi. 1, 2. ‡ Rev. i. 10.

\* Exodus xxv. 22.

† 1 Kings ix. 3. Matt. xviii. 20.



ascended up far above all heavens ; but to give to his people apostles, prophets, evangelists, pastors and teachers ; for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ.\* And are not all these benefits bestowed on the children of God, in an especial manner, by the instrumentality of public worship?—This is enjoined or implied in many plain scripture passages, by precept or example. The apostle admonishes the Hebrew christians, “ not to forsake the assembling themselves together, as the manner of some is, but to exhort one another.”† When the Holy Spirit was poured out in such abundance, and thousands of converts were added to the church at a time, it was when the disciples “ continued steadfast in the apostles’ doctrine, and in breaking of bread, and in prayer ;” when they “ continued daily in the temple, and brake bread from house to house ;” when “ daily in the temple and in every house, they ceased not to teach and preach Jesus Christ.”‡

If public worship were discontinued or generally neglected, the people would sink back into ignorance and barbarism, as they were in many parts of England a century ago. The very appearance and profession of religion would soon be lost out of the land, and the people be involved in the darkness of superstition and error. The advantages of regular public worship, both to the morals, the civilization and the prosperity of a country are incalculable ; and, apart from all considerations purely religious, it ought to be maintained merely on political principles. “ Righteousness exalteth a nation, but sin is a reproach to any people.”

\* Eph. iv. 10—12.

† Heb. x. 25.

‡ Acts ii. 42. 46.—v. 42.

To real christians, whose souls have been properly affected with a sense of their depravity, ignorance and guilt, the public worship of their Creator and Saviour has always been ardently desired and greatly prized, as a means, in the hands of the Holy Spirit, of sanctification, instruction, pardon and comfort. Here saints bring their complaints and offer their vows. When Hezekiah received an insolent and impious letter from the king of Assyria, he went up unto the house of the Lord, and spread it before the Lord ; and there obtained assurances of divine protection and deliverance.\* When Asaph’s mind was perplexed at observing the affliction of the righteous and the prosperity of the wicked, and he had nearly sunk into atheism, and denied the wisdom and Providence of God ; he went into the sanctuary, and then, he understood their end. He then discovered that the wicked were set in in slippery places ; and that God did cast them down into destruction.† Hence true saints esteem it a high privilege and a great pleasure to attend the public worship of their God. Hezekiah, when confined in his house by illness, made it the principal object of his inquiry, “ What shall be the sign that I shall go up to the house of the Lord?”‡ Nor is it without reason that they esteem it so highly ; for their God has given many precious promises to those that attend in his house, and keep his sabbaths. “ I will give them, in my house and within my walls, a name and a place better than of sons and daughters. I will bring them to my holy mountain and make them joyful in my house of prayer : their burnt offerings and their sacrifices shall be accepted upon mine altar :

\* Isa. xxxvii. 11. † Psa. lxxiii 17, 18.

‡ Isa. xxxviii. 22.

for mine house shall be called a house of prayer for all people."\* "They shall be abundantly satisfied with the fulness of thy house, and thou shalt make them drink of the river of thy pleasures."† Well therefore might pious David, who had felt the disadvantage of being deprived of public worship, say, "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 enquire in his temple,"‡

May we all cultivate a high sense of the great privilege of public worship; bless God for favouring us with it; and pray and labour to reap from it those benefits which it is designed and adapted to impart. Let us especially be careful to "keep our feet when we go to the house of God: and be more ready to hear than to give the sacrifice of fools, who consider not that they do evil."§ Let us always recollect "that holiness becometh thy house, O Lord, for ever."|| Even in going to the sanctuary and returning from it, let us maintain a seriousness and devotion in our conduct and conversation, suitable to the great object and sacred character of the work in which we are about to be engaged. Like David and his companions, let us "go up to the house of God with the voice of joy and praise, as those that keep a holy day."¶

## ON BEGGING CASES.

Gentlemen,

By the last London Conference, I was desired, through the medium of your Miscel-

\* Isa. lvi. 6-7.

† Psa. xxvii. 4.

‡ Psa. xciii. 5.

† Psalm xxxvi. 8

§ Eccl. v. 1

¶ Psalm xlii, 5.

lany, to call the attention of the churches to a consideration of the propriety of establishing some more satisfactory mode of authenticating begging cases. The Minutes of that Conference, which will doubtless appear in your Miscellany, will shew, that the friends who composed it thought that it might be sufficient, to establish a Board in the Midland district, for the purpose of authenticating such cases; and that it should be appointed by the Midland Conference. But it has since been suggested that, as improper cases may originate in the more remote districts, and the Midland churches be in danger of suffering from their being improperly intruded on their notice, that, if two or three persons, who were known and respected in the Connection were chosen by each Conference, as a Building Committee for that district, and empowered to examine and authenticate the cases that arise in their respective districts, it might render the plan more extensively and uniformly useful. Each Conference to choose its own Committee.

The sanction of a Conference, it has been generally thought, is a sufficient attestation; but when it is considered how small some of our conferences are, and how little is heard of the very worthy persons who compose them, in the remoter parts of the Connection, it is thought that perhaps, in some instances, a case would be more effectually recommended by a Board than a Conference. The writer hopes that no offence will be taken; since he is well aware that some of our most valuable ministers belong to small conferences. Were a fair and full statement of circumstances to be made to the Association, by every church, when it asks for assistance in removing its debts; and would all the churches agree to act under the direction of the Association, its recommendation would certainly possess the greatest weight. But, as that plan is despised by several, and practically disregarded by many others; it becomes necessary to adopt some other method, which may be more generally approved and be perhaps almost as effectual.

Much inconvenience and sometimes no little unpleasant feeling have been occasioned by begging cases being introduced into churches and districts without the permission, and sometimes without the knowledge, of the parties on whom they have been intruded. Now nothing can be more clearly a dictate of justice, prudence, and good manners, than that a previous arrangement should be made, either by letter or otherwise, between the parties as to the

time and other circumstances. Without this preliminary, we may apply for assistance at the most inconvenient times; either while the parties are collecting for their own institutions, or for public causes in which they feel deeply interested. Personal application may be made for assistance, at times when they are peculiarly painful to the feelings of a minister, who may earnestly desire that, for a few weeks, his brethren may not be pressed for further contributions. I am aware, that the common reply to such remarks as these is, "that it is never the right time to beg;" but, I am persuaded, on the other hand, that there are many churches, which, if they were properly applied to, would make arrangements to receive a certain number of begging cases every year: and we ought not, merely from a regard to our own interest, to push on applications at seasons, when they are likely to be injurious both to ourselves and to those to whom we apply.

Hoping that these plain observations, from one who has painfully and repeatedly felt the inconvenience and mischief of the present irregular proceedings, will arrest the attention of the several Conferences; and after having been improved by their united wisdom into some practical and effectual plan, previous to the next Association, may receive the sanction of that meeting, and be cordially and uniformly acted upon in all our churches,

I remain, Your's,

J. WALLIS.

London, Oct. 19, 1832,

## THE TREATMENT OF EXCLUDED PERSONS.

*In reply to a Query.*

DISCIPLINE is the grand instrument in the hands of the glorious Head of the christian dispensation by which he governs his people, during their sojourn in this wilderness. Its importance is fully recognized in the New Testament. That sacred volume, the only authorized Directory for the followers of the Redeemer, exhibits, both by precept and example, the objects which it is designed and adapted to accomplish, and the manner in which it ought to be exercised. Perhaps a glance at the scriptural doctrine on these points may assist us in replying to the query proposed by your correspondent, who signs himself "A Young

Deacon," in your number for September last, page 338.

One principal object of discipline in a church, as it regards disorderly members, is to preserve and promote its honour, purity and prosperity. Unless disorder be restrained, and incorrigible offenders cast out, it would soon become a disgraceful mass of corruption, irregularity and sin. To prevent this, various directions are given, suited to the different nature of the cases that may occur. In private and personal offences, certain previous measures are prescribed, with the view of correcting the evil; but, even in these, when the offender remains unaffected and persists in his error, the matter must be brought before the church for its final examination; and, if he still persist, and refuse to comply with the decision of the church, then he is to be esteemed as a heathen man and a publican; as one cut off from all religious privileges and cast away into the world. Sins of a more scandalous and public nature, adapted to bring open dishonour on the cause of God, evidently require a more prompt and effectual treatment; and the apostles have given instructions accordingly. When a member of the Corinthian church had fallen into a very disgraceful crime, Paul, under divine inspiration, directed his immediate exclusion, without any of the previous steps commanded in the case of private offences; because the sin was of so atrocious a nature that it was not so much as named amongst the gentiles and therefore brought peculiar disgrace upon the gospel.

But, though the preservation of the honour and purity of religion is one grand object of christian discipline, it is, by no means, the only one recognized by the inspired Founders of christianity. There is another of which they seldom lost sight, when they had occasion to allude to the subject: this was the reformation, the restoration, and the final salvation of the offender himself. Unlike many modern churches and professors, who seem to think that the exclusion of a person from their communion releases them from any further care respecting him, and absolves them from all obligation to seek after his restoration, the apostles, not only state this as one principal object of church discipline, but give particular directions how it is to be attained. This will abundantly appear from merely referring to one or two passages in their epistles.—When the unhappy offender in the church of Corinth is directed to be delivered to satan for the

destruction of the flesh, what is the end that this act of discipline is designed to effect? Let the apostle who imposed the punishment, answer. The design he tells us, was "that his spirit might be saved in the day of the Lord Jesus." And when proper evidence of sincere repentance appeared, even in this most scandalous case, the church was commanded "to confirm their love to him, lest he should be swallowed up with over much sorrow." When the same apostle instructs the christians at Thessalonica to withdraw themselves from every brother that walketh disorderly and not after the tradition which they had received; to note that man and have no company with him; he omits not to inform them that the benevolent design of all this severity is "that he may be ashamed of his sins, and, sincerely repenting of them, may be restored to the communion of his brethren, and the favour of his God. Indeed all the power that was granted to the apostles as the ambassadors of Christ, or the churches they founded, is repeatedly declared to be "given them for edification and not for destruction."

Indeed, it ought never to be forgotten, that a christian church has no power or authority except in religious matters. The highest act of authority which she is authorized to perform, and the greatest punishment she can inflict, is exclusion from her communion. Being a member of such a church, confers no new political rights; and being cut off from her fellowship, deprives the delinquent of no secular advantage to which he may be entitled as a member of civil society. Her censures are purely spiritual; and affect not the temporal circumstances of those on whom they fall. If, indeed, it should happen that, if the crime which causes a person to be excluded from the church, at the same time disturbs the peace, or injures the property or the safety of the community, the civil authorities may interfere, and inflict such temporal punishment as the law has ordered; but the church has no right to assume the authority of the state to enforce her decisions.

The inspired Founder of the christian religion appear to have had a special regard to these two objects of christian discipline, in the directions which they gave respecting "the proper conduct to be adopted, by members of churches, in the treatment of persons who have been excluded from their fellowship." In order to accomplish both objects most effectually, they enjoined an avoiding of intimacy and familiarity with those who stood excluded, on the one

hand; and the employment of brotherly admonition and exhortation on the other. Under these two precepts, they seem to have included all their instructions on this important subject.

A regard to the honour of religion as well as to the benefit of the offending brother require the refraining from an intimate familiarity with him while he remains in an impenitent state. If men of the world see the members of churches, and especially the leading members, treat persons who have been excluded from their communion for disorderly conduct, with the same regard as while their characters stood unimpeached, they will very naturally conclude that, though the church as a public body may find it expedient to withdraw themselves from immoral persons, yet its members attach very little importance to propriety of conduct or integrity of principle. When professors of religion are guilty of crimes, which many who make no pretensions to religion would shun with horror, or indulge in conduct that disgraces humanity; and their christian friends shew no marked disapprobation of their sins, and no deep sense of the injury that is thus brought on the cause of the Redeemer, the mouths of scoffers are opened and they blaspheme the holy name by which christians are called. They begin to suspect that the doctrines of grace tend to licentiousness; and conclude that religion is injurious to public morals.

Again. When the unhappy man, who has fallen into these scandalous excesses perceives that his former associates treat him nearly the same as they did before his fall; are as friendly, as fond of his company, as cheerful and unreserved when in it, as they then were; he will be strongly tempted to consider his conduct as not very criminal, and exclusion from a christian church as not so disgraceful and so awfully important, as they had been represented. This will have a most unhappy tendency to check remorse and silence the upbraidings of conscience: and thus to retard, if not wholly to prevent a sincere repentance and restoration to his station amongst the disciples of Jesus, and to the favour of his Maker. But a contrary treatment might, and probably would, produce a very different effect. If the christian friends of such a delinquent would shew by their general conduct, that though they pity his fall, and should most sincerely rejoice in his recovery; yet, as long as he continues in that fallen state, they cannot feel themselves justified in treating him as a companion and maintaining that intimate cor-

respondence and intercourse with him as they formerly did; but are obliged to observe a distance and reserve towards him, and avoid his company, lest they should expose the religion they profess, to shame, or become, by their connivance, partakers of his sins.

Yet, amidst all this caution and reserve, they will cherish a friendly feeling towards him, as one whom they once acknowledged as a brother in Christ; and cannot yet count as an enemy. They will therefore esteem it their duty, to seize every opportunity, or even to make occasions, to manifest their affectionate regard for his present and future welfare, by the most affectionate admonitions and the most earnest entreaties to "remember from whence he is fallen and to repent and do his first works." Thus they will convince him, notwithstanding the callousness of his heart with which allowed sin always petrifies the soul, that they are his friends and sincerely desire that he may again hold the same relation to them. And, should their pious and benevolent exertions, through the blessing of God be crowned with final success, they will enjoy the supreme satisfaction of saving a soul from death and hiding a multitude of sins.

These remarks will, it is hoped, furnish "a plain and practical exposition" of the text to which your correspondent, "A Young Deacon," refers: as such appears to be the conduct recommended by the apostle to his Thessalonian brethren. Should your friend, by divine assistance, be enabled to make a practical application of them, and Providence see fit to preserve his life he will, in this respect, have "used the office of a deacon well; and purchased to himself a good degree, and great boldness in the faith that is in Christ Jesus."

I cannot lay down my pen without recommending this subject to the serious attention of professors in general, especially to those of our Connection; as one that, I greatly fear, is too much neglected. In the Minutes of our last Association, it is stated that, during the preceding year, one hundred and thirty-four persons had been excluded from church-fellowship in the Connection; and only twenty-six had been restored. This is a very affecting fact. Cannot something be done to lessen the painful difference? One hundred and eight individuals have been lost from the professed disciples of Jesus; and so many immortal souls are left exposed to the danger of eternally perishing. We are assured, by the highest authority that

"there joy is in heaven over one sinner that repenteth, more than over ninety and nine just persons that need no repentance." May every pastor, deacon and private member of our churches exert their utmost diligence and offer their most earnest prayers, that these wandering and lost sheep may be brought back to the fold of Christ: and that their delighted friends may largely participate in the joy of the angels in glory!

AN OLD DEACON

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## QUERIES.

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Gentlemen,  
WILL any of your able correspondents favour me with a practical exposition of our Saviour's precept, Luke xvii. 4. "If thy brother trespass against thee seven times a day, and seven times a day turn again to thee, saying, I repent; thou shalt forgive him?" Am I to make my brother's turning again to me and saying, "I repent," a condition of my forgiving him?

DUBIA.

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## CONFERENCES.

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THE MIDLAND CONFERENCE met, at *Stoney Street, Nottingham*, September 25, 1832. Mr. Pickering, the senior minister of the place, opened the service with prayer, and presided.—Mr. R. Stocks received the thanks of the meeting for his past services, as Secretary of the Conference; and was requested to continue in the same office another year.—The case relative to Ashford, Bradwell and Alney was discussed at considerable length; when it was agreed that, though we sympathize with the friends at the above places, we feel compelled to state that we can render them no effectual assistance at the present.

The report of the special Committee appointed by the Whitsuntide Conference to consult relative to a change in the management of the pecuniary affairs of the Home Mission was read, and the following arrangements agreed upon.—1. That the pecuniary affairs of the Home Mission shall be managed by a Committee instead of the Conference.—2. That the Committee shall consist of twelve persons, exclusive of the Treasurer and Secretary, six of whom shall be ministers of our churches; and that six, including the Treasurer and

secretary make a quorum.—3. That the members of the Committee shall be allowed the travelling expences, incurred in attending to the business of the society.—4. The following persons were appointed the Committee for the ensuing year. Messrs J. Earp, jun. Melbourn; James Smith, Nottingham; J. Harvey, Leicester; W. Bowley, Wyal; Thomas Chapman, Loughborough; Thomas Roberts, Nottingham; and the following ministers. T. Stevenson, sen. W. Pickering, J. G. Pike, A. Smith, Richard Stocks, and J. Goadby, Jun.—5. That four members shall go off the Committee annually; two ministers and two laymen, of such as have least frequently attended Committee meetings: and, in case it shall appear that there has been an equality in the attendance of two or more members, those shall go off who have been longest on the Committee.—6. That there shall be an annual public meeting of the society, held at the Autumnal Conference; and all annual subscribers of four shillings, being members of our churches, shall be eligible to attend and vote at such meeting.—The further arrangements relative to this business were referred to the Committee.

That in future there shall be a sermon preached on the morning of the conference. Service to commence at half-past ten o'clock. The subject and the minister to be chosen by the preceding Conference. The afternoon to be devoted to Conference business. A collection as usual to be made, at one of the services, in behalf of the Home Mission. Mr. J. Goadby Jun. proposed a plan for a change in the circuit of the Conference; the consideration of which was postponed till the next meeting; and the proposer was requested to lay his plan before the churches, through the medium of the Repository and Home Missionary Register.

The meeting was not so numerously attended as could have been desired; but the discussions were carried on in the spirit of peace and harmony. The reports from the churches were fewer than usual; but they were generally pleasing, and some very encouraging. Eighty-three were reported as having been baptized, since the last Conference; and sixty-five candidates still wait for that holy ordinance; besides seventy or eighty enquirers. The chairman and Mr. Stevenson sen. addressed the meeting when the business was finished; after which a collection was made for the Home Mission.

Mr. J. Goadby, Jun. preached in the evening, from 1 Cor. i. 26—31.—The next

Conference to be at *Loughborough*, on the last Tuesday in December. Mr. J. G. Pike to preach in the morning, on "the importance of a devotional spirit, and the most effectual means of attaining it."

R. S.

The sixty-fourth LONDON CONFERENCE of the New Connection of General Baptists was held, at *Berkhamstead*, Oct. 11, 1832. Mr. Wallis preached, on the Wednesday evening, from 1 John iii. 17; and Mr. Pickance, on Thursday evening. The reports from the churches were of an encouraging nature; and the discussions interesting. Fifty-eight had been baptized since the last Conference.

Mr. Taylor not having written the letters to Aberdeen, Chesham and Ford, as appointed by a former Conference, was requested, in conjunction with Mr. Wallis, to attend to the business, previous to the next Conference. One or two of the churches having expressed their determination not to co-operate in the support of a Bailing Fund, it was agreed to discontinue it altogether.—As several begging cases of an unpleasant nature, have been lately introduced into this district, it was resolved to desire Mr. Wallis to send a communication to the Repository, by which the churches of the Midland counties should be requested to establish a board, for the purpose of authenticating begging cases, before they are introduced into the various remoter parts of the Connection. He was also desired to state it, as the opinion of this Conference, that, previous to any person going on a begging excursion, he ought to correspond with the churches he intends to visit, that he may learn whether it would be convenient to admit him. Messrs. Sexton and Hobbs, with the deacons of the church, were constituted a committee to look out for a Home Missionary, to be stationed at Aylesbury, and preach, not only in that town, but at any other place to which those brethren may direct his attention.—Eight pounds were voted from the Home Mission to the church at Sevenoaks; and two pounds to Mr. W. Smith for his services in the villages.—The death of Mr. Farrent having been announced to the Conference; it was resolved, that we sympathize with the church at Great Suffolk Street and request Messrs. Wallis and Taylor to wait on the deacons, with a view to make friendly enquiries and render them such assistance as their necessities may require. Mr. Wallis was requested to undertake the office of permanent secretary to this meeting. The next Confer-

ence to be held at Aeon Chapel, Mary-Le-Bone, London.

## GENERAL BAPTIST INTELLIGENCE.

### PROPOSED ALTERATION of the PLACES OF HOLDING THE MIDLAND CONFERENCE.

*Communicated by desire of the Midland Conference, assembled at Stoney Street, Nottingham, Sep. 25, 1832.*

As some important alterations, and it is hoped improvements, were agreed on at the last Conference, in reference to the manner of conducting the meetings of the Midland Conference, it was thought not unreasonable, to endeavour, if possible, to render the places where they should be held, more agreeable to the churches; and thus to secure a larger attendance. A favourable hearing was given to these suggestions; and the subject being deemed of importance, and requiring the general attention of the district, the further consideration of it was postponed till the next Conference. The writer was requested to mature his plan, and insert it in the *G. B. periodicals*; that the ministers and members might come to the next meeting of the Conference prepared to decide upon it.

This is obviously not the time to enter into a history of the Midland Conference; but a few facts, briefly stated, may not be unacceptable to some persons.

This Conference arose out of a weekly meeting held by the first preachers at Barton and Hugglesote, more than eighty years ago. When the congregations were formed into distinct churches, they were held monthly, and afterwards quarterly, in rotation among the several churches. Hence, as the cause extended, sprung the Midland Conference. The design of this Conference, which neither possesses nor assumes legislative power, is to promote

mutual instruction and brotherly love amongst the churches; to consult and give advice in difficult cases; and to be a bond of union which may tend to give strength and effect to the operations which concern the whole district.

In the year 1802, this Conference included twenty-one churches; situated in the counties of Warwick, Leicester, Nottingham and Derby.\* In 1803, it was divided into two Conferences, called the Leicestershire and Nottinghamshire Conferences; and an annual meeting of the two branches was held at Kegworth or Loughborough.† In 1810, the two parts re-united; and for convenience, in 1813, the Conference was divided into four districts; viz. Derby, Leicester, Loughborough and Nottingham; and four places in each district were specified as eligible for its meetings.‡ In 1816, however, the Warwickshire churches for their mutual advantage and convenience, formed themselves into a separate Conference; and in 1825, at the suggestion of the Midland Conference, four or five churches in the north of Nottinghamshire, were formed into what is called the North Midland Conference.§

Though the Midland Conference is thus divided from its northern and southern neighbours, it is large, and stands over a wide district. It now includes forty-two churches; and its extremities, Wirksworth and Northampton, are at least seventy miles apart. The principal number of churches however, have a central situation. Now, it is assumed, that those places should be selected for the holding of the Conference, which, all things considered, are the most convenient for the greatest number; and it is on this principle, that the proposed alteration is suggested.

It is proposed that the Conference be held at the following places; viz. Leicester, Loughborough, Donington, Nottingham, Derby and Ashby or Hinckley; but, as these places differ widely in point of general convenience, that they have the Conference according to the following plan:—

	Spring	Summer	Autumn	Winter.
1833	Leicester	Derby	Donington	Loughborough
1834	Leicester	Nottingham	Ashby or Hinckley	Loughborough

According to this plan it will be seen, the spring Conference will be held at one of the Leicester churches; the summer Conference alternately at Derby and Nottingham; the autumn Conference at Donington, alternately with Hinckley or Ashby, which two churches will have it each

\* See *G. B. R.* vol. i. p. 21, 22.

† *G. B. R.* vol. 1. p. 77 and 91.

‡ *G. B. R.* vol. 3. p. 181—183.

§ *G. B. R.* vol. 5. p. 232, 233.

¶ *G. B. R.* vol. 7. p. 232.

*G. B. R. & M. O.* vol. 4. p. 434.

once in four years, and the winter Conference will be held regularly at Loughborough.

The reader will observe 1. That the greatest number of Conferences is for Leicestershire;—the simple reason for which is this: there is the greatest number of churches in this county. The following is a tolerable correct numerical statement. Leicestershire, twenty-six; Derbyshire, twelve; and Nottinghamshire, five.

2. That towns have been selected and not villages. The reason is, they are, for the most part, easier of access: most villages requiring, from some parts, what is called cross-country travelling.

