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THE GENERAL
BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER;

PUBLISHED UNDER

THE SANCTION OF THE ANNUAL ASSOCIATION OF THE
NEW CONNEXION :

AND

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

VOLUME II.—NEW SERIES.

1835.

“The maintenance and prosperity of a Religious Connexion, very materially depends on the circulation of a spirited Periodical.”—ANON.

LONDON :

PUBLISHED BY G. WIGHTMAN, PATERNOSTER-ROW.

SOLD BY M. A. MANN, COMMERCIAL ROAD ; WILKINS & SON, DERBY ;
J. NOBLE, BOSTON ; S. BENNETT, NOTTINGHAM ;
WILSON AND CO., HALIFAX ; J. AND T. TAYLOR, NORTHAMPTON ;

AND AT

THE GENERAL BAPTIST PRINTING-OFFICE, LEICESTER.

P R E F A C E.

THE progress of time directs us to compose a preface for the Second Volume of the New Series. The Editors would rejoice, were they able to say, "We have at length a considerable sum, realized by the sale of this Work, and ready to be presented to the ensuing Association, for the purpose either of aiding in some public religious enterprise, or assisting the valuable Institutions connected with the Body." Even now, a handsome presentation might be made, were the Ministers, and influential lay brethren of the Connexion to use their influence in augmenting the number of subscribers within their respective spheres.* Our friends are requested to observe, that December and January are the months in which their kind offices will be most effectual; for when a considerable part of the year has elapsed, our poor brethren, who can only spend sixpence at a time in the purchase of a periodical, are unwilling either to buy the back numbers, or to have an imperfect volume. They therefore decline taking the Work till the commencement of the following January. For this reason, efforts should *immediately* be made to obtain fresh subscribers, by all who desire to increase its sale, and render it a considerable benefit to the Denomination. While the Editors are truly thankful for the repeated and cordial recommendations of the Publication by the Association, and for the kind expressions of approbation respecting its contents, received from individuals in and out of the Connexion, they desire, with candour and justice to award a considerable portion of this encouragement to their able correspondents, and to acknowledge that many improvements may yet be made. It is their intention to strive to render their own compositions more acceptable and useful; and, as the question respecting the efficacy of the Voluntary Principle will, in all probability, occupy much of public attention, they mean to devote a few pages to the consideration of this very important subject. Correspondents, accustomed to composition, are invited to furnish them with a few papers on the point; but it need not be added, that, in a periodical strictly religious, and designed not to breathe the spirit of faction, but to nourish holy and philanthropic sentiments, care should be taken not to introduce newspaper details respecting parochial contests, or any personal reflections on individual clergymen.

Arguments are not necessary to show that, while every other Denomination has a Magazine, devoted to the defence of its principles, and the recording of its operations, the New Connexion of General Baptists ought not to be without one. The estimation in which we hold the

* Some Churches do well in this respect: their number of subscribers doubles and even trebles the amount of others, equal in numbers and strength.

views of our forefathers ought to induce us to support, with decision and energy, a Work which is designed to uphold and diffuse them; and since, in common with other Denominations, we have sought to cultivate a fraternal correspondence with Transatlantic brethren, and with Christians in all parts of the world, we cannot, with consistency, refuse to encourage the Miscellany which is the medium of communication between all parts of our own Union. If we are willing to give sixpence for a letter, let it be remembered that a number of the Repository is like a packet of letters, containing interesting and important intelligence respecting revivals, ordinations, removals of Ministers, plans of usefulness, Conferences, and the triumphs of faith in the last hours of departed friends. The Missionary accounts also must be read with interest. The sacrifice is not small which is made by a brother, when severing himself from the company of affectionate relations and christian friends, and bidding adieu to scenes hallowed by many sweet and pious associations of thought, he transports himself to distant, burning climes, to mingle among semi-barbarous tribes, and to wear out life amid noxious diseases, and customs alike revolting to humanity, modesty, and religion. Is he not an object of sympathy, when, after having made these sacrifices, he is suddenly bereaved of the desire of his eyes, and of his beloved offspring? Such trials of Missionaries we have had to record during the last and former years; and we have no doubt that all our friends will agree with us, in maintaining that we ought to have a Publication, in order to record both their sorrows, and their efforts to spread the knowledge of Divine truth in the dark places of the earth.

If the importance of the Work be acknowledged, permit us to remark, that it would cost our Churches but little to have a Lithographic View of their places of worship executed, and to allow an engraving to be inserted in each of the Repositories for one month. The insertion would at once recommend our Miscellany, and gratify those who have been at great pains, and made considerable sacrifices in erecting the house of prayer. A similar remark might be made in reference to a Lithographic engraving of Portraits. The habit of reading an extract from the Observer at the monthly Missionary Prayer-Meetings would also bring the Work regularly under notice, and aid its circulation. But in order to render it an efficient instrument of extensive good, the chief requisites are the cordial patronage of our influential men, and the liberal contributions of those writers in the Connexion who are able to instruct and interest the public mind.

In conclusion, the Editors thankfully acknowledge that, in accordance with the suggestions of the last preface, they have been favoured with an increase of advertisements, and with some interesting memoirs of deceased and highly esteemed brethren;* and should the hints respectfully offered in these lines be regarded, it is their persuasion that the Repository will so rise, as to meet the wishes of the devoted friends of the New Connexion; and be a powerful means, both of increasing its intelligence, and directing its energies to objects of great practical utility.

* If disappointment be felt at the non-appearance of expected Memoirs, it is because the Editors have not received them, or the documents necessary for the composition of them.

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THE
GENERAL BAPTIST REPOSITORY
AND
MISSIONARY OBSERVER.

No. 13.]

JANUARY, 1835.

[NEW SERIES.

MEMOIR OF ROBERT COMPTON,

*Late Pastor of the General Baptist Church, Isleham,
Cambridgeshire.*

WE are told, on Divine authority, that "the memory of the just is blessed:" and Christians are admonished to "remember them who have had the rule over them, and spoken to them the word of God; and to follow their faith, remembering the end of their conversation." We are to "mark the perfect man, and behold the upright; for the end of that man is peace." Prov. x. 7. Heb. xiii. 7. Psalm xxxvii. 37.

The subject of this memoir was born at Witheybrook, Warwickshire, Feb. 21, 1780. His family connexions, on the side of both his parents, were distinguished by their station in life as influential agriculturists; and by their piety, and active benevolence in the cause of Christ. His father, Robert Compton, having been brought to the knowledge of the truth, opened his house for Divine worship; and the Gospel continued to be preached in it for many years. His mother was the daughter of Mr. Toon, of Wolvey, of pious memory, and honourable among the earlier General Baptists. He, too, after his conversion, had opened his house for preaching the Gospel in Wolvey, and thus was the means of its being brought into that village. A sentence of a serious nature, in a letter on business, sent him by Mr. Bradley, of Kegworth, was, under God, the means of working in him a saving change. This impressed his mind with a sense of the importance of religion, and led him to regard it as the one thing needful; and, having obtained peace with God, through faith in the Redeemer, he felt for his neighbours, in their dark and perishing state, and invited the ministers to preach in his house. This was the origin of the General Bap-

tist interest in Wolvey. See Taylor's History of the General Baptists, Vol. ii. page 48.

The subject of our memoir, being favoured with pious parents, and especially with a mother, who, from his very infancy, took pains to instruct him in religion, and impress on his mind a sense of its importance, was preserved from many of the sins into which the young too frequently fall, and had in youth an appearance of seriousness and decorum. A friend of the writer's, who remembers him from an early age, says, "He appeared to be of a serious disposition from childhood. I knew him when a boy of nine years of age, and afterwards; and, as we worshipped in the same assembly at Hinckley, one Sabbath in each month, for a number of years, I observed his fixed attention to the Word, and sedate deportment on such occasions: he never discovered any thing like playful levity, within or without the house of prayer."

But, though preserved from many youthful sins and follies, and marked, in his deportment, with the appearance of seriousness, he was the subject of a depraved nature; and that inherent depravity showed itself in an aversion to religion, and a proneness to sinful pleasures. In some memoranda which he has left of himself in this stage of his life, he gives the following account. "The first fifteen or sixteen years of my life were spent in the follies and vanities of youth. Though I was not permitted by my parents to frequent fairs, or feasts, &c., unless there was some business to be attended to, and was then required to return home almost immediately after that was transacted, yet I was naturally inclined to be light and gay, and fond of pleasure. I used to think, sometimes, it was very hard I might not go, and stay, and do as other young people did; and wished many times my parents had not been religious, for my mother was accustomed to talk to me about death and judgment; and her talking to me, and the preaching I was in the habit of hearing, made such an impression on my mind, that I could not enjoy the company of the young, the gay, and the profligate, even when I accidentally fell in among them: and though I seemed to pursue pleasure and vanity, I could not enjoy them; I was almost sure to be disappointed in my expectations, and to have keen reflections afterwards. I was very fond of playing at cards, and did not hesitate sometimes at telling untruths, perhaps for the sake of gain, or to produce mirth; but these words, 'All liars shall be cast into the lake which burneth with fire and brimstone,' used to terrify me, on reflection. But as I never was guilty of swearing or drunkenness, I thought I was better than many I knew. Still I knew I was a sinner; and I was often told, that 'he that offendeth in one point is guilty of all.' Often did I think that, after such and such a time, I would reform; but my resolutions failed me." Such is the testimony, which,

at a subsequent period of life, he bore respecting his youth; and the record he has left corresponds with the uniform experience of mankind, that 'childhood and youth are vanity.' He sought happiness in worldly pleasures, and in sinful pursuits; but he met with disappointment. He was feeding on ashes; and though convinced of their bitterness, he still had a longing after them, and an unwillingness to forsake them.

About the sixteenth year of his age, the mind of Mr. Compton was more strongly impressed with respect to religion, and he became the subject of a saving change. What, under God, led to this happy result, in addition to the means with which he had been previously favoured, was the alteration which took place in one or two of his brothers. They became decidedly pious, renounced the vanities of the world, and became unreservedly the followers of the Saviour. Their example wrought powerfully on him, and led to his yielding himself to the drawings of Divine grace. Scarcely any thing operates more powerfully in religion than example, especially the example of connexions and relatives. How many who were careless, and pursuing with eagerness the pleasures of sin, have, by the conversion of others, been brought to genuine repentance; or, who were halting between two opinions, have become decided! Hence the exhortations of Scripture, "Let your light, therefore, so shine before men, that, seeing your good works, they may glorify your Father in heaven;" "that, whereas they speak against you, as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation." Mr. Compton thus speaks of this important change:—"When I was about sixteen or seventeen, my brother George became serious; and my mother telling a person, in my hearing, that she had some hopes of George, but she had none of me, I remember saying, 'Mother, you do not know what I think sometimes.' Soon after, my brother John began to be seriously inclined; then I thought what would be my state, if my brothers should go to heaven, and I should perish through my own neglect! This thought stirred me up to inquire what I must do to be saved; and it led me to read the Scriptures, to pray, to be more attentive in hearing, to associate with religious people, and to converse on religious subjects. I soon found that repentance towards God, and faith towards our Lord Jesus Christ, were necessary; but I knew not what was meant by repentance and faith for a considerable time, till I heard a minister explain them, and faith in particular. I remember being very attentive, was much gratified with his explanation, and, I trust, much benefited. Still, the transition from darkness to light was gradual, and almost imperceptible, except by its fruits; for I soon found a disrelish for the company and things I before loved, and a delight in the society and conversation of Christian friends, in reading the

Scriptures, in prayer, and hearing the word that I had before too much neglected and disregarded. But still I felt uneasy and dissatisfied, because I could not ascertain by what means, nor exactly at what time, this change of the mind was effected. That which gave me most relief was, 'We know that we have passed from death unto life, because we love the brethren;' and this criterion I had in possession."

Thus we see, to use Mr. Compton's own words, that the "change in him was gradual, and almost imperceptible, except by its effects." And this is common; especially in them who, like him, have previously attended the means of grace, and felt, to a certain extent, the influence of Divine things. Usually, in these circumstances, there is no remarkable time or event, from which the individuals can date their conversion. They commonly, for a considerable time, have hopes and fears alternately preponderating in them; sometimes apprehending they are in a state of Divine acceptance, and then suspecting the contrary: and it is only as their understandings gradually become enlightened, and their faith strengthened to rely on Christ, as their Saviour, that they enjoy a fuller assurance, and a more settled peace. The chief evidence which they have of being in a state of grace, are the effects which their knowledge of Divine things, and faith in them have produced; and, indeed, in all cases, this is one of the best and safest evidences. "As many as are led by the Spirit of God, they are the sons of God." "We know that we have passed from death unto life, because we love the brethren." This Scripture has afforded encouragement to thousands, when in doubt as to their state, as well as to the subject of this memoir. It is observable what Mr. Compton states respecting the gratification which he felt, and the benefit which he experienced, in hearing the minister explain the nature of repentance and faith, and especially the latter. The feelings which he had, in this respect, are common to many inquirers. They hear of repentance and faith, their necessity, and that through them their sins are to be forgiven; but they do not understand what they are, and especially what it is to believe; and thus are they kept from the enjoyment of that peace and consolation which are the effects of forgiveness. To inquiring sinners, those discourses are generally the most interesting and profitable, which enter most clearly into the nature of faith, and direct and encourage the penitent in the proper exercise of it; and those ministers who enter most minutely and tenderly into the feelings, the mistakes, the fears, and wants, usually experienced in conversion, are generally the most acceptable and useful.

Becoming the subject of a more steady trust in Christ, as his Saviour, Mr. Compton proposed himself as a candidate for Christian fellowship, and was baptized, and admitted into the

church at Hinckley, at that time under the pastoral care of Wm. Smith, in the summer of 1797, then in the eighteenth year of his age. In this church he continued a member for twenty years; being dismissed by letter from it to the General Baptist Church at Isleham, in 1817. On his first becoming experimentally acquainted with religion, our deceased brother felt concerned for the spiritual welfare of his neighbours, and made some efforts to instruct and admonish them. "I began," he says, "to feel some concern for the spiritual welfare of my fellow creatures; having my heart warmed with love to Christ, and fired with zeal for the prosperity of his cause, and the good of souls. But being ignorant and naturally diffident, I durst not say much, and what I did presume to say seemed mostly to be disregarded; and then I began to wonder others did not see and feel as I did." It was not, however, till some years afterwards, that he made his first efforts as a preacher.

On the 4th of February, 1802, his father died suddenly, by the bursting of a blood vessel; when himself and one of his brothers were left in the farm his father had occupied, and in which the family, consisting of four brothers and four sisters, had been brought up. He and another of his brothers were appointed executors, and acted as such in the affairs of the family. He continued in possession of the farm, in conjunction with his brother, till the summer of 1810; when the partnership was dissolved, and he relinquished his share in it, and soon after removed from that part of the country.

The commencement of his preaching is best told in his own words. "In the summer of the year 1805 I began to preach, and the occasion of it was this:—I had asked one of the friends at Wolvey, which was the place where we used to worship in the afternoon, whether they had a prayer-meeting in the evening, and being answered in the affirmative, I said I thought I should stop and attend. Upon this, a report was circulated that I was going to keep meeting, as they called it. Which, when I was apprized of, I begged to be excused taking any active part in the service. But they would have me try; so I did, prayed, and spoke from Heb. ii. 3, 'How shall we escape, if we neglect so great salvation?' From that time, I occasionally yielded to the entreaties of my friends, to preach in some neighbouring villages, particularly Ullesthorpe and Dunton. In the following winter, I spent a few months at Mr. Freeston's, at Hinckley, to attend to reading and study; and in May, 1806, I was called out by the church, to preach in my regular turn at the following places,—Witheybrook, Wolvey, Hinckley, Thurlaston, and Huncote, and other villages occasionally."