3. That, as winter travelling is the least desirable, Loughborough, the most central station in the district, is proposed as the most eligible for the winter Conference.

Such, with some slight additions, is the plan proposed at the last Conference; how far it is worthy of adoption, or capable of improvement, is a question respectfully submitted to the churches at large; and, if adopted, how far it will secure the end intended, the more general convenience of the churches, and a larger attendance of members and ministers, of course, must be left to the decision of experience.

Leicester.

J. COADBY.

#### NEW MEETING HOUSES OPENED.

The General Baptists have preached at PACKINGTON, near Ashby-de-la-Zouch, almost from the very commencement of their preaching in the midland counties. At first, they preached in the dwelling house of Mr. Richard Tompson; and were in those days a branch of the original church, meeting at Barton and Melbourn. In the year 1761, they rented, on a lease, a large room which had before been occupied as a carpenter's shop; and had the deed legally enrolled in chancery. In this place, the venerable Francis Smith of Melbourn laboured for many years. In 1798, the premises were purchased; including three small cottages and the burying ground. But, for several years, the place has been considerably too small. It was therefore resolved to take it entirely down, and to build a new one, on a larger scale, on the adjoining ground; the situation being far more eligible. Within the space of ten weeks, the old place was removed and the new one erected. It was opened for divine worship, April 29, 1832; when three useful and appropriate

discourses were delivered, by Mr. Pickering of Nottingham and Mr. Stevenson of Loughborough. Mr. Pickering preached in the morning, from Hag. ii. 7. "And I will fill this house with glory, saith the Lord of Hosts," Mr. Stevenson in the afternoon, from Psalm xlviii. 9. "We have thought of thy loving kindness, O God, in the midst of thy temple." Mr. P. preached again in the evening, from 1 Tim. i. 15. "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." The collections amounted to upwards of thirty-three pounds. May the Lord smile on the efforts of his servants, and graciously send them prosperity. Amen.

J. G.

The General Baptist meeting house at ASHBY-DE-LA-ZOUCH, was re-opened for divine worship, after considerable improvement, on Wednesday, May 30; and Lord's day, June 3, 1832, Mr. Gilbert, Independent minister of Nottingham, preached on the Wednesday morning, from 2 Cor. v. 14, 15. "For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves but unto him that died for them and rose again." And, in the evening, from Matt. vi. 10. "Thy will be done on earth, as it is in heaven." On the following Lord's day morning, Mr. Pike of Derby preached, from Rom. i. 16. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." Mr. John Stevenson, of Loughborough, preached, in the afternoon, from Eph. i. 13. "The gospel of your salvation;" and, in the evening, from John i. 29. "Behold the Lamb of God, which taketh away the sins of the world." The sermons on both days were very suitable and satisfactory to the audiences. The collections amounted to sixty pounds. This sum, added to the collections at Packington a few weeks before, makes a total of ninety-three pounds. This is the third enlargement at Ashby within about thirty years. Blessed be the name of the Lord!

J. G.

#### VARIETIES.

THE ANGEL OF TIME.—The Angel of Time, being commissioned by the Supreme Governor of the world, made proclamation



that he had an hundred thousand years of additional life to bestow on the inhabitants of the earth. His trumpet echoed far and wide, penetrating the cities, the valleys, the mountains, and the uttermost extremities of the universe. The people flocked from all parts to prefer their claims to a portion of the beneficent gift; but it was surprising to see that the crowd consisted of the aged alone. The children were enjoying their youthful sports, and paid no attention to the proclamation: the youths and maidens were wandering in the labyrinths of love; and the men and women of a middle age were too much engaged in the pursuits of life to think of death.

The first who preferred his petition for a few additional years, was a man of fourscore and upwards, bent almost double with age. "Thou doubtless wishest to live a little longer, for the sake of thy children and the companions of thy youth," said the angel.—"Alas," cried the old man, "they are all dead."—"Thou art in possession of wealth and honours." "Alas, no! I have lost my good name, and am miserably poor, yet I wish to live till I am an hundred, and enjoy life a little longer." The angel bestowed on him the privilege of living an hundred years; and he went on his way rejoicing and trembling.

The next applicant for lengthened years was a feeble old man who was carried on a litter. When he had preferred his request, the angel replied.—"I understand thou art enamoured of the charms of nature, of the beauties of the earth, the waters, and the skies, and wishest to behold them a few years longer."—"I have been blind these ten years," said the old man.—"Thou art delighted with the music of the birds, the murmuring of the waters, the echoes of the mountains, and all the harmonies of the universe, and wishest to hear them a little longer."—"I am deaf, and scarcely hear the sound of thy trumpet."—"Thou art fond of the delicacies of food?"—"Alas! my feeble health will not permit of such indulgences. I have lived on milk and crusts of bread these seven years past, and more. I am a miserable sickly old man."—"And still thou wishest to lengthen out thy miseries. What pleasure dost thou enjoy in this life?"—"The pleasure of living," said the old man, and the angel granted him a few years more.

The third who approached the footstool of the angel, was a decrepid female, almost bent to the earth, and trembling with a palsy. Her teeth were gone; her eyes buried deep in their dark blue sockets; her cheek hollow and fleshless; and she

could hardly prefer her request, for an incessant cough, which drowned her voice, and almost choked her.—"I am come," said she, "to beg a score of years; that I may enjoy the pleasure of seeing the cypress trees I planted over the graves of my husband, my children, my grandchildren; and the rest of my dear relatives, spring up and flourish before I die. I am bereft of all that were near and dear to me; I stand alone in the world, without any one to speak for me; I beseech thee, oh! beneficent angel, to grant my request!"—"Though I grant thee lengthened days, I cannot remove thy infirmities and sufferings; they will increase upon thee," answered the angel.—"I care not since I shall know they cannot kill me before my time."—"Take thy wish," said the angel, smiling, "go and be happy."

"Strange!" cried a learned man who had come to petition for a few years, to complete an explanation of Hudibras, and had witnessed the scene. "Strange," cried he, curling his lip in scorn, "that the most helpless and miserable of human beings, should still cover a life divested of its enjoyments."—"Silence, fool!" replied the angel, in a voice of ineffable contempt; "it rather becomes thee to adore the goodness of Providence, which, having ordained that men should be old, mercifully decreed at the same time, that the love of life should supply the absence of all its sources of enjoyment. Go! take thy wish, and finish thy commentary on Hudibras."

COMETS.—Our readers have doubtless heard of the Comet which is expected to appear before the end of this year; and probably some of them have been affected with the tears which have been industriously propagated, that it will approach our earth so near as to occasion terrible effects. The following particulars, will therefore, we hope, be acceptable and useful. They are extracted from a little work on this comet, by Littrow, professor of Astronomy at Vienna.

There are only four comets whose orbits are accurately known. That which appears in the present year, is called Biela's comet, from its having been discovered by an Austrian officer of that name, in Bavaria, in 1826. Its period of revolution round the sun is calculated at six years, and two hundred and seventy-five days. Though it had been seen before, in 1772 and 1805 it was not known to be a comet of so short a period. In the present year, 1832, we shall have its fourth visit. On the twenty-seventh of November, the comet will be

nearest the sun; but even then, seventy-two millions of geographical miles distant from that body; and on the twenty-second of this month, (October) it will be nearest the earth, and at the distance of about forty-four millions of miles from us.

On the twenty-ninth of the present month, this comet of Biela will be distant from a certain point in the earth's orbit, only about two and one third of the earth's diameters, or about twenty thousand miles, in round numbers. If the earth were at this very point of its annual track, on the same twenty-ninth of October, it might happen that we should feel such effects from the comet, or from the enormous mass of vapour composing it, computed to be more than one hundred and fifty times greater than the mass of our earth, as to destroy all animal and vegetable life. But as the earth will not be at this dangerous point till the thirtieth of November, or thirty two days later than the comet, we shall have nothing to fear from it this time. For the earth moving in its orbit at the rate of about sixty-seven thousand eight hundred geographical miles in one hour, it will be nearly fifty-two millions of miles distant from the comet on the twenty-ninth of this month, and in no danger at all of being affected by it, in any way that we can estimate.

It may be added, that this comet is a very small one; and, though its vapour occupies so enormous a space, the real kernel, or bright part of the comet is not more than sixty or eighty miles in diameter; and hence it is conjectured that, if it is a body, properly so called, it must be very small indeed, and that, even in a near approach to the earth, any injury that it might do by its attraction would be hardly felt. "Again," says Littrow, "as to the tail and its deadly vapours, which, as they say, threaten us with such dreadful consequences, we freshly have nothing at all to fear from it; for the following plain but quite satisfactory reason—the comet has no tail."

SCRIPTURE ILLUSTRATED.—The Rev. John Hartley, who has travelled as a missionary in Greece, records, in his Journal, the following interesting facts.—"Having had my attention directed last night to the words, John x. 3, 'The sheep heareth his voice, and he calleth his own sheep by name,' &c. I asked my man if it was usual in Greece to give names to sheep. He informed me that it was; and that the sheep obeyed the voice of the shepherd, when he called them by their

names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me a similar answer. I then told him to call one of his sheep. He did so; and it instantly left its pasturage and its companions; and ran up to the hand of the shepherd, with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal. It is also true of the sheep in this country, 'A stranger will they not follow, but will flee from him; for they know not the voice of strangers.' The shepherd told me, that many of his sheep are still *wild*; that they had not yet learned their names, but that by teaching they would all learn them. The others which knew their names, he called *tame*."

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## OBITUARY.

### DR. A. CLARKE.

IT has recently pleased the Great Head of the Church to remove one of his faithful Ministers to his reward, in a manner at once affecting and instructive. Though he was not a member of our denomination, yet he was well known to several of our Ministers, and always exhibited a friendly disposition towards us, and a readiness to promote our interests. We presume, therefore, that a concise account of him will be acceptable to our readers.

DR. ADAM CLARKE was born in the County of Londonderry in Ireland: his father being of English and his mother of Scotch extraction. They were pious people; and under their instructions, he became, at an early age, a decided Christian, and an ornament to that religion to the promotion of which his future life was successfully devoted. He was designed for trade, and placed, for some time, with a linen manufacturer; but, disliking the business, before the expiration of his time, he left his situation; yet in so honourable a manner, that his master continued his ardent friend till death.

He retired to his father's house, and diligently pursued his studies; and his abilities and acquirements drew the attention of all proper judges, who visited the family. Among these was a preacher, well acquainted with the late Mr. John Wesley; to whom he reported the piety and ability of the young man, who had already begun to call sinners to repentance. Mr. Wesley

immediately opened a correspondence with him; and in a short time placed him for instruction in Kingswood School. Here he cultivated the classics; and, though his finances were limited, contrived to purchase a Hebrew Grammar, which opened the way for his future extensive acquaintance with oriental literature.

Mr. C. had not been long at Kingswood, before Mr. Wesley visited the school, and examined the pupils. The lad from Ireland was particularly noticed; and, after the necessary inquiries, was asked, by the venerable visitor, "Are you willing to become an itinerant preacher?" To which Mr. C. replied, "Certainly, Sir, if you thought me worthy!" A silence ensued for a few minutes; when Mr. Wesley rose from his seat, and stepping to where his young friend sat, laid his hand on his head, and said, with great seriousness and devotion, "God Almighty out of heaven bless thee, my dear lad, and make thee useful in thy day and generation. Hold thyself in readiness; and in a few weeks I hope to appoint thee to a circuit." The good man fulfilled his promise; and Mr. Clarke soon entered on that sphere of labour in which he spent his future life, greatly to his own honour and satisfaction, and highly to the benefit of the Connection with which he was engaged.

Though not above nineteen when he entered on his first circuit, yet he soon became popular as a preacher, and attracted crowded audiences. In some cases, the places were so completely filled, that he was obliged to make his way through a window to the pulpit, over the heads of the congregation. Scenes of this kind are not of rare occurrence, when a young man first begins to preach; but it is seldom that such popularity continues to attend a minister through life, as it did Dr. C., till he was called to the church above.

This worthy minister sustained his share of the persecutions to which the early Methodists were exposed. On one occasion, while attempting to introduce the gospel into a dark place in the country, he was seized by the mob, a halter thrown round his neck, and drummed out of the town. He however was undaunted; and told the mob, that on a given day he should certainly pay them another visit. He kept his word; but the populace had changed their opinion of him. They declared he was a courageous fellow, and should not be molested; and, forming a guard, protected him from violence, while he proclaimed the good news of salvation. Another time, when returning from preaching near Liver-

pool, he received a blow on the head, from which serious danger was apprehended; which was inflicted by a person of different sentiments. But though the culprit was discovered, and carried before a magistrate, the Doctor declined prosecuting; esteeming it more consistent with his character, as a christian and a minister, to forgive than to punish.

Dr. C.'s labours were extraordinary, both in the pulpit, and in his closet; frequently pursuing his studies from five o'clock in the morning till ten at night. While engaged in preparing his Commentary, he resided in London; but the duties of his station as a minister, and as a member of various literary, religious and benevolent societies, were so incessant and arduous, that his friends perceived that his constitution was sinking under the pressure. At their persuasion, he retired, in 1815, to Millbrook, in Lancashire, and there devoted himself chiefly to the forwarding of his Commentary. When that was nearly completed, he returned to the metropolis; and for the benefit of the air, purchased a delightful mansion, about seventeen miles from town, where he resided till his death. Here he collected a large and valuable library, many curiosities in nature and art, and a respectable apparatus of philosophical instruments. His acquirements and affability gained the acquaintance and friendship of many noblemen and men of science, who frequently visited him. He was the author of many valuable and learned works, both religious and literary; but that which will probably most widely extend his fame, is his voluminous Commentary on the Holy Scriptures, in eight volumes, large quarto, which has obtained an unparalleled sale.

Dr. C. had twelve children, of whom six, three sons and three daughters, with their respectable mother, survive him. For some years, his health had evidently declined; and he had been in a relaxed state, which obliged him to preach less frequently than formerly; though just previous to his death, his pulpit engagements increased rather than diminished. The last Wesleyan Conference was held at Liverpool; which he attended, but left before its close. He went to Frome, where his son resides as a clergyman. Here he actively engaged in the formation of a society for the improving the morals of the people. From thence he proceeded to Bristol, when he preached his last sermon at Westbury, a neighbouring town. Soon afterwards he returned home; being engaged to preach the anniversary sermon

for the Methodist Chapel, at Bayswater, near London, on Aug. 24, 1832.

On the day preceding, Mr. Hobbs, of Bayswater, went to the Doctor's residence to conduct him to his house; and, on seeing him, perceived symptoms of indisposition. On enquiry, he owned that his bowels were disordered; but hoped that the complaint would soon abate. The symptoms, however, appeared so unfavourable to his friends, that they earnestly requested him to decline the service; but to this he would by no means consent, because public notice of his preaching had been given. He therefore set out for Bayswater; and the disorder was unabated when they arrived at that place. Towards evening, he grew worse; but sat down to supper, and ate a little. About eleven he retired to rest, much indisposed: but no apprehension of danger was entertained. About five o'clock in the morning, the Doctor put every thing in readiness for his return to his own house. When Mr. Hobbs came down, he found him in the parlour, with his hat, cane and bag in readiness to leave. He told his friend that he was very ill; and requested to be taken home immediately. A carriage was sent for, and in the mean time, medical aid was procured. Two professional gentlemen soon attended, and united in their opinion that it was a case of cholera. His weakness increased so rapidly that, all thoughts of taking him home were abandoned; and as he was unable to be removed to his former apartment, he was taken to one more accessible. An eminent physician was sent for, and every means used to arrest the disorder; but all efforts were fruitless, and his prostration of strength augmented. His family were informed of his state and hastened to him; but arrived only to witness his dissolution. He retained the use of his mental faculties to the last; but soon lost his voice which sunk into a whisper. Yet, though unable to speak, his mind remained unimpaired; and he was evidently engaged in solemn prayer. Before his speech quite failed, a friend advised him to look to his Saviour for support, and he replied, "That I have already done." This appeared to be the occupation of his mind through his few remaining hours. He died, August 26, 1832, in his seventy-second year. His remains were interred on the 29th, in the Burying Ground belonging to the Wesleyan Chapel, City Road; in a grave twenty feet deep, lined with masonry, adjoining the vault in which the mortal part of his patron, the Rev. J. Wesley is deposited, amidst a vast concourse of friends and spectators, who, though the day was ex-

ceeding wet, voluntarily assembled to testify their respect to his memory.

Dr. C. was affable and communicative, easy of access, cheerful and unaffected in company, entertaining and instructive in conversation. His preaching was distinguished by intimate acquaintance with the scriptures, strong sense and solid argument. His diction was remarkable for simplicity, purity, strength, and perspicuity; as was also the style of his writings. But his great mind was occupied with more important objects, than either studying or practising the ornaments of style. And though deeply learned in mystical science, his ideas were clear and definite, and clothed in language well adapted to impart information and make impressions on his hearers and readers. As long as consummate learning, unwearied industry, and undissembled piety shall command respect, the memory of Dr. Adam Clarke will be venerated,

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## REVIEW.

THE FAMILY CHAPLAIN, or *Preacher's Substitute: being a Series of short Sermons on the Essential Truths of the Gospel: designed for the use of those Families that cannot attend Public Divine Service.* By AMOS SUTTON. 12mo. pp. 330. Cloth. Wightman, London.

THE worthy Author of these Sermons is a young minister, employed by our Foreign Missionary Society to propagate christianity in the East Indies. While laudably engaged in this arduous work, he observed with pain the condition of many British residents, in the remoter provinces of our extensive possessions in the East; many of whom are entirely precluded from an attendance on the public means of grace; there being no christian place of worship within their reach. Desirous of counteracting the baneful tendency of such circumstances to weaken, if not to destroy, the influence of religion on the mind, especially of the younger branches of families, Mr. S. published the volume before us: which contains twenty-six discourses. They appear to have been first preached to the family of an English Military Officer, in a situation like that just described, and are published with a desire to extend their usefulness beyond the limits of the congregation to which they were originally addressed.

We have perused them with much satisfaction. The subjects are well chosen.

and judiciously arranged; and form a part of a concise system of Divinity which will, we presume, be rendered more complete when the second volume, to be shortly published, makes its appearance. The doctrinal and preceptive parts are, in our opinion, founded on the authority of the scriptures, and stated with precision and plainness. This appears to have been the chief object of the author. "Satisfied," as he informs us, "of the genuineness and authenticity of the Sacred Volume, he has sought to derive his instruction from that source alone; and he is utterly regardless whether his opinions accord with those of Calvin or of Luther, with either or with neither of these eminent men. His only concern is, that his doctrine may be found scriptural." The style, without any pretensions to oratory, and affecting no ornament, is simple and perspicuous: well adapted for those for whose edification the volume is designed, who need instruction rather than gratification. A few defects in the construction of sentences might perhaps be detected by a fastidious critic; which evidently arise from inexperience in composition, and will soon be remedied by observation and practice.

The author frankly states in a sensible preface his objects and his feelings, while engaged in preparing this publication; and, perhaps, we cannot more easily, or more correctly convey to the reader an idea of its nature and contents, than by copying his own words.—"It has been his object, not to please the imagination, or amuse an idle hour; but to extort from the careless and unconcerned the serious enquiry, What must I do to be saved?—to direct the penitent to his Saviour and his God;—to animate the christian in his spiritual warfare;—to increase the holiness and usefulness of his fellow men on earth;—and through everlasting ages, to promote their happiness in heaven. These high ends have dictated the following Sermons: should they in the great day of account, appear to have been in any degree accomplished by this effort, the author will receive an abundant reward; and every minor consideration of labour, of literary disappointment, and of pecuniary loss, be for ever forgotten in grateful admiring praise."

We esteem these discourses creditable to the talents and piety of the author, and well adapted to accomplish the high and holy purposes after which he aspires, with so much zeal and philanthropic disinterestedness. We therefore most cordially recommend them to the patronage of the churches. And, as we understand a liberal

number of copies has been forwarded by the author, as a present to the society by which he is employed, we hope that as churches and individuals, they will evince their good will towards the institution, and their desire to promote their own edification, by promptly seizing so favourable an opportunity of doing both,

We copy a single specimen of the style and spirit of these discourses; but our limits compel us to choose a brief one. This we the less regret, as we trust our readers will read the volume for themselves. Describing the importance and the advantages of prayer, and the due preparation for it he observes,

"To deepen upon your hearts the immense importance and solemnity of prayer, let us reflect, that in prayer we seek for blessings, which are to enrich us, when everlasting ages shall have passed away. The sun will have ceased to shine; the moon be darkened; and earth, with all its concerns, will have passed away, when our prayers are receiving their accomplishment, and yielding immortal fruit. We cannot refrain from prayer, nor practise it, without being the better or the worse for it. To neglect it is a sin; to attend it improperly is a sin too. But to engage in it as we ought, IN THE SAVIOUR'S NAME, AND UNDER THE SPIRIT'S INFLUENCES, is pregnant with eternal blissness."

"It is of great advantage to us, that, in secret prayer, we may pour forth the desires of our soul in any language, most suited to our wants and circumstances. In prayer with our fellow men, a regard to perspicuity of language, order and form, is often necessary; but not so in private prayer with God. Then the language of a child addressed in confidence to a wise and gracious parent, best becomes us. It is not the language, but the feelings which dictate it, that God regards; and a broken, contrite heart, is, in his sight, the most precious offering. Be then particular in your prayers; spread all your wants before God, and tell him, though he knows it, the most secret wish of your soul; confess your most secret sin. It is of great value to cherish a holy familiarity with God, in prayer."

#### LITERARY NOTICE.

FOURTEEN SERMONS ON VARIOUS SUBJECTS, chiefly by celebrated Divines of the Sixteenth Century; reprinted, being very scarce, and of high excellence, to lead the mind to Truth, Faith, and Love; that is, to Vital Religion.



	£.	s.	d.		£.	s.	d.
Broughton and Hose	15	1	6	Longford, 1831,	18	14	0
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Hugglescote	12	15	0	Thurlaston	2	4	3½
Ilkinston	8	1	1½	Ticknall	8	9	10½
Isleham	7	15	0	Tarporley	1	4	6
Knipton	4	14	9	Tydd St. Giles	2	0	0
Leake and Wimeswold	13	12	0	Wirksworth and Shuttle	13	19	9½
Leicester, Archdeacon Lane	12	9	5	Wisbech	20	5	11½
————, Carley Street	1	8	6	Wolvey, 1831,	5	10	6
————, Dover Street	15	10	9	Ditto, 1832,	4	18	9
————, Friar Lane	5	2	1½	Yarmouth	0	17	8
Leith	2	10	0	Miss Barnes, and Miss C. Barnes	10	0	0
Lincoln	1	16	6½	Legacies	330	0	0
London	6	3	0	Sundries	1	17	8

The language of one of your Missionaries in reference to the miseries of Orissa, and to the need of exertions on behalf of this Society, may form an appropriate conclusion of this Report.—

“Were the Divine Saviour to travel through Orissa as he did through Judea, it would doubtless be said of him, that he had compassion on the multitudes because they were as sheep scattered abroad, having no shepherd. It is strikingly the case with this poor people, for though apparently the most religious people on earth, yet in reality they have no one to guide them; they have no faith nor confidence in any of their Shastras; and as to all the consolations of even a false religion, they are eminently without God in the world, having no hope. One perhaps picks up a few sentences from the fragments of some old poem. Another gets hold of a few sage maxims from some celebrated gooroo. Another has sufficient strength of mind to see the futility of all the popular nostrums, and is constantly unhappy and unsettled till he settles down in infidelity respecting all religion. The majority go to the festivals, and receive the muntree from the gooroo, because others do. But scarcely a man is to be found whose mind is at rest respecting even the hopes held out to him by his own system. So true it is that

‘In vain would boasting reason find,  
The way to happiness and God,  
Her weak directions leave the mind  
Bewildered in a dubious road.’”

Let all the friends remember Orissa looks to the General Baptists for all the knowledge of the way of life that she can hope to receive for many years to come. Besides yours there is no eye to pity, no hand to save; not a soul cares for her idolatries, and perishing multitudes, but you: and will you cease to pity, will you cease to help, to pray, to feel for her, deeply and constantly? Oh! no. I dare not think you will. It cannot, must not be. God has in his providence given us Orissa to cultivate, and I hope we shall cultivate it, and plant its jungles and its wildernesses with the rose of Sharon, till it shall flourish far and wide, and exhale a fragrance sweet and fair as the Paradise of God.

### General Baptist Missionary Society.

#### MISSIONARY ANNIVERSARIES.

**BEESTON.**—June 10th and 11th. On Lord's day, Mr. Goadby, of Leicester, preached in behalf of the Mission. On the following evening, when both the day and the weather were very unfavourable to the object, the Missionary Meeting was held. It was a solemn and interesting service. The audience was addressed by Messrs. Pickering, A. Smith, Gawthorne, Goadby, and Pike. Mr. Abbott presided. Collections between £7 and £8.

**MARCH.**—On Tuesday, June 19, the Missionary Anniversary was held in this town. Mr. Peggs, from Coventry, visited his old friends at his native place, and preached in the afternoon on the Christian's privilege of deliverance from the fear of death, founded on Heb. ii. 14, 15. The preacher appeared to be directed to this text by the prevalence of the cholera at the time. In the evening the Missionary Meeting was held. The attendance was better than last year, but a different time would be more suitable for an agricultural

district. The audience was addressed by Messrs. Jones, Ewen, Wood, Moore, (late Methodist Missionary in the West Indies,) and J. Peggs. Collection £3. 5s.

**CHATTERIS.**—On the following day the annual Missionary services were held at Chatteris. Mr. Peggs preached in the afternoon from Isaiah lx. 1, 2, on the progress of the light of the Gospel. In the evening the Missionary Meeting was held, which was very well attended, considering the season of the year, and was addressed by Messrs. Lyon, Pack, Moore, and Peggs. Collection £2. 2s.

**SPALDING.**—On Friday, June 22nd, the annual Missionary Services were held in this town. The Missionary Meeting was in the afternoon, and was pretty well attended. The friends present to advocate the cause of Missions were numerous, and the speakers were Messrs. Thompson, Burnett, and Leonard (Methodist Ministers), Burton, Hoe, Bissill, and Peggs. Much lively interest was manifest, especially in reference to the recent favourable aspect of things in India. It is hoped that the young Hindoo scholar, who saw *Kalee* and said to her, "*Good morning, Madam,*" affords a pleasing speci-



men of the influence of education, and a Gospel ministry upon many heathen minds. "As I live, saith the Lord, the whole earth shall be filled with my glory." Even so, Amen. In the evening a very appropriate and impressive discourse was preached by Mr. Hoe, from Luke x. 23, 24. The Collections were £8.

CONINGSBY.—On Lord's day, June 24th, the Missionary Anniversary was held in this neighbourhood. There was no public meeting this year. In the afternoon Mr. Peggs of Coventry preached, on angelic attention to the sufferings and glory of Christ, from 1 Peter i. 12, "*Which things the angels desire to look into.*" After the public service the church assembled, and Mr. P. administered to them the Lord's Supper. The usual contribution on this occasion was omitted for the benefit of the public collection. In the evening the discourse was of an animating character, from John iv. 38, "*Other men laboured, and ye are entered into their labours.*" After the services in the chapel, a sermon was delivered in the open air by Mr. Judd, the Minister, from Jer. viii. 22, which was heard with much attention. This plan was adopted on the previous anniversary, and it may be useful to state that, on that occasion an individual was present, who scarcely ever attended any place of worship, but who has regularly attended ever since. "Blessed are they that sow beside all waters." The contributions to the Mission, from Coningsby, since last meeting, were £6. 5s.

SUTTERTON. On the following day a Missionary Meeting was held in this village. Mr. Wake, of Boston, presided, and briefly ad-

ressed the Meeting; the other speakers were Messrs. Wallis, Hoe, Bissill, and Peggs. It added much to the interest of the opportunity, to see the widow of our much esteemed brother Bampton, safely returned to the bosom of her family. May that cause, in which she and her dear partner so long laboured, live in the best feelings of the members of our churches; and descend as an heirloom to succeeding generations, increased in value by the labour bestowed upon it, and embalmed by the precious blood of those who have honourably fallen in its service. The Collection amounted to £3. 3s. 4d.

LINCOLN. On Monday, June 25th, a Missionary Meeting was held in the General Baptist chapel in this city. The attendance of several Ministers, proceeding to the Association, was anticipated, but a few only were present. The Meeting was addressed by Messrs. Wright, Nicholson, and Felkin. Collection about £2. 14s.

A Missionary Meeting was held at BUTTERWICK, on Monday, June 18th; on Lord's day preceding Mr. Kiddall, from Louth, preached the introductory sermon, and on Monday afternoon Mr. Nicholson, from Retford, preached, and at half-past seven in the evening, the most interesting meeting was held, and addressed by Mr. Nicholson from Retford, Mr. Phelon from Halifax, Mr. Moore from Gainsborough, seconded by Messrs. Mason and Watson; the latter also presided, and the most lively emotions appeared to exist in all that heard. Collected by Miss Ross, £2. 18s. 10d., at the Meeting £2.

An adjourned Meeting was held at Crowle, on the following evening, by the same Ministers, with the

addition of Mr. Felkin from Kirtton, when good attention was paid, and Collection £1. 6s. 2½d.

### Yorkshire Services.

On September 2nd, Mr. Stocks preached at BIRCHCLIFFE in the morning, from Matt. xxv. 10, "And they that were ready went in with him to the marriage; and the door was shut;" and in the evening from Acts v. 31, "Him hath God exalted, with his right hand, to be a Prince and a Saviour, for to give repentance unto Israel, and forgiveness of sins." In the afternoon at Heptonstall Slack, from Rev. xix. 6, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia, for the Lord God omnipotent reigneth." On Wednesday evening the 12th, he attended a Missionary Meeting at Clayton, and with Messrs. Hinchcliff and Taylor pleaded the cause of perishing millions of heathens. The evening following, the 13th, Mr. Stocks preached at Allerton, from John xxi. 17, "He saith unto him the third time, Simon, son of Jonas, lovest thou me?"

On the 16th the same brother preached at Halifax in the morning, from Gal. vi. 9, "And let us not be weary in well doing, for in due season we shall reap, if we faint not;" and in the evening from Rom. i. 16, "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth." And in the afternoon at Queenshead, from Rev. xxii. 16, 17, "I am the root and the offspring of David, and the bright and morning Star. And the Spirit and the Bride say, Come; and let him that heareth say,

Come; and let him that is athirst come, and whosoever will let him take the water of life freely."

On Monday evening, the 17th, Mr. Stocks preached at Stayley Bridge, from Mark ix. 24, "And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief." On each occasion he made statements relative to the history, and success, and prospects of the General Baptist Missionary Society. The following sums were collected or subscribed,—

	£.	s.	d.
Birchcliffe Collections . . . . .	4	5	0
Heptonstall Slack . . . . .	4	11	2½
Miss M. Ibbotson . . . . .	2	0	0
Mr. James Hodgson . . . . .	1	0	0
Mr. John Mitchell . . . . .	1	0	0
Collected by a female friend . . . . .	0	8	0
Shore Collection . . . . .	1	0	0
Clayton Collection . . . . .	1	10	8½
Mission Boxes . . . . .	0	5	2
Allerton Collection . . . . .	0	16	6
Queenshead Collection . . . . .	3	3	2
Halifax Collection . . . . .	2	11	0
Stayley Bridge Collection . . . . .	1	13	0

Mr. Hollinrake preached at Shore on the 9th, in the afternoon.

## INDIA.

The following very important information has just appeared in the *Missionary Register*, from which we copy it.

### Removal of Disabilities from Native Christians.

On the 1st of November, a Regulation was issued by the Governor General in Council, opening to NATIVE CHRISTIANS all offices of Government, hitherto held exclusively by Hindoos and Mahomedans. This iniquitous and oppressive course has been pursued toward the natives professing Chris-

tianity, under a morbid apprehension that they could not be placed on an equal footing with their fellow-countrymen who persisted in their errors, without subjecting the Government to the suspicion of partiality and of holding out bribes to them to become Christians: and thus a course of habitual injustice was to be maintained toward those who yielded to the truth, and of hostility toward that faith which the Government, in its religious formularies, declared indispensable to salvation, in order to secure to the Government a character of impartiality! But, blessed be God! one after another of these iniquitous systems of action is swept away! And if the East India Company knew its own real interests, even as a Trading Body, it would not wait to have its Anti-christian, and even more than Semi-heathen, regulations dragged into the light and exposed to shame; but would, voluntarily, and without delay, defecate the whole system of its Government, not merely from every thing which is contrary to Christianity, but which falls short of that love to our fellow-men and that supreme regard to the glory of God, by which the character of all who have the Scriptures in their hands will be judged at the last day.

The Serampore Missionaries thus speak on this subject:—

“The odious distinction is abolished; and such is the progress we have made in liberality, that the *Chundrika Newspaper*—the high Hindoo organ—applauds the Governor General for thus making no distinction in the distribution of the offices of Government, but leaving them open to Christians. Does not this show the folly of inculcating illiberality and injustice

in the hope of gaining favour with these Hindoo subjects? Lord William admits native Christian converts to judge all causes under £500 in value, and the Hindoos bestow on him their applause.

We have now a noble career open to us in the College. Formerly our native Christian students had either no object, or a very uncertain one, before them—now the paths to distinction, by every exertion of intellect and probity, are open to them. They are now no longer the outcasts of Government, as they were also of their own countrymen.”

We happen to know the secret spring of this movement; and can assure our readers, that if it were proper to disclose its action, they would find in it a most striking encouragement to all enlightened and temperate but firm endeavours, to remove such evils as, when exposed to the light, shock the common sense of mankind.

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### Church Missionary Society.

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#### THE WORSHIP OF A TREE RELINQUISHED;

From the journal of Mr. J. Devaperasaden, Missionary at Mayaverham.

Aug. 2, 1831.—The large Odia-tree was cut or rooted up to-day, and the fall was like thunder. This tree was worshipped by our new Converts and their ancestors at Valangaman for about four generations; and known by the name of Madura Viran, (a hero of Madura,) who is so called because he destroyed many wicked people at Madura. This large and famous tree is said to be about 120 years old, and is considered by them and the other inhabitants of this place as a holy tree, the residence of their Swamy, (Idol,) the great Madura Viran. These people, as well as their forefathers, have adored it as a sacred tree, and offered sheep,

fowls, swine, wine, &c., once a year. They never led strangers near it, fearing that they would be hurt by the great Virad. If they were sometimes obliged to rest or sleep under the shade of the tree, they never ventured to stretch their feet toward its side or trunk, expecting to be hurt by the Viran for their disrespect to him. Such was their great regard for this tree, as long as they remained in Heathenism; but now they were ashamed of their superstition, and did not fear the tree. At first they cut several large boughs from it for the School-room, which we now use also as a place of worship; and this day they cut down the whole tree itself, to the great wonder and fear of many of the inhabitants of this place. When the tree fell down, many hundreds of people were surprised to hear of it, and came to see it themselves. For about a whole week, many used to come and see the tree, as a miracle; they threatened our new converts, that the Viran would soon revenge them. The head old man was ill a few days ago, after he had cut some boughs from the tree for the School. The people immediately said, that Viran had punished him. This the old man heard; and wanted to cut the tree down at once, to show that he and his people are not afraid of it; but that they trust in the great God Almighty. I rejoiced much to see the steadiness of our new converts. Sensible of the great weakness of the Natives, as to fearing the evil spirit, I consider that it is the Lord who gives them his Spirit that they may not fear evil ones. No people at Valangaman came to assist them in cutting the tree. The whole was sold for about 26 rupees; viz. the tree was cut into planks for 20 rupees, and the other wood sold for 6 rupees. Being at Valangaman to instruct our people, I found it a favourable opportunity to read the word of God to those who came to see the tree in great crowds, whom I desired to come into the School-room, and began to read and speak from the Gospel to them.

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**General Baptist Missionary  
Society.**

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**ACCOUNT OF JUGGERNAUT AND  
HIS WORSHIP, BY TWO NATIVES  
OF INDIA.**

Mr. Sutton has forwarded the following account of human guilt and folly. He remarks:—

The following account of Juggernaut, was drawn up in Oriya, by Gunga Dhor and Shyam Mahantee. I had employed them to write me several little pieces relative to familiar and domestic occurrences, to assist me in the idiomatical construction of Oriya sentences. This piece is among others which they wrote purely of their own accord. The mahantee, or writer, is since dead.

**RELATING TO JUGGERNAUT,  
Translated from Oriya.**

In Orissa, they cut down a Nimb-tree, and having by manual labour formed it into an image, they paint it as a picture with vermilion, yellow, green, black, and white. This image, made with hands, they anoint in various parts, with sandal wood and sweet-scented perfumes, and adorn it with various kinds of flowers and leaves. They build a stone temple, and placing it therein, offer it worship and adoration. Such is the custom relating to Juggernaut.

At first, about 630 years ago, Raja Anunza Bheem Duib erected the temple, at an expense of 40 or 50 lacks of rupees. The image of Juggernaut was then invested with life (or the ceremony performed by which it is supposed the deity is brought to reside in the image,) by the Brahmuns repeating the incantations from the Vaid. From the bosom of Chitra Kote mountain, where flows the Gangootee river, they brought three round stones; then opening a place in the back of the three images, and adorning the stones with varied coloured clothes, they place in it the whole, and worship it by the title of Sila Vishnoo. The opening is carved like a lotus flower, and a little door placed over it which they

lock up. (This is the Salgram worship.) From that day to this, fifty or 100 times, or it may be oftener, they have cut down the Nimb-tree, and made and worshipped this image. But the old images they tumble on the ground, where, from the effects of the rain, they become rotten. But this stone, that they call Vishnoo, with great secrecy, no one seeing it, they take from the old block and place it in the new, and then falsely assert that he who effects this removal dies. The Rajah sometimes asks for the old block, and, taking it away, places it in the Salgram and worships it.

*The conduct of the Worshippers and Pundas of Juggernaut.*

At this present time, in consequence of the power of the English Government extending through various countries, many causes of alarm are suppressed. On this account the pundas go into numerous countries for the purpose of alluring the people. Having reached their intended spot, they, by force, induce the people to eat mahaprasad, and, by dint of much flattery, supply them with various kinds of cakes. Having furnished themselves with various slips of cloth, which have touched the sacred limbs of Juggernaut, they ornament the people with strips of these rags, and say, "You are highly favoured; behold sitting in your houses you have obtained this!" Then they say, "Come, come; god is in my country! There the goddesses, Luksmee, Saruswutdee, Bimla, and 10,000 others constantly serve him! moreover, the gods of heaven, earth, and hell, all the thirty-three millions of them worship him. His glory is immense; all castes there

eat out of one vessel. In the month of Assar, is the Goondicha Jatra. He himself comes out of the temple and sits on the Ruth: He himself causes the Ruth to proceed. In one day he eats seventy poata (nearly 1000 pounds weight) of food, and what he eats beside who can declare? Listen, however, to a truly wonderful circumstance. In the cook-house, they place seven cooking-pots, one above the other, over one fire. The bottom pots are not cooked, but the top one is." In this manner they tell a number of tales, and persuade the people to come, and directing them to different lodging-houses, they inform them this is the holy land. Here the fruit of pious actions will be obtained. "Go, I will obtain an interview (of Juggernaut) for you, and cause you to bathe in the five holy places. You will obtain salvation for seven generations of your ancestors. But bear in mind how you will propitiate me." Thus saying they lead them to the temple, and give them a sight of Juggernaut. At that time many pundas surround them, and, stroking their heads, exclaim, "Behold the visible god glorified! Present him with twenty-five rupees worth of offerings. Give me, for my present, ten rupees. Come, no hesitation!"

In this manner they tell a long tale, and wheedle them out of their money; what they can get, that they take. Others follow them, begging to their lodgings. If they have no money, they get a promissory note, and make them promise to pay when they reach home. They also make a number of cakes, and bring for the pilgrims to eat. For that which is worth four annas they exact twelve.

For an ounce worth they claim six ounces. If they refuse to have them, they (the pundas,) abuse them with filthy curses and speeches, (which I omit) and demand, where will you obtain food like this? Thus saying, they cram it by main strength into their throats. Thus the pundas exceedingly oppress the pilgrims, and by a variety of tricks, get from them their wealth.

When the pilgrims enter the temple enclosure, they steal the jewels and ornaments from their ears and noses, and the clothes off their backs, and rob them of their money. If they make resistance, the pundas assemble, and beat them without mercy, till they thrust them out of the temple, and the poor wretches flee crying, O father! mother! I die, I die: and thus they escape. Or if the pundas see a beautiful young woman, they coax her into the temple, and having seduced her, let her go. They tell her, this is a holy place, I am a holy worshipper, by having surrendered your body to me, it is purified; the sins of a million of births are destroyed; know that you have certainly enjoyed Juggerpaut; god and his worshipper are, not distinct. Or giving the pilgrims a potion, they render them insensible, and rob them of their money. I have seen with my own eyes from five to ten boys lying in wait, near the gate, and laying hold of a solitary pilgrim, beat him with sticks. The pilgrims cry out, Justice! justice! but no one coming to their relief, they tremble, and sink down through fear, insensible. The boys then make off with their things, there being no one to deliver them.

Thus ends the account of the people of the holy land of Pooree.

"The children are robbers! the old men are robbers!  
Their gooroos and jogeys, they're all of them robbers!  
They are robbers in the city, and robbers in the town!  
And none besides robbers of their women are born!"

The above verse was written in Sunscrit, by a learned Hindoo, after visiting Pooree. It was affixed to the foregoing account by the writer of it.

### PROGRESS OF EDUCATION IN INDIA.

BESIDES the direct good resulting from Missionary efforts, very much is effected of an indirect kind. The following statement, respecting an institution supported by a Hindoo, is copied from the India Gazette. Would there have been any such institutions in India if Missionaries had not introduced Christian light and feeling into India?

"We yesterday proceeded to the Bhowanipore Seminary, to witness the examination of its students, and are happy to state that the result was highly satisfactory, reflecting credit upon the Institution and its patrons. The alumni evinced a considerable degree of proficiency in English and Greek history, and answered several questions very readily on astronomy; nor must we forget to state, that they appeared to have a correct knowledge of the elements of Geography. The students, to the number of four hundred, as we were told, are Hindoos, educated in the English language, at the expense of a native gentleman, whose philanthropic spirit deserves public mention. It affords us much satisfaction to have this opportunity of calling public attention to this interesting fact, and of pointing to it as an example highly worthy of imitation. In this country, where the intellectual character, even of the highest classes of the native community, is not remarkable for elevation, it is surprising to meet with such an appreciation of knowledge, and such a benevolent desire for its promotion. We consider it our duty to offer these remarks at this season, when the Nautches, upon which the native gentlemen are so lavish of their treasures, and so strenuous in endeavouring to outvie each other, are about to take place. With the wealth that the respectable portion of the native community is known to possess, what an immense deal of good might be done! But, notwithstanding the existence of the Hindoo college, and a few other institutions for the instruction of

the natives, we do not hesitate to affirm that the number of schools for the education of native youth, is not in the ratio of the wealth of the Hindoos. The glory and fame which a Bahoo enjoys by giving expensive entertainments, are confined to the time at which they are given; after that they dissolve,

“And like the baseless fabric of a vision,  
Leave not a wreck behind.”

But he whose energies, influence, and “golden store,” are poured out upon the improvement of his species, will live for ever in the memory of his fellow creatures, and his bones,—

When he has run his course, and sleeps in blessings,  
Will have a tomb of orphan's tears wept o'er him.

These remarks, we hope, will meet the eyes of those for whom they are intended; and happy shall we be if, satisfied of their truth, even one individual should rouse himself to acts of greatness.

We may suggest however, now that the subject is before us, that a few more qualified teachers would be desirable at the Bhowani-pore Institution. Native instruction must necessarily have a vicious pronunciation of the English language, unless indeed great pains have been taken with their early education; this is but seldom the case, and therefore we think it advisable to retain two or three clever young European, or Indo-British, gentlemen at all institutions where the English language is taught to native youth.”

### BRITISH SUPPORT OF HINDOO IDOLATRY.

ON this painful subject a friend remarks;—

“Reading the *Missionary Register* for Nov., p. 560, I observed that the same ideas on the Government support of idolatry, prevail on the Madras coast, as in Orissa. A Missionary observed, in reply to a Brahmun, who remarked, that some Christians had done well in forsaking devil worship—That his idol worship was also devil worship, though different from theirs. To this the Brahmun returned with surprise, ‘How can that be, since we have done this from immemorial times, and since the Company gives us money for the support of it!’ I meet with similar replies every day, and sometimes ten times a day.”

### BRITISH CONNECTION WITH MAHOMMEDANISM.

“We regret having to state, says the *Madras Gazette*, that a very serious dis-

urbance took place at Bangalore on the 5th of March. This being a grand feast day of the Mussulmen, they proceeded to their place of worship, when, to their horror, they discovered a DEAD PIG at the principal entrance, and the walls of their mosque defiled by crosses made evidently with the blood of the unclean beast; from the circumstance of the crosses their suspicions were fixed on the native and Portuguese Catholics, as being the perpetrators of this outrage. They rushed in a large body to the Roman Catholic chapel, pulled down and destroyed the whole of the inside, and were about commencing the destruction of the walls, from which they were alone prevented by the arrival of a troop of H. M. 13th Light Dragoons, and detachments of H. M. 62nd regiment, and native infantry. The latter took possession of the building, and remained there that night, and the following day, while the Cantonments, bazars, &c., were patrolled by the other force. A reward of 500 rupees has been offered for the apprehension of the person or persons concerned in this wanton outrage.

“We have heard, that in consequence of this pollution, the followers of Mahommed have abandoned their place of worship, and the Government, to appease their feelings, have agreed to build for them a new mosque! Our information states, that the necessary orders for this purpose have been issued, but that the executive officers, being very righteous, and having the fear of God before their eyes, have refused to lend their aid toward the encouragement of the Mahommedan religion, or any other than the Christian faith. We thought that it was a soldier's duty to obey, but conscience, which it is said, ‘makes cowards of us all,’ has on this occasion, had a contrary effect, and it is possible that the parties in question may become martyrs to the good cause. We suppose that the loss of situation is likely to follow the refusal to obey the orders of those in command, and in that case, a proof will be given that all who profess to be saints, or who are so styled by the ungodly, are not actuated by worldly considerations. Nevertheless, we are inclined to believe that architects will be found in this country, who will readily build a temple for Mahommedan worship, even at the risk of forfeiting, hereafter, their chance of eternal bliss.”\* As our late valued Missionary, brother Bampton said, at the close of an appalling instance of Suttee, which he witnessed at Juggernaut,—“such are the facts, and I leave them to produce their proper effect.”

J. P. C.

\* *East India Magazine*, Oct. 1832, pp. 405, 407.

## THE MURDEROUS EFFECTS OF SLAVERY.

West Indian Slavery is a system of murder,—of wholesale murder. The wretches who destroy life to sell the bodies of their victims, have slain a few, and become objects of universal abhorrence; but West Indian slavery has gone on for ages, murdering its thousands every year, and still goes on murdering its thousands every year. This is not declamation, but dreadful truth. The 100th number of the *Anti-slavery Reporter*, recently published, decisively proves this. It consists of tables, formed from official documents, and proving the rapid decrease of the slave population. The Reporter concludes with the following weighty observations.

“The slave trade ceased in the United States of America, and in the British West Indies, in the very same year, namely, 1808. The relative proportion of imported Africans, on which the West Indians lay so much stress, as accounting for the decrease of their slaves notwithstanding the boasted lenity of their treatment, must therefore have been nearly the same in the two cases. But have the results been the same?

“In one of our late numbers (No. 97, p. 102,) we have shown that, in 1808, the slave population of the United States must have amounted to about 1,130,000, and that of the British West Indies to about 800,000.

“In 1830, after an interval of 22 years, the slaves of the United States amounted by actual census to 2,010,436; being an increase of 880,436, or about 80 per cent. in that time.