Thus was he introduced to the ministry; and he continued his regular and zealous labours in it, in connexion with the church at Hinckley, for several years. During this time, he

was instrumental in extending the boundaries of that, (at that period,) extended church; introducing preaching into some fresh places, particularly Kirby and Shilton; and, as in the subsequent periods of life, he was unceasing in his exertions, and "instant in season and out of season." Finding a difficulty in obtaining a place for preaching at Kirby, he applied to the Mayor and Corporation of Coventry, for the use, occasionally, of the Free School in the village, they, apparently, being trustees for it; but though he waited on the Mayor, and talked and reasoned with him, he failed in his application. Not so, however, in his efforts to introduce preaching into the place. A house was ultimately obtained; and the result was, that many were converted, a meeting-house was erected, and a distinct Baptist interest was at length formed, which still continues to be a respectable church.

On the 18th of June, 1808, Mr. Compton entered into the marriage state with Miss Sarah Weber, then residing at Hoddesdon, in Hertfordshire. Mr. Driver, who, some years before this, had been settled at Hoddesdon, as minister in the General Baptist Connexion, had married the elder Miss Weber. These amiable and pious sisters were the daughters of Mr. Weber, a German by birth, who many years had carried on business in Whitechapel, London; and who, with his beloved consort, was exemplary for his integrity, diligence, and piety. After his death, the widow and younger daughter removed to Hoddesdon, where Mrs. Driver was residing. In Miss Weber our departed brother possessed a partner of superior excellence, eminently deserving his choice. Her mother removed with her to Witheybrook, and continued in the family till her death, which was many years after.

(To be continued.)

REFLECTIONS SUITED TO THE PRESENT PERIOD.

At the commencement of a new year we are called upon by the voice of Providence, by the aspect of creation, and by the usages of mercantile men in examining their affairs and settling their accounts, to reflect on the flight of time, and on the solemn account we shall have to give to the great Lord of the universe. It is scarcely possible for a serious mind to regard the beginning of the year, in any other light than as the beginning of a new stage in the journey of life; or to avoid looking back on the road just trodden, as well as forward to the prospects opening to view. What providential distinctions, what means of grace we have enjoyed during the past twelve months! Have we derived from them the spiritual improvement which we might have done? Have we answered the end of our existence, or lived for no useful purpose? As we bid adieu to the past twelve months, it is our duty to reflect on the hours, days, or weeks we have wasted, and to gather from the reflection a deep conviction as to the necessity of im-

proving those which remain. Stern winter reigns. He has shorn the trees of their foliage, laid the hedges bare, withered the flowers and dissipated the perfumes of our gardens, and spread through the fields the appearance of desolation. The melodies of the grove are hushed; and the cold north-wind roars around our habitation. To the imagination of poets winter has always appeared as the emblem of old age. Contemplated in this view, it calls upon those who are now enjoying the spring of youth, the strength of summer, or the sobriety of autumnal declining days, to prepare for the last scene of their earthly existence. Let us all remember that time is a talent, on the right management and disposal of which depends the everlasting welfare of our souls; and that as the natural divisions of it succeed each other, they call upon us, as by a voice from heaven, to prepare for that awful period when time with us will be no longer. If, at the close of life, the seeds of holiness shall have taken deep root in our souls, it will not be in the power of death to extirpate them. They will shoot forth again in another state of existence, and flourish in immortal bloom; for though "All flesh is grass, and all the glory of man as the flower of the field; the grass withereth and the flower thereof falleth away, yet the word of the Lord endureth for ever."

As the political events which have recently occurred, have taken so strong a hold on the minds of the people of England, it may not be improper in a religious periodical to introduce a few pious considerations, which in these national circumstances, ought to prevail in our minds. What may be the aspect of affairs before these lines go to the press we know not; but it seems improper that either we or our readers should be much excited by the anticipation of mere contingencies. The Christian ought always to recollect that the Lord reigns; that in the changes which occur, there are higher counsels and a stronger arm in operation than those of kings and nobles; and that within the visible wheels of government there is a hidden wheel of divine purpose, which controls and directs the whole system, restraining the wrath of man, bringing good out of evil, and always advancing the interests of Zion. The nation is in no danger. We are only afraid of being disappointed in our expectation of beneficial and extensive reforms. But there is no reason to be afraid. Barriers having been removed out of the way, the march of intellect, and the progress of knowledge will inevitably lead to every improvement which is necessary or desirable. There are other reasons why we should be upon our guard against political excitement. The spirit of politics, if too much indulged, will expel from our hearts the spirit of religion. The animosities, the hatred of public men which it engenders, are totally incompatible with the benignity of the Christian temper. We have known persons of considerable talent and great promise, who, by having their attention drawn strongly to political subjects, have become infected with violent antipathies to government, been tempted to mingle in worldly society for the purpose of speechifying and debate, have gradually acquired habits of indolence and intemperance, and at length sunk themselves into vice and infamy. From such examples we should take warning, and not allow ourselves to be carried away by the tide of popular feeling, or to enter too deeply into the consideration of questions concerning which we must be greatly ignorant. Let us calmly do our duty as men, as

Christians, and as Britons, and leave the result with God; and we may rest assured, that every change will in the end be subordinated to promote the progress of Christ's cause; for, "The Father loveth the Son, and hath given *all* things into his hands."

Christian reader, the beginning of the year calls on you to think upon the possibility of dying before the end of it, and upon the necessity of preparing for that event. During the past twelve months you may have lost several relatives and friends; and during the present others may lose you, and may carry your remains to the house prepared for all living. We should view ourselves as soldiers, who have returned from the field of battle in which many of our companions have fallen around us; and as there is no discharge in the war waged by death, it may be our lot to fall in the campaign of 1835. Lose not sight of this fact; nor of the still more impressive one, that even now the arrows of the unerring archer are flying around you, and may suddenly penetrate your heart. Preparation for death may be contemplated under two aspects. There is a general preparation which consists in a renewed disposition of mind, a prevailing desire after holiness, and a regular course of christian duty. Alas for those whom death finds without this preparation. The gospel calls upon all who are without it to lose not a moment's time, but to begin immediately the work of repentance and faith. But there is likewise a more special preparation, a ripeness for glory, which consists in heavenly mindedness, nearness to God, habitual vigilance, and diligence in every duty. At the end of the parable of the wise and the foolish virgins, the Saviour exhorts us to be in this state of readiness. Let us be obedient to his voice; and if, during the ensuing twelve months, the solemn summons, "Set thine house in order, for thou shalt die and not live," should be addressed to each of us, we shall then be able to comply with alacrity, and leave behind us a glorious testimony to the value and importance of real religion. Let nothing divert us from the steady pursuit of this exalted degree of piety.

The attainment of it, dear reader, will require you to husband your time well. Seize every opportunity of either doing or getting good. Be instant in season and out of season. If you are young, recollect that as the agriculturist who neglects to sow in seed time will not be able to reap in the time of harvest, so he who omits to treasure up in his mind the seeds of knowledge in youth, will sustain great disadvantages in mature age. Be more prayerful. Those moments are most properly employed, which are spent in entreating the illumination and help of the Holy Spirit. So far from considering it a waste of time to attend regularly to closet duties, always remember that a mind elevated and warmed by devotion will be able to make so much quicker dispatch of business, as will more than compensate, even in a temporal point of view, for the time which has been spent with God: but were it otherwise, there is surely no earthly business which ought to claim our attention in preference to that which we have to transact with our Maker, and which is connected with the promises of pardon, peace, and eternal life. During this year let there be no portions of your time thrown away. Retrench a little from what you have been accustomed to give to sleep, recreation, and corporal indulgence. Be active, lively, and zealous: and then should you be cited into the presence of your

Maker, to give up the account mentioned in the first sentence of this address, you will appear before Him without terror; and hear Him say, "Well done, 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."

THE INCOMPREHENSIBILITY OF DIVINE LOVE IN REDEMPTION.

THE Love of God is incomprehensible in its *origin*. We can form some idea how an interesting amiable person may attract affection, and command esteem. The beautiful in countenance, the sweet in disposition, the excellent in demeanor, almost compel admiration, and irresistibly attract approval and regard. But to the Divine Mind, there was nothing in fallen man to deserve his notice or claim his admiration. So far from this, there was the presence of every thing foul, loathsome, and disgusting. There was every thing repulsive, every thing which called for displeasure and contempt.

The ruined state of man is the result of free and deliberate transgression. It was procured by departing from God, throwing off his yoke, resisting his authority, and entering into rebellious combination with the hostile hosts of crime and darkness. His misery was self-procured. He had destroyed himself by sinning against his benefactor and friend. To this sin there was no inducement but what was found connected with pride, unbelief, and daring rebellion. His enjoyments were exquisite, his possessions were ample, his dignity was of the most exalted character, and his prospects were unclouded, serene, and boundless. Yet from all this did he rush to insult his God, to gratify malignant spirits, and to ruin himself. Can you conceive of an object more unworthy of notice, more utterly undeserving of pity or help? How then did that love originate, which overlooked all his baseness, all the aggravated mountains of his sins, which fastened on him the eye of pity, and caused the arm of Omnipotence to bring him salvation?

It is incomprehensible in the *vastness of its sacrifices*. This love is cheap to us, but dear, inexpressibly dear, to God. To man's redemption something more was necessary than the exertion of Almighty power, or the mere exercise of mercy and grace. The Divine law, which was holy, just, and good, had been violated; the Divine government had been dishonoured; the Divine truth and justice were deeply concerned. An act of sovereign pardon, irrespective of these claims, would neither have been worthy of God, nor of permanent felicity to man. In this, Jehovah must have been reckless of his truth, which had pledged the sinner's death: holiness and justice would have been quenched for ever, and the Deity would only have been known as a changing, partial, and arbitrary Being. As for the sinner, the announcement of pardon might have freed him from fear of punishment, but his nature would have continued perpetually vile and unchanged, and the fruit of his prolonged existence would only have been renewed acts of iniquity and crime; so that he would have required the daily, if not the hourly, renewal of his pardon, and after all have been at the greatest possible distance from the enjoyment of solid bliss. It does therefore plainly appear, that such an expedient would have been incompatible with the Divine honour, and

the well-being of man. But in God's wise and adorably gracious plan, both of these were signally procured. By the sacrificial intervention of the Son of God, the honour of Deity appeared in illustrious and indelible colours, while the happiness of man was placed on a solid and immovable basis. But how wondrous, how expensive, how astounding the Divine plan! Sin must be pardoned in all its fearful demerits, and to its full extent. The law must be magnified and receive honourable renown before devils, angels, and men. Grace must descend, embodied in the nature of the criminal, and by the outpouring of the crimson fluid of life, atone for all his crimes, and at the same time provide a laver of regeneration to wash away all his stains. And all this is effected. The Divine Jesus becomes the voluntary victim, to bear in his own body, our sins upon the tree. To render this possible he assumed our nature, became the kinsman of the criminal, bone of his bone, flesh of his flesh;—at once the Creator of all things and the child of man. In this fleshly tabernacle he subjected himself to degradation, to sorrow, and to grief. Every step in the life of his humiliation was connected with the most painful sacrifices. His poverty, his privations; his assaults from satan; his rejection of his countrymen; his being classified with demons, and ranked a confederate with Beelzebub the prince of devils; his deep, deep agony of soul in Gethsemane; his fear and terror and overwhelming amazement; his ruffian-like arrestment; his base and perfidious betrayal; his mock trial; his bleeding temples; the long furrows of his lacerated back; his crucifixion; his dejected spirit; forsaken of his Father; the hour of darkness; the breaking up of nature; the pierced side; the last exclamation; the yielding up of the Ghost! In these scenes, which we have merely referred to, there was a depth of humiliation, an amount of suffering, which it is impossible for language to express. It was thus that Jehovah displayed his perfect hatred to sin, and his infinite love for the sinner. Here the rights of holiness and truth are secured, and a provision made for the justification of the guilty. Besides, here is a laver of regeneration, in which our pollution is removed, and by which we become "new creatures in Christ Jesus, and meet to be partakers of the inheritance of the saints in light." By faith we have not only "redemption through his blood, the forgiveness of sin," but "the blood of Jesus cleanseth us from all sin;" and thus our robes become white, and we are fitted for the company of the blood-washed throng "who serve God day and night in his temple." Reflect upon the vastness of the sacrifices by which you have been redeemed, and say if such love is not unspeakable and passeth all understanding.

It is incomprehensible in the *greatness of its extent*. Had the Divine love only embraced the worthier portions of our race, it would have demanded eternal admiration and praise; but it extends to all the grades of human guilt and unworthiness; it goes through the whole range of man's iniquity and crime. It embraces in the arms of affectionate solicitude, equally, the thousand with the hundred pence debtor. It knows no limit but the limit of human existence, and it throws over the vast family of man a ray of hope, and reveals and offers to each and all the blessings of immortality. Like the ocean that surrounds the whole earth, this love surrounds every child of man. Or like the atmospheric air which is essential to human life, and which is the element of animal

existence, so the love of God is that element which every living man may freely breathe, and which surrounds the whole extent of our sinful world. This love in its breadth encloses every nation, and people, and tongue, and creature. In its length it extends from the first human pair through every succeeding age, and will do so until it reach the last child of woman-born. In its depth it reaches to the gates of perdition, and snatches the smoking brand, and quenches it in the blood of the Lamb. In its height it elevates to the foot of the Divine throne, and introduces its countless multitudes to the heaven of heavens, even to the presence of Jehovah, in which is fulness of eternal joy. Yes, an exclusion from the benefits of this love is only in the power of the sinner, and can only be effected by a deliberate and continued rejection of "Him who loved us and gave himself for us;" and who is the willing Saviour of all men, especially of those who believe.

"O glorious truth, O wondrous grace,
That mercy brings to all our race."

The love of God is incomprehensible in the *magnitude of its blessings*. And here we are launched on the wide ocean where all our powers of expression and conception fail. Take into account that whatever immortal spirits can require, whatever they are capable of enjoying, whatever Jehovah in his boundless goodness can award, shall be possessed through the countless ages of eternity. The figures by which these blessings are represented are of the most magnificent description. A land of luxurious enjoyment; a clime of healthfulness; a city of indescribable splendour; a crown of glory; an inheritance incorruptible, undefiled, and that fadeth not away. It is emphatically spoken of as "Eternal life," "fulness of joy and pleasures for evermore." Yes, the blessings of pardon, peace, adoption, and purity, shall be succeeded by the unending enjoyment of the celestial paradise; freedom from all evil; the possession of God and therefore of all good; the exaltation of the spirit to the highest dignities and loftiest employments; the participation of the most exquisite delights, which shall be free from interruption and constantly increasing throughout a boundless and interminable existence. Eternity alone shall make us acquainted with the amount of the treasures of glory which God has laid up for those that love him.

A contemplation of the incomprehensible love of God, should induce us to inquire what influence it has produced upon us. Has it filled us with wonder, with admiration, with delight, with love to him who has given such a display of his love to us? Have we exercised confidence in his love? Do we feel it shed richly abroad in our hearts by the Holy Ghost given unto us? Has it extinguished our love to sin, and excited within, a longing for the unsullied regions of eternal life?

Let the unhappy sinner flee from the danger which is impending over him. Let him not rush with infatuated madness upon the thick bosses of Jehovah's buckler. Let him remember that the delights of God were with the sons of men, before the foundations of the earth were laid; and that he has given such a stupendous display of love to our race, in the gift of Jesus, that has overwhelmed the lofty minds of the angelic hosts, who desire to look into these things. And let him remember, that that love gave him life, and supports it, and is ever waiting

to give him spiritual life, and a hope of eternal glory. Let him not resolve that the power of Deity shall only be exercised in his eternal expulsion from realms of celestial day. Let him not resolve that the blood of Jesus shall only come upon him in the way of judgment, wrath, and death. No: let that love rather attract, and constrain, and bring him to the enjoyment of life and salvation.