“It appears, from the preceding tables, that, in or about the year 1829, the slaves in all the British West Indies did not exceed 696,441; and in 1830, therefore, could not have exceeded 695,000, being a decrease of at least 105,000 slaves in the same period of 22 years.

“Now, had the British slaves increased during that time, at the same rate with the American slaves, their number, in 1830, instead of being only 695,000, would have been 1,423,317, making the enormous decrease, as compared with the progress of population in the United States, of 728,317,—a waste of life exceeding by nearly 5 per cent. the number of the existing population.

“A similar result would be produced by a comparison of the progress of population among the slaves, with that of the free black and coloured classes inhabiting the same colonies. Had they even increased at the rate of the Maroons in Jamaica, the least favourably circumstanced of those classes, the 695,000 slaves of the West Indies

would have grown, in 1830, to 1,240,000, or, if at the rate of the free classes in Trinidad, to 1,500,000.

“These facts constitute a charge against Colonial Slavery which no sophistry can elude. After every deduction which the most elaborate ingenuity can suggest, it will remain under the stigma of being one of the heaviest curses which afflict humanity, and this independently of the unnumbered political, moral, and spiritual evils, which directly flow from it. And yet here are we, with our Government, and our Parliament, in this land of Christian light and liberty, coolly deliberating whether this curse, inflicted by ourselves on our fellow-subjects, shall be at once removed, or shall be permitted for months or years longer to oppress and desolate one of the fairest portions of the creation of God! How long shall we continue to endure this depressing load of conscious guilt? Let the electors of the United Kingdom see to it. They are now on their trial at the bar of the Most High!”

In addition to the above let it be observed.—The system of slave murder in the sugar Islands is a system of slow and gradual murder. The miserable victims of the system are flogged, or worked, or starved to death. When the murderer Burke and his associates destroyed human life to sell the bodies of the murdered, those sufferers died a speedy death. Not so in the case of the West Indian planters; their victims die a lingering death, though the object is the same, gain—accursed gain. Why are not all the advocates of this system, whether in the West Indies or England, held in the same abhorrence as Burke and his associates? Many of them deserve it more; but they are gentlemen murderers, and he was a shabby man. Let every Christian however abhor them as much; and every CHRISTIAN ELECTOR as decisively refuse his vote to any Candidate who is not an enemy to West India Slavery, as he would to the Prince of darkness. *The Christian who votes for a Candidate that is not an enemy to this system, is a traitor and an enemy to his God, to his Religion, and to his fellow men.*

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**General Baptist Missionary Society.**

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HINDOO LETTER.

The following is a curious specimen of a Hindoo letter. It appears to have been written after the writer was committed to



prison, for his violence to Radhee, as mentioned in the Report of the Society.

*The translation of a letter from Sundrabaj, the old gooroo, to Mr. C. Lacey, Missionary at Cuttack.*

To the Padree Sahib Sundrabaj sends endless salutations. O Padree Sahib Babajee,\* there can be no forgiveness, for sending salutation to thee. For a long time I have spoken erroneously, I have said, that "I am the gift of God." Chee! chee! † O Padree Sahib Babajee, I am a sinner. What! can a sinful spirit be a holy spirit? Chee! chee! O Padree Sahib Babajee, I am struck over the right ear! O Padree Sahib Babajee, I am struck in the left throat! O Padree Sahib Babajee, I am twisted by the ears! ‡ O Padree Sahib Babajee, I have had my hair cut off and given to the crows. What! is a man's soul of God's essence? O Padree Sahib Babajee, I am a sinner in the world. O Padree Sahib Babajee, I am a thief in the world. O Padree Sahib Babajee, I am a satan in the world. O Padree Sahib Babajee, I am a liar in the world. O Padree Sahib Babajee, I am a destroyer of souls in the world. O Padree Sahib Babajee, I am a stone in the world. O Padree Sahib Babajee, my beloved, my beloved. What! can a man's soul be the divine nature? Nonsense! nonsense! All these are the words of a false speaker. O Padree Sahib mera baba, § how many false things have I said to thee! Forgive my errors. O Padree Sahib Babajee, there is another erroneous word which I have spoken to thee. I said, O Padree Sahib Babajee, that I would be married to the Commissioner's daughter; —that I would have a bedstead of jewels, diamonds, and of precious stones,—that I would have doors and walls of diamonds and precious stones: nonsense! nonsense! These are the words of liars. What! can a man be married to the Commissioner's daughter? O Padree Sahib Babajee, these are the words of satan. O Padree Sahib Babajee, these are the words of liars. O Padree Sahib Babajee, these are the words of the ignorant. O Padree Sahib Babajee, these are the words of thieves. O Padree Sahib Babajee, these are the words of tortoises; these are the words of those who destroy life. O Padree Sahib Babajee, throwing my cloth round my neck, I flee into your indulgent protection. Let my offences be pardoned. I am the offspring of demons, of giants; you are of divine offspring. Thy words are sweet. If any give

\* A term of reverence, by which religious Teachers are addressed.

† Nonsense! nonsense!

‡ Terms of reproach. § Beloved.

abuse, it must be borne, if any blaspheme, if any strike a blow, it must be borne. What! have you to give me birth again? What! have you to give me birth, and to support me? Mera baba, mera dada,\* forgive my offences. Concerning these things remember, I had 12 houses of disciples, they one by one have gone away. I have not said any thing to them. In the time of ease and pleasure they were with me, but in the time of difficulty they fled away. God will judge this. Now that they are gone, what! shall I curse them? No, let them go! good, good; even as far as they will!

O Padree Sahib Babajee, (my beloved my beloved,) forgive my offence. O Padree Sahib Babajee, I am no one's; I am God's. I am my own. If I go, my all goes: my speech will go, my eating will go, my thought will go, my ignorance will go, my power to sit will go, to lie will go, to walk will go. What more can I write? If I go all will go. About these things let his reverence think. Beloved, beloved, what can I write more? forgive the offence of writing.

#### HUMAN SACRIFICE TO KALEE.

THE following appalling fact is recorded in the East India Magazine for October. Though, through British interposition, the murderer was punished, the fact awfully displays the spirit and tendency of Hindooism.

"A Hindoo had been accustomed to make an annual sacrifice of living goats to Kalee. This year, having determined to make an extraordinary sacrifice, he sent for a Mahomedan barber to shave him. After this was performed he desired the barber to hold the legs of the goat while the act of decapitation was performed, to which he agreed. The usual ceremonies commenced; Kalee was invoked; flowers and incense scattered, and the barber stooped down to the ground, and firmly held the head of the victim, while the Hindoo prepared for the sacrifice with an enormous knife; but instead of striking the goat, struck off the head of the barber at one blow; the head rolled on the floor, which was soon bathed in a stream of blood! The fanatic, nothing astonished at the event, deliberately lifted the head by the hair, and, carrying it to the altar, performed the accustomed poojah, as if it were a matter of indifference whether the sacrifice was completed with a human head, or that of an animal. The spectators now assembled round, and the police apprehended the offender, who was

\* An expression of love or reverence.

tried for his life, and sentenced to die by Mr. Tucker. On a reference to the *Nizamut Adawlut*, Mr. Reistray confirmed the sentence, and the execution is now about to take place."—*Somachar Durpun*.

## General Baptist Missionary Society.

### LETTER FROM MR. LACEY.

*Assessor, or Mallepoor, Feb. 23, 1832.*

VERY DEAR BROTHER,

I mentioned in a letter which I have just sealed up, that I would not enter my engagements and labours in this neighbourhood in a regular journal, but send you them in the form of a letter. I now do so.

We got up from Lochmee-bur-hath on the afternoon of the 18th, and arrived at this place about 6 o'clock. We had a cloudy afternoon, and a pleasant ride. As we passed through the little villages, the people came out to look at us, and to speak to the padree sahib, who speaks Oriya. But what astonished most, was to see an English female on horseback. The children cried out, "A sahib! a sahib!" and the people ran together. Sometimes they accompanied us half-a-mile out of their villages, and attempted to recommend themselves by mentioning the name of Jesus Christ. (Yesu Khrest.) It was pleasing to perceive what correct ideas the people had of the truths we spread, though they never received them directly from us. We could not but rejoice to hear them utter such expressions as the following,—*"We must all worship God."* *"God is the root,"* (principal.) *"Jesus Christ can give salvation."* *"Several persons have forsaken Juggernaut, and worship Jesus Christ,"* &c. They often asked for hooks when they left us, which we promised them if they could attend the markets where we were. We pitched our little tent under a banian tree on the market-ground. As we entered the town we passed a dirty scene, which shows the customs of these people. A cow had died, and was thrown out to the dogs and eagles, and was partly devoured. The Rauns, however, a class of the natives, assembled, and after driving away their brutish messmates, skinned and cut up the carrion that was left, and carried away the prize to their houses. The speed and cheerfulness with which they performed this busi-

ness, showed the pleasure they anticipated in the feast. They left nothing but the entrails, head, and feet, for the crows, dogs, &c., which these creatures were devouring, while the people carried the rest away. In this business how near is man to the beasts, beasts of the dirtiest kind. These Pauns will eat carrion when quite stinking, after it has been thrown out three or four days. They, however, confine themselves to horses, cows, buffaloes, sheep, and goats.

On Lord's-day, the 19th, we crossed the Noon river, which passes this place, and took a stand in Hurree-chandee-hath. Ramara spoke to the people for three-quarters of an hour, and I followed for the same period. After we had done preaching, we distributed about sixty tracts and single Gospels. The people were eager to receive them. They, however, did not hear well, they have heard the Gospel before. They mentioned Mrs. L. and I being here four years since. In the afternoon, took Ramara and walked up the street of this town. The people stood and gazed with a malicious smile as we passed along, but few followed us. A little below the temple, we stood, and begged those who were there to sit down, which they did, and Rama preached to them. His discourse was chiefly on the existence and attributes of God, the guilt and condemnation of men, and too late and too briefly on the mediation of the Redeemer. I resolved to mention this to him afterwards. There is a great temptation to continue dwelling on those themes which the people receive without objection, and often with applause. I could not open my mouth, the disposition of the hearers was so sneering and malicious. I said a word or two in confirmation, and we came away amidst the loud shouts of hurree bol, hurree bol, and hisses. The mob followed us down the street. The people here worship Doddee-brahmun, which is the image of Juggernaut, without his brother and sister. When alone he assumes this name. He has a rath, in which he pays a yearly visit to his country seat at the bottom of the street. No spirituality or pleasure through the whole day. The thoughts of our little Zion being closed at Cuttack, dejected my spirits; besides which all was carnality and idolatry around.

On Monday, 20th, Ramara went to Borapora-hath, where he obtained a middling attendance, and distributed 100 tracts and Gospels. The distance and heat deterred me from venturing. In the evening walked toward Malepoor, but such was the stench from dead cows, that we turned back, and made a stand before Doddee-brahmun's temple. A number of people collected, to whom we both spoke. Had also some dis-

\* East India Mag., Oct. 1832, pp. 398, 402.

putation which may be useful. One remark made by a witty young man, alarmed the assembly. "Now," says he, in a sarcastic tone, "who is to become Feringees from this our village?" Some books were received.

On Tuesday, 21st, a large market assembled all around our tent, and the people pressed around to see all they could, in such a manner, that we were incommoded, and the tent ropes almost broken; men, women, and children, by hundreds. Was out among the people a great part of the day, preaching, disputing, and distributing books and tracts. At length I sat down in the tent door, and made the crowd sit down outside; but such was their curiosity to see our children, chairs, boxes, &c., that I could not do much good in this way. Ramara was also among them. In the morning, the head man refused to sell us wood, and we were set fast. Was obliged to go out into the field to seek some. Found a mangoe bough and brought it home, but it caused a wrangling among the people. I told them, they must settle matters with the Jemindar, as his refusal to supply us was the reason of our helping ourselves. I, however, knew that the wood belonged to the Jemindar, and that he set on the people. He afterwards came and begged pardon, and promised to supply us. Complained to the Judge of the disregard of the Jemindars, to his Perwanna. In the evening talked with the people who assembled on the market-ground. A good field day. 150. books and tracts were distributed, as well as two or three New Testaments in Ooriya. Sent off a man to Kinderapara with tracts, to meet me there next morning;—twenty-five books and tracts. This place is about ten miles distant. I started next morning.

Wednesday, 22nd.—Rose early and started for Thakur-lath, near Kinderapara. Had a pleasant ride on the banks of the Noon river. Plots of tobacco grew on each side the path, as well as fields of linseed, castor tree, &c. Arrived at Thakurath at ten o'clock. Near 2,000 people were collected, and all was hum and confusion; dismounted and took possession of a market house, at least the remainder of it. Before I commenced went out into the plain and ate some potted fowl and bread, and drank some fair water furnished me by my good wife; it was a good and pleasant meal, and I was ready for action. Mounted the veranda of the bazar house, four feet high, and opened my book. Preached to an immense crowd for about an hour, and with pleasure and affection. The people understood and felt the message I brought to them. God is the common Father of all; he gave us laws;

we ought to love and serve him; we have not, and are guilty, exposed to his wrath and hell. But Jesus, his Son, assumed our nature; bore our sins, and whosoever believes in him, will live pardoned and saved. These were the things I spake on, and had not one objection. They now demanded tracts, and I distributed 200, looking out for the most intelligent countenances—I had plenty of choice. After an hour's suspension I again mounted my pulpit, and spoke to a fresh crowd. Varied my subject somewhat, saying more of the fallacy of their idols, and the uselessness of their worship. This last I demonstrated and explained by a parable of a poor diseased man, who goes to a physician for health, and, after taking his medicine and spending his own money, is no better, but much worse. The people heard with feeling, and without objecting. The remainder of my books I now distributed, which were eagerly taken. I could have found good use for 200 more, but did not expect so large a market. When I was not preaching I disputed with the people on various subjects, and from ten till four I had not a moment's rest. Set off for my tent as soon as it became tolerably cool, and arrived at six or half-past in the evening, sound and well. Thank God for a useful day. May the fruit long remain. My little wife met me at the thannah half way, and wife and children near the plain in the town.

We had a pleasant journey home, which we effected in two days. We rested at Salspoor, in the post-house, during the heat of the first day, and in the evening reached Padmapoor, where we remained all night. Next morning we got home early in the forenoon. The principal labours of this season are now ended. We have been favoured with many excellent opportunities for making known the Gospel; have enjoyed the goodness and protection of God in many dangers, both by night and by day. We commend all our attempts to the blessing of the Lord in fervent prayer, and O that we could do so with a stronger faith in the promise of the Lord. "And lo I am with you always."

Yours affectionately,  
C. LACEY.

#### LETTER FROM MRS. SUTTON TO MRS. PEGGS.

WE have been favoured with the following pleasing letter. Though parts of it refer to circumstances already known, it gives some further information respecting them.—

Pooree, Jan. 19, 1832.

My dear Mrs. Peggs,

We have written once to you and your good husband since we have had the pleasure of receiving a letter from either of you, and begin to think it quite time we heard from you again. However, I do not intend to be ceremonious with one who feels so great an interest in this mission, as I have reason to think you do. My dear S. is making up a parcel for England, and I will contribute my mite to it, so far as to send you a letter, but think it doubtful whether I shall be able to write to any other friend on this occasion. But though I feel it my duty, dear sister, to write, from the consideration that you were once a member of the mission in Orissa; that you still remember it, and pray, and exert yourself for the promotion of the Redeemer's cause in this dark province, yet I know not what to say that will afford you satisfaction. Would that I could animate your heart with the joyful news that hundreds and hundreds around us, had cast away their idols, and joined us in the worship of the one true God; but, alas! this felicity is in reserve, perhaps not for you to hear of, or for me to communicate, but for others who may come on the stage after we are gone. Well, let me tell you things as they are, and though your heart will not glow with delight, still I believe it will be confirmed in the belief, that Orissa is among the all nations that shall be blessed in Jesus, and be encouraged by the signs of the times with respect to it, to earnest persevering prayer.—I hardly know how to commence my statement; because I recollect so little what were the subjects of our last letter to you; but this I do remember, that it was written not long previous to our leaving for *Berhampore*, and perhaps, therefore, a brief account of our visit there may not be amiss. During the three months we were at that place, Mr. Sutton preached regularly on the Sabbath, in English, to a congregation of sometimes 20, sometimes 30, and sometimes not more than 12 or 15; and in the week days he was out among the natives in the town and neighbouring villages. He baptized two persons, a European Sergeant and his wife—she is a country born, but I think, without exception, the most interesting convert I have ever seen among that class. We lived in the same house with her during more than half our visit, no other place being obtainable, and so had an opportunity of seeing her conduct from day to day, and it was really delightful to witness the power of divine grace in changing her heart from the love of the world and sin, to the love of God and his service. She speaks the Telinga fluently, the language in which Erun is more fa-

miliar, than in Orissa, and we trust will be a comfort and a blessing to him. Her husband seems to have enjoyed religion some years ago, and to have fallen into a back-slidden state, but before his baptism, and afterwards, gave most satisfactory evidence of sincere and deep repentance; so you perceive *there is now a little church in Berhampore of three members*. Appearances were encouraging among several natives, and I think if a missionary could be stationed there, much good might be the result. Indeed it is a lamentable circumstance, it cannot be supplied constantly with the means of grace. Beside the large number of native inhabitants, there are several Europeans, and many Country-borns, and it is grievous to see the poor children of the latter, ignorant and wicked, and no one to teach them the way of life. While we were there we managed to get one sent to the Institution at Cuttack, a boy about 7 years old, and expect that a girl of 9 years is now on her way thither. But we fear little can be done for this place in the present weak state of our mission. I need hardly say that we want more help from England, as the brethren do not forget in nearly all their communications, I think to press the point in which we are all so deeply interested, but I must add that I, as an individual, often feel much concern as to what can be the reason we are so long without a reinforcement. Is it because there are no young men who feel such a love for souls as to make them willing to sacrifice the sweets of home, to aid in rescuing from everlasting destruction the wretched millions of this clime? I will not indulge so distressing an idea, but rather the cheering one that the next letter we have from Mr. Pike, will convey the intelligence that speedily we may look for the long desired accession to our numbers.

We returned from B. on the 18th of Nov., and almost immediately after I was taken ill of dysentery, which confined me to the house for a month; but as soon as health would allow me went to Pipplee. The change, through the blessing of the Lord, quite established my health, while it afforded my dear partner an opportunity of preaching the word of life, distributing tracts, &c., in the surrounding market places, where he had laboured for several weeks, two cold seasons ago, and where our beloved and lamented predecessor had often spent some time, and it is to be hoped the good seed they have sown will yet spring up, and bear fruit to the glory of God. We cannot doubt but that the heaven is secretly at work among the Orissas, but *you know something of the difficulties* in the way of their forsaking idolatry, taking up the cross, and following Christ.

But, precious thought! it is not man's work, but His, with whom "nothing is impossible;" therefore, we do believe it will be accomplished; yet we must add, "Lord, help our unbelief." We returned to Pooree about ten days ago, and I have found it necessary to look closely after our schools since. Of course they have suffered from our being from home so much. We have four, and the average attendance about 190. I wish they could be more under our own influence, or that masters of better principles could be obtained. The latter we hope will be the case as our native converts increase. At present I am often discouraged by the glaring proofs we have that the most mercenary and unworthy motives influence these heathen masters. At Pipples we met Mr. and Mrs. Brown and daughter, who spent two or three weeks in the country, during their vacation, but have now re-opened their school, which appears to be in a flourishing state. They are much interested in it I think, and I trust the institution will be productive of moral and spiritual good to many a youth. Mr. Lacey has built a *Circuit House* in the neighbourhood of Cuttack, in which he, Mrs. L., and the two children, are spending the cold season. He meets with encouraging success. There have been *fourteen natives*, altogether, baptized and added to the church at Cuttack, and, by what we hear, expect four others will soon be added to the list; so you see, my sister, this makes good what I said in the first of my letter. Surely there is no room for us, or the friends who support us, to despair, but, on the contrary, every motive to stimulate us to increase our efforts and prayers as much as possible. I suppose you and your esteemed partner, have relinquished the thought of ever rejoining us; but O! never forget! (I believe you will not) the moral desolation of which you were here eye-witnesses, and do all you can by sending us help, and building up the Redeemer's kingdom by your prayers.

Mrs. Bampton will, I expect, be in England before this reaches there; she left Calcutta in the *Lady Howe*, about the 7th of Dec. I was glad to see a letter from her the other day, informing us of her safe arrival at Madras. I hope to write to her soon; tell her so if you see her, with my love. Be assured, my dear sister, I shall be glad of a letter from you at any time. Tell us all the good you can respecting the cause of religion in England; all the Lord enables you and your good husband to do for its promotion, and as much as you feel free to express of its influence upon your own soul. It is a precious cause, and the more we hear of devotedness of Christians to it, in our native land, and of their own spirituality, the more we

are animated to pursue the work which divine providence has, we trust, allotted us. Accept my Christian love for yourself and partner. I fear the four candidates alluded to, will be kept back by persecution.

Yours affectionately,

E. W. SUTTON.

#### ATROCITIES OF WEST INDIAN SLAVERY.

The following affecting account of the separation of a Negro family, was related by T. Pennock, a Wesleyan Missionary, at a public meeting at Newcastle. Doubtless many such cases are continually occurring: "A few years ago, it was enacted, that it should not be legal to transport once established slaves from one island to another; and a gentleman owner finding it advisable to do so before the Act came in force, the removal of great part of his *live stock* was the consequence. He had a female Slave, a Methodist, and highly valuable to him (and not the less so for being the mother of eight or nine children), whose husband, also of our connexion, was the property of another resident on the island, where I happened to be at the time. Their masters not agreeing on a sale, separation ensued, and I went to the beach, to be an eye-witness of their behaviour in this great pang of all. One by one the man kissed his children with the firmness of a hero, and, blessing them, gave as his last words—(O! will it be believed, and have no influence upon our veneration for the Negro?)—"Farewell! be honest and obedient to your Master!" At length he had to take leave of his wife: there he stood (I have him in my mind's eye at this moment), five or six yards from the mother of his children, unable to move, speak, or do any thing but gaze, and still to gaze on, the object of his long affection, soon to cross the blue wave for ever from his aching sight. The fire of his eye alone gave indication of the passion within, until, after some minutes standing thus, he fell senseless on the sand, as if suddenly struck down by the hand of the Almighty. Nature could do no more; the blood gushed from his nostrils and mouth, as if rushing from the terrors of the conflict within, and amid the confusion occasioned by the circumstance, the vessel bore off his family for ever from the island! After some days he recovered, and came to ask advice of me! What could an Englishman do in such a case? I felt the blood boiling within me, but I conquered: I browbeat my own manhood, and gave him the humblest advice I could afford.

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VOL. XI.

THE EXCELLENCE OF THE MOSAIC ACCOUNT OF THE CREATION, *above the SYSTEMS of PAGAN PHILOSOPHERS.*

Gentlemen,

THE celebrated *Sir Matthew Hale*, Lord Chief Justice of the King's Bench, was no less distinguished for his abilities as a Judge, than for his ardent and sincere piety as a christian, and the extent of his learning and knowledge. This truly great man found leisure, in the midst of his numerous and important employments, to compose several valuable and useful works in defence and illustration of revealed religion. One was a tolerably-sized Folio, published after his death, in 1677, under the title of "The Primitive Origination of Mankind; considered and examined according to the Light of Nature." In this elaborate Treatise, the author defends the Mosaic account of the creation against the objections of certain infidels of his own age, who, assuming the airs of philosophers, endeavoured to represent the sublime and simple history with which the sacred volume opens, as absurd, inconsistent and false; and brought forwards several schemes, chiefly borrowed from the pagan philosophy, in opposition to its claims. To silence these cavillers, the worthy Judge examined, with much diligence, impartiality and accuracy, the principal systems of the ancients; and exhibited their want of evidence, their improbability and inconsistency, when compared with the system of Revelation, which describes the astonishing event as the production of an eternal Being, of infinite wisdom, power and goodness. After a careful review of the various schemes, sacred and profane, he embodies the substance of his reason-

ings and conclusions in an ingenious and interesting parable. This I have abstracted; and, if you think it adapted for edification, I shall be happy to see it in your *Miscellany*. Should this specimen be approved, I may probably transmit you a few more abstracts from the same book; which perhaps, is equally unknown to many of your readers, as it was, till lately met with on an old book-stall, to yours,

SELECTOR.