Finally, we learn what should be the chief object of pulpit ministrations. And that is, the love of God to man. Yes, this is the spring of all our mercies and enjoyments; the basis of the great fabric of the church; the foundation of our hopes, the joy of our souls, the rejoicings of our hearts, the *essence of the Gospel*. No salvation, no good news, without this. No attraction to the sinner, no comfort in life, no hope in death, no heaven hereafter, without this. This is, therefore, preeminently, the grand topic of preaching—God's love to a perishing world. O let it be presented in its free nature, in its copiousness, in its universality; preach it always, and to every creature. No fear of exhausting this subject, no fear of overtopping it, of being hyperbolic: it is high as heaven, it is wide as the universe, it is deep as human misery, it is extensive as time, and durable as eternity.

Perth.

J. BURNS.

CORRESPONDENCE.

ON IMPOSITION OF HANDS.

(*Reply to a Query.*)

Dear Sir,

The following remarks on the practice of laying on hands at the ordination of Christian ministers, in reply to the query on that subject, in the last number of the Repository, are submitted to your inspection. Should you deem them worthy of admission, the insertion of them in the next number of that work, will be deemed a favour.

The communication of your correspondent is more than a query, it is rather a stricture on the imposition of hands in ordination, condemning the practice, representing it as unscriptural, and in no very measured terms endeavouring to hold it up to ridicule and contempt. The writer has a strong dislike to it, regarding it as "worse than useless," and wishing it may forthwith be abandoned. At the same time that he has thus condemned it, he somewhat inconsistently tells us that himself and many others whose views respecting it coincide with his own, would be "glad if any of its advocates would explain their reasons for keeping up an attention to it, that their conduct herein might be justified, or their arguments refuted." Would it not have been as well if, before pronouncing so persumptory a sentence against it, your correspondent had

waited to hear what some of them might have to say in arrest of judgment?

In determining on the present question, and on all questions of a similar nature, the Scriptures are our sole guide. It is not one of those indifferent circumstances which may be altered according to the option and convenience of Christians, like the particular hour of meeting for religious worship, the exact number of elders and deacons each church shall have, &c. If the practice accords with Scripture precedent, it ought to be retained; but if not sanctioned by Scripture, it is properly stigmatized as a "worse than useless ceremony." None of our Lord's followers, nor all of them united, have authority to add to the Scriptures, or to take away from them. Rev. xxii. 18, 19. But here there is no dispute with your correspondent; he allows the Scriptures are the standard by which our decision on the subject in question is to be determined.

From a careful and impartial examination of the New Testament, the present writer apprehends it is evident, that the imposition of hands is a rite, which was uniformly connected with the ordination of officers in the church of Christ. The first account we have of appointment to office by the followers of our Saviour, is in the sixth of the Acts. Seven brethren, of honest report, full of the Holy Ghost and wisdom, were ap-

pointed to superintend the temporal affairs of the church in Jerusalem. In reference to these, it is expressly stated, that, in appointing them to the work, the Apostles, when they had prayed, laid hands on them. Acts vi. 1-6. In Acts xiii. 1-3, mention is made of the separation of Paul and Barnabas to a particular mission; and this was accompanied by the imposition of hands. "When they had fasted, and prayed, and laid their hands on them, they sent them away." And though, in this place, the appointment was not to a standing office in the church, yet the passage has an important bearing on the question under consideration. Inasmuch as, on this occasion, they laid on hands, the natural inference is, that this was their general custom when appointing to office. In 1 Tim. iv. 14, and 1 Tim. v. 22, laying on hands is plainly spoken of in respect to common ordinations. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." "Lay hands suddenly on no man." From the manner in which the Apostle expresses himself in this latter passage, we see that laying on hands is of the same signification with ordination itself, being used instead of it. This could not have been, had not the practice been a constant and essential part of the ordination service.

While in so many places we see imposition of hands was observed, no mention is made of ordination, where we have reason to suppose it was absent. And here we might dismiss the subject, concluding that, as this was the primitive custom, and there is no intimation that afterwards an alteration was to be made, it was to be continued in the church in all future time, and therefore, is now to be observed. But, as your correspondent says something about the imposition of hands in the apostolic age, as used for conferring the Spirit, and the impropriety of continuing the sign, when the thing signified is no longer present, a few words on that point will not be improper. Admitting that, in ordination, hands were imposed exclusively as a means or sign of conferring the Holy Spirit, in his miraculous operations; the inference that, when the Spirit, in those extraordinary gifts, was no longer granted, the sign should be discontinued, would seem to have weight in it. But the matter is not so; hands were not imposed in ordination exclusively, if at all, for the purpose of conferring spiritual gifts: therefore, the inference is unfairly drawn,

and the entire argument falls to the ground. The bestowment of the Spirit is, in the New Testament, rarely spoken of as connected with ordination. Acts viii. 14-17, has nothing to do with this service. The seven set apart, Acts vi. 1-6, were, previously, men full of the Holy Spirit, and of wisdom; and not a syllable is said of any spiritual gift being conferred on them by the imposition of hands. The same remarks are applicable to Barnabas and Saul, Acts xiii. 1-4; no mention is made that hands were laid on them to communicate the Spirit, nor does it appear that any of his gifts were conferred, on the occasion. The power, under God, of imparting the Spirit, was, apparently, confined to the Apostles. Hence, when Philip had preached the Gospel to the Samaritans, and many of them were converted, though enabled to work many splendid miracles among them, he was not the instrument of giving them the Spirit. That honour was reserved for the Apostles Peter and John, who seem to have been deputed by their brethren from Jerusalem, in part for this purpose. Acts viii. 14-19. And there is no reason to conclude, that any of the Apostles, besides Paul, were at Antioch at the time referred to; the Holy Spirit, therefore, in their ordination, could not have been given. The supposition is, moreover, at variance with what the Apostle states of himself, as receiving no authority or power from man, as an apostle and minister of Christ. See Galatians, 1st and 2nd chapters, throughout. It might appear, in regard to Timothy, that the gift of the Spirit was imparted to him by the imposition of hands, when appointed to his official station in the church: 1 Tim. iv. 14. 2 Tim. i. 6. But if the gift spoken of intends the Holy Spirit, it was by means of the Apostle's hands it was imparted; and the hands of the presbytery were not laid on him, in reference to any such bestowment, but simply in respect to his being set apart to the ministry. This appears from the consideration stated above, that Apostles only had the power of conferring the Spirit.

Thus we see that laying on hands in ordination, had not a regard to the communication of miraculous operations; therefore, the ceasing of such operations is no reason why it should be laid aside. It was uniformly practised in the primitive times; and, for ought that appears, there is the same propriety in it now as then. Though we might not know for

what reason it was appointed, or what end is answered by it, that circumstance would constitute no just objection against it. We may, in many cases, be unable to determine the design of regulations enjoined in the Scriptures; but that is no valid reason for laying them aside. Were such a principle once to be admitted, a large proportion of the directions and precepts of Scripture would soon be frittered away. One would see no utility in this, another in that, and each would be laying something aside. But our Saviour has not authorized such a tenet among his followers. His injunction is, "Teaching them to observe all things whatsoever I have commanded you:" and the Apostle praises the Corinthians for having remembered him in all things, and kept the ordinances, as he appointed them to them. Matt. xxviii. 20. 1 Cor. xi. 2.

But one important end for which the laying on of hands in ordination has been appointed, seems manifest; it is, obviously, a means, or sign of conferring official authority; or, in other words, ordination is the means which the Saviour has instituted for the regular appointment unto office in his church; and laying hands on the persons so appointed, is a prescribed, appropriate, accompanying rite. The churches elected their ministers; and the Apostles, as instruments in the hands of Christ, in the first instance, afterwards, when churches were multiplied, they who had themselves been previously ordained, appointed to office. The Apostle Peter said to the multitude of believers, "Look ye out, from among yourselves, seven men, whom we may appoint over this business:" the Apostles ordained elders in every church; Timothy was set apart by the laying on of the hands of the presbytery; and Titus was to ordain elders in every city in Crete. Acts vi. 1—6. xiv. 23. 1 Tim. iv. 14. Titus i. 5. In this manner was appointment unto office regulated; and this seems to be the footing on which it was left, and on which it still stands in the church. Viewed in this light, which is the light in which the Scriptures place it, ordination is an important regulation, and ought to be observed with a care, and a solemnity, and for an end, suited to its nature. And the imposition of hands in it is so far from being an antiquated, unmeaning rite, a ceremony worse than useless, that it is a practice divinely authorized, eminently appropriate and significant, and, as the followers of our blessed Lord

desire to make the Scriptures their guide, and to keep the ordinances according to their original form, is, in all ages, to be retained.

Dec. 17, 1834.

W.

To the Editors of the General Baptist Repository.

Gentlemen,

For nearly forty years, I have been an interested observer of the slow but constant extension of the New Connexion of General Baptists; but I have often thought, that its progress would have been more rapid, had its friends been less fearful of innovations, or more ready to make those alterations which are demanded by the advance of knowledge, and the changing circumstances of the times. Recently, indeed, there have been some improvements introduced into the plan of holding our Conferences; but, while I beg to submit that further changes are necessary in reference to these meetings, I would more particularly call your attention, and that of your readers, to the mode of conducting our annual Associations.

The old adage, "Union is strength," is particularly applicable here; and I conceive that all lawful means ought to be employed to promote union in the Association, and to advance the general interest, on so important an occasion. The establishment of a regular system of doing business would contribute greatly to the production of this effect. Great importance ought to be attached to the reading of the reports from the churches, and the most perfect order and stillness prevail through the assembly while they are read; that every one may be able to remark the work of God in spreading his cause, and form an idea in reference to the cases which are to come under consideration. At present, however, there is considerable irregularity in this part of the business. Many of our representatives, thinking they shall have an opportunity of reading the reports in the Minutes, do not show themselves the first evening, and others come in late; so that the attendance is small, and there is too much confusion. Besides, if the brethren were present during the reading of the reports, would they not be more competent to form an opinion on the cases? And if all, or nearly all of them were read the first evening, would not the chairman and the secretary be better able to arrange

the business of the ensuing days? I would not be censorious, but I ask whether a little disorder is not sometimes created by persons coming in and going out during the transaction of business; by private conversation on indifferent subjects; and, above all, by the plan of calling persons out of the Association to sit on committees, while important cases are under consideration? Surely, the members of a meeting convened for the purpose of deliberating on important concerns affecting the progress of Christ's kingdom, and of whom many have their expenses paid, ought not to consider themselves as at liberty either to talk, stay, or go, neglect or attend to business, as may happen to suit their inclination. Another evil which I wish to mention is, the permitting of members who are not representatives of churches to attend the Association to intrude into the discussions, and, for ought I know, to vote; a practice which increases, and which if not checked will lead to a baneful issue. The last evil I shall mention is that of postponing general business for three or four hours for the accommodation of a few individuals who are absent either through negligence or through attendance on committees. There are others beside your correspondent, who deplore the existence of the evils I have mentioned, and who will thankfully listen to any remedy which may be proposed at the ensuing Association. Permit me to ask, whether it would not be advisable to adopt as standing laws of the Association, that representatives shall, at an early period, hand to the chairman all documents in their possession intended for the meeting; that they shall remain quietly in their seats during the transaction of business; that they shall refrain from the disrespectful practice of whispering to each other or conversing audibly while the individual who has a claim to the ear of the meeting is addressing the chairman; that every one who speaks to a question shall stand, and confine his remarks to the subject under consideration; and that no one shall be allowed to speak more than once

on the same subject. It would be well also if some plan could be adopted to secure a more early delivery of the reports, and a larger attendance when they are read. Before I conclude I cannot help observing, though without the least intention to give offence, that if a plan for holding Associations in more central situations were adopted, doubtless a far better attendance would be secured; an object which should always be kept in view. By this a few persons might be inconvenienced; but in all our proceedings we should keep abidingly in view the prosperity of the General Baptist cause, so far as it may contribute to the spread of the gospel, and hasten the latter-day glory. I desire to apologize for the defects of this letter; my only motive is to advance the kingdom of the Redeemer; and if I am so highly favoured as to be enabled to contribute but a mite towards that object, I shall reflect on it with delight in my latest moments, which cannot now be far distant.

NOTLIE F.

QUERY ON SOCIAL PARTIES.

Mr. Editor,

I am a young member of a General Baptist church, and have been invited to spend the evening, at different times, with different friends of the cause. In the course of the evening, sacred music is introduced, and between the different hymns, conversation, perhaps innocent in itself, but light, and not at all of a religious tendency, is mixed; insomuch that I have frequently been made uncomfortable. But being a young man, and the practice being countenanced by my seniors, and perhaps superiors in judgment, I have been prevented speaking out on the subject. If you, or some of your gifted correspondents will be so kind as to express, through the medium of your Repository, your sentiments on the subject, it may be the means of removing my erroneous impressions, or what appears to me an inconsistency.

W. G. R.

REVIEW.

THE LIFE OF WILLIAM COWPER, ESQ., compiled from his correspondences, and other authentic sources of information. By THOMAS TAYLOR. Third edition, with numerous additions. Sold by Seeley and Sons, Fleet Street, London.

The interest excited by the distinguished rauc, poetic genius, and mental maladies of Cowper, has been heightened by the uncandid attempts of certain writers to trace his derangement to the influence of his religious opinions. On

minds of exquisite sensibility, and which are prone to self-distrust, the peculiarities of Calvinism may not be productive of joy and confidence; and we have sometimes thought that it would have been better for him had his religious views been of a different order. Of this, however, we are by no means certain; since the sentiment which preyed so terribly on his mind, was quite out of the line of religious belief, and in direct contradiction to his own views of election. He thought that in consequence of his not having obeyed a supposed voice from heaven which directed him to an act of suicide, he had incurred the displeasure of the Almighty and was doomed to everlasting destruction. He viewed himself as an exception to the general rule according to which election inevitably secures the eternal happiness of its objects. His creed taught him to regard all the divine decrees as irreversible; and it could be nothing short of insanity which led him to make an exception in his own case, with this melancholy addition, that the substituted decree could not be altered. From earliest infancy he exhibited symptoms of morbid sensibility; and his behaviour at the age of thirty-one, before his reception of religious truth, and when in prospect of filling the office of clerk of the journals to the house of Lords, afforded proof enough of the existence of mental disease.