"MANY of the schemes of the Ancients touching the original of the universe and of mankind, are mere inventions and fancies, having no other evidence of their truth than their own imaginations and conceptions. And this might reasonably be expected. The origination of things being an event that occurred before there were any to witness or record it; and, an event also of a nature which has never occurred since the human race existed; mankind must naturally be ignorant of it, unless it were revealed to them by some being who certainly knew the fact. The conceptions of mortals concerning it, must necessarily be more confused, wandering and uncertain, than the conceptions of a blind man respecting colours.—But the scriptural manner of the discovery of the first formation of things was that which alone could give true and certain information. It was revealed to a man who conversed with the Almighty God face to face; and this

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man was divinely inspired and instructed to communicate it, to his fellow-creatures, by Him who alone could give him a correct knowledge of the great event, that is by the Creator himself.

“To illustrate my meaning, let us suppose that, all Greece being unacquainted with the mechanical arts, though they were well known in some remote regions; a watch had, been deposited in a forest, which indicated, not only the hours, but the phases of the moon, the daily and annual motions of the sun, and the revolutions of the planetary orbs. Let us suppose that this watch was found and submitted to the inspection of an assembly of the wise-men of that learned nation, convoked to examine its operations and discover its construction. What strange and contradictory accounts would they have given on this subject! One would have asserted that, it was an accidental collection of particles of lifeless matter, which had happened, by mere chance, to combine in a mass, and produce the machine: that these atoms had indeed very happily fallen together in such a manner as to form the hands, the wheels and the balance, in the proper forms and dimensions adapted to produce the effects which they actually did produce, without any design of their own, or the aid of any intelligent constructor.—A second stepping forwards, declared that, though he agreed with him as to the principal causes which he had mentioned; yet he had omitted to explain how the machine was put in motion, and continued to move with such regularity and precision. He therefore supposed that there was a certain subtle matter, which circulated within the watch, and caused the various parts to revolve in due order and with proper velocity.—A third,

observing the regularity of the motions, and their exact agreement with the progress of time, and the actual movements of the heavenly bodies, could not agree with the preceding speakers; but thought that the extraordinary machine was produced by some admirable conjunction of the celestial orbs; which had formed this instrument and influenced its motions in so happy a correspondence with their own.—A fourth, wiser in his own estimation than the other three, told them, that he had a more plain and evident solution of the mystery: for it was the universal soul of the world, or spirit of nature, that forms so many varieties of insects with their numerous organs and faculties, so well adapted to their several stations, which had produced this curious machine.—At last, a fifth sage rose; and, with an air of superior sagacity, exclaimed, “Gentlemen, you are all in error: your solutions are inexplicable and unsatisfactory. The truth is, this machine is eternal, and so are all its motions: and as a circular revolution has neither beginning nor end, this motion, which you see both in the wheels and the hands of the watch, had no commencement. This is the ready and easy mode of accounting for all the appearances, that have so sadly perplexed and confounded your understandings.”

“At the commencement of this discussion, the artist, who had made the watch, had just reached the assembly of these representatives of pagan antiquity; and heard all their ingenious conjectures upon its origin and construction. Would he not, at once, overthrow all their schemes by this simple declaration? “Gentlemen, you have discovered very much excellency of imagination respecting that piece of work before you; but you all mistake the matter. It was

I that made this watch, and brought it into your country. I will inform you how I made it. I first wrought the spring, the fuzee, the balance, the case and the table; I fitted them one to another, and fixed the several axes that guide the hands to denote the hours of the day and the revolutions of the heavenly bodies. I then put all properly together, and wound up the spring; which gives all the movements, which you observe in this curious piece of work. And, to convince you of the truth of this assertion, I will explain to you the progress of my making it, and the several parts of which it consists, and even inform you how long I was employed in the formation of it."— Would not this plain and intelligible announcement render the far-fetched, though ingenious, theories of these self confident sages at once vain and ridiculous?

"Such indeed were the systems of the most learned and ingenious pagan sages, respecting the origin of the universe and of mankind; mere fanciful and unintelligible suppositions, without any shadow of evidence. But the simple and divine narrative, given us by Moses, is full of sense, congruity, clearness and reasonableness in itself; and gives us a true and satisfactory discovery of the interesting events, which from its consistency and sufficiency, not only obscures but totally eclipses all human systems. All the philosophical theories, which stopt short of an almighty and eternal Creator were full of absurdities and inconsistencies, which perplexed their advocates; and, notwithstanding their utmost ingenuity and caution, often afforded a triumph to their opponents. Their supporters were driven, by the unanswerable objections, which from time to time, were discovered in their systems, to new suppositions to

bolster up their glaring defects. Each in its turn fell into contempt as groundless and visionary; and gave way to some new scheme that, for a season, was received and defended, and at last sunk, for the same reasons, into oblivion. But the first chapter of Genes's as it is perfectly consistent with itself, labours under neither difficulties nor obscurities. All parts easily and plainly coincide one with another; and all harmoniously combine into one consistent and satisfactory narrative; because all are founded on one plain and sufficient principle, the agency of a most wise and a most powerful Being. Infinite wisdom can form the most extended and diversified plans: and almighty Power can carry any plan into perfect execution. When these attributes are engaged, all obstacles disappear.

"The Mosaic history of the creation accounts in this rational and satisfactory manner for all those wonderful and admirable adaptations and congruities which we observe in the beauty, order, symmetry and usefulness of parts, organs and faculties, that are found in the innumerable works of creation, both animate and inanimate, by giving the almighty, the most wise and bounteous God as their Author; and the Institutor of that law, which is usually styled, the "Law of Nature," but which is nothing else than the will and appointment of the Creator. And, indeed, let infidels toil through lengthened ages, no other explanation can be given of the order and uniformity, the convenience and regularity which reign in the works of Nature, than that which is given in the sacred volume; namely that they were all the production of the God of Nature; and the reason why they are so admirably, wisely and excellently ordered, is, that the God of



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Nature possesses infinite wisdom, skill and power.

“ Since, therefore, it is evident that truth is always consistent with itself; and that which contains any irreconcilable absurdity, or contradiction to itself or any other truth, can never be true: we have all the reason imaginable to give the preference to the Mosaical Hypothesis, as consonant to itself, and to all other truths that are; and to reject the theories of the pagan sages\*, in this matter; each of which contains irreconcilable difficulties in itself, and contradictions to evident and demonstrable truths.”

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#### THE PRINCIPAL OBJECTS OF THE CHRISTIAN MINISTRY.

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WE are assured, both by the testimony of scripture and experience, that men are fallen, depraved creatures; and unless they are delivered from the state in which they are by nature, they must perish eternally. They are exposed to the wrath of Almighty God for the sins they have committed. “ They are all gone aside, they are altogether become filthy: there is none that doeth good; no not one.” And “ the soul that sinneth, it shall die.” This is an awful, but a certain truth; but men do not naturally know it, and are averse to consider it. They are engaged in the business and pleasures of life: they feel the attractions of worldly concerns, which are present and press on their attention; and have little leisure to turn their thoughts

to the concerns of eternity. The carnal mind is enmity against God. It regardeth not the things that belong to God. It has no relish for divine things, because its nature is corrupted, and it cannot spiritually discern their value. If left to themselves, therefore, men would not direct their thoughts to their immortal interests. The avocations of time would absorb their whole attention; for they have naturally no inclination to reflect on the things of God. But unless their minds can be turned to them, they will never be inclined to ask in earnest; “ What must we do to be saved?” They would go on to everlasting ruin, ignorant of their danger; and unconcerned at their approaching perdition. Hence the first object of a minister, who sincerely wishes to be an instrument, through divine assistance, of promoting the glory of God and the salvation of sinners, will be to make them sensible of their awful state by nature; and the certainty of their final destruction, if they continue in it. This is the first step towards salvation. Unless the sinner be convinced of his guilt and danger, he will not inquire nor seek after deliverance.

When this object has been accomplished, and the man is aroused in some measure to a sense of his danger, he generally attempts to appease the anger of his Maker by outward observances, and a strict attention to the works of the law. The pride of unregenerate man aspires to be his own Saviour; and his first question, when he perceives his exposedness to ruin, naturally is: “ Wherewith shall I come before the Lord, and bow myself before the high God? 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 thousands of rivers of oil? Shall I give my

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\* Our young readers may be informed that the various modes, proposed by these sages, for explaining the formation of the watch are, in substance, the same as those adopted by the principal sects of philosophers in ancient Greece, to account for the origination of the world.

first born for my transgression, the fruit of my body for the sin of my soul?" But this is an awful and fatal delusion. No fallen mortal can make atonement for his guilt, by any sacrifice in his power to offer, nor by any righteousness of his own however strict. The language of the Law indeed is, "Do this and live." But its precepts are too holy and too good for any son of fallen Adam to fulfil. They require a principle too spiritual, an obedience too perfect, for his depraved nature; and it is a solemn truth that by the deeds of the Law no flesh shall be justified in the sight of a holy and just God. Self-righteousness of every kind must be renounced, or the gospel can never be received, and the soul will for ever be undone. Against this strong hold of delusion, the faithful minister must direct his most powerful efforts, and repeat his warnings and his exhortations to induce the sinner to forsake it; or the work of conversion will be arrested, and the consequences be dreadfully awful.

Is man then left to perish in hopeless despair? Oh, no! The scriptures inform us that provision has been made by infinite Love, Wisdom and Power to rescue men from their lost condition and raise them again to holiness and happiness; that the Son of God has been sent into this miserable world to make an atonement for their sins by his own death, and to purchase eternal salvation for all who accept the gospel.—Now if this mighty work has been done, at so astonishing an expense, how necessary is it that the important facts should be made known to those for whose benefit they were intended. Without this, the amazing sacrifice will be useless, and the philanthropic plan will be finally defeated.—The next object of the christian ministry

is to make known this good news of great joy to perishing sinners; and to labour to fix their attention upon it. If this be not effected, they may fall into everlasting ruin; ignorant of the way of escape, which unspeakable Love has opened for them. Ministers ought to remember with sacred reverence, that it is their duty and office to explain and enforce this wonderful scheme, on all their thoughtless fellow sinners to whom they have access; and that, if their hearers be left to perish in ignorance through their neglect, an awful responsibility will rest on them. For, "how shall they believe on him of whom they have not heard? and how shall they hear without a preacher?"

Lastly. We are repeatedly and plainly assured, by the word of God, that it is not all to whom the gospel is preached, nor even all who understand it, that shall be saved; but those who, feeling themselves lost and exposed to eternal condemnation and wholly unable to obtain deliverance by any other method, receive the truth into their hearts, and, through the assistance of divine grace, embrace the Saviour as their only dependance, and trust on his merits alone for acceptance. To produce this effect, therefore, is the grand, the ultimate object of the gospel; and ought always to be considered as the great design of the christian ministry, and to it every one engaged in that sacred work ought to devote his most ardent prayers and his most strenuous efforts. All other objects of his attention are involved in this; and unless it be accomplished, the greatest success in them would be of no avail. A sinner may be convinced of his sin and danger by nature: he may, from a consciousness of the purity and spiritual character of the

Almighty, clearly perceive that forms, notions and external observances can never please him or remove his just displeasure; he may, by comparing his own conduct and experience with the Law of God and his obligations to his Creator, feel that his own righteousness is wholly insufficient to purchase pardon for past offences, or to gain acceptance through the imperfection that attaches to the best performances of sinful creatures; he may even perfectly understand the scripture plan of redemption through faith; and be able to maintain and defend it, and yet remain a child of wrath and exposed to the vengeance of God, to all eternity. Unless the soul be enabled through the sacred influence of the Holy Spirit, cordially to depend for salvation on Christ alone, and to surrender himself wholly to him, it cannot look for spiritual peace on earth or eternal felicity in heaven. The gospel of Christ alone, received into the heart, is "the power of God to salvation, to every one that believeth, to the Jew first and also to the Gentile."

Since then the great design of the gospel is to induce men to believe to the saving of the soul, how assiduously should those who undertake to preach the gospel insist upon it, in all their addresses to perishing mortals! How earnestly should they press it upon their attention! How anxiously pray to the God of all mercy to give success to their labours. On every occasion! in season and out of season, they should urge this great truth on their hearers, that they may have the high satisfaction of witnessing those whom they instruct, "believe with the heart unto righteousness, and make confession with the mouth unto salvation." Whatever auxiliary or collateral objects they pursue, or whatever other

success may attend their exertions, if sinners are not brought to faith in the Saviour, they have laboured comparatively to little purpose; and spent their strength in vain. The design of the religion of Christ is "to open the eyes of men, to turn them from darkness to light, and from the power of satan to God; that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith in the Lord Jesus." Never then let ministers cease to wrestle with God and labour with their fellow-men, till they have good evidence that their converts have obtained peace and joy in believing. Nothing can be a nobler title, nothing a greater honour than to be a good minister of Jesus Christ, and wise to win souls. Unless souls be won, all other success is comparatively of inferior moment. Though it is a high privilege, and greatly serviceable to the cause of the Redeemer, to be employed, by the adorable Head of the Church, in the perfecting of the saints and the edifying of the body of Christ; yet it is he that turns many to righteousness that shall shine as the stars for ever and ever; with a splendour superior to that of his brethren, though they shall shine as the firmament. To have been instrumental in rescuing immortals from endless woe is one of the highest distinctions which a man can enjoy: and will produce grateful joy, in the presence of the angels of God, when this world and all its pomp and honours shall have vanished as a dream.

O that every one who, is engaged in the sacred office of the ministry would gird up the loins of his mind and exert himself, with increasing energy in his calling: and that all his people, like Clement and his female associates at Philippi, would aspire to be fellow helpers to their

minister, and labourers with him in the gospel. When the exertions of christians of every class shall be thus united, and directed with vigour and intelligence to the great objects of the gospel, the churches may indulge a cheerful hope that times of refreshing will soon come from the presence of the Lord; and that a real and permanent revival of religion will be the happy result.

But we beg leave to drop one word of caution to the young convert who has reason to believe that he has given up himself sincerely to the Saviour, Let him not suppose that nothing now remains to be done. He has only just put on his armour and commenced the conflict. He must fight the good fight of faith, if he hopes to lay hold on eternal life. He must grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, till he come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. He must resist and subdue the depravities of his nature, and daily implore the aid of divine grace in the arduous struggle with his spiritual enemies, both in his own heart and in the world. He will have to wrestle against powers and principalities, against the rulers of the darkness of this world, against spiritual wickedness in high places. It will therefore be necessary for him to take to himself "the whole armour of God, that he may be able to withstand in the evil day, and having done all to stand." He must also give evidence of the strength and reality of his faith, and adorn the doctrine of God his Saviour in all things, by a conversation becoming the gospel. He must, in short, prove his love to the Saviour by doing whatsoever he has commanded him.

In directing, aiding and encouraging his friends in the discharge of these duties every faithful and affectionate minister will feel it his duty and delight to spend and be spent; and will never suppose that his charge of his converts is concluded, as long as they continue in this state of probation. When they join the company of the just made perfect, the conflict will be ended and the victory gained; and he that sowed and they that reaped will rejoice together, in unmingled bliss and perfect security, through the countless ages of a happy eternity.

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#### ON TEACHING WRITING ON THE LORD'S DAY IN SUNDAY SCHOOLS.

*In reply to a Query.*

*Dear Sir,*

YOUR correspondent J. H. has proposed, in your number for Oct. last, p 360, some Queries connected with the subject of teaching writing in Sabbath Schools on the Lord's day. I read them; but had no thoughts of answering them. An esteemed brother has, however, urged me to offer, some observations on the subject; and, in compliance with his wish, I forward you the following lines,

There is no subject of more importance in connection with personal religion and the prosperity of christian churches, than a strict regard to the law of the sabbath, as laid down in the divine word. It appears to me, as a conscientious believer in that law, that teaching writing on the sabbath is decidedly objectionable, on the following grounds.—The practice is opposed to the grand design of the day;—it is a violation of the law given by the most High in reference to the sabbath;—it is calculated to have a most baneful effect on the minds of scholars thus instructed;—it is opposed to various scripture precepts of a general but important description:—and it can be justified by no arguments, but such as will justify other violations of the law of the sabbath; and if carried to their full extent, would tend to the practical annihilation of the sabbath.

The practice of teaching writing on the christian sabbath is opposed to the grand design of the day; which is the promotion of religion, the diffusion of a knowledge of its truths, and the strengthening of its influence in the hearts and conscience of mankind. But, it is evident, that none of these effects can be produced by the employment of a part of the precious sabbath, in teaching writing, either as to the teacher, or the pupil. Are mending pens and regulating the shape of letters, calculated to foster the spirit of devotion, to lift the heart above the world, and to impress eternal things upon the soul? Or, is a continual endeavour to imitate the shape of the letters of a copy, placed before the scholar's eye, adapted to make the heart of a child know or feel those great truths which belong to his eternal peace? That a teacher may have occasionally felt devout impressions while thus employed, I will not dispute. Before I knew what religion required, I remember feeling some deeply solemn impressions, in the midst of one of the most dissipated and wicked pleasure-fairs near London. But it was not the fair that produced these impressions; nor is it the employment that has produced, in the sabbath writing school, such occasional devotion and feelings. As well might it be argued that attendance at dissipated pleasure-fairs is lawful; because an individual has felt solemn impressions in the midst of one; as that employing the hours of the sabbath in teaching a manual art is consistent with religion, because a teacher has occasionally felt devotion when thus engaged. But the fact is, other teachers have felt that the natural effect of the practice was far from spiritualizing the mind. Their experience has taught them that in its nature it is opposed to the design of the sabbath, and that its tendency on their hearts has been deadening and earthly.

I am aware that it is urged, that children may write scripture copies; and that the writing them will fix them on their minds. If this be sufficient to justify a practice opposed to the very design of the sabbath, on the same ground a boy might be taught engraving; for writing the words on copper or steel would fix them deeper on his mind than writing them on paper. Another might ply at his greek Lexicon or latin Dictionary; if care were taken, that he should have some sacred subject to translate. And a girl might be taught to work a sampler; if it were but scripture language that she put upon the canvas.

The practice of teaching writing on the christian sabbath is a violation of the laws

of the Most High, in reference to that holy day. By these laws, we are taught not to think our own thoughts, speak our own words, or do our own pleasure, on that holy day; but to remember the day to keep it holy, and on it to do no manner of work, with the exception of what is absolutely a work of necessity or mercy. On the latter ground, the instruction of children in reading, where that art cannot be acquired on another day, is perfectly justifiable. For as God has given a book, containing all which it is most important for man to know, and designed it to be the grand instrument, in the Spirit's hand, for renovating the mind, purifying the heart, and training the soul for immortality and heaven,—to communicate to one who would not else obtain it, the power of reading that book, is to bestow on him a greater blessing than it would be to give him the wealth of a world. The art of reading and religion, though not so connected that the latter cannot exist without the former, yet have a most close and important connection. The art of reading is auxiliary to religion in all its stages. But no such connection exists between the art of writing and religion. The mind may be full of religious knowledge, and the heart under the influence of all that knowledge, where the hand cannot frame a letter. Those reasons therefore which show that teaching reading is not contrary to the law of the sabbath, utterly fail, if applied to the subject of writing. And, as the practice has not these reasons to be pleaded in its behalf, and is evidently contrary to the design of the sabbath, it must, if viewed aright, be looked upon as a servile work, forbidden by the law of the sabbath. Besides this, it may be observed that a great distinction exists between the two, as far as the nature of the exercise is concerned. If books are judiciously selected, the scholar, as soon as he gets even into monosyllables, begins to acquire religious knowledge; and, as he proceeds, there is less and less of what may be termed the mechanical exercise of instruction; but, in writing, from first to last, the improvement of the hand is the great object. This is so manifestly the case, that, but for this object, writing would never form a part of sabbath school instruction.

Teaching writing on the Lord's day is further objectionable as likely to have a most baneful effect on the minds of the scholars thus instructed. The sanctification of that sacred day is one of the most important lessons that a child can learn. And to have the principle deeply infix'd

on his heart, that that day is the day of God, to be devoted to sacred purposes, is adapted to exercise the most beneficial tendency on his after life. The depravity of the human heart, and its alienation from the things and services of God render children sabbath breakers; and, as youth takes the place of childhood, in numberless cases, this sin becomes the leading sin of those who have received sabbath-school instruction. But, if this principle is fixed in their hearts, though the young may profane the sabbath, they cannot profane it with so much ease as others can. Conscience tells them of their guilt; and has a voice sufficiently loud, in some instances, to turn them from open sabbath profanation; and to urge them to frequent the house of prayer, where heavenly truths may reach their hearts. Whatever therefore is calculated to weaken, in the minds of the young, the reverence for this sacred day, and to enfeeble their sense of sabbath obligation, becomes a source of mischief; it may be of everlasting and incalculable injury. Teaching writing however is evidently calculated to produce this effect. A child thus instructed may justly and reasonably argue: "If I may learn writing, one useful art, on the sabbath day; why may I not learn others that may be to me of greater advantage? if, at the sabbath school, with persons who professed to keep holy the sabbath day, I spent hours in learning to use my pen; why may I not on that day make use of the knowledge thus acquired, in the counting house, or in the shop, or in correspondence with my acquaintance? One will have as much reason in it as the other had. I shall only use on the sabbath, the knowledge I acquired on the sabbath." What is there unfounded in argument or sophistical in such reasoning? It is that to which the practice now considered naturally leads.

It is not unworthy of notice that the practice here considered unjustifiable, on the grounds mentioned, is also opposed to various Scripture Precepts of a general but not unimportant kind. Such may be mentioned as "Whatsoever things are lovely—Whatsoever things are of good report—Think of these things." In the view of many of the most devoted followers of Christ, this practice is unlovely and of bad report—it is looked upon as sabbath profanation; and I have reason to believe, it would be sufficient to cause christians of some other denominations to suspect the piety of a professedly christian body, that could sanction it. The society which was

for many years the great instrument for encouraging sabbath schools, has strongly marked its views on this subject, by, if I am not greatly mistaken, regularly refusing aid to schools that practice writing on the Lord's day. "Abstain from all appearance of evil" is another scripture precept of general application; but spending the sacred hours of the sabbath in learning a manual art, has in the view of many, much more than the appearance of evil; and unless the statements already made of its unhallowed tendency can be proved to be founded in error, must have that appearance in all cases.

It may also be maintained that the practice of occupying the hours of the sacred sabbath in teaching writing can be justified by no arguments but such as will justify other violations of the law of the sabbath; and which, if carried to their full extent, would tend to the practical annihilation of that important institution. The utility of writing is argued in behalf of this practice. That it is a useful art is not denied; but, after all, in a vast majority of the sabbath schools, its utility bears no comparison with the utility of some other subjects of instruction. But, if utility be a sufficient reason for violating the sanctity of the sabbath, on the same ground as Mr. James has observed, the girls may be taught to sew; and in fact with much more force of reason, as the temporal advantage would be, in many cases, much greater. Many children in sabbath schools belong to parents too poor to teach them any respectable trade; but such a trade would be very useful to them in after life, far more useful than the power of scribbling a few letters. Let them then devote their sabbath hours to the acquisition of some trade, which may prove their means of support in after years. Thus might the argument be applied in a variety of ways; and it appears to me with the strictest propriety. The natural tendency of thus pursuing it in practice would be to annihilate, as far as religion is concerned, the day of God; but, whether pursued or not, it evidently rests upon this ruinous ground, that the sabbath is longer than is requisite for attention to the subjects connected with eternity; and that a part of its sacred hours may be devoted to those objects, the utility of which may promote the transient interests of this span of time.

I shall not refer in order to the Queries of your correspondent: as those that adopt the opinions here advocated will perceive that this view of the subject answers most of those queries. There are two however



to which I will make some allusion. It is asked, "Is the prosperity of a sabbath school in numbers a sufficient reason for teaching writing on that day?"—Certainly not.—If the practice itself is unjustifiable, no argument of expediency ever will justify it. The principle of doing evil that good may come, is represented in God's word as so hateful, that it is declared their damnation is just who maintain it. If some choose to violate the sabbath, to attract children to their school, this will never justify others in doing so. Were it a reason for violating the sabbath in one way, it would be a reason for doing so in a hundred others; if the ungodly conduct of some other teachers appeared to make it advisable.