He was born at Great Berkhamstead Nov. 15, 1731; and educated at Eton Academy. Leaving this institution at the age of eighteen, he was articled to a solicitor for the term of three years; at the end of which period he took possession of a set of chambers in the Inner Temple. As he made no progress in the knowledge of the law, it is usually thought that he here passed twelve years in comparative idleness; but there are considerations on which we may found a more charitable opinion. His feelings of compassion induced him to compose several poems not now known, in aid of indigent friends; and the extent of his literary attainments, compared with his proficiency at leaving Eton, authorizes the idea of his having spent thus large portions of his life in the diligent study of polite literature. In the year 1763, the thirty-third of his age, it pleased providence to cover the bright beamings of his genius with a dense cloud, and for five months to fill the chambers of imagination and thought with images of grief and terror. Instead of those gay

creations of fancy by which he had cheered his own mind, and contributed to the amusement of others, he became possessed of the most wicked imaginations, of the most awful apprehensions of the divine wrath, and of the continued expectation of being plunged into the bottomless pit. During this affliction he was confined in Dr. Cotton's Asylum at St. Albans. Religious reflections contributed greatly to effect his restoration. On the return of reason the character of his feelings was entirely changed, by a believing view of the cross, and the consequent hope in pardoning mercy which that view inspired. Consolation and holy joy abounded in his heart, and were beautifully exhibited in the poems and letters which he now composed. After his recovery he removed to Huntingdon, where he became acquainted with the Unwin family, whose kind attentions contributed so much to the comfort of his future years. His sensibility was too exquisite and tender to bear the collisions which must be produced even in the ordinary intercourse of society by diversity of opinions, tastes, and pursuits; and it utterly unfitted him to engage in any of the conflicts of party. His biographers, therefore, do well in remarking the hand of a kind providence as visible in his becoming first an acquaintance, and then an inmate, of this genteel, benevolent, and intelligent family. With them he enjoyed a quiet retreat; and, for some time, neither saw nor heard any thing but what was calculated to fan the flame of devotion, to tranquilize his spirit, and encourage those holy musings which, through the aid of the Holy Spirit, had already produced so beneficial an effect on his mind. In July 1767, Mr. Unwin being thrown from his horse, received a dreadful fracture on his head, and died; when Mr. Cowper's friends, judging this to be a favourable opportunity, endeavoured once more to bring him forward to the active scenes of life. He wisely declined their proposals; and, as the widow of the deceased removed her residence to Olney, in compliance with the advice of the Rev. John Newton, he went with her, and became a very near neighbour of that pious and venerable clergyman. The closest intimacy was quickly formed between these kindred minds. Seldom were they separate seven waking hours. The first few years of his residence at Olney were not unattended with happiness. His benevolence was gratified by his being made the almoner of a

portion of Mr. H. Thornton's bounty to the poor; his time was pleasantly employed in the composition of some hymns, to which he was excited by an arrangement with his clerical neighbour. But just as his temporal bliss was about to be completed in a marriage with Mrs. Unwin, it pleased an all-wise Providence to permit him once more to be visited with a mental eclipse which continued for the space of five years: nor was the last shade of it entirely dissipated earlier than at the end of ten years. This second attack occurred in 1773.

In the spring of 1781, he published the first volume of poems on *Table Talk, The Progress of Error, Truth, and Expostulation*. In the autumn of the same year he became acquainted with Lady Austin, whose sprightly wit and interesting conversation, produced for a time a most cheering effect on his spirits, soothing his feelings, healing his wounds, and restoring the tone and vigour of his mental constitution; and the relief afforded him might have been still greater, had not an unhappy but not censurable feeling of jealousy been excited in the mind of Mrs. Unwin, which rendered it expedient for Lady Austin to remove. If blame is to be laid on any one in this delicate transaction, we should lay it on the poor afflicted poet, who not only omitted to apprise her ladyship of his private engagement with her amiable neighbour, but paid attentions and evinced feelings of rapture, calculated to awaken in a female mind, expectations of ulterior advances. But how gentle ought the animadversion to be, when we reflect on the disordered state of Cowper's mind, on the excessive sensibility of his heart, and on the eagerness which he would naturally evince to perpetuate in the neighbourhood, the residence of one whose brilliant wit, musical powers, and charming discourse exerted so restorative an influence on his diseased mind. It was at the suggestion of this lady that he composed his immortal poem, *The Task*, and several minor pieces; and it was a facetious narrative of hers which he wrought up into the univalled ballad of John Gilpin. His second volume of poems appeared in the fifty-fourth year of his age. Its predecessor had placed him high in public estimation; but the favourable reception given to this production far exceeded the most sanguine expectations of his warmest admirers. The title of *The Task* was thought to be somewhat repulsive; but it was only requisite for the reader to run over a few of the lines

in order to discover a sublimity of sentiment, beauty of illustration, and a variety of numbers, sufficient to place the author in the first class of poets. His genius was sanctified and devoted to the attainment of the noblest ends. His aim was not merely to furnish amusement, but to render his minstrelsy subservient to the purpose of advancing the cause of truth and holiness. He was eminently a christian poet. Immediately after his publication of this poem he renewed his correspondence with his cousin Lady Hesketh, who paid him a visit, and induced him to remove his residence from Olney to Weston. In one of his fits of depression he took up a copy of Homer's *Iliad*; and, with no other view than to prevent the incursion of gloomy thoughts, began to render a few lines into English. For several successive days a similar motive led to the same amusement, until the quantity translated suggested the idea of giving a poetic version of the two poems of that immortal bard. The *Iliad* having been put into English in the space of one year, the translator began to survey his performance with the eye of a critic; and many imperfections being apparent he began a fresh translation, and would scarcely allow one line in fifty of the first version to pass. The *Odyssey* was then translated with equal ease; and both poems were afterwards touched and re-touched in compliance with his own tasteful perceptions, and the intimations of friends, till they were brought to their present state of perfection, having occupied his attention for about six years. They were published by subscription in 1791. Though this work doubtless reflects the highest credit on the learning, taste, and genius of Cowper; yet it is certainly matter of regret that the powers of a mind so capable of surprising the world by original discoveries of thought, of instructing by the most accurate discriminations, and alluring it to the love of revealed truth by the chaste and most beautiful ornament of speech, should have been so long employed in the task of translating heathen poems. While engaged in the execution of this task he was seized, in the early part of January 1787, with a third attack of his constitutional malady, which continued for the space of seven months, and totally unfitted him either for intellectual exertion or the society of his friends. Immediately after the completion of Homer, he was engaged by his publisher to edit a splendid edition of Milton's

works, and to turn the Latin poems into English. His religious friends called for original compositions; and there is reason to believe, that if he had not rather precipitately entered into a bargain with his publisher, he would have been happily diverted from his design. Shortly after the commencement of this work, his feelings received a severe shock in the affliction of Mrs. Unwin, who was visited with a stroke of paralysis. The tender assiduity of Cowper to promote her comfort was abundantly indicative of the depth of his affection and gratitude. It happened providentially that Hayley, the subsequent biographer of Cowper, was on a visit to her at the time of Mrs. Unwin's attack, and by his sympathy and friendly aid, contributed much to mitigate the pressure of the calamity on the poet's mind. The most cordial affection subsisted between the bards; and Hayley in particular seems to have regarded his friend not less with sentiments of veneration, than with those of admiration and love. With a view to promote his recovery, he invited him to spend a few weeks at Chatham. The change of scene, the entertaining and lively conversation of Hayley, and the kind attentions of the family, produced an auspicious effect on the poet's mind; but alas! it quickly disappeared, and on his return home he found himself more deeply involved in depression than before. He retained his admirable powers in their full vigour during the whole of the year 1793, and till the middle of January in the following year; when he experienced a most severe attack which paralyzed all his powers, and continued almost unmitigated during the remaining part of his life. Every expedient, which affection or ingenuity could dictate, was tried in order to effect a restoration. At the suggestion of Lord Spencer, the King granted him a pension to free him from anxiety in reference to pecuniary matters; and his friends made use of every means to divert his thoughts, leading him about to different places, and putting into his hands every book calculated to strike his attention. But all in vain: for six years he remained the subject of this melancholy malady, and died in the year 1800; in the sixty ninth year of his age.

The incidents in Cowper's life were few. We have recorded the chief of them, but not indeed with the view of forestalling the purchase and perusal of this excellent work. He must be strangely ignorant who does not know that the in-

terest in the biography of such a man as Cowper must arise, not from the magnitude of the events that befell him, but from the manner in which the emanation of his genius, and the beauties of his character are described. His letters are the finest models of epistolary composition in the English language; equally distinguished by elegance and ease in the style, and by the facetiousness and piety of the sentiments. Many of them likewise are deeply imbued with bright gems of original thought on religion, morals, and criticism. Mr. Taylor has displayed good judgment in his selection and arrangement of them. The reflections, likewise, which he has interspersed are just and forcibly expressed. If it be the sufferings of good men and the small parts of great characters which form the most touching features of biography, the reader will peruse these memoirs with no ordinary degree of interest. In them we see a sublime genius, a tender spirit, wounded in the very seat of sensibility by a mysterious hand, and then conducted to a quiet retreat to lament and bleed in comparative solitude: and how deep is the sympathy felt for the meek and amiable sufferer, when it is observed, that while by his writings he illumined and astonished the world, he was doomed to have the innermost recesses of his own heart filled with dark images of terror and foreboding apprehensions of future woe. His genius was, as Hannah More expresses it, like a lamp at the door which, though it is of public utility, gives no light to the inhabitant within the house.

The volume before us contains a great deal of reading. A far more correct idea of Cowper may be formed from it than from the four volumes of Hayley. We see in every period of his life the strong hold religious truth had on the higher faculties of his nature, and we are happily guarded from the gross error of regarding it as in any measure the cause of his mental dejection. Its influence was, as the writer shows, exclusively of a salutative character. We were somewhat perplexed at finding that Mr. Taylor denominates him as strictly a Calvinist, and yet in the same paragraph represents him as believing in the infinite extent and efficacy of the atonement, and in the intention of God to render the provisions of his mercy universally beneficial. We of course believe in this intention; but we know from works that we have had lately under our notice, that a vast proportion, even of

moderate Calvinists, will not proceed so far as to admit an *intention* on the part of the Almighty to benefit the non-elect by the death of Jesus. They believe in the infinite sufficiency of Christ's death; but fearing to advance a statement which appears to imply the possibility of resisting the will of God, or making his *intentions* ineffectual; they make use of the very term, and distinctly observe that God did *not intend* the death of Christ to be beneficial to the non-elect. Nothing is more certain than that the will of God has been resisted, and his blessings converted into curses, by sinners in every age; but this principle so notoriously evident, there are many who scruple to apply it to the mediation of Christ. We are sure Mr. Taylor did not design to give any wrong statement, and we would not have made these remarks, only that we think it rather inaccurate to call those sentiments Calvinistic which are the very reverse of what the followers of the Geneva reformer have always maintained. The two last chapters of this excellent book are occupied in a delineation of the leading features of the poet's character, a review of his original poems, and a sort of dissertation on his *monomania*. Evidence is given sufficient to convince every unprejudiced mind that his mental malady was quite unconnected with his religious belief, that it existed before he became possessed of it, that he derived great relief from it, and that the fearful persuasions by which he was haunted were diametrically opposed not only to the articles of our creed but to those of every other person. History does not record an instance of a sane person's believing that God ever ordered him, by a voice from heaven, to put an end to his own existence; and it only shows how strong and inveterate are the prejudices of Quarterly Reviewers against evangelical religion, that in defiance of all the evidence of the facts of history and the testimony of those who knew the poet for many years, they are still determined to trace his constitutional disease to his religious views. We most cordially recommend this volume to the attention of our readers. We would speak in terms of commendation of the elegant critique and just observations of Mr. Taylor, and as referring to the letters of Cowper; we may say of them what Dr. Johnson said of Burnet's *Life of Rochester*, "The scholar should read them for their learning, the critic for their elegance, and the saint for their piety." The

value of the work is enhanced by the addition of a copious Index, which greatly facilitates a reference to the contents of these very interesting pages. We cordially recommend it as the best life of Cowper which has yet been published.

BOST'S HISTORY OF THE BOHEMIAN AND MORAVIAN BRETHREN, *abridged. With an appendix continuing the history to Zinzendorf's death, and a sketch of the present state of the Moravian Church.*

In this interesting volume we have only a brief notice of the history of the Moravian Brethren for the first thirteen centuries. It does no more than inform us of the preaching of the Apostles in Dalmatia and Illyria, of the continuance of Christian churches in those parts, and of the frequent persecutions raised against them by the papal power for their refusal to use the Latin Ritual. Towards the close of the fifth century, the prince of Bohemia having requested of Gregory VII. permission for his people to employ the old Slavonian form of worship, was peremptorily refused; the haughty pontiff informing him, that having searched the sacred records, he had discovered that it was the will of Almighty God that public worship should be conducted in a hidden language. The crafty priest did not condescend to say *where* he had found this notable precept. The encroachments of the antichristian power gradually increased until the middle of the fourteenth century; when they were partially arrested by the fearless preaching of Conrad Stickman and John Militach; the latter of whom having been greatly instrumental in reviving the primitive spirit and purity of Christianity, was threatened with martyrdom, but was prevented by death from attaining that distinguished honour. The cruel edict came too late. Matthew Janowski, a contemporary, was of the same spirit. He was banished from his native country by order of the Pope, for prevailing with the Emperor to send to Rome a proposal for reforming the church; but he afterwards returned, and died in the year 1394, uttering on his death-bed these remarkable words: "The rage of the enemies of truth seems now to prevail, but it will not always continue so; for there shall arise a small mean people, without sword or power, whom the adversary shall not be able to withstand. One of the company shall

ser it." Being perhaps too much inclined to abstract the marvellous from narrations, we question whether this prophecy was uttered in the form stated; but the United Brethren think it was, and remark that one individual named Wanceslas lived to so great an age as to witness the formation of their Society. The celebrated John Wickliffe was born in the year 1324, and died 1384; and his works having reached the continent, fell into the hands of John Huss. The more this upright preacher studied them, the more he became convinced of their agreement with the Scriptures; and his conviction was not a little strengthened by observing the rancorous hostility towards them displayed by the Romish church. The blood of Protestants has so often boiled with indignation while they have thought on the cruelty of the papists towards John Huss, that it seems unnecessary to give a lengthened detail of the circumstances attending his martyrdom. Previous to the year 1412, when a crusade was proclaimed against the King of Naples, the intrepid reformer had made many attacks on the Romish superstition, and excited strong feelings of resentment against himself; but roused by the injustice and tyranny of this measure, he threw off all disguise and openly wrote and spoke against it. His enemies were so exasperated as to lay Prague under an interdict, and suspend all public worship, so long as he should continue in the city. Two years afterwards the council of Constance was called to put an end to the disgraceful troubles which arose from a competition for the papacy; and before this assembly Huss was summoned to make his appearance. Several circumstances concurred to induce him to obey the summons. He knew the purity of his own motives, was confident of the goodness of his cause, and desirous of publicly defending his principles. He was favoured with certificates of orthodoxy from the Archbishop of Prague, and the judge of Heretics in Bohemia; he was also encouraged by the King, who ordered three distinguished noblemen to attend him. Above all the Emperor gave him a *safe conduct*, a written, imperial pledge ensuring his safe return. With these grounds of encouragement he went to Constance, and was at first politely treated by the Pope. The hinderance of persecution, however, was quickly removed. The pusillanimous and false-hearted Emperor was speedily brought to concur in the design of trying him as

a heretic. He was apprehended, thrown into a loathsome dungeon which occasioned a painful illness, brought to trial, not allowed to have an advocate to plead his cause, required to recant monstrous and blasphemous statements which he had never uttered, and for refusing thus to stigmatize himself, condemned to suffer death. His accusers were his judges; and when he attempted to defend himself, his voice was drowned by the loud clamours of malice and ignorant scorn. Never may Protestants forget either the atrocious sacrifice of good faith on the part of the Emperor, or the total contempt of all the forms of justice, evinced during the trial of this distinguished reformer. He died, like holy Stephen, with the language of prayer on his lips. During his imprisonment, which lasted several months, vehement complaints were made by the whole nation of Bohemia; and when all their efforts had proved abortive, the anniversary of the day on which he suffered was regularly celebrated by the observance of public worship. His martyrdom was exhibited on medals and pictures. The very soil on which he suffered was carried to his native country, and his dying speeches were repeated with all the veneration due to the patriot, and the martyred pastor. Far from being appeased by his death, the spirit of persecution sallied forth with increased fury; and so insatiable was its ferocity, so bloody its operation, as to call forth a desperate attempt at self-defence on the part of its suffering victims. The well-known Hussite war was kindled, which raged for thirteen years; and what might have been the result of it, had the oppressed party remained united in principle and operation, it is impossible to state; but as they divided into the two factions of Calixtines and Taborites, they became an easy prey to their numerous enemies. The principles of truth, however, continued silently to spread; and at length, in the year 1457, a considerable number of persons, pious and peaceably disposed, some of them belonging to the nobility, withdrew entirely from the Romish church; and under favour of Prince Podiebrad, fixed their residence on the borders of Silesia and Moravia, formed themselves into an independent church, and assumed the name of the United Brethren.