Your correspondent further inquires "Is it lawful to continue this practice when it is a doubt with some, whether it is consistent with the divine precept to keep holy the sabbath day?" The scriptures have plainly decided that those who doubt, in such a case, sin against God, if they persist in a practice of the lawfulness of which they are doubtful. This is evident in Rom. xiv. 23. Such teachers therefore cannot continue the practice without incurring guilt. And if there be those that can feel no scruples on the subject, the scriptures plainly teach them to yield to the feeling of their brethren.—See the principle that will lead to this inculcated, in Rom. xvi. 15, 19, 20, 21. 1 Cor. viii. 12, 13.—x. 24, &c.\*

Though, dear Sir, in compliance with the wishes of a friend I have offered these remarks; yet, if you mean to open your pages to a controversy on the subject, I shall by no means consider myself pledged to notice the remarks of any advocate of the system of employing the sacred hours of the sabbath, in teaching writing, and, as I believe is sometimes done, arithmetic.—I have too much else to do. And if any one can show that the system on which I have inadvertently is not opposed to the devotional design and intention of the sabbath—that it is not a violation of the

\* In many cases, in this part of the country, children in sabbath schools are taught writing on some week day evening. This, when it is practicable, is an excellent plan; while it secures to the scholars a very useful accomplishment, it preserves the sanctity of the sabbath, and is liable to none of the dangers and objections, from which it is so difficult to defend the practice opposed in this paper.

law of the sabbath—that it is not calculated to have a mischievous tendency on the minds of the young—that it is not opposed to scripture precepts of general but important application—and that it can be supported by arguments, which will not, if legitimately pursued and applied, lead to the general desecration of the day of God,—let the churches judge.

I remain, dear Sir,

Your's, &c.

Derby, Nov. 13. 1832.

J.G.P.

As we esteem this subject to be important to the peace of the churches and the prosperity of the cause of religion, we shall cheerfully devote a few columns in a future number, to any remarks in reply to the above communication, that may appear adapted to elucidate or determine the question, and promote the interests of the valuable Institutions to which it refers. But, as we have no room for protracted controversy, we must then beg leave to close the discussion.

EDITOR.

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## OBITUARY.

JANUARY 3, 1832, died at Woodhouse Eaves, Mr. WILLIAM NEAL, a valuable and highly esteemed member of the G. B. church at Broughton, Nottinghamshire, in the seventy-eighth year of his age. Broughton was his native place, where, it is presumed, he continued till he was able to enter into servitude. By saving a small portion of his earnings, he put himself apprentice to John Stafford of Widmerpool, shoe-maker. It was during his apprenticeship, that he was brought under the sound of the gospel, when he was about seventeen years of age. The G. B. preachers paying occasional visits to Widmerpool, at that early period; by their ministry a saving change was wrought in his heart; and he soon was filled with joy and peace in believing. From that interesting period of his life, he became a decided christian. He gave himself up to the Lord and to his people, according to the will of God. Being cordially admitted as a member of the church at Loughborough; although ten miles from Loughborough and eight from Leake, he attended on the means of grace in those places, with great punctuality, even in the most inclement weather. His place in the house of God was never empty, unless through

real necessity. The same attachment to the Lord's house was uniformly evinced for about sixty years.

When Leake was formed into a distinct church, our deceased brother became a member there; and afterwards at Broughton, when it separated from Leake. There he continued a faithful and zealous member and deacon till death dissolved the union.

Soon after the expiration of his apprenticeship, he commenced business at Broughton, his native place; where he shone as a burning and a shining light in that benighted village and neighbourhood; labouring indefatigably to bring his fellow-creatures to the knowledge of the truth. That his fellow sinners around him might enjoy the ministry of reconciliation, Mr. Neal licensed his house, and invited the G. B. ministers to visit Broughton. Preaching was regularly carried on, sometimes on the Lord's day, and once a fortnight on week day evenings. He kindly and generously entertained them; and welcomed them to the best provision his house afforded; as well as many others, who came from a distance to hear the word of life. It was, in a great measure, owing to his persevering efforts, that a commodious meeting house was at length erected, and the cause of Christ established at Broughton, on a firm and lasting basis. When preaching was afterwards introduced into Hose, Mr. Neal was one of the most active to extend the cause of the Redeemer into that neighbourhood. And he greatly rejoiced to see a house eventually erected there for the worship of God. When Broughton became a distinct church, our departed brother watched over its interests; and often laboured day and night to promote its welfare.

He considered it as his duty, a few years previous to his death, to leave Broughton; and reside at Woodhouse-Eaves, with a daughter who was left a widow; to attend to her concerns, and to administer comfort to her under her heavy and complicated trials. It was well for her that she was blessed with such a father. Though, when he removed to Woodhouse, he was much debilitated in body and mind, yet his worth was soon known by the friends there; and he was very highly esteemed among them to the last.

With regard to the moral and religious character of our departed brother, and the utility of his life as a christian, he had few equals. He was clothed with humility. He was adorned with a meek and quiet spirit. Whatever discords and conten-

tions arose in the church, Mr. Neal was never among the contentions. He was a man of peace, and a peace-maker. His adherence to Christ, as his atoning Saviour, was firm and undeviating from first to last. The love of Christ constrained him; so that he did not live to himself, but to him that died for him and rose again. He felt an ardent love to the souls of men; and laboured for their salvation. Few visited his shop or his house, without being the better for it; unless through their own negligence. Many received their first religious impressions from his serious and pious conversation; and many, by his instrumentality, were converted to God; not less it is believed than thirty persons, some of whom have already united with him in singing of redeeming mercies, and others are on the way. Many also have been solaced by him in poverty and distress; and many had their hands strengthened and their hearts comforted in the christian conflict, by his pious counsels and prayers.

His memory is dear and precious to the church at Broughton, and to many in the neighbourhood. Many who have neglected to attend to his wise instructions and admonitions, bear honourable testimony to the general excellency of his character as a christian. The loss of such a friend is severely felt, both by his family and by the church of Christ.—It is not intended, by the above sketch of the character of our worthy brother, to represent him as free from imperfection. Doubtless he had his imperfections; yet few have risen higher in real christian excellence than Mr. Neal. "His path was as the shining light which shineth more and more unto the perfect day." He was interred at Broughton; when a crowded audience bore an affectionate testimony to their high estimation of his real character. The solemn event was improved, by Mr. Hoc, from Acts, xi. 24. "He was a good man and full of the Holy Ghost and of faith." &c. Funeral sermons were also preached for him, both at Broughton and Woodhouse. "The memory of the just is blessed."

T. H.

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## VARIETIES.

**MODERN POPERY.**—The great Skelig stands about nine Irish miles from Puffin Island, on the north west shore of Ireland. It is a stupendous rock, much frequented, since the time of St. Patrick, by devotees,

to do penance, and perform other religious duties, either suggested by fancy, or enjoined by the confessor. In the centre of the island, there is a flat cultivated spot, consisting of about three acres. This island is surrounded by inaccessible precipices which awfully overhang the sea hideously roaring underneath. There is only one narrow tract that leads to the summit of the cliff, the ascent of which is so steep, difficult and terrific, that few adventurers are found sufficiently hardy to attempt it. In tempestuous weather, landing on this island is impracticable; it is hardly accessible, even when the sea is but a little agitated. There are only two landing places; the remaining portion of the shore being almost a perpendicular rock. On the flat part of the island, elevated more than fifty yards above the level of the sea, there are several cells; supposed to have been chapels situate contiguous to the site of the old abbey. Round these cells, stone crosses are erected, at each of which the pilgrims must repeat a certain number of prayers, besides other peculiar orisons; which are to be performed at each station. These pious rites being duly performed, the summit of the cliff remains to be ascended; a task which requires a large portion of faith, to inspire the enthusiast to encounter with resolution. The remaining portion of the penitentiary devotion is awfully terrific; the ascent being through a cavity resembling the funnel of a chimney. The obstacle of squeezing through this barrel being surmounted, the pilgrim arrives at a platform, about eighteen inches broad, the sides of which slope down to the ocean.

At the extremity of this flat place, which, from its narrowness, may be denominated the Isthmus, the ascent to a more elevated station is gained by climbing up a smooth, sloping rock, called the stone of pain, from the apparent impossibility which it presents to reaching its summit. This sloping barrier is about twelve feet high; and the danger of encountering it most terrible; as the smallest slip would precipitate the rash adventurer many fathoms on either side of the peninsula into the sea which environs it. This difficult passage being safely performed, the remaining journey becomes less perilous; but there are yet two stations with fixed stone crosses, which must be visited. The first is called the Eagle's nest, from its immense elevation. The second station inspires sentiments of horror, at the extreme peril which remains to be encountered. It is a long narrow fragment of the

rock, projecting from the summit of this frightful cliff; and is accessible by a narrow path, two feet wide and several yards in length. Here both male and female devotees bestride the rock, and thus edge forwards, until they arrive at a stone cross, cut at the extreme end, where a concluding Ave Maria and Pater-noster are to be repeated to complete the penance. The return is attended with equal danger and difficulty.—*Irish Traveller, 1815.*

**THE CATHOLIC MONTHLY CONCERT.**  
A singular coincidence between Catholic and Protestant practices is mentioned by Mr. Temple. At Malta, on the first Monday in the month, large numbers of women are accustomed to assemble on a spot near which large collections of human bones lie underground, to pray for the souls of the dead which are suffering in purgatory. There they continue upon their knees, for two hours or more, and utter their unmeaning prayers to effect their supposed deliverance. In the midst of the throng, a priest, covered so as not to be recognized, stands with a box, collecting money to pay for the masses for the dead. Their alms and their prayers are united together in what they consider a most important object. We pray for souls that are yet the subjects of mercy; and by an observable coincidence, and one which certainly was altogether undesigned, we meet, in Monthly Concert for prayer, on the same day.—*American Paper.*

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## GENERAL BAPTIST INTELLIGENCE.

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### ORDINATION AT QUEENSHHEAD.

ON *Wednesday, Oct. 10, 1832*, Mr. THOMAS HUDSON was ordained to the pastoral office over the G. B. church, at *Queenshead, Yorkshire*. Mr. J. Ingham, of *Halifax*, introduced the morning service by reading the scriptures and prayer. Mr. H. Hollinake delivered the introductory discourse, offered the general prayer; and proposed the questions to the church and minister. Mr. R. Ingham, of *Slack*, offered the ordination prayer. Mr. J. G. Pike of *Derby*, delivered a solemn and impressive charge to the minister, from *Heb. xiii. 17*. "For they watch for your souls as they that must give an account; that they may do it with joy and not with grief."—In the afternoon, Mr. Hinch-

cliffe read and prayed; and Mr. R. Ingham preached a comprehensive and important sermon to the people from 2 Cor. viii. 16. "I rejoice, therefore, that I have confidence in you in all things."—In the evening, Mr. John Taylor, of Clayton, read the scriptures; Mr. J. Shackleton, of Allerton, prayed; and Mr. G. Dean, of Linholm, addressed the deacons, in a very feeling and useful manner, on the character and duties of their office. Mr. Pike offered the ordination prayer, for the four deacons who had been lately called to that office; gave a short address to the congregation, urging them to devote themselves to the Lord Jesus, and concluded the interesting services of the day with prayer. Messrs. J. Shackleton and J. Taylor gave out suitable hymns during the day.

On this solemn occasion, large congregations assembled; and the services were conducted in a solemn and orderly manner. The church and congregation were highly interested, and deeply impressed and affected. It is hoped that lasting good to all our souls will result from the several engagements of our brethren; and that the connection, thus formed and ratified between the ministers and people, may be blessed of God to the union and prosperity of the church, and the conversion of many souls. May they never forget the solemn engagements they made to each other, and to the great Head of the church; and, when the records of eternity are disclosed, may it be found, to the praise and glory of Christ, that this union was of God.

T. H. H.

#### FORMING OF A GENERAL BAPTIST CHURCH AT BRADFORD.

On the 27 of May, 1832, a G. B. church was formed at Bradford, a large and populous town four miles and a half from Queenshead, Yorkshire. Messrs. R. Ingham and T. Hudson were requested by the Yorkshire Conference to attend to this business. In the morning, five persons, who had been previously approved, were baptized by Mr. T. H. Hudson in Dr. Steadman's chapel, which, was lent, with great cordiality, for the occasion. In the forenoon, Mr. R. Ingham preached an appropriate sermon, from Acts viii. 12. "But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized both men and women."

In the afternoon, Mr. Hudson gave a short address to the persons who had been

baptized and their associates; and asked them, whether they were desirous of being formed into a G. B. church; and, whether they could cordially and voluntarily form themselves into a church of Christ, giving each other the right hand of fellowship. To these questions they all lifted up their hands as a token of assent. Messrs. Hudson and Ingham then gave them the right hand of fellowship. Mr. R. Ingham preached an excellent sermon to the church, from Job. viii. 7. "Though thy beginning was small, yet thy latter end shall greatly increase;" and then administered the Lord's supper to the newly baptized, and the other members of this infant society. Eleven persons were thus formed into a church which, we trust, will lay the foundation of a flourishing interest in this populous town, where the General Baptists were previously but little known.

In the evening, Mr. Hudson preached from Acts. xi. 23. "Who, when he came, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord." The weather was very unfavourable; but the congregations were attentive, and appeared interested and affected. May the services of this day be long remembered by the church; and under the divine blessing, be attended with those happy effects which shall redound to the glory of the Saviour and the everlasting welfare of immortal souls! May "the little one become a thousand, and the small one a strong nation!"

T. H. H.

#### RESOLUTIONS, PASSED BY THE BOARD OF BAPTIST MINISTERS, specially convened at Fencourt, Nov. 6, 1832.

The Rev. WILLIAM NEWMAN, D. D. in the Chair.

1. That, as protestant dissenting Ministers, they rejoice in the increasing attention now awakened in the public mind, to the right of every part of the community.—2. That, of all the rights which belong to them as British subjects, those which regard the spiritual interests of mankind, are deemed the most sacred.—3. That, therefore, while they admire the patience with which their forefathers endured those disadvantages which still remain on the Dissenters, yet they are compelled to declare that those disadvantages are unjust, since God has

ordained that religion should be free.—4. That, they therefore feel it a matter of injustice to be compelled by law to support a religion from which they conscientiously dissent; convinced as they are, that the expenses attending the support of christian ministers, the celebration of christian worship, and the extension of the Redeemer's kingdom, should not be compulsory, but free; and that the most honourable maintenance any man can enjoy, is that of the christian minister, when, like his Saviour, he derives it from the spontaneous, liberal, and affectionate contributions of those who receive spiritual advantages from his instructions.—5. That, the employment of religion as an instrument for purposes of political government, and the employment of political force in the support of religion, are alike unjust to the people, and derogatory from the dignity and worth of religion itself.—6. That, they hold it incumbent on them, at all times, and especially at this time of high political excitement, to discontenance, to the utmost of their power and influence, those measures, how good soever their object, which are not legal, constitutional, and peaceable.—7. That, they entertain a lively confidence in his Majesty's Government, and an earnest hope that by means of a reformed Parliament, all compulsory payment for the support and extension of the christian religion will cease.—8. That, they feel it an imperative duty, which they owe to themselves, to their congregations, to their king and country, and above all, to their Lord and Saviour, whose they are, and whom they serve, most publickly to make an avowal of those principles which are deeply fixed in their own minds, and will ere long, they doubt not, be the governing principle of all who worship the true God in every nation.

J. B. SHENSTON, *Secretary.*

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## REVIEW.

FOURTEEN SERMONS ON VARIOUS SUBJECTS, chiefly by celebrated Divines of the Sixteenth Century; reprinted, being very scarce and of high Excellence, to lead the mind to Truth, Faith and Love, that is, to Vital Religion.

IN the advertisement prefixed to these discourses, we are informed that one thousand copies of them have been printed, and presented to the Committees of several

charitable societies, with a view to diffuse more widely the admirable sentiments which they teach; and to aid the funds of philanthropic Institutions. Among these the Committee of our Foreign Mission have received a liberal portion, as a donation. Even if the sermons were not intrinsically valuable, the piety and generosity of the individual at whose expense they are published, would be entitled to regard,

The first seven sermons are from the pen of George Baker, B.D. of Catherine Hall, Cambridge; and were originally published in 1697. The subjects are Trusting God—the Narrow Way—Doing the Will of God—Moderation—Aiming to be Perfect—The importance of Knowledge in a Minister; and Seeking the Lord. The aim of this minister was to preach in a very practical strain. His remarks are judicious and his admonitions pointed; but we confess, we felt his discourses to be somewhat deficient in those observations, which are requisite to encourage the sincere efforts of imperfect virtue and feeble faith. He is very sparing in his allusions to the doctrine of justification by faith; and in an attempt to deal honestly with the formalist, he almost forgets to encourage the hope of that piety which is perpetually chastening itself by self-accusation, and by contemplating the divine purity. With this single exception, we heartily recommend these discourses to the attention of our readers. Sermon VIII. by Richard Eyre, who in 1715, was Canon residentiary of Sarum, is both argumentative and instructive. The circumstance that gave rise to it was an anonymous publication of Dr. Whitty's, in which he asserted, that nothing is to be believed which is above our comprehension. The refutation of this position is the principal object of this discourse.

The two next Sermons are by Samuel Tomlyns; who in 1655, was presented to the living of Crawley, Hants; but was ejected from it in 1662. The subjects of them are, "The Appearance of Jesus at the last Day" and the "Breaking up of fallow Ground." These are intended to be rousing and searching discourses. They contain many useful thoughts; but do not rise far above mediocrity. In the two next discourses, by Dr. Bradley, Prebend of York, considerable talent is displayed; but in his views of original sin we cannot acquiesce. He roundly asserts and endeavours to prove, that "we are guilty of the actual sin committed in Paradise." Now the transmission of a sinful propensity, by propagation of physical evil, it is easy to admit. These are consequences which

bear some analogy to facts, that lie under our own observation. Children often suffer both in body and mind from the misconduct of their parents; but we are at a loss to conceive, how a babe, born in the year 1832, was a participator in the actual guilt of an action performed six thousand years ago. Nor do we believe that this sentiment is sanctioned by a single passage of scripture. Even the text of Mr. Bradley is against him, "By one man's disobedience many were made sinners" The act of disobedience is restricted to one man; and when it is said others were "made sinners" by it, two ideas may be conveyed: one that their actual sins are to be partly referred to their sinful nature, derived from him; and the other, that they are subjected to death, and to a moral discipline to which they would not have been subjected, had not Adam, by his transgression, infected their natures with moral evil. But these ideas are totally distinct from the notion of any actual participation in the guilt of Adam's sin.—The thirteenth discourse, on I Samuel ii. 30, by David Evance, A. M. is perhaps the best in the volume. We should give the preference to it, and to that of Eyre's on mysteries in religion. It contains many sparkling thoughts and pointed applications of divine truth.—The last discourse is on the office of the Spirit, from John xvi. 8, by the Rev. Peter Sterry.

This collection possesses considerable merit; and may be read with pleasure and benefit by every serious christian. We trust that the laudable object of this publication will recommend it to the patronage of those, who possess similar feelings with the worthy Editor.

J. W. L.

1. MEMOIR OF MARY LOTHORP, *who died, in Boston, in North America, March 18, 1831, aged six years and three months,* 18mo. pp. 72. stitched.
2. MEMOIR OF NATHAN W. DICKERMAN, *who died, at Boston, North America, January 2, 1830, in the eighth year of his age.* 24mo. pp. 94. stitched
3. ADVICE TO A YOUNG CHRISTIAN, *on the Importance of aiming at an elevated standard of Piety.* By a VILLAGE PASTOR: *with an Introductory Essay, by the Rev. Dr. ALEXANDER.* 24mo. pp. 184. neatly bound in silk.

Religious Tract Society.

THE active and vigilant Committee of that valuable institution, the Religious Tract Society, in their search for useful mental food, have lately crossed the Atlantic, and imported various and agreeable articles from the New World, which make a valuable addition to their stock. In the little volumes enumerated above, they have had a special regard to the young. Mary Lothrop and Nathan W. Dickerman, were very interesting children, who in the display of the christian graces, far exceeded many aged professors. Indeed their experience was so very remarkable, their intellects so clear, and their knowledge of divine things so matured, that we candidly confess, though we have spent a pretty long life amongst children, we have never had the happiness of witnessing any thing similar to them. It is indeed very possible that, our modes of proceeding may have been so inferior to theirs, that the cause of our failure has been our own incapacity. For this we would be humbled both before God and our fellow-creatures; but we trust we shall be excused, if we venture one hint to those who collect and publish these extraordinary cases of infant piety. We have often had occasion to observe, that the memory is one of the earliest faculties of the mind that expands itself; and that a proneness to imitation is very natural to children. This is wisely and kindly ordered by their all-wise Creator; and is the great means by which their minds gain necessary information, and their bodies are trained to a proper application of their physical powers. But it renders it very necessary to be cautious, lest what is the mere effect of imitation, should be ascribed to nobler sources; and represented as proofs of the saving influence of divine grace on the heart. We have often been very painfully disappointed to find children who, in mere infancy, have afforded most promising indications of piety and knowledge, sadly disappoint, as they advanced in age, the hopes that had been entertained by their religious friends.

Mary Lothrop, and Nathan W. Dickerman happily died very young; and, we doubt not, are now singing the praises of the Saviour, who took little children in his arms and blessed them. But there was so much ostentation and display of their infant piety, even during their last sickness, that we hope both the practice and the exhibition of it will be confined to our trans-atlantic brethren. The worthy Author evidently saw the impropriety of the conduct to which we allude. Numbers

of visitors had been encouraged to visit the dying child; and his sick room had been seldom empty, sometimes nearly filled. On this fact, the humane and pious Author observes, "Just returned from Mr. Dickerman's. Our little sufferer has endured a great deal of pain to day. Visitors have been continually calling. Hardly an hour passed when several strange faces were not before him; and sometimes a room full. He really seemed distressed from seeing so much company. His whole frame quivered, as it were, with that kind of nervous excitement, which a sick person feels after such a day. His own account of it was truly affecting. He said, "If they would only come one at a time, and talk a little with me—and pray with me—and then let me have an hour or two to rest, I could see them." His parents felt a delicacy about forbidding visitors to see him, but requested me to spend the evening there, and excuse Nathan to any one who might call upon him. It is much to be regretted that friends, in such cases, do not show their kindness in a better way than by visiting the sick chamber in great numbers; and occasioning distraction and fatigue to the enfeebled sufferer." With these remarks we dismiss these interesting and extraordinary narratives. Under proper direction, they may be very useful in encouraging children to a sacred emulation to excel both in religious knowledge and enjoyment.

The *third* article has already been favourably noticed in a former number of this Miscellany, for December 1831. It is inserted here to introduce a new and neat Edition, which we cordially recommend to our readers both for its intrinsic excellence and the neatness with which it is presented to them. It is well adapted for an useful and elegant Christmas present for the young of both sexes who, are seriously disposed: and we trust, that many a glorified saint will have eternal occasion to praise God for having received it.

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## POETRY.

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### THE SEASON'S RETROSPECT.

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Now, now no more is seen,  
Spring's lovely verdure green,  
Nor yellow cowslip's head  
Peeping from out its bed,  
Nor modest primrose pale,  
Nor violet of the vale;

The lark, no longer tries,  
Its flight, towards the skies;  
Nor trills its little throat,  
With its accustomed note,  
For rosy streaked morn,  
Is with the zephyrs gone,  
And the budding spring is fled!—  
Hath not youth as quickly sped!

Where are the flowers of June?  
Faded, alas! how soon.  
And the bright summer sky,  
With glad birds, soaring high,  
Hailing the warm sun's beam,  
That shines on mead, bank, stream?  
And where the risher bee,  
That sips, with humming glee,  
From flow'r to flow'r?—and where,  
Is autumn's bounteous share,  
The produce of the fields?  
That the rich harvest yields?  
This, all this, fast fades away,—  
*Manhood* does as soon decay,

Nature decayed must bow,  
When rain, and hail, and snow,  
With sleety breath severe,  
Blows on the conquered year,  
Verdure itself looks dead,  
And all things droop the head,  
From the least bird that flies,  
To the ox that homeward hies.  
The woods too, leafless, bear,  
A shining aspect wear;  
Dark flows the sluggish stream,  
The season past, a dream:  
Emblem true of life's decay.—  
*Age* like winter's past away.