Chapter iii. traces the history of this interesting people to the year 1617. It gives the most heart-rending accounts of their sufferings in the cause of truth,

with many pleasing proofs of a Divine interposition in their favour. Heb xi. 36, 37, 38, may be applied to them. "They were compelled to dwell in caves of the earth, and when obliged to go out of them in search of food, they walked one after another in such a manner that the one who walked behind trod in the steps of him who had gone before, and the last dragged a piece of brushwood after him in order to efface the foot-marks, or to make them appear like those of a poor man, who had been picking up wood." In 1476 they sent out deputies to distant countries in order to learn whether there existed in the world any other witnesses for the truth. They found a few of the Vaudois in the valleys of Piedmont, and attempted to enter into a union with them. A circumstance which provoked their adversaries to harass both parties with fresh persecutions. The truth, however, continued to advance. The author of this book observes that the Moravians were the first people in Europe who printed the Bible in the language of their own country. Perhaps they were. Their first edition came out about the year 1500, and William Tyndal's in the year 1526; but it ought to be recollected that Wickliff's written translation had been in circulation above a hundred years, and had engaged thousands to brave all the fury of the Romish church in their endeavours to propagate truth, and restore the purity of Christian discipline. It is worthy of remark, however, that before the appearance of either Luther, Melancthon, Bucer, or any of those mighty minds on the continent whose united efforts at the Reformation shook the papal throne, the united brethren had raised as many as two hundred churches.

It would be wrong in a review to give an abridgement of the history of these deserving people. Having, therefore, just mentioned their origin and some of their claims to public attention, we shall content ourselves with simply referring to a few additional facts. A considerable portion of these wonderful Christians were General Baptists. They administered the ordinance of baptism to none but adults, and maintained the universality of divine love. While they continued separate from other denominations of professors, they flourished and increased even amid the storms of persecution; but when, having grown wealthy, they began to wish for a union with more popular bodies of professors,

and in order to effect it conceded certain points of discipline and doctrine, which they had been accustomed to hold with tenacity, they became feeble as Samson when shorn of his locks; and after having filled Europe with the fame of their pious deeds and invincible patience, they were, in 1627, buried by a single effort of their adversaries in the stillness of death: for though the renowned plant shot up again at the end of a century, it was to flourish in a milder climate, and out of the reach of those storms which had scathed and blasted the original tree.

In these interesting pages we have an account of the internal constitution of the ancient church, and a history of the establishment, increase, sufferings, revivals, and missions of the new one. If primitive Christianity, simplicity of manners, fervent piety, and moral heroism of the noblest order have power to touch the reader's heart, he may promise himself the delight of having his feelings moved and his faith strengthened, by the perusal of this work.

THE CHRISTIAN ALMANACK for the year 1835. London. Religious Tract Society.

This is the best almanack for general purposes which we have seen, among the many that have been issued.

It contains a very large portion of scientific information: daily texts for the year; an abstract of the poor laws and other recent acts of parliament; selections from several good authors; a list of the benevolent institutions of the Metropolis; monthly instructions in gardening, &c., &c. On the whole we are much pleased with this beautiful and cheap production, and can fearlessly give it our best recommendation to all our readers.

HOLY EXCITEMENTS. By WILLIAM MASON. Author of *Believer's Pocket Companion*. London. Hamilton, Adams, and Co., Paternoster Row. 24mo., pp. 84.

This is a useful, stirring, and excellent little book; which would do every Christian good, by leading him to feel how greatly he is bound by obligation, profession, and interest, to holiness of life.

VARIETIES.

THOUGHTS ON PSALM XXXI. 15.

"My times are in thy hand."

It was said by our Lord, in the days of his ministry on earth, "If ye were of the world, the world would love its own; but I have chosen you out of the world, therefore the world hateth you." In all ages, the enmity which exists in the hearts of the children of men, (or disobedience,) against the children of God, is the same. This eminent believer, under the Old Testament dispensation, met with heavy persecutions, which caused him great anguish of mind: but, in his troubles, he fled to the refuge of a sinner's hope, the security of all who put their trust in Him. Prayer, the best antidote in every trouble, was the delight of the man after God's own heart. manifold were his troubles, but his practice was, to commit his ways unto the Lord; and he hath recorded, for the encouragement of the saints, in every age, the gracious dealings of the Lord towards him. When he, in heaviness, approached the Lord by prayer, he was often enabled to arise, rejoicing in Him as his strength and his Redeemer.

The world knows nothing of these communications of peace to their minds. In general, the peace which they are in possession of is soon disturbed. Occurring circumstances act upon their minds as the ebbing and the flowing of the sea. With the flowing tide of prosperity, their hearts are elated with pride and self-consequence; forgetful of God, with the ebbs of adversity they are de-

pressed with sorrow, and know not the refuge whereunto to flee. But he who has his mind stayed on God, is found rejoicing in hope, patient in tribulation, continuing instant in prayer. In the rich promises of the Word, he finds a balm for every circumstance of life; for, having made that the man of his counsel and the guide of his ways, he also can say with the Psalmist, "My times are in thy hand:" and believes, from the written testimony, that the Lord will never leave him nor forsake him, but will guide him by his counsel while here, and afterwards receive him to glory; and having this hope and trust, he endeavours to order "his conversation and conduct, as becometh the gospel of Christ." Is the believer in affluent circumstances, and possessing health and strength? He ascribes it to the goodness of God, and employs them in his service. Is he experiencing the reverse of these? He knoweth that affliction cometh not forth of the dust, nor troubles rise by chance. He, therefore, is passive in the Lord's hands, and says, "I was as a dumb man, that openeth not his mouth." He looks to the original and actual cause; but considers that every hour is drawing them to a termination; knowing that, when he hath done and suffered all his Father's will below, he will take him to that blest abode, where sin nor sorrow can ever enter, and where all tears shall be wiped away. And then will he fully know that the Lord's portion is his people. With David also, in strains of ecstatic joy, will he say, "The Lord is my portion, saith my soul." W. P.

INTELLIGENCE.

BAPTISM AT SAWLEY.

On the 5th of October last, an interesting baptism took place at Sawley. At ten in the morning a large and respectable congregation assembled in the meeting-house. Brother Wright, of Castle Donington, opened the meeting by reading and prayer; after which, Brother Stocks preached an impressive discourse from the last two verses in the 12th chapter in the book of Ecclesiastes. A deep seriousness pervaded the assembly, and the word came home, not as the word of man, but as the word of

God, which effectually worketh in all them that believe. Immediately after the sermon the congregation repaired to the water side, where the Trent slides gently down; here was collected a concourse of people to witness this solemn scene. The candidates, twelve in number, went down into the water with becoming seriousness, and came up out of the water with joy beaming in each countenance; while was heard issuing from the crowd the song of "Hallelujah, Praise ye the Lord."

In the afternoon, a prayer-meeting was held previous to the sermon. Seve-

ral young friends engaged in prayer, and the Lord was in the midst. After which, Brother Stocks preached from 2 Peter, iii. 18. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." When the newly baptized candidates were feelingly and affectionately addressed, and received into the Church by the right hand of fellowship, and for the first time surrounded the table of the Lord.

May all these continue steadfast in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

JULIUS.

RE-OPENING OF THE GENERAL BAPTIST CHAPEL, NORTHAMPTON.

The General Baptist Chapel, Northampton, was re-opened for Divine worship, on Sunday, the 19th of October last, after being rebuilt, and considerably enlarged. The Rev. T. Stevenson, of Loughborough, preached three sermons on the occasion, with his usual fervour and animated eloquence. The services were continued on the following Monday, when the Rev. J. G. Pike, of Derby, preached in the afternoon and evening. Mr. Pike was heard with the deepest interest. Being well known at Northampton, by his invaluable writings, and having never preached in the town before, his ministry was a novelty which was highly valued. The weather was very unfavourable on both days, in consequence of which, the collections were smaller than had been generally anticipated. Together with the previous subscriptions of the friends, they amounted to £60, 7s. 7d. B.

RE-OPENING OF GREAT SUFFOLK STREET CHAPEL, SOUTHWARK.

After considerable alterations and enlargement, Great Suffolk-street chapel was re-opened for Divine worship, on Wednesday evening, Nov. 12, when the Rev. T. Binney delivered a very interesting and instructive discourse, from Psalm cxxxiv. 4, "But there is forgiveness with thee, that thou mayest be feared." On the following Lord's-day, the re-opening services were continued, in

the morning, by the Rev. W. H. Mutch, of Stepney College, who gave a clear and experimental exposition of 2 Cor. iv. 7, "But we have this treasure in earthen vessels," &c.; and in the evening, by the Rev. G. Clayton, who preached a most eloquent and impressive sermon from Psalm cxxxii. 18, "His enemies will I clothe with shame, but upon himself shall his crown flourish." The previous congregations were, on the whole, good, and on the Lord's-day evening, the place, to the utmost of its capacity, was filled and crowded. Collections amounted to £44. In point of convenience, the chapel is very much improved, and at present will comfortably seat about 650 persons. The total cost of the late enlargement is £600; making, with £200 remaining from the previous enlargement, in the autumn of 1833, a debt of £800: towards which, the church and congregation, assisted by a few kind donations from the country, have raised £120; leaving a balance of £680. For the liquidation of this, the friends in Great Suffolk-street are making, amongst themselves, systematic and strenuous exertions; and, in relieving the cause of this burden, under all the circumstances of the case, and especially, considering its late extremely depressed condition, and the short standing and limited means of the majority of its supporters at present, they humbly and hopefully solicit a share in the sympathy and assistance of the able and generous members of their sister churches, throughout the Connexion. Contributions on behalf of the chapel, from any of their country friends, will be most gratefully acknowledged, if sent directly to the Pastor of the church, at No. 7, Trinity Terrace, Trinity Square, Southwark: or, will be kindly received, and promptly transmitted, by the Rev. Thomas Stevenson, Loughborough; Mr. Noble, Boston; and Mr. Hodgson, near Hebden Bridge, Yorkshire. To those sincere and ardent friends of our cause, who have long mourned over the withered, and almost hopeless, state of this church and congregation, it will be gratifying to know that present prospects are truly encouraging. On Lord's-day, Dec. 7, after very solemn and interesting services through the day, seventeen newly-baptized members were admitted to the fellowship of the church. May the little one become a thousand, and the small one a strong nation! The Lord hasten it in his time.

JOHN STEVENSON.

IMPROVING STATE OF THE GENERAL BAPTIST CHURCH AT PORTSEA.

Sir,

I should be glad to state, through the medium of your excellent periodical, that the condition and prospects of the General Baptist church and congregation worshipping in this place, are, to all human appearance, very much improved. For nearly two years, we have been destitute of a stated minister; our late beloved pastor having removed to America. During that period, we have been dependent, for the supply of our pulpit, principally upon the occasional labours of ministers of other denominations, who have kindly lent their aid in keeping open our place of worship.

But a gracious Providence has, at length, we trust, interfered on our behalf, in favouring us with a minister who bids fair to be acceptable and useful. On the 19th of October, we had the pleasure to welcome the arrival of the Rev. E. H. Burton, from Barnstaple; who has accepted the unanimous invitation of the church, to become their minister and pastor. Appropriate hymns

were sung on the occasion, and the attendance on public worship much better than it has been for a very long time. Five weeks have now elapsed since that day, and we have been highly gratified to observe that, every Lord's-day, the congregations have very visibly improved. Indeed, our commodious chapel, which will accommodate about 700 hearers, is now, on Sabbath evenings, well filled.

Our branch Missionary Society has been re-organized, the Sabbath-school is in a very flourishing state, and the members seem mostly alive to the encouraging nature of present appearances. I ought not to omit stating, that the week evening services, both at the lecture, and for prayer, are exceedingly well attended. On the last ordinance day, it was peculiarly encouraging to see 100 members surround the sacramental table, in celebration of a Saviour's dying love; a much larger number than we have had since the removal of our late pastor.

May the cause of our blessed Redeemer amongst us, still go on, and abundantly prosper.

Nov. 18, 1834.

A DEACON.

POETRY.

MORNING RECOLLECTIONS.

Stars, richly adorning
The nocturnal skies,
In the light of the morning
Are bid from mine eyes;
So earth's fair disguises
Escape from my sight,
When Jesus arises,
Diffusing his light.

Temptations assailing
With mighty control,
And almost prevailing,
'Tis night with my soul;
On Jesus depending,
Amidst all my fears,
I see the night ending,
And morning appears.

My wishes are soaring
To regions above,
Where saints are adoring
The Saviour I love.
When will the bright morning
Of glory appear?
'Tis already dawning,
I long to be there.

J. BIRCH.

LINES.

"Time flies—death urges—knells call—
Heaven invites—hell threatens"—*YOUNG.*

"Time flies"—creation's time-piece
groans aloud,
Prepare, O man! prepare thee for thy
shroud!

"Death urges"—his distending portals
gape
For all: nor youth, nor beauty can escape.

"Knells call"—and sisters, brothers,
lovers mourn
While to the sepulchre their friends are
borne.

"Heaven invites"—to everlasting joy,
Beyond this world, where pleasures never
cloy.

"Hell threatens"—be not in its vortex
hurl'd,
Nor dare His dreadful wrath who shakes
the world!

Melbourne.

W. T. P.

MISSIONARY OBSERVER.



BAPTIST MISSIONARY SOCIETY.

DEATH OF THE REV. WILLIAM CAREY.

BAPTIST MISSIONARY TO INDIA.

WE are indebted, observes a provincial paper, to our esteemed friend, Dr. Steadman, for the following interesting account of the death of this enterprising Missionary. "In commemorating the decease of this distinguished man, who has lived in India for upwards of forty years—and in that space has translated the New Testament into upwards of forty languages of that part of the world—and been the means of planting twenty-five Christian Churches—I cannot do better than transcribe a part of a letter from a highly esteemed friend in Liverpool, received this morning:—'My dear Friend,—The venerable Dr. Carey is no more. He expired on the 9th of June, declaring to those around him,—that the cross and the atonement of Christ was the only all-sufficient ground of his confidence and joy. Mr. Leechman, who writes on the 19th of June, gives me several particulars relating to the dear and justly venerated man of God, which I regret I cannot now send you.' Our head, he (Mr. Leechman) says, is taken away from us this day; but adds, that the mission in which his whole heart was engaged, never appeared to promise more fruit than now; and he was just able to hear, before he expired, accounts which greatly delighted him, and led him to express by signs, when he could no longer do so by words, his fervent gratitude to God." The public need scarcely be informed that Dr. Carey may be considered as the forerunner of missions to the heathen, with the exception of the Moravian brethren and the Methodists. He embarked for India in the summer of 1793, in company with the Rev. John Thomas, when about 32 years of age, and amidst the unfriendly climate of Bengal, and the intense labour of learning Oriental languages, and translating the sacred oracles into them, as well as engaging in various other literary works, survived to the advanced age of 72 years, leaving behind him monuments of benevolence, greatness of mind, perseverance and success, rarely if ever equalled in any other individual since the apostolic age."

It may not be amiss to add, that materials for a Memoir of Dr. Carey, are in the possession of some of his friends; and we may be able, in the course of another month, to announce that some publication of that nature is in a course of preparation.

GENERAL BAPTIST MISSIONARY SOCIETY.

LETTER FROM THE REV. JOHN GOADBY.

Cuttack, June 18th, 1834.