Mementoes, such indeed!  
And yet, we take no heed,  
But madly still pursue  
The glitt'ring toy in view;  
The phantom pleasure prize,  
That fades before our eyes.—  
Let then the passing year,  
Lesson give to man's ear,  
Nor trust in gathered wealth,  
Nor length of years, nor health,  
Manhood, youth, we see  
Like spring and summer flee,  
Be our hopes then fix'd on high,  
And our joys shall never die.

J. S. H.

Shadwell, Nov. 20. 1832.

# Missionary Observer.

DECEMBER 1st, 1832.

General Baptist Missionary Society.

## JOURNAL OF MR. SUTTON'S VISIT TO BERHAMPORE.

*Pooree, Jan. 17th.*—We returned from our country trip, viz. Pipplee, on the evening of the 12th instant, and expected to have been out again by this time in another direction. A vessel however which is bringing us tracts, and another which is to touch here on her way to England, being delayed for a day or two, joined with several things that require attention at home, prevent us. The first two or three evenings, Daytaree and I were well received, and preached to quiet and large congregations, but last night and to-night it was all noise, contumely, scorn, and abuse. The sight of our native converts enrages these devotees of satan, and yet the bringing them forward is the only thing that will encourage others. I have had a man here for two or three years on the eve of a profession, and he would probably have been baptized long ago had he lived at any other place than Pooree. Another who once encouraged us a good deal, came and made his salutation to us last night notwithstanding the mockery cast upon us. Still, amidst all this expression of hatred, one and another listen attentively, and every now and then take an opportunity of telling us we are right, and it is unjust to pour such abuse upon us. It is

plain that truth maintains its supremacy.

*Wednesday, 18th.*—A short opportunity this evening. I commenced with an exposition of the law, and enforced the necessity of seeking some better escape from its condemnation than Hindooism afforded, and Daytaree followed with some closing observations. The people heard pretty well, but the number was small. We saw, however, our old enemies the pundas assembling, and we thought it better to avoid the storm by retiring than stay to resist its fury.

*Thursday, 26th.*—My writing time has been employed in preparing a package of letters for England, and a couple of tracts for the press. Have to-day sent off the former by a lady. Daytaree left me for Cuttack on Monday, so that I have to keep up the battle alone. I have had but small congregations generally, but this evening had a crowd of people. The Company's connexion with Juggernaut was urged as an excuse for their adherence to him. The people seem to think this a strong hold, and take refuge in it perpetually. I generally, however, feel obliged to condemn this connexion, and urge that it is sinful in all parties connected with it.

*27th.*—But few people this even-



ing, and had but a very middling opportunity. My last Sabbath evening's address, from Gal. iii. 1, "O foolish Galatians," &c., seems to have had the effect of arousing one of my little auditory, and he has to-day sent me a note requesting baptism; he has long heard the word, and been regular in his attendance on the means of grace. May he prove our joy and crown of rejoicing at the last great day.

*Feb. 13th.*—To-day we leave for Berhampore. I had fully intended to have kept a regular journal up to this time, but found it necessary to get the tracts ready for the press, that were ordered by the conference, before my going southwards, so that I had my hands full of writing, and I have now just completed my job. There has, however, been nothing particular to record. My congregations in the town have been small, but more orderly a great deal on most occasions than they were formerly, and frequent acknowledgments to the truth and excellency of the word preached were extorted; but there seems no disposition to receive that word, and if any one appears to pay more attention to it than his fellows, they immediately set upon him, and pour all sorts of contempt upon him.

### BERHAMPORE.

*Feb. 20th.*—We arrived at this place on the evening of Thursday, 16th inst. Mrs. S. escaped pretty well in the palanquin, but I had to ride on horse-back for about fifteen miles through a soaking rain; I am, however, in pretty good health, and have escaped taking cold. The frail tabernacle of clay is so easily impaired in this country, that we calculate upon feeling the effects of any unusual exposure much more

than in England. We have on former occasions been put to considerable inconvenience for a shelter, but on this occasion are comfortably provided for, as we built up a little cottage during our last visit to this place.

Erun and his family are well, and he, with the other members of my little flock, appears to "stand fast in the faith." Yesterday (Sabbath-day) I preached twice in English in the old Barrack-room. Some of the principal military officers, with several sergeants and Country-borns, attended both morning and evening.

*Note.*—I omitted to say that the Sabbath following his application, I baptized Mr. Metcalf, a writer in the Magistrate's and Collector's office, and the following Sabbath received him into the church, and administered the Lord's Supper to my little flock. Mr. M. has long been halting between two opinions, and I hope that his future walk will show that it was grace that enabled him to decide on the Lord's side.

*22nd.*—Was last evening at Erun's, where I sat in his verandah, and had some conversation with his neighbours, some of them persecute him sadly, but there is scarcely any remedy for him in the present state of things in India.

Have this evening been into the Telinga Bazar, and had a good number of people, but a very irregular opportunity with them.

I have often thought of making some application to Government for authority, if we do not already possess it, to marry, and register children in India. I am persuaded it would in many cases have a very beneficial influence on the morals of the people. It is unjust to confer this office upon the Com-

pany's chaplain or military officers; moreover, there are multitudes of cases where they are not at hand to perform it, and the parties in consequence, either do not marry, or live together as man and wife on some private agreement. I wish the Society would see into this business, and furnish us with authoritative information that we may fearlessly act upon. Could it not be referred to the Protestant Right Society?

*Nov. 5th.*—There is so little variety in our sphere of action that I find little to record; indeed my leisure time has been employed in looking into the Telinga language this last eight or ten days. It is a hard language, and essentially different from the Oriya and Bengalee. Had it as close an affinity with the Oriya as the languages in Northern India, viz., Bengalee, Hindee, Assam, &c., I would acquire it, but I question the propriety of attempting so difficult a language for the little use I can make of it.

I have found some keen opposers to the truth in Berhampore, especially among the Oriya Brahmuns. They are much more determined adversaries, and much more unreasonable and obstinate, than the Telingas. As a proof how the Hindoos can compliment the Gospel when they first hear it, some who heard us in the Bazar last week were exceedingly pleased, and said respecting it, that "The river of immortal life was now indeed flowing." How just the observation! I preached yesterday morning to my English auditory, from John iii. 3; and in the evening from 1 Cor. v. 7. "Christ our passover," &c. after which I administered the Lord's Supper to my little flock of six communicants.

*N.B.*—A case for the Conference or Association. I have often thought I should propose, if I were in England, that the letters to the churches appended to the minutes be printed in a separate volume, either the whole of them from the commencement of the New Connexion or a judicious selection. Such a work would, in my opinion, be one of the most interesting and instructive that we could present to the members of our churches, either at home or abroad. At the same time it would be a pleasing memorial of the venerable fathers of the connexion, and would moreover contain the authorized sentiments of the body.

*10th.*—To-day has been a great day among the lowest part of the idol worshippers of Berhampore. Vast numbers assembled at different places, to witness walking on hot coals, swinging, &c.

The old woman I mentioned as swinging five or six years ago at this place, has, I believe, made a similar exhibition annually ever since. She prepared for another of these distressing exploits this year, but as her temple and place where she swings is situated within the limits of Cantonments, the Major in command, (who attends our worship,) forbid it this year, and consequently there was no swinging. I went to another place with Daytaree, when something was said and books were distributed. We afterwards returned to the spot where the woman was to have swung; and what should you suppose this goddess is, to propitiate whom this ceremony takes place, and to whom goats and fowls are sacrificed? It is neither more nor less than a large white-ant-hill, that is, a heap of earth thrown up by these insects, adorned with a little

red paint and flowers. There are multitudes of Hindoos who despise these gods and goddesses; still there are multitudes of the lower classes who regard them.

I called in the morning to see the Catholic priest, who is on a visit here from Vizagapatam. He has also been to Cuttack. He considers his district to extend from Vizagapatam to Balasore. He is a regular father dominic with his long gown, bead-roll, shaved crown, &c. He says that he baptized 20 children at Cuttack, and several here. Many of these children are first baptized by the Company's chaplain. This secures to the parent three or four rupees if they belong to the Company's service. They then get them rebaptized by the Catholic priest. These Catholics are a great disgrace to Christianity. The natives often refer to them when we oppose idolatry. Indeed they are pretty much the same as heathens, and have as many foolish practices, while they are often much worse in their habits of drunkenness, &c. The priest could scarcely speak a word of English, so I made poorly out with him. However he says he shall build a church at Cuttack.

*Monday, 12th.*—Preached yesterday to my morning congregation on the nature and importance of, and the hinderances to prayer, Phil. iv. 6. And in the evening, on the heavenly society, Rev. vii. 9. The priest left this afternoon for Vizagapatam.

*18th.*—Have been engaged as usual during the week, a tolerably good number of hearers have often assembled, but we have scarcely met with any thing encouraging. The people have been full of captious questions, and evidently much more desirous of perplexing us,

than of knowing the truth. The strong holds of idolaters are, "Where is God? I cant see him; and without seeing him, how can I worship him? Where is heaven? and how do you know there is such a place?" And the same of hell. "You refer me to the Shastres, but the Shastres are all at variance. You speak of sin and holiness, but God alone is the cause of both, if there be any difference." So that in fact, notwithstanding they profess that there are gods many, and lords many, heavens of all sorts, and hells as numerous, though they engage in all sorts of ceremonies, and professed works of merit, yet they are little better than atheists at bottom, and place their supreme good in sensual gratification and worldly distinction.

*20th.*—Preached to my Sabbath morning congregation on, "Labour not for the meat which perisheth, but for that which endureth to everlasting life." The great and professed end of Europeans in India is the former, a few, however, are by the grace of God brought to seek after the latter. During the worship an ignorant postman came with a little packet for us from America. The Report of the Baptists shows that great things are doing amongst them, and a letter from Mr. Sharp speaks of many thousands being added to the Baptists during the past year, and that IF THEY HAD A THOUSAND GOOD BAPTIST MINISTERS, THEY WOULD BE ALL EMPLOYED IN A WEEK. One item was to Mrs. S. peculiarly interesting, as it mentioned the conversion and baptism of her sister. O that all of ours were, with us, one in Christ Jesus.

In the evening could not help saying something pretty close to

my little auditory, to rouse their slumbering souls, and accordingly selected, Isaiah xliv. 5, "One shall say, I am the Lord's," &c. I showed them how little christians had done for the benefit of others in India, and what they might do to revive the work of God, but that they must first give themselves to him. And after sermon invited any to call upon me who felt a concern for their soul's salvation.

24th.—Being desirous of giving the tracts as wide a circulation as possible, I determined on a visit to some of the surrounding markets, though they are inconveniently situated, and the sun is getting very powerful. Have to-day visited a place called Mount-ready, but was disappointed, the market was very small, and did not commence till it was time for us to return. We had some disputation with a crowd of Brahmuns, which here, as every where, are very numerous. But when they found themselves unable to justify idolatry, they lost their temper, and abused us, and shouted us down. They then brought us an old Brahmun Gooroo, who tried us with his perverted metaphysics, and to defend idolatry said, that as a shapeless being could not have created beings with shape, the supreme original deity must have a shape. It is in vain arguing such points, and unless we can make them bend their attention to what we can understand, I mean our depravity, need of pardon, sanctification, &c., we can do no good. Of these however a proud Brahmun is not easily brought to see his need, and we did but little good. A few at the market afterwards heard Daytaree a little better. We distributed as many tracts as we could, but not so many as we intended. In an

obscure village, in our way home, a man declined a tract by saying he had one which a Gentleman gave him at Pooree. This is an illustration of what we have often said, that the pilgrims would convey our tracts from thence into every part of the country. Before we reached home the heavens were black with thunder-clouds, and the storm began to fall very heavily. May the Spirit be poured forth as copiously on the seed this day scattered in tears and discouragements.

26th. *Sabbath-day.*—A heavy stormy day, and congregations thin. Preached in the morning on the end of our probation and day of account, Heb. ix. 27, and in the evening from, Matt. xxvi. 28, the end of Christ's persecutions and persecutors. Erun and Daytaree are gone to a market to-day, from whence they proceed to Erun's native village, about twenty miles from Berhampore. They have a good stock of tracts to distribute which I hope will find their way among the Hill people. I am to follow on Thursday morning, and shall perhaps proceed a little further if I find the prospect at all encouraging.

28th.—Heavy rainy weather has prevented my journey for which I had prepared. A little attack of fever also suggests the propriety of avoiding exposure. To my surprise, though not to my regret, Gunga Dhor came in last evening from Cuttack, and to-day we have been down to the Bazar, and an immense assembly of people collected to stare at my new colleague. Gunga is sure to rouse the people either for or against us, and I would hope, that amidst much opposition, he will still be useful in helping on a few who are favourably disposed. At least, the sight

of him will convince those who have denied that we have no other converts, and especially a Brahmun convert.

29th.—Spent three or four hours last evening, till nine or ten at night, at Erun's in trying to benefit himself and his household; two or three of his relations listen with attention, and give us hopes respecting them. His wife is a light-minded awkward creature, and seems little disposed to hear anything long together. There were several others came in to hear and dispute.

30th.—Daytaree, Gunga, Sergt, Sherrard, and I, were altogether in the town and had a very large audience. A good deal of religious truth was proclaimed and established, and there was but little gainsaying. In the evening met, as usual, the singing party, whom I am trying to make acquainted with a few tunes, to assist in our Sabbath-day worship.

I have just received a tract, *The True Refuge*, which I translated from the Bengalee into Oriya, from a Teloogoo pundit, who has translated it into Teloogoo, as a return for a copy of my *Oriya Grammar*. As he reads English very well, I have given him a copy of Mr. Pike's *Evidences of Christianity*, with a view to his translating the fourth chapter into Teloogoo, and keeping the book for himself. I have recently given another copy of the same work to a well educated native who understands English. The English language is more extensively spoken under the Madras than under the Bengal Presidency, and would be more spoken if there were any schools, or other means, to facilitate the acquisition of it among the aspiring part of the native population.

31st.—Daytaree and Gunga have been out during part of the day, but returned home somewhat discouraged. Gunga says, "Why Sir, the people are all like a putrefying corpse, there is no soundness in them." Without any reference to this language of Isaiah his ideas are expressly the same. "Unless God pours out his Holy Spirit nothing can be done." I accompanied him towards evening to another part of the neighbourhood, where we were engaged till dark.

Some great man from Hyderabad, with a retinue of ten or twelve carriages, passed this way to-day, on a pilgrimage to Juggernath. I got Gunga to converse with him in Hindoo, and offer him a tract or two in Mahratta, but he would not take them, and treated what was said very lightly. I often find a difficulty in conceiving the motives of these men in making this pilgrimage, unless it be from some political motive, or a desire to make a display, (which is indeed a great thing in a Hindoo's estimation,) for it is certain that many, if not the majority of these great men, have no more faith in Juggernath as there represented than I have. Possibly it may be from a desire similar to that of the ancient Philosophers, of conversing with different learned men who are assembled at these nuclei of idolatry, and in others, from a superstitious notion of prosperity being the result in some unaccountable way; for I have often observed the boldest infidels in profession respecting all religion, are generally the greatest slaves to superstitious fears and hopes.

*Saturday Afternoon.*—Engaged for a long time with the native preachers at a market in Berhampore, but towards the close of the

opportunity, the people became exceedingly trifling and annoying. They certainly did their best to discourage any attempts to do them good. O fools and slow of heart to believe all the prophets have spoken!

*April 1st.*—Lord's-day morning preached on the saving efficacy of the word of Christ, Rev. i. 5, and in the evening from self-exclusion from the gospel feast, Luke xiv. 18. My remarks on the necessity of being washed *from* our sins to prove our saving interest in Christ, have, I fear, given offence to some who had rather enjoy the pleasures of sin for a season, than the riches of Christ for ever. The evening attendance was very thin. After sermon I administered the Lord's Supper in English and Oriya to seven communicants; two English, one American, one Telinga, one half ditto, and two Oriyas.

*Wednesday, 4th.*—We have been engaged as usual during the week. On Monday Dayaree left us for Cuttack, and in the evening Gunga and I were engaged in the town. On Tuesday morning we went out to a neighbouring village, and in the evening were engaged first opposite Erun's door, and subsequently in another part of the town. At the latter place the attendance and attention were good, and we distributed most of our tracts. This morning we were at Vizanagurum, where we had a congregation of nearly all of a kind of mongrel Brahmuns, and in the evening were engaged in the town. The people are, however, in a wretched state, having no hope, and without God in the world. They generally confess to the excellency of the moral part of Christianity, and often to all of it, but they are very, very far

from any disposition to do what they know to be right. They are a fallen and still falling people; and without some merciful interposition of God, in turning the hearts of their Governors to their moral and spiritual condition, they seem hopeless as to any rational elevation of character. It is probable that multitudes of the people would rejoice to see Christianity cherished by the Government, and some indemnity secured for those who would embrace it. But as matters stand, they are little disposed to brave the degradations of an outcast.

*Thursday.*—This morning we were engaged in a neighbouring village; our congregation consisted principally of a few goatherds and cowkeepers, with two or three old women. They however listened much better than as many haughty brahmuns and pundits would have done. The poor have the gospel preached to them. We tried to preach at three different places in the afternoon. At the first we met with a crowd of men and boys who shouted us down and obliged us to retreat. We then went to another street, and Gunga preached perhaps three quarters of an hour without interruption to a great number of people; few however would come near, but sat in the front of their houses and listened. We then made a third attempt in another place, but we did not get on very well; the people were full of frivolous objections and captious questions, as to how they could get a sight of God—how they could worship what they could not see, and many things of this kind. On the whole we came away grieved at the hardness of their hearts.

*Friday.*—Before breakfast we were at Lunjee Pilla, a neighbour-

ing village, and had a great number of hearers. Little objection was made, and a general confession of sinfulness was extorted from them. But their sins they attribute to the Kalli-jug, (sinful age.) And as to embracing a strange religion, brought to them by Pheringes and Asoors, a race of evil demons as we Europeans are, that is out of the question. Similar remarks apply to our afternoon labours, in another village called Bhuwaneepoor.

On Saturday afternoon we were employed, for the last time, at the weekly market in Berhampore. It was a wet afternoon, and our opportunity much interrupted. We distributed a good number of books, and tried to impress the minds of the people with the importance of the truths we uttered. The last great day will show whether we have laboured in vain, and spent our strength for nought and in vain.

*Sabbath.*—I preached to my morning congregation on the pro-

mised rest, and danger of coming short of it, and had rather a numerous and attentive auditory; and in the evening, as my last address, exhorted them to be faithful unto death, and Christ would give them a crown of life. I informed them at the close of my address, that Brother Bampton, in one of his last letters to me, expressed a hope of meeting some of them in heaven. May this hope be realized, and I and mine be there to participate in, and heighten the joy.

We left Berhampore on Monday evening, and before day-light on Friday morning reached our home at Pooree. May he, whose prerogative it is to bless, accept our thanks for preserving mercies, pardon all our sins and imperfections, and prosper abundantly our feeble efforts to spread the light of the knowledge of the glory of God, as revealed in the face of Jesus Christ.—Amen.

## THE HEATHEN WILDERNESS.

*In reference to Friday's labours.*

God of the spirits of all flesh,  
Thy quickening Spirit give!  
O bid the fruitful showers descend;  
The wilderness revive.

Rank noxious weeds, and barren rocks,  
Fill all the dreary scene;  
And not a fruitful spot appears,  
Nor plot of cheerful green.

O speak the all-creating word,  
Send down the mighty power;  
Proclaim,—“Ye barren wilds rejoice,  
Ye living fruits appear!”

The verdant vales, the fruitful hills,  
Burst forth at thy command!  
And lovely plants of righteousness,  
Spring up on every hand.

### OBSTACLES TO THE PROGRESS OF CHRISTIANITY.

A communication from a friend of religion in India, to a friend in England, contains some painful remarks on the obstacles to the progress of Christianity, caused by official regulations and by the immorality of nominal Christians. It is, however, a matter of much satisfaction, that obstacles of the former description are diminishing. Our last contained some pleasing information on this subject, in reference to Government Regulations, much to the credit of the present Government of India. May they have wisdom to remove other obstacles to the extension of His Kingdom who MUST REIGN.

"The whole tendency of the Company's Government to discourage Christianity, and sink its professors in the scale of society, is so well understood by the people, that they fancy, and with too much reason, that they may trample on christians with impunity. It seems to be a part of all Governments, heathen, catholic, or protestant, to depress Christianity. It is a singular fact, that individually each member of the Company's Government deprecate the proceedings which they collectively support.

Have to-day had a specimen of European morals in the East. In the morning one of my neighbours, a Sergeant Major, was married, and it is said the bridegroom has a wife living,\* and the bride a husband; they had, however, lived together without marriage some time. About one o'clock another neighbour's child died; a coffin was immediately made; and in four hours it was buried. The morning bridegroom was one of the mourners, and then he with the father of the child, and the rest of the party, assembled for drinking, dancing, and singing, for the night. And a pretty noise they made till near daylight this morning. Several of them will sometimes be dead drunk for a month, unable to stir, and they will make their wives bring liquor and pour it down their throats, when they are unable to help themselves. This is but a specimen of morals among European soldiery. Is it not admirably calculated to impress the natives with a conviction of the divine origin and excellence of Christianity?

\* I have since heard that there is a report of the first wife's death, but no certainty.

It is a most distressing part of the military regulations in India, that a European soldier may, with or without his consent, be separated from his wife that he has married in India, and be sent off to England never to see her more. She is perhaps left with a family and no means of support, and enters into a state of concubinage, or second marriage, while her husband is living in a similar state, perhaps, in England. This is a case of daily occurrence.

Now I am on a murmuring key, I cannot help remarking that christians, so called, have been the greatest enemies to the spread of the gospel in every part of the earth. Who corrupted the American Indians with liquor, and cut down hundreds of inoffensive christians from mere malice?—christian infidels. Who spread disease and pollution through the South sea Islands, and afterwards vilified the wonderful work of Divine goodness among them?—christian infidels. Who would brutalize still more the benighted Africans in Africa; and slander the exertions of those who would make them free?—christian infidels. Who would perpetuate the idolatries and cruelties of India, by the influence of Government support and enactments?—christian infidels. Oh England, my country! my country! "How is the mighty fallen! How is the gold become dim! How is the fine gold changed!" The warning of God's word seems directed to thee, "Remember therefore from whence thou art fallen, and repeat, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

### LETTER FROM MR. LACEY.

The following letter from Mr. Lacey, containing an account of a visit to an idolatrous festival in the territory of one of the native Rajahs, has just arrived. It contains an affecting description of the miserable condition of the poor people he visited. How depraved is man that loves the vice which makes him wretched! Mr. Lacey also bears an honourable testimony to the advantages the natives of India enjoy from the British Government. Though that Government, by its sanction of idolatry, and till lately, its discouragement of Christianity, has stains.



which its best friends would most desire to see effaced, there is sufficient reason for believing that it has been and is an incalculable blessing to Hindostan.

*Cuttack, April 25, 1832.*

MY DEAR BROTHER,

I have, for several years, wished to visit the large mella at Kopelass, but from various reasons, the principal of which was the unfriendly character of the hill people, I have not ventured (till this last season; and of my visit to that place I here send you some particulars from the journal I kept at the time. It is again my turn to write the monthly letter, and I have nothing better to send you.