My beloved Parents,

Once more I am permitted to address you from this land of heathen darkness. You cannot form any conception of the darkness and superstition of a Hindoo's mind. The objects of their worship are most brutally unclean, monuments of iniquity! Their professedly holy books are infinitely more ridiculous than the nursery tales of England. Their moral consciousness is dead; and in proportion as a man advances in Hindoo piety, in that proportion does he become the vilest of men. Great numbers of pilgrims pass through this place, during the whole year, on their way to Juggernaut, the great road lying through Cuttack. They come from the northern extremities of Hindoostan and all the intermediate places: almost daily many pass through, going to or returning from Pooree. I doubt not you often think of your son who is now so distant from you, but not oftener than my thoughts turn to the pleasures of home: but think not I regret leaving the dear land of my birth; O no! I feel I am in the path of duty, and am assured in my own mind, that to this land, unerring Providence has led me; and whether I behold success attending my feeble labours or not, I must sow the seed, and should another reap the fruit, we shall rejoice together. And will not my dear Parents rejoice, and deem the compensation most ample, should their son be made the feeble and unworthy instrument of adding one star to the Saviour's crown, of saving one immortal soul from everlasting death? O yes, all the pain of separation, all the anxiety and suspense, and all that anxious solicitude which none but parents can know, would be more than compensated by this single circumstance. But should my feeble exertions be made extensively useful, will they not then adore that God who gave them a son, and took him away to a distant sphere of labour, that many who sat in darkness might see a great light, that many who were the servants of sin, might be made children of God, and partakers of his everlasting glory? Do not however think that I am too sanguine; many more holy men than I have laboured years and have seen no fruit: what then? the crown is not lost; if God withhold the fruit from one he will give it to another: the seed, the immortal seed will be sown, and sooner or later fruit must appear; so that every way there will be cause for rejoicing. You may possibly suppose from the above, that my mind is in a state which, to all ministers is desirable—a contented feeling whether our labours are blessed with success or not, and a determination still to labour though no fruit appear. * * * * * But why do I write thus to my father, whose years in the ministry far exceed mine in the world, whose labours have been abundantly blessed, whose ministerial seals are many, and yet who knows how it is to be straitened and how to abound? Only because I believe he is as much interested in my joys and sorrows, and the causes of my content and depression, as he would be in my worldly prosperity were I engaged in any other profession than the ministry.

Respecting myself as a Missionary, I have not much to say. With the language I am struggling, and am often very low because I cannot talk to the people: but I hope to do shortly. Gunga Dhor tells me I shall be able to talk pretty well in another six months. I have read, in Ooriyah, the Gospels, Acts, Romans, and more than half the 1st of Corinthians, and hope to get through the New Testament by the middle or end of August, when I purpose commencing with native works. The idiom of the language to me is most difficult; but I can talk a little, and understand more than I can speak. I feel peculiarly anxious to get a pure Ooriyah. Dr. Carey is dead; he finished his work on earth, on the 9th of this month, aged 73, having been in India forty years.

You doubtless often feel anxious respecting my health. I never was better than since I have been in India, though I feel very languid, and have done for the last month. The weather has been excessively hot, the thermometer from 90 to 98 in the shade, but we have many artificial means of cooling ourselves. The rains are commenced, and it is much cooler now. We had very heavy storms on the 15th, 16th, and 18th of May, and much rain. Many native houses were completely destroyed, and most of those occupied by Europeans were injured. Our back verandah was stripped, and some out-buildings injured. The wind was a hurricane. Several persons were blown away to a considerable distance; and six or seven men near the river were blown into the water and drowned. Many trees were blown up, broken through the middle, or had their tops twisted quite off. A great number of the inhabitants were exposed to the pitiless pelting of the storms. Six persons have been baptized since I reached Cuttack, and we have now five candidates, all of whom have been idolaters, so that there is abundant reason to bless God and take courage.

In a letter received subsequently, though of an earlier date, Mr. G. observes,

“ I go to the bazars with Gunga Dhor several times every week: though I cannot speak myself, my presence is security for him. A few nights ago, the people were threatening to beat him, when I went up; but the leaders immediately walked off, and he proceeded without molestation. Books are generally well received. There is some talk in Calcutta, among the members of the School Book Society, of introducing the Roman character. This you are aware must be a work of time, but I have no doubt it may be done. The advantages would be very great. It would facilitate the introduction of English literature exceedingly; as the expense of printing any thing in the various characters now in use is immense, and they require nearly ten times the quantity of paper. We have many proofs of the gradual decay of Hindooism, but they are such as none but persons on the spot can properly understand. I hope the great work in which we are engaged is going on surely, though it may appear slowly. Hindooism, cannot, I feel assured, be broken up like many other idolatrous systems. Its complexity, and its forming, as it were, a part and a principal part of the being of its professors, present obstacles which time alone must remove, unless we may expect miraculous interposition. A field in its naturally wild state may either be entirely barren, or covered with weeds of spontaneous growth; in either case, it is comparatively easy to cultivate, and ordinary means

may accomplish the end; but when a regular system of planting noxious, the most noxious weeds, that strike their roots deep, and by twining and intertwining, have filled completely every part; immense labour and much patience are required, before much fruit can appear. Worse than this is the case of the Hindoos. They have so many interested brahmuns, whose incessant labour is to confirm and establish the prejudices of the people; and their natural depravity leads them to hug a system that favours and allows the worst of vices and crimes. Yet how great soever the difficulties in the way of their salvation may appear, the encouragements are greater still. God has declared that all shall know him, from the least to the greatest. O that the happy time were arrived, when not only the knowledge of the Gospel, but its power also shall be universal. I have not, as you suppose, been much engaged, except in acquiring the language, but I hope, by the beginning of next cold season, to be able to commence my great and ardently desired work. This morning, I had some conversation with Gunga Dhor, and told him something about England and our friends there. His heart was full, and he wept for joy. He says he should like to go to England. I told him he would be killed by the cold; and to give him some notion, I put on a common travelling dress for England, viz. black coat, great coat, and canlet cloak; then he thought he was better here. I have taken him as a *companion* to bazars, &c.; though he does all the work, and I must be satisfied to remain speechless."

EXTRACTS FROM A LETTER FROM
MRS. BROOKS TO HER
MOTHER.

I rejoice that God inclined my heart, to be determined to leave my home and dear relatives, for a heathen land; and if I be the means of bringing but one poor heathen idolatrous female to the light and knowledge of the truth, I shall feel amply rewarded for the sacrifices I have made. We met with two Christians on board. They assembled with us at our family altar; and we realized that promise, that "Where two or three are met together in my name, there will I be with them, and that to bless them."

Brother Sutton proposed to the captain to have public worship on the Lord's day. He willingly complied, and united with us, (on deck, when the weather permitted;) which gave the steerage passengers an opportunity of hearing the word of God, to which they listened with apparent attention and delight. There being more than one hundred, we had a pretty good congregation. After service we distributed tracts, which were very gladly received. It was very pleasing to see them, in different directions, reading their Bibles. From the conversation we had with them, there is reason to believe

there were some serious characters among them.

The first stormy night we had I was quite alarmed. We were obliged to hold ourselves so tightly in our berth, to prevent our falling on the floor, that I became almost exhausted, and my fingers were much cramped. Being obliged to be in this position so long, and hearing the crashing of pots and other articles, on every side, and sometimes, shrieks from other parts of the vessel, in consequence of the storm, we were obliged to summon up all our courage, to sustain us under these circumstances, and to feel at all passive that night. I began to ask myself the important question, "Am I prepared to meet my God?" It is impossible to describe our feelings at this time. My dearest mother, I never till then felt the dangers of the deep. I never so much before felt my entire dependance upon God for preservation, and my own insignificance in his sight. You may form a very faint idea of the situation in which we were placed. O what reason we have for thankfulness, and still to confide in God, and leave ourselves in his hands, to dispose of us at his pleasure. The idea of meeting with a watery grave is rather appalling to our feelings, though we should reach our eternal home the sooner. If it be

shocking to us, who have a hope blooming with immortality beyond the grave, to meet with a premature death, what must be the feelings of those who are without hope and without God in the world?

While you are reading this account of our dangerous situation, my dear mother, are you asking, "Did I not then repent leaving my friends and my home?" I tell you No, no. Since I am influenced by a sense of duty, and the love of souls, I am willing to spend and be spent for Christ, who endured so much, to purchase your salvation and mine; and it is my prayer, that I may go on, cheerfully enduring the cross, and despising the shame, through the strength of Him who came not to call the righteous, but sinners to repentance. His errand was not to the rich and mighty, but to the poor and contrite ones. When I think of my own unworthiness and inability for such a work as that in which I have engaged, my high calling makes my heart sink within me, and I am ready to exclaim, "Who is sufficient for these things?" But may I not here use the words of the Apostle, and say, "When I am weak, then am I strong." "I can do all things through Christ

which strengtheneth me." My dearest mother, it is my heart's desire and fervent prayer to God, that you, with the other branches of our family, give all diligence to make your calling and election sure. Do not say in despair, "The harvest is past, the summer is ended, and we are not saved;" but come without delay to the foot of the cross, confessing your sins, relying on Him alone for salvation, who died that we might live. Remember, "Now is the accepted time, now is the day of salvation."

"Life is the time to serve the Lord,
The time to ensure the great reward:
And while the lamp holds out to burn,
The vilest sinner may return."

O that this may be your resolution,
"As for me and my house, we will serve
the Lord." Then,

"We all shall meet in heaven at last,
When days, and months, and years are past,
We all shall meet in heaven."

Intelligence has been received from Mr. Sutton, from which it appears, that Mr. and Mrs. Brooks were to sail for India, in October last. Mr. Sutton was remaining in America till spring.—ED.

EXTRACTS FROM THE REPORT OF THE GENERAL BAPTIST MISSIONARY SOCIETY.

ADDITIONS TO THE CHURCH.

DURING the past year, several more Hindoos have been gathered into the Redeemer's fold, and have displayed their strong attachment to the Gospel, by enduring sorrow and privations on its account. One of them is named Pooroosootum; and he appears to be the first fruits of the labours of the Missionaries of the London Society, who were stationed at Visagapatam. This young Hindoo has furnished an interesting narrative of his own history. He appears to have been early initiated into the superstitions and idolatries of his countrymen; and was zealous in his regard to idols, idolatrous rites and abominable practices. Yet while following these, he represents himself as desiring earnestly, "to know the source of true Religion." On one occasion he met with a tract, which had fallen into the hands of a boy. Pooroosootum obtained the tract, read it, and laid it aside. Some time afterwards he obtained two other tracts, and at length a fourth, and this directed him to the Saviour. After passing through various scenes and trials, he wished to avow himself a disciple of Christ; but the Missionaries were dead, and had died without witnessing any apparent success of their labours. Pooroosootum at length became acquainted with a pious officer, and he thought of sending him to Madras, a distance of not less than four hundred miles, to be baptized; but afterwards determined to send him to

Cuttack, a distance of three hundred miles. *How awful is the state of a country, how deplorable the dearth of Missionaries in India, when a converted Hindoo could find, in no direction, a recognised Christian instructor, within less than three hundred miles of his own dwelling!* How pleasingly this interesting Hindoo was taught of God, is evidenced from his own narrative! He gives the following description of his experience of the Saviour's care, previously to his becoming acquainted with his Christian Friends,—

“The Lord Jesus Christ, through infinite grace and mercy, made my soul to thrive and strengthen in faith and knowledge, and enabled his servant within me (the soul) to resist with firmness and resolution those friends of the devil, shame and anxiety about the mortal body, which had long caused me to struggle in sin, and had often thrown me into darkness and the most dreadful apprehension; and, would have thrown me back for ever, had it not been for the help obtained of my gracious Saviour! He has freed me from the power of these two wicked enemies. Now as soon as my near relatives, as my brothers, mother, wife, several kinsmen and friends, as well as merchants who had from time to time lent me money, heard of my wonderful change, they began to afflict me. Some spoke ill of me, some execrated me, some calumniated me, some were enraged at me, some gashed their teeth at me, some intended to imprison me, and others sought in various ways to injure me. Notwithstanding all this, the Lord Jesus Christ, on whom I repose my whole trust, and whom I followed as my heavenly instructor, encouraged me with sufficient patience, to answer with reason all the revilings of the persecutors, and to stand fearless, and undejected, and unperplexed. And with firm purpose I avoided the society of such people as would perplex me; and for such mercy, I with wonder and delight praised the kindness of the blessed Saviour, who thus delivered me from my persecutors.”

By letter he was introduced to Mr. Lacey, who furnishes an interesting account of his baptism, and offers some judicious remarks on his singular case.

“Lord's Day, October 6th, was fixed upon as the day for his baptism. The Circuit Judge readily granted us the use of the large tank, near the kutcheeree, which, being in a central place, close to the large road and near the bazar, was well suited for the administration of the sacred ordinance. We had a hymn, a prayer, and an address in the native language; and there were certainly not fewer than a thousand persons present. As soon as the previous service was over, the crowd involuntarily placed themselves on the grassy sloping banks of the fine tank, and the scene was most interesting. The multitude was silent, and the administrator and candidate descended the steps into the water, and the ordinance was administered. The sacred names were repeated, both in the English and native languages. The reasons for so public a place being fixed upon were, first, that a large company might be brought together and addressed; and then, that by seeing how baptism was administered, the people might be disabused of a number of ridiculous notions, which the interested have industriously propagated, for the purpose of prejudicing the public against the ordinance.

“The same evening our new friend approached the Lord's table, and learned the meaning of that gracious institution. He has since that time up to this day, (when he starts off for his own country,) talked and walked so as to lead us to hope well of him. He is at present humble, diligent in reading and understanding the word of God, and zealous for its propagation amongst others. He appears to be the first fruits of the labours of our Independent brethren on the coast, and on his first visit to Visagapatam, when his intention was to profess the Saviour, Mr. Dawson was, though very ill, still alive. He speaks well of several others in his neighbourhood, and it is not unlikely that from henceforth, some important fruits will, in that direction, be gathered to the fold of the Lord Jesus. May our brethren from these encouraging considerations, make haste and renew their strength in that direction, that they may gather the increase of the seed they have sown, with so much patience, labour, and tears. The young man possesses undoubted abilities for making the Gospel known to the people, and for exercising them with advantage. He has

had an excellent education, and an extensive acquaintance with the different books and systems of his own religion.

"The case affords a fresh instance, that while we are mourning over our apparently fruitless labours, and even dying without seeing one single individual turn to the Lord, there are those, who are not only inquiring the way to Zion, but who have, by means of some tract or Gospel which we may have distributed, obtained a clear knowledge of the way of life, and are walking joyfully therein. And how cheering the persuasion, that after a life of labours in the Saviour's vineyard, we shall meet, perhaps many, whom we have been the unknown means of guiding into the way of life! How joyful will the announcement be! How delightful the interview! And how such a persuasion ought to stimulate us, still to pursue our object, leaving our 'work with the Lord,' either to be rewarded with visible fruit here, or only hereafter, as he shall see most fit, for he best knows what we can bear.

"We see also in this instance, the utility of Tract Societies. Here is a young man enlightened, convinced, and brought to trust and rejoice in the Saviour; and all effected through the instrumentality of religious tracts, without having once had an opportunity of conversing with a Christian! The distant consequences are still more important: for this young man will henceforth commence the preaching of the Gospel to his fellow countrymen; and from the grace vouchsafed to him, and the sanctification of his naturally excellent abilities, he will demand great attention, and exert great influence; and so may, if he continue faithful, be a means of turning many to paths of holiness and life."

Mr. Lacey subsequently remarks, under date of Oct. 22nd,—

"He left Cuttack for his country yesterday, in company with Rhadoo, whom I have dispatched with him for the two-fold purpose of accompanying him on his journey, of seeing his brothers, who are well disposed towards Christianity, and also for the purpose of seeing several inquirers at Berhampore. He was rather sorrowful at leaving the society of the native Christians, among whom he has been very comfortable since his arrival. He is no ordinary addition to the Christian cause; and will be very useful among his Telooquo countrymen, and very helpful to our friends of the London Society, on the coast."

Another Hindoo inquirer wished to accompany Pooroosootum, also to avow himself a Christian, but it seems that he was not able to realize his desire.

Pooroosootum, as appears from the preceding narrative, is a gem added to the Saviour's mediatorial crown, by the Divine blessing on the efforts of the London Missionary Society. Several other Hindoos have become trophies of his grace, through the same blessing on the efforts of this Institution. One of these is named Hurree Parea. His narrative furnishes an encouraging display of the power of the Gospel.

"About the latter end of April, or the beginning of May, we had a baptism at Cuttack. The candidate is named Hurree Parea. He is an inhabitant of Choga, a village in the independent rajuary of Athgur, and about six miles distant from Cuttack. He is married; but has no children; is a poor, unlearned, but an industrious, and apparently sincere and humble Christian. He maintains himself and wife, by cultivating a few acres of land, and appears to live tolerably comfortable. His wife is of the same mind with himself with regard to religion; and will, I hope, before long, be baptized, and united with her husband in the bonds of Christian fellowship. It will be proper for me to relate a little particularly the circumstances of the conversion of this Christian friend. He was acquainted with our native brethren Gunga Dhor, Ramara, and Doitaree, before their conversion, and obtained his first light and impression from the same means with them. For a long time, he appeared to have lost all anxiety about his soul's welfare; and we heard little of him till some ten months previous to his baptism, when he, with some others, sent a message to us that they wished to see us. I sent over the native preachers to see and converse with him; and though they found him quite loosened from idolatry, and delighted with the worship and service of one supreme God, yet he had little information about the plan of salvation revealed in the New Testament. They explained this plan to him; and showed to him its excellence, and necessity in order to our reconciliation with God, and our preparation for future glory. From

this period he came over, and they visited him pretty regularly; and he improved much in his knowledge, and maintained humility and correctness of deportment, which very much recommended him to us all. At length he began to think of professing Christ, and, with a neighbour, came over to Cuttack for the purpose. They remained a day and a half here; but such was their apprehension and fear as to the consequences, that their resolution failed, and they suddenly left the place without being able to see me, to prefer their request. Hurree Paree, however, could not rest, and after consultation and agreement with his wife, he again set out for Cuttack; and as his companion on his former visit did not accompany him, he boldly came forward, and begged to be baptized: this was about Thursday. He remained at Cuttack that week and the next, during which period, we had several interviews and conversations with him; then we canvassed his experience and motives, and finally, were satisfied as to his sincerity: and as his wife was suffering, during his absence, from her persecuting neighbours, and he appeared so well prepared for the ordinance, I agreed to baptize him on the second Sabbath after his arrival at Cuttack. The service was held in Christian-poor, and there was a good number of people assembled to witness the solemnity. Mr. Brown gave out a hymn in English, and I prayed, while Gunga Dhor delivered an address. Gunga's address was characterized by great propriety, affection, and convincing arguments. I then baptized the candidate in the Christian-poor tank. The next morning he went to his village, accompanied by two or three of the native brethren; but when they arrived, he was refused admittance into his own house, and his wife was secreted from him by her caste and relations. He remained under a tree in the way for three days; and not till I sent Doitaree over again, would the people give up his wife, or permit him to enter his own premises. Doitaree told them that unless they liberated his wife, they might expect trouble from an appeal to the Commissioner; and then they set her at liberty, and she joyfully joined her husband, and with him bore the heavy and hot persecution their profession had brought on them. The people of the village, however, applied to the Rajah; and either by his orders, or the influence of some person in power, Hurree was ejected from his house and ground. He took shelter, with his wife, in a small cow shed, at a short distance, and there he has resided ever since. He managed, through the people's ignorance of the law, to retain possession of his bullocks, plough, seed corn, &c., &c.; and immediately commenced sowing his little farm; and has patiently borne the persecution and abuse of his angry neighbours. The people say to him, 'Had you obtained rupees, or a good place in service, or a farm, then you would have had some reason for giving up your caste; but as it is, the labour you have done, that you must still do; the poverty you suffered, that you must still endure.' They, however, admire the disposition in which he bears their abuse, and say, 'He has obtained nothing, except it be a disposition of patience and forbearance.' Since his baptism he has attended worship at Cuttack every Lord's-day, and his conduct has been uniformly correct. His wife is desirous of being baptized, and is proposed as a candidate; but I shall reserve particulars regarding her for a future communication, though I have them by me. I much fear whether Hurree will be able to remain in his native village. Their lives are in nightly jeopardy from the interested brahmuns, and others of the village. As the village is not under the Company's government, and consequently, the police of the Government does not extend to take cognizance of what is transacted there, there is little dread among the people of committing outrage and murder upon any person who may happen to become obnoxious to them. Indeed, murder is frequently committed by order from the Rajah himself."

Another convert is named Bamadeb. Some months previously to his renunciation of Hindooism, he and others had an interview with one of the native preachers, who thus describes what passed. They said—

"These words are all very excellent, we are considering about them; we know that all about idols is false, and we have no more desire towards them; we have no love for idols, but love God and believe in Christ; but we are now overcome with the fear of this world, do you pray for us that we may obtain strength. I mentioned to them about baptism, and they were dismissed to their houses."

In October, Bamadeb offered himself as a candidate for Christian communion, and was judged worthy of the sacred privilege. He, how-

ever, before his baptism, endured much opposition and persecution, of which the following narrative is given under date of Nov. 30. 1833.—

“ My last communication to you noticed the baptism of Pooroosootum, which took place on October the 6th. During the following week, Bamadeb, an inquirer to whom I referred in my journal, broke from the restraints of his caste, and made his escape to Cuttack. He had, for a long time, been well disposed towards Christianity, and as far as we could learn, he appeared to be a promising inquirer : but, owing to the strict watch kept over him by his caste and relatives, he could not communicate with us ; nor, consequently, could we come at any thing like satisfactory acquaintance with him. Of course his coming away was by stealth ; for had he made his intention known, he never could have accomplished his object in professing Christ, and uniting with his church. His wife, however, seems to have been privy to his intention, and to have been well disposed towards his object. As soon as Bamadeb made his appearance before me, I recognised him as a person I had frequently seen, and with whom I had often conversed. Upon the whole, the account he gave of himself was encouraging ; but owing to the tremour he was in, he could not converse freely. He stayed in the house of Doitaree, and attended the means of grace among the native Christians, and I, moreover, had daily opportunities of conversation with him ; and he became confirmed and settled in his mind, as to the propriety of what he had done. On the succeeding Lord’s day, Oct. 13th, in the forenoon, while we were all at English worship, several of his brothers, and a number of his caste, to the amount of eighteen persons, came over to Cuttack, with a determination, either by fair means or foul, of carrying him back to his village, and prevent his baptism. They went most wisely about their work, put on a friendly appearance, and requested an interview with him, for the purpose of persuading him to renounce his resolution and return with them. The native Christians, of course, could not for a moment object to a proposal so reasonable, and gladly acceded. They spread their own blankets on the ground, and invited the whole party to sit down ; and each side mustered all their strength for the occasion, and a most interesting conference appeared about to take place. This was in the Christian native school-room. The party professed their assent ; but just as the conference seemed to be commencing, and on a given signal by Bamadeb’s eldest brother, the whole party arose and laid hold upon him, and his brother said, ‘ Willing or unwilling we shall take him away ; ’ and with that, some laying hold on his arms, some his legs, and others his head, they placed him on their shoulders naked, and carried him away in triumph. It was in vain for the Christian party to resist, and resistance would most assuredly have been attended with serious consequences ; with the exception of bolting the outward door of the court, and strong remonstrances, they offered therefore no resistance. The man himself cried out, that their efforts were useless, for that he had eaten with the Christians, and had already lost caste, and that to carry him to their own houses would only involve them in loss of caste. Vain, however, were all his cries ; they pressed along with him, telling him that they would make him eat cow’s dung, and drink cow’s water, by which he would be sanctified from his defilements. After carrying him on their shoulders for some distance, he, perceiving that there was no use in resistance, walked along in the midst of them ; but assured them that, though they should take his life, he could not and would not worship idols, or blaspheme or leave Jesus Christ. Having arrived at home with him, he was still more strictly watched, and remained in these circumstances about three weeks ; but constantly maintaining, that, though they should kill him, he was determined not to deny Christ, and would take the first opportunity of escaping from his confinement. In the mean time, I applied to the Commissioner for redress ; he referred me to the magistrate in whose jurisdiction the breach of peace was committed. He immediately replied to the application in the following letter.—

‘ My dear Sir,

In reply to your note just received, I need only state, that I shall not hesitate for a moment to release the man, wherever he is, that he may be at liberty to go where he pleases ; and that I shall at the same time provide for his safety, by binding over the persons who may have deprived him of his liberty, to keep the peace. The former step shall be taken to-day, the latter to-morrow.

Yours sincerely,

D. PRINGLE.

Oct. 13, 1833.

(Signed,)

VOL. 2.—N. S.

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'P. S. On taking the affidavit of the native Christians who brought your note, I find the person is an inhabitant of Athgur; and have accordingly sent a copy of their affidavit to the Commissioner* in whose jurisdiction it lies, that the necessary orders may be issued.'

"According to the promise in this letter, the Commissioner directed the Representative of the Athgur Rajah to release the man; and after some days, when it appeared too evident that he was determined not to do so, he was called before the Commissioner, and a fine of five rupees per day was imposed on him till the man made his appearance; and the Representative was told that, unless he speedily produced the man, in addition to the fine, he should be thrown into prison. These decisive measures produced the desired effect. The Representative, and the people who carried away Bamadeb, began to apprehend serious consequences to themselves; and about the 10th of November, the elder brother of Bamadeb brought him over to Cuttack, and placed him in the presence of the Representative; and he, in a few days after, showed him before the Commissioner. Mr. Hunter asked Bamadeb several questions, such as, 'Who took you away?' 'My brother and others.' 'Where do you wish to reside?' 'In my own village.' 'Are you not afraid of living there?' 'No.' 'You are at liberty to reside there if you please, and shall do so without molestation.' These questions, answers, and orders were recorded, and the parties dismissed. The people were sufficiently humbled, and have entirely laid aside all their opposition, and their short triumph has changed into a defeat, while we now have the better of them. The affair will do good; as it is seen, that though unlawful means may for a while prevail, in preventing people embracing the gospel, yet afterwards, the abettors will be brought to shame, and the parties protected by law in what they do."

Mr. Lacey further remarks—"The event has turned out for the benefit of the cause, by exhibiting to all, that any person is at liberty to profess what religion he pleases, and that in that profession, he has the protection of the laws. However, I do not think that there are many European magistrates who would have acted with such promptitude as Mr. Pringle. He is a good man, and very friendly to the cause of the Gospel. The offenders will be bound to keep the peace.

"On Nov. 14th, in the evening, the cases of four candidates were considered, among which was that of Bamadeb, and he was unanimously received; and it was concluded upon to have the baptism on Lord's-day, the 16th. Bamadeb is by class and trade a cultivator of the soil. He has a considerable knowledge of the Hindoo system of religion, and can read very well. His wife is well disposed towards his change of religion; and, with his two children, a son and a daughter, has left her connexions, and united with him."

With Bamadeb were baptized the aged mother of Krupa Sindoo, and the wife of Rhadoo. Of them and their baptism the missionary writes—

"The aged mother of Krupa Sindoo has long requested to be admitted to baptism; but on account of her great age and infirmities, we have from time to time deferred. Her request was considered at the church-meeting above mentioned, and she was received. Her age is great, and her mind, or rather her intellects, debilitated; yet she says she feels herself a sinner, and has no hope except in the Saviour, who she says died for her: and as she has, as far as her strength would permit, managed the domestic business of her son's house, in a praiseworthy manner, and as her conduct and temper in other respects were unexceptionable, it did not seem proper to refuse to attend to her wishes longer.

"Another person, the wife of Rhadoo, and the daughter of Boleram, was received on the same occasion. Her serious impressions are more recent than those of the two other candidates, but the account she gave of her views and feelings was satisfactory and pleasing; and the native Christians, who all knew her from her infancy, gave testimony as to her altered temper and conversation. She is about eighteen years of age.

"The other person, whose case remained over, was the wife of Hurree Patee; and it was thought that she was deficient in knowledge, and moreover, she did not appear

* The Commissioner is the Governor General's agent for tributary Rajahs, and he alone has power and authority over them.

to have embraced the opportunities of religious instruction and improvement, with a frequency and pleasure sufficient to justify the hope that she was a changed woman, and consequently she was not received.

"The baptism of these three persons took place on the 16th of November, in the tank in Christian-poor. We had a hymn in English, prayer, and an address in Ooriya, and the ordnance was administered in both languages. The attendance was not very numerous, but the place was not sufficiently public to attract many spectators; besides, the novelty of baptism is worn off. There might be two hundred persons present, who all behaved with great decorum and seriousness."

Hurree Paree and Bamadeb had come from the territories of one of the native Rajahs. It was judged desirable to apply to this Rajah for protection for those of his subjects who had embraced, or might embrace the Gospel. This object was accomplished. Of the proceedings adopted to accomplish this desirable end, Mr. Lacey writes,—

"We consider it exceedingly desirable that the native converts should, after their baptism, remain in their own villages, and retain their own employment, if that employment be a righteous one: we have, consequently, been at some trouble to obtain a promise from the Rajah of Atbgur, that he will allow Hurree and Bamadeb to remain in their village, which is a part of his estate, and retain their possessions of the land they have cultivated. As they are neither of them the heads of their families, but only younger brothers, of course their elder relations turned them out from house and home; but with a little help, they will build themselves other houses, so that their being unhoused is no very great difficulty: but when Hurree was turned out of his little farm when his corn was just ripe, after his year's labour, and his half year's rent was paid, this made it a serious matter. When this was the case, and he, with his wife, arrived at Cuttack, I walked into the Commissioner's, and asked him whether, in such cases, we could obtain redress, either from his own or the Magistrate's court; and he told me at once, that his jurisdiction over the tributary Rajahs extended only to murder and torture, and that I could have no help in such cases; our only hope, therefore, was from the Rajah himself. I immediately addressed a letter to him, briefly stating the case, and asking him at least to allow the poor man to remain until he had reaped his harvest. The Rajah sent a courteous reply, that as all kinds of people dwelt in his territory, the native Christians should not be disturbed; and wrote to that effect to the Collector of Hurree's village. The Prodan of the village, however, aided by the Representative in Cuttack, cared little about the Rajah's orders, and persisted in their own determination to have them out. We therefore concluded to pay the Rajah a visit; and Mr. Brown and myself, with the two men, and several other of the native Christians, set out for Atbgur about the 19th of November. The distance from Cuttack is twenty-five miles; and we left at six in the morning, and arrived at his village about noon the same day. The Rajah's advisers made some difficulty about our being introduced to him; but we saw that this arose from their determination to frustrate our object, and consequently, we wrote a letter to the Rajah, and both of us signed it. This put an end to the difficulty, for they dared do no other than deliver the letter. He consequently agreed to see us immediately; and came out in his palanquin, attended by a few native guards, to the front of his house. We were then sent for, and proceeded in a band, bearing before us, as presents, a New Testament in Ooriyah; a copy of brother Sutton's Geography, second part, in Ooriya; an American glass vessel, with cover; and a specimen of English writing, by one of Mr. Brown's school-boys, on which was inscribed a verse from the Psalms. These were placed before Maharajah, and we made our salutations, and then were directed to sit down on a blanket before his kingship. The Rajah is a youth about eighteen, but his appearance was superior. He demanded the reason of our coming; which I briefly stated in his own tongue, and then directed Gunga Dhor to state what I had expressed, more particularly, which he did. It was to the following effect:—'There are two or three persons in your dominions, who have forsaken the worship of idols, and worship God, and there may in time be more; but whether few or many, would he permit them to remain in their villages, and occupy their farms uninterrupted, supposing they paid their rent, and in other respects, acted with propriety.' The Rajah answered, 'That he could not say that they should stay in the midst of the villages, as the inhabitants would be exposed to the loss of caste, and would not endure them: but that, if

they would build themselves houses outside the villages, they should remain; and as to land, they should retain what they had, and have more if they required, and should be uninterrupted in the cultivation of it.' One of his advisers endeavoured to prejudice him against the measure, but he would not hear; and in reply declared, that Harrees even were to be found in his kingdom, and while they paid their rent, these men should not be disturbed. After some general conversation, we rose up, made our salutations and came away very well pleased with the interview. That night we slept under a tree at Koonteloo, a village one koss on our way home; where we got a little cold food, which, with some hot rice which Gunga cooked for us, made a tolerable meal. The shade of this tree presented a busy scene. On one side were we and our five native Christians, with three ground fires, cooking rice; on the other side were the palkee-bearers, to the number of twenty-eight, with a large fire, cooking their rice. When their mess was almost ready, their handee, or cooking pot, came to pieces, and the contents were poured on the fire. The poor fellows created a terrible noise. At length they sat in a ring, and partook of what they were able to preserve; which, diminished as it was, formed a heap as large as a moderate hay-cock, which involved the company in a cloud of steam. After we had eaten, we had prayer in Ooriya, and retired to rest. We left Hurree and Bamadeb to go to their own village, and set off for Cuttack early in the morning, where we arrived about noon. On Tuesday, the 24th, I went over to Choga, in company with some of the native Christians, to consult about a place for the two brethren to build their houses upon. We soon found a suitable situation, a little out of the town; and they commenced clearing away the jungles, with the approbation of the people. Returning, I came by Hurree's farm. It is loaded with rice, and as to cleanliness and order, does him great credit. Some little he has already cut and winnowed, and the remainder is nearly ready. Thus has Christianity taken root in this Rajah's territory; and we hope God will favour the tender plant, and cause this Rajah to do so too, till it shall fill his land."