*Minutes of a Journey to Kopelass mella, 1832.*

Left Calcutta with palanquin and sixteen bearers for Kopelass mella, at nine o'clock A.M., February 28th. My palanquin now stands in the middle of the street of a small jungle village, named Gobinpoore. I am writing these lines on the top of it. The journey to this place has been through a jungle of high timber, by a narrow winding path, just wide enough for one person to pass. 'Tis now half-past five o'clock, and I am upwards of twenty miles on my journey. The bearers were tired and hungry, and I have consented that we will remain here all night, and so pass on to the ground early in the morning. I have a curious and interesting scene around me. Here are several thousand pilgrims, spending the night at this place, intending to pass on in the morning. They have formed small groups around me, extending quite into the jungles. The spot of ground occupied by each of these little companies, is daubed over with mud, and marked out with a small ridge of earth. The daubing purifies the spot, and the ridge serves as a mark to preserve it from contamination by the intrusion of strangers, while they cook and eat their food. There are hundreds of fires going, over which they are cooking rice and dal. They make their fire places by scooping out the earth till they have an open place as large as a half gallon measure, round which they form three small mounds to place their cooking pot upon. They get this meal remarkably cheap, having very few artificial conveniences. The fire-place is a hole in the earth; the pot costs about one quarter of a farthing; the wood they gather in abundance in the jungle; they have a piece of stick to stir the rice with for a spoon; a plantain or some other leaf, for plates and dishes, and their

right hand fingers for knives and forks. The man who cooks pours out the prepared food upon a large leaf in the middle of the group, and then gives each guest his portion with his hand, if he can stand fire well, or else with some instrument. Having each received his portion, with a heap of salt, they commence their meal; at first they gather the rice from the extremities of the heap, but it soon becomes cool from exposure. They always sit upon their heels to eat, and use only their right hand; the left is unclean. Each mouthful of rice is first gathered into the middle of the hand, and squeezed something into the form of an egg, and then is thrust into a frightfully wide mouth, bowing their heads downwards. In this way the Hindoo presently consumes a large meal of rice, a quantity larger in bulk than four meals of a European. The natives are surprised when they see the small quantity of our food. They eat rice, which, from its lightness, they can devour in very large quantities, like beasts, without feeling any inconvenience; while our food, being strong and heavy, soon satisfies, and if taken too largely is hurtful and inconvenient. The people were very much afraid of coming near me while carrying their water for cooking. More than once the water-carriers were cautioned not to touch the unclean dog, and in one instance a man got a severe reprimand, for even looking upon me while bearing his water; so low and detestable am I considered, that to look upon me contaminates persons and things. Poor people! all this ado about contamination, while themselves are perhaps swarming with lice, afflicted with the itch, scurvy, leprosy, or other filthy complaints, and contaminated by every species of moral filth.

Ten o'clock; the people are now satisfied and jovial; some are asleep on the ground, and others are sitting up singing songs, or repeating poetry, relating the exploits of their debtas, and principally of Mahadab.

29th.—Have had a disturbed night from the songs of the groups of people; some chanted the Bhaghot, and some the Ramayan. A brahmun, chanting the latter, with (for a Hindoo) a fascinating cadence of voice, and a good tune, captivated my attention, and I could not get off to sleep. The piece related to the Sunkean war. The people are all stirring, and the road before me is filled. Nine o'clock.—I am now at the foot of the mountain on the jatra ground. The mella has a strong resemblance to the feast of tabernacles. The people below are living in houses formed by the branches of trees and shrubs; in these they reside while below the mount, and they serve to transact their business in, for this mella has the use also of a

fair or market. As soon as I had eaten some breakfast, I started to ascend the mountain, but before I had proceeded far was met by one of the Rajah's attendants, who advised me not to make the attempt without taking off my shoes, assuring me that it would be dangerous, and ultimately useless. Not to mention the acknowledgment of the sanctity of the place, which this conformity would have confessed, I could not possibly have walked up without shoes. The danger of attempting it with shoes, he said, arose from the Rajah's pikes, a kind of soldier, who fill the jungle on each side the road, armed with bows and arrows, who, as they eat the Rajah's salt, and know no other master, would feel no hesitation in letting fly a few of their arrows into my body. This would be purchasing gratification, and perhaps immediate usefulness, at too dear a rate; so I returned to my tent. After some consultation I have written to the Commissioner's representative, at the court of this Rajah, who is now on the mountain, and complained of the impediment I had met with, requiring, at the same time, a guard to attend me up the hill. He replied, that I might ascend, but that I could not be allowed any attendant. However, I thought the experiment still dangerous, considering the wild nature of the guards of the way, and, finally, abandoned my purpose of ascending the summit.

30th.—About ten o'clock I took books, and placed myself on the high bank beside the path way, and commenced distributing them to readers, who were descending. The narrowness of the path, and the pressure downwards was so great, that the people could not form a crowd, which was very favourable to the distribution. Ramara took another stand lower down, and explained and distributed books. These standings we kept till four o'clock in the afternoon, by which time most of the people were come down, and our hackery load of books was nearly exhausted. Nine A.M.; have had three opportunities with my native assistant Ramara among the people, but they were not in the best mood for hearing. However, in this there were some exceptions. Some Pooree pundas poisoned the minds of the people. These ministers of Satan are every where with their foul-mouthed language and blasphemy. Speaking in the midst of a crowd, one of them cried out, "See there, there is that \* \* \* \* \* Padree Sahib." The illumination is ridiculous and yet pretty. The people sit in circles of ten or twenty each; they sit upon the earth, with their knees down to the ground, and legs crossed. In this posture they are obliged to sit for hours, as a kind of austerities. They have small vessels, like patty-pans, for

lamps, which have in them a wick and oil; these are placed on the head, one on each shoulder, one on each thigh, and one on each hand, turned up and rested on each knee, and one on each foot. Thus they sit, till they become cramped, and tormented with pain and uneasiness. These lamps are also formed into various figures on the ground, and create much brightness all around. They sing and talk of the exploits of their debtas and heroes, and principally of Rama and Mahadab. Mahadab is the idol of the hills which they come to worship, and Rama, on his return to Ajudya, from his Sunkean expedition, called at this place to see Mahadab. Hence the celebrity of the place.

March 1st.—I omitted to mention the intercourse I had yesterday with the Rajah's son. While I stood on a wall-side speaking, and distributing books, he passed by between the green houses, and coming near, sent a messenger to request me to come and see him. I went immediately and was politely received. After some mutual inquiries we parted. I presented a New Testament in Oriya to him, which he readily accepted, but 'tis ten to one if he ever read it, and will most probably look upon it as a useless curiosity. Set out for Cuttack early this morning, and arrived at home by six o'clock in the evening. The state of the people in the jungle I have visited is most wretched, and the nature of the government is the principal cause. The people are clothed in short clothes that scarcely cover their loins. A better cloth immediately attracts the notice of the Raja's emissaries, and the man is supposed to possess wealth. The poor females are mere brutes. To keep themselves warm they turn their backs and stomachs alternately to the fire; and scarcely a woman that I saw, and I saw many, but had her back and stomach quite raw or blistered, by this severe means of keeping themselves warm. They have no sufficient cloth to wear, and it is very cold in the cold season in those hills. The wild beasts are very numerous, and destructive of the lives and property of the natives. The jungles are dense and high—the villages are thin and very poor indeed. There is much valuable Sal and Measal timber in the jungles, which would make the estates valuable to an active individual who could sell it; but it is of no use to the idle sleepy Rajas, who from age to age occupy it. The first village belonging to the Company, which I came to, presented a striking contrast. Some fifty children came running together to see Padree Sahib, all healthy and nicely clothed, and the people cheerful and filled with food.

Affectionately yours,  
C. Lacey.

THE PETITION IN FAVOUR OF  
RE-ESTABLISHING SUTTEES.

WE have already announced the decision of the Privy Council confirming the abolition of this inhuman rite. The following letter, written long before this decision, could reach India, shows how the subject was viewed by some of the natives.

TO THE EDITOR OF THE COWMOODEE.\*

We hear it noised abroad, that Mr. Bathie, who proceeded to England with a petition for burning women, has lately sent a letter to Calcutta, in which he says, that he had despatched another letter by the *General Palmer* to the *Dharmia Suhha* on this subject. That letter has not yet reached Calcutta, but Mr. Bathie says, it is likely to afford much satisfaction to the Hindoos. If this be true, Mr. Bathie's letter will probably convey the information that the English are prepared to re-establish the rite, or have given him a hope that they will sanction the custom of burning women. This is sufficient

to fill us with astonishment. Can it be that the benevolent inhabitants of England have become so merciless, that upon the simple advice of Mr. Bathie, without any authority from the ahasiras, they will authorize the murder of thousands of women in this poor country? Can it be in the dispensation of Providence that the minds of the people in England shall have at once changed? They are perpetually devising means for rendering us happy. Now remark, that we may not be murdered with clubs in the public paths, they have appointed an establishment of *Chowkedars*, &c. What exertions do the magistrates not make, to shield us from robbers? May we not, therefore, inquire, what crime against England, the helpless females of this country can have committed, that in revenge these weak women should be sentenced to death? When the letter by the *General Palmer* arrives, and its contents are fairly known, we shall be anxious to ascertain from Mr. Bathie, what royal minister, public officer, or chief, can have led him to expect, that this prayer for the burning of widows can be complied with? When we are acquainted with the name of that individual we shall offer our own remarks."

\* Native Paper.

† Watchmen.

TRANSLATION OF A HYMN\* BY GUNGA DHOR,

*Soon after he became a Christian.*

CHORUS.

O tell me, Lord, how shall I o'er this worldly sea escape,  
By day and night in thy atoning death I rest my hope.

- 1 FROM sin's tremendous punishment can I salvation find?  
How can the dreadful fears of death be banish'd from my mind?
- 2 Fearless, reposing at thy feet, I cannot yield to shame,  
With love complete, amidst the raging waves, I trust thy name.
- 3 Jesus, the fruit of thy own precious blood I hope to gain;  
Engrafted as a living branch in Christ the living Vine.
- 4 Lord Jesus, on thy holy cross I fix my ardent eye;  
And fighting in my Captain's strength, e'en Satan I defy.
- 5 Awake, asleep, thy love my Lord, my musings occupy,  
Blest with thy light, thou God-supreme, contented I can die.
- 6 Ah, can indeed a hope like this, be given to one so vile as I?  
O say, thou sinful soul, how can a camel pass a needle's eye?

\* Written in Oriya, in this metre.

AMERICAN BAPTISTS.

The following information respecting a small part of this numerous body has recently been received.

The Baptists in America, from the Minutes of the Baptist Boston Association,—Churches situated within twenty miles of Boston,—they appear to be divided into thirty-four Associations. The Boston Association comprises thirty-five churches. These churches consist of 3846 members. 446 of which were added to them above the number recorded last year. The ratio of increase may be estimated from the Boston churches, which are the largest and among the most flourishing.

	Members	Baptized last year.	Pastor.
1 Boston 1664	244	37	William Hague
2 Boston 1743	462	42	J. D. Knowles
3 Boston 1807	473	44	D. Sharp, D. D.
4 Boston 1827	296	99	H. Malcolm
5 Boston 1831	70	19	The other churches have added from one to thirty-two.
6 African church 1805	67	9	

Baptized in this Association 482.  
Received by letter 120.

The American Baptists have 51 Missions and Assistant Missionaries, in different parts.

CONVERSION AND MARTYRDOM OF A TURK.

From a recent number of the Missionary Register, we extract the singular and interesting narrative that follows. The remarks of the editors of the "Journal des Missions," on the duplicity of the Greek-Christian, render it unnecessary to offer any observations on that painful part of the narrative. The following narrative is translated from the "Journal des Missions. Evangeliques." It was drawn up by Mr. Fenger of Copenhagen.

"A few years before the Greek Revolution, a Turk and a Greek of the same occupation, lived opposite each other at Smyrna. The Turk was from the Island of

Mitylene, nearly all the inhabitants of which understood Greek: the Greek was from Athens; and had in his shop a younger brother, a youth of about fourteen years of age. The Turk often visited his neighbour, and one day he found the young Greek reading: it was a copy of the Holy Scriptures, received through the Bible Society; on which his mind was intently fixed. The Turk, impatient on seeing him so absorbed, inquired with some petulance the name of the book: the youth replied, somewhat coldly, that it was his "Ketab," or Sacred Book."

The Turk having intimated a wish to hear some portion of the book, the youth declined to read; on the ground of the danger to them, under their peculiar circumstances, of their reading the Scriptures together; but that were he a Christian, there would be no danger. The narrative proceeds:—

"The Turk immediately left the house: but he had scarcely quitted the door, when the elder brother, who had been apprized of the conversation which had just taken place, severely reprimanded the youth:—"What have you done," said he, "in proposing to this Turk to become Christian? If he should denounce us, we are both of us lost: prison, confiscation of our property, and probably death, will be our lot." The young Greek was yet trembling under this reproof, when the Turk again entered, and inquired what it was which affected him. His brother having left, the youth related to him all that had passed between them. "By my Religion," said the Turk, "and by all that I hold sacred, I swear that I will not denounce you! Only read to me somewhat from your Ketab." The young Greek then ventured to read; the Turk listened with eager attention; and the more he heard, the more eager was he still to hear. He could see from his window whenever the elder brother left his house; and this was a signal for him to hasten to the youth, whom he would allure, by presents, to spend much time in reading to him the Word of God.

"Some months having passed in this manner, the Turk came at length to the resolution of abandoning the religion of his fathers and embracing Christianity. He shut up his house, sold his property, and betook himself to a Greek Priest, to whom he communicated his resolution. "Away! for the love of God!" was all that he could obtain. A Turk desiring to embrace Christianity was a thing so unheard of, that the distrust of the Priest was awakened; and so much the more, as Turks often endeavour

in this manner to ensnare Christians, that they may find a pretext for exacting heavy fines.

"Our Turk, obtaining no help in this first instance, applied to the Priest of another Greek Church, who gave him the same repulse. Driven almost to despair, some one advised him to go to Athos, where there are many monasteries, celebrated for their riches and the number of their inmates. At Athos, however, he was repulsed as he had been at Smyrna: no one could believe him sincere: some intrigue on the part of the people of Smyrna was dreaded by the Monks; and, to avoid the mischief, one Monastery after another repulsed him. His courage was not, however, subdued: he betook himself in haste to one of the Anchorites of the Mountain. These Hermits live without the walls of the Monasteries, but depend on them for many things: the old man, therefore, while he pitied the Turk, could not venture to assist him without the permission of his superiors. Providentially, however, there was a young priest with the hermit when the Turk made his application: as they walked away together, the Turk, without uttering a word, sought to assuage his grief by his tears: the young priest at length breaking his silence, "Hast thou indeed," said he, "a sincere desire to become a Christian?" "You see this," replied the Turk. "Then follow me," said the priest: "I will show you a retreat, sufficient for your dwelling and to shelter you from the weather: here hide yourself: I will bring you food, and will come daily to instruct you." In this retirement the Turk continued for many months, receiving from the young priest both his bodily and his spiritual food. The Anchorite had not, however, forgotten him: he often spoke of him; and said one day to the young priest—"I did wrong to send that man away. I am persuaded that he was sincere." The young priest, smiling at these words, led his aged friend to the retreat of the Turk; who was, at length, admitted to Baptism, and lived some years at Athos.

"But the fire of his *first love* burnt within him, and would not suffer him any longer to remain inactive. He had an aged mother, and a brother, at Mitylene: the salvation of their souls incessantly pressing on his mind, he came at length to the resolution of visiting them; and embarked with that view, for Kydonia, or Haivali, on the coast of Asia Minor, and separated by a narrow strait from Mitylene. In this flourishing town, inhabited by Greeks, no

other Turks were met with, before the Revolution, than the officers of the Sultan. Our Turk was already on board the vessel at this place which was to carry him over to Mitylene, when another Turk, an officer of the customs, recognised him, by a scar near his eye: he was immediately questioned; and did not hesitate to relate all the circumstances of his conversion, avowing himself a Christian, and that a Christian he would remain even until death. He was arrested, cast into prison, and subjected to every kind of torture; but continued immovable.

"As soon as this event became known, the Christians were deeply affected. Gregory, then at the head of the College, immediately assembled the First Class of the students, which consisted of young men of twenty years and upward: he related to them what had passed, and exhorted them to pray for their afflicted brother: "But," he added, "prayer, alone, should not content us: we must endeavour to comfort and encourage him in his prison. Which of you will put his own life into jeopardy, in this act of piety?"—"I"—"I"—resounded on all sides. No one being willing to yield to another the honour of the perilous enterprise, a young Athenian, named John Skonzes, since dead, rose and said—"I am an Athenian, and it was an Athenian whom it pleased God to make the first instrument of the conversion of this Turk: you ought to yield to me the preference, therefore, in this undertaking." To this they agreed; and to obtain admission for him into the prison, recourse was had to a contrivance, which perfectly succeeded. Skonzes disguised himself as a labouring-mason, and took the road to Magnesia; while a Greek master-mason, engaged for the purpose, went to the Turks, to apprise them that one of their workmen, who owed him a considerable sum, had fled to Magnesia: some Turkish soldiers were immediately despatched in pursuit; and Skonzes acted his part so well, when they accused him, that he was thrown into prison. Here he encountered a frightful spectacle; the poor Turk, who had suffered all kinds of torment, lay stretched on the earth—his head down—and his feet fastened by a cord to the ceiling; in which painful attitude it had been determined to leave him, until he should abandon his resolution. Skonzes concealed his emotions, and remained quiet until midnight: when the other prisoners had fallen asleep, he drew near to the Martyr; and sought to console him, by assuring him how much the Christians felt for him—that they would do all in their power for his deliverance—that

they prayed for the strengthening of his faith—and that he had been, himself, went on their part to encourage him. The Martyr answered—"I thank you for your love; but, blessed be God! I stand in no need of encouragement. I shall endure all, even to the end." He kept his word. He was taken to Constantinople, where he was promised liberty, wealth, a wife of great beauty—all on the single condition of returning to the Religion of his fathers. But all was unavailing. His torments were then multiplied; but, as nothing could shake his constancy, they ended them by striking off his head.

"Mr. Fenger adds, addressing himself to the Students in the Protestant Mission House at Paris, for whose more immediate benefit he drew up the narrative—

"I present you, dear brethren, with a narrative in many respects remarkable and instructive. I have reported it to you as I heard it myself from a Greek at Smyrna; who assured me that these statements of facts which took place almost under his own eye—he being at that time a student in the College at Havali—contained nothing but the exact truth. He was much moved while recounting these events, and closed his narrative with many tears. God grant that this Turk, converted by the power of the Divine Word, may speedily be followed by numbers of his countrymen; and that their faith, though it be tried with fire, may stand, like his, firm unto the end!

"The Editors of the 'Journal des Missions' remark, in reference to the artifice employed to procure admission for Mr. Skonzes into the prison—

"If there could be a case in which falsehood might be permitted, it would assuredly be such a one as that here stated. But, calling to mind that we are never to do evil that good may come, and that a laudable object will not justify the least deviation from moral rectitude in the means, we are constrained to censure the expedient which Skonzes adopted to obtain admission into the prison, whatever admiration may be excited in us by his charity. A Christian ought not, under any circumstances, to employ cunning. He is a child of the light; let him walk always as a child of the light. The event in this case has, moreover, shown the measure to have been useless; and Providence seems to have designed to show that it needeth not the carnal wisdom of man in order to console in his prison a Martyr of the Faith."

## General Baptist Missionary Society.

### MR. LACEY'S LABOURS NEAR BHOGERPOOR.

THE following letter from Mr. Lacey arrived sometime after that which appears in a preceding page.

Cuttack, Jan. 30, 1832.

MY DEAR BROTHER,

I experience some difficulty in finding matter of sufficient interest for my correspondence with you. It is again my turn to write our monthly letter, and I have nothing more particular to write about than my last month's labours; or rather, some notices of them. We found it was convenient to have a circuit house; from this I issued forth in the morning, after breakfast and family prayer, to visit the different towns and markets in the neighbourhood. When the places I visited were at a considerable distance, I remained among the people all day, either under the shade of a thick tree, or under the eaves of a house; and so returned to the house as soon as the strength of the sun was past. I found it safest to walk, as perspiration caused by the exertion of walking, was a great preservative from injury by the hot sun. When we remained all day at a town or market, we had ample opportunity, not only to declare the Gospel, but to hear and answer the objections of the people; so that these were hopeful days. It was very satisfactory and pleasant to return to my comforts and family, after the labours of these useful days. O! it added a relish to domestic mercies to be usefully employed! and how much should I delight thus to spend every day throughout the year, would the weather permit. I did not find so many people to preach to as I expected, but the reason was, that they think our preaching, as well as our books, have some charm about them, and the people keep away. This is so much the case where the Gospel has been much known, that I begin to apprehend we shall soon have no opportunities of meeting the people left us, besides markets and mellas. To these they *must* come, and here we shall always be able to raise a congregation. Very few books are asked for, and we take nearly all back which we brought with us. This state of things proclaims a contest betwixt truth and error; the Gospel and heathenism; and those who come forth to profess the Saviour will have to take up such crosses, and encounter such

difficulties, as will, in a great measure, prove their sincerity.

The building of the little chapel at Bho-gerpoor, is, we esteem, an interesting and hopeful event. It can no longer be said that God has not a house for his name in Orissa, for the use of the poor natives. He has now a house where his name is recorded, wherein his people meet for his worship; where his word is proclaimed, and his ordinances administered to his people, and exhibited before the multitude. This chapel will give a kind of recognition to the cause of God, and be a point of attraction in the neighbourhood, for any who feel disposed towards Christianity. Our native Christians, with their families, could not weekly attend the means at Cuttack, but this chapel, being in the midst of the villages from whence they come, will be a convenient place of meeting for them, and we shall ordinarily be able to manage so as to appoint some one of the native preachers to conduct divine worship for them. It will, moreover, be useful for the inhabitants of the village and neighbourhood, who will hear the Gospel preached there. We shall endeavour to raise the expense of its erection among ourselves. It will cost about fifty rupees; the walls are mud, and the roof thatch, but the dimensions I do not exactly recollect, but think it will hold about 100 people.

This letter has laid by till to-day (Feb. 14th), owing to constant engagements, and removals from place to place. We are now twenty miles eastward of Cuttack, in another part of the province from Bho-gerpoor. The field we are now in is very different to the one we were in last month. The population here is very thick indeed, and the ground exceedingly productive. No part of the ground is uncultivated, but all is either sown with rice or well studded with useful trees. Here one third of the population appears to be Mussulmen. The markets, on every hand, are numerous and well attended. Little has been done among the population here, and they are ready to hear and receive books, to any extent; hence we have work in abundance, both of preaching, arguing, and distributing tracts. There are frequently two and three markets on the same day, all within the distance of one or two miles from our tent. We choose, out of these, and set off after breakfast. If the market be more than two miles from the tent, we stay among the people till the afternoon, but if near we hasten home to the tent. The people hear just as they who have never before heard the Gospel might be supposed to hear, i.e. with a curious speculative attention; but we have often observed, that, on a second visit, their minds have been embittered against the Gos-

pel. In preaching to, and arguing with the people, there is a great temptation to confine ourselves to subjects which, though in themselves very excellent and useful in their place, yet do not properly contain the Gospel, which is what the people need. In declaring and speculating on the divine attributes,—in setting forth the nature of man's obligations to God,—and in disproving idolatry altogether, we find no difficulty in triumphing completely over all opposition; and so of gaining the same of unanswerable teachers of the worship of the true God; but then, this is not "the Cross," and so not that which can effectually do the people good. On the other hand, the natural heart of man is not prepared or disposed to receive the Gospel, and they are offended at it. It is, as it ever was to them that believe not, "foolishness," and a "stumbling-block." Hence we are too much disposed to speak as will please the people, and obtain applause, and this becomes a subject for watchfulness and care. May we ever know nothing but "Christ and him crucified." Accept our united love.

Affectionately yours,

C. LACEY.

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#### HYMN.

(From Edmeston's Missionary Hymns.)

ZION ENCOURAGED.—Isaiah lii.

Wake daughter of Zion!  
Thy borders extend:  
Go forward—rely on  
Thy God and thy Friend!  
O put on thy brightness,  
That kingdoms may see  
The beauty and brightness,  
And glory of thee!

O far shine thy splendour  
In regions of night;  
Thy God, thy Defender,  
Shall clothe thee with might:  
Go forward in blessing,  
The nations shall be,  
Thy promis'd possessing,  
All given to thee!

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#### MISSIONARY MEETINGS FOR DECEMBER.

- 9th.—Ashby, Measham, and Packington Sermons.  
10th.—Ashby Meeting.  
11th.—Measham ditto.  
12th.—Packington ditto.