In the statements already given, various references occur to the difficulties and privations that Hindoos must encounter, when avowing themselves the disciples of the Lord of Glory. When referring to this subject, in connexion with Bamadeb, Mr. Lacey, previously to his baptism, remarks,—

"Hurree Paree speaks well of his wife's experience and conduct; and also he speaks well of Bamadeb; to the latter, the *loss of all things* appears the only obstacle. It is no small trial to become reduced to nothing, and made an outcast. *Such must be the case of most persons who embrace the Gospel here. Bamadeb has a small freehold estate, and it goes the moment he is baptized.*"

Mr. Brown refers to the same subject in one of his latest communications, but at the same time bears witness to the pleasing prospects the Missionaries enjoy.—

"This day another candidate for baptism. He is brother to the principal man in the village where Hurree Paree resides; but his brother is a violent opposer of the Gospel, and he will, I fear, leave his brother quite destitute, if he be baptized, for I believe he is dependent upon him. This is the great difficulty in all cases of the kind, where men join us from the heathen. They usually lose every thing; and thus, instead of additions affording any assistance to the cause, as in England, they usually become, at least for a time, a burden. There is, however, at this time amongst us, a large share of outward prosperity in the different departments of our labour."

As a means of lessening, in some degree, the difficulties thus occasioned to Hindoos embracing the Gospel, the Missionaries proposed having some land engaged, the cultivation of which might afford a support to such natives as had become literally outcasts for the sake of Christ. In the early part of 1833, Mr. Lacey wrote,—

"We are going in this direction, (Dalgora,) to-morrow morning, partly to see some inquirers; and partly to look at some pieces of land, that have been offered

on lease to our native Christians, and which we think of recommending them to take. If this be accomplished, we shall have a means of support for persons who, by receiving Christianity, lose their caste, and become destitute. This will be a great advantage, and will serve to allay the apprehension of want and starvation, which meet a person immediately on his thinking of Christianity."

INQUIRERS.

Besides those who have actually embraced the Gospel, there appear to be a goodly number of persons, on whose minds divine truth has made considerable impression; who have become uneasy in their idolatry; or have even renounced their idols; and who see the excellency of Christianity, though they have not yet openly avowed their allegiance to the Lord Jesus Christ. The journals or letters of the brethren, contain various allusions to such persons.

At different times Mr. Lacey writes,—

"We are in active operation among the people, in preaching the Gospel, and circulating tracts and Scriptures. Four days ago, I returned, with Ramara and Doitaree, from an excursion into Koradas. We visited villages and markets, wherever we went; and many heard the message of salvation. In the Dalgora district, the good cause is going forward; many are manifesting symptoms of uneasiness in their idolatrous practices. Here, the night is disappearing, and the day is at hand; it is rising in brightness every hour, and just as fast, the iniquity of idolatry is put to shame. Our prospects at Joppa are again brightening, and the convictions which the truth has made cannot be shaken off. We have received messages to visit the place, and native brethren are going over in a day or two.

"Aug. 12.—This afternoon Doitaree returned from Choga, and Ramara from Bhogerpoor. The former gives a very pleasing account of Hurree Patee's wife, his brother, and his brother's wife. Others also appear to be convinced of the folly of idols, and the truth and necessity of the Gospel. This is encouraging.

"Aug. 14.—Hurree Patee brings still more pleasing accounts of the inquirers in his village. They meet together, and read the New Testament at the house of his brother, who is not suspected.

"Oct. 1.—Doitaree mentions his daughter and son-in-law as being concerned about Christianity. His daughter heard a deal before her marriage, and if she become serious, it will prove what has been often proved, that impressions made in youth often produce good results in after life."

In reference to Bamadeb's village, it is said,—

"There are others who appear not far from the kingdom of heaven in his village, and light and conviction are spreading and deepening all around."

The journals of the native brethren furnish pleasing attestations to the same encouraging fact. Rama Chundra remarks,—

"Went to Joppa and there found twelve persons; they created disturbances, but few regarded. Kantikey and Bekaree and the bearer I saw; they said, 'We are weak, fallen in this world; but we think on the Lord. We cannot read and pray, for the people press us down into the dust.' I said, 'Pray, and the Lord giving the Holy Spirit, will deliver you from their hands.' Thus saying I came away.

"Went to Joppa and saw the people and said, 'Ye labour for the body but are not anxious for the soul.' Saw Bekaree, and Netie, and the bearer, and Goddea, and Kantikey. These heard the word and they regarded all I said. They said, 'Our bodies are in the thorny wilderness, our hearts are with the Lord. We do not regard idols, nor mix with idolaters.' Thus we had conversation, and finally they said, 'Give our numskar to all the brethren, and ask them to pray to God for us, that we may be released from our fetters and confess Christ.'

"Coming from Bhogerpoor the females and children came around and said, 'When gone remember us.' I said, 'He who died for you, do you remember Him.' I came away."

INTOLERANT PROCEEDINGS OF EUROPEAN MAGISTRATES.

After the Baptism of the two women, whose conversion and sufferings were detailed in our last Report, an attempt was made to implicate the Missionaries as guilty of a misdemeanor, for baptizing married women, without the consent of their heathen husbands. On this very important subject a friend, after referring to the Baptism of these converts, and to the decision of W. Wilkinson, Esq., which stripped them of every thing they possessed, remarks,—

“A prosecution was instituted against us, and against the native Christians in the supreme native court. During the investigation a question was started by some person, whom I will not now name, ‘*Whether it was not punishable by fine and imprisonment to instruct Hindoo married women without their husbands’ consent, or to baptise them.*’ An institute of Moonee was adduced against us, which says, ‘That it is punishable to deprive, or to do any thing by stealing, seducing, or otherwise, by which a Hindoo may be deprived of his wife.’ A woman loses caste by being baptized; the husband remaining a Hindoo, which the law supposes, loses his wife; she being a contaminated person he cannot have any intercourse with her. The question therefore was, whether in law, instructing or baptizing a married woman into the profession of Christianity, be not the same thing as stealing or seducing her. Well, this knotty question was referred to the Nizamut Adawlut, but whether the Judges thought it inexpedient to agitate the question at this nice juncture, I know not, but this I know, that they have *quashed* the proceedings; and for this time we are neither to be fined nor sent to prison; but the vital question remains still unsettled. *Two of our native friends are still remaining under a bond*, not to instruct any more married women in Christianity, or baptize them without first getting the consent of their Hindoo husbands, who of course will never give it. I hope the Missionary public will not lose sight of this case. It has always been imagined that Missionaries are free to propagate Christianity; but if my statement be correct, one half the species are to remain in hopeless ignorance and idolatry, till the other half be converted to the Christian religion; and men may be held to bail according to the doctrine laid down by a Mofussel court, nay, fined and imprisoned, for teaching and preaching in the name of Jesus.

“I am saying nothing about the Magistrate, so long the collector of Juggernaut’s tax at Pooree, who saw it his duty to institute this prosecution, but I will denounce this unjust and brutal law; this law which brutalizes half the community; and which gives to a Hindoo a power belonging alone to God. And whilst Juggernaut is richly endowed, we still hope a Christian Government will not consider it too much to protect us from bonds and imprisonment for preaching the Gospel. Our enemies reproach us, and our friends sympathize with us, ab imo pectore, both may do better by uniting to remove those iniquitous laws, which impede the work, and which are blots upon the British sway in India.”

That Hindoo Christians should, by professedly Christian and British Governors, be laid under a bond, not to instruct any married woman in the truths of Christianity was so startling a statement, and was conducted so opposed to every thing like religious liberty, that it was almost imagined there must be some mistake in the communication that announced such intolerance, and it was not therefore immediately proclaimed, in the hearing of the Religious Public. It appears however from a later statement, that there was no mistake, and that this *anti-christian and intolerant act has been perpetrated by a British Magistrate*. The Calcutta Christian Observer, for April, 1833, asserts,—

“IT IS A FACT, THAT SOME OF THE NATIVE MISSIONARIES REMAIN UNDER A BOND NOT ANY MORE TO INSTRUCT OR BAPTIZE A NATIVE MARRIED WOMAN, OR CONVERT HER TO CHRISTIANITY WITHOUT THE CONSENT OF HER HEATHEN HUSBAND.”

Will British Christians tolerate such an atrocious infringement as this on all the rights of conscience? Will they allow their native Missionaries, to be bound under heavy penalties to communicate no religious instruction to the seventy-five millions of Hindoo females? To all the degradation, debasement, and misery, which idolatry heaps on the millions of Hindoo females, shall British Magistrates be permitted to add that of preventing their converted countrymen from enlightening their darkness, and elevating them from their debasement by the soft influence of Gospel truth? Let the friends of religious freedom, and of the diffusion of christian light, consider that this attack on the rights of conscience, concerns them all. The question is closely connected with the proceedings and the prospects of every Missionary Society, that labours to Christianize Hindostan.

A former report announced the establishment of a small village named Christian Pore, designed to bring together the native Christians in the neighbourhood of Cuttack, for their mutual benefit. The village suffered by fire in July, 1833. A friend announces the fact, and that a small subscription had been raised, but sufficient for rebuilding the native cottages.

One of the inconveniences and trials, to which Missionaries in India are exposed, is the frequent loss of friends; in consequence of the unceasing fluctuations to which Indian Society is liable. This trial the Missionaries at Cuttack have experienced in the past year. Several gentlemen that have kindly sanctioned their benevolent exertions, especially in the cause of education, have recently been removed to a distance.

It was stated in the last report that Mr. Sutton had sailed for America, in consequence of its having become absolutely necessary for the restoration of his health: Mrs. Sutton accompanied him. They landed in the United States in May, 1833, and received a most kind and welcome reception. More invitations than Mr. S. could comply with, were presented, and more pulpits than he could occupy, were open to him where he might plead the Missionary cause. He continued there till November and collected for the Society nearly £500, including a handsome donation of three hundred dollars for the printing of Tracts, from the American Tract Society. While in America Mr. S. contributed to promote the spirit of Missions, among a numerous body of American Baptists who had previously made no exertions in so sacred a cause. Among them a Missionary Society was established, and several candidates for Missionary service came forward; some of whom, it is hoped, will unite with our brethren in India, in diffusing the light of the Gospel there. After a beneficial stay of a few months in America, Mr. S. revisited his native shores and arrived in England. Mrs. S., much to the regret of many friends of the mission in England, did not accompany her husband, but continued in her native land. Mr. Sutton's visit to England has been very beneficial, in promoting zeal and activity in behalf of the Mission.

The Religious Tract Society has this year presented a liberal grant of paper for the printing of Tracts for distribution in India.

DEATH OF MRS. JOHN GOADBY.

IT is our very painful duty to announce the death of our excellent sister, Mary Ann Goadby; which afflictive event took place July 13, 1834. Perhaps no terms we could select would be more appropriate than those of her bereaved husband, and we therefore give the account in his own words. In a letter bearing date July 12, 1834, he writes:—

“My dear wife has been the subject of very heavy affliction, during nearly the whole of her pregnancy. She had a very troublesome cough. She was confined on the 9th, and brought forth a son, who lived but five hours. If by the loss of the child the mother be but spared, the compensation will be ample. I have had fears about her for more than two months; she was reduced to a skeleton; but since her confinement she has been better, and her cough less troublesome. The Lord has been very gracious to us. I had but just recovered from a severe attack of fever, to which all new comers are subject at the beginning of the rains. I felt ill June 23, and for a time the doctor thought me in danger. Brother Brown removed both me and Mary Ann to his house, for we were both helpless. From him and Mrs. B. we received every possible kindness and attention; so that through the Divine blessing I was recovered before my wife’s accouchment.” On the morning of the following day he writes:—

“July 13. I know, my dear brother, you will sympathize deeply in the affliction of an absent brother. When I wrote the preceding page I had hopes of my dear wife’s recovery—but *they are fled!* She is rapidly going to the grave. Her consumptive symptoms have assumed an alarming aspect, and I do think she cannot live many days. Oh! what shall I do? I trust the Lord will support me, and enable me to bear this heaviest of afflictions with fortitude and resignation! She is happy and resigned to the will of God.

“I have just been into her room, she is now quite delirious; hands and feet cold and clammy, pulse very quick and weak. I feel I know not how, and know not what I write—pardon incoherencies,—my brain is feverish—my hand trembles—I am quite unmanned! Oh! may he who has hitherto supported me, continue his gracious help, and sanctify all my afflictions, and make me more fitted for his service.” Again in the evening he adds:—

“July 13, 7 o’clock, P. M. My dear and afflicted wife has just breathed her last, and left me alone in this world of woe. Adieu, adieu; I cannot write particulars, but will send them soon.”

THE
GENERAL BAPTIST REPOSITORY
AND
MISSIONARY OBSERVER.

No. 14.]

FEBRUARY, 1835.

[NEW SERIES.

MEMOIR OF ROBERT COMPTON.

(Concluded from page 6.)

IN June, 1810, Mr. Compton and his brother dissolved their partnership in the farm. About the same time the people at Wolvey invited him to become their minister. This invitation he declined accepting; and, in the following August, he removed to Harston, a village in the southern part of Cambridgeshire; and, in the spring of the next year, to Sarston, another village in the same neighbourhood. Mr. Compton had a relative, a dissenting minister of the same denomination with himself, at that time settled at Harston; which circumstance, under God, was probably a principal means of his removal into that part of the kingdom. While residing in that part of Cambridgeshire, he preached more or less frequently at various places in the neighbourhood, as Ashwell, Sarston, Fulbourn, &c.; and carried on the business of a butter and cheese factor, but never engaged in any pastoral charge.

The General Baptist church at Isleham being without a minister, in 1815, invited him to supply for them. His first visit to that church, as a regular supply, was in November of that year. His visits appear to have been continued weekly till the following November, when he removed his family to Isleham. This became the principal scene of his ministerial labours the remainder of his life. The foundation of the General Baptist church in Isleham was laid in 1808, seven years previously to Mr. Compton's commencing his ministry there. A few persons living in Isleham, who had been members of the Baptist church at Soham, having separated from that church because the minister there had become a Unitarian, commenced holding religious meetings together as General Baptists. For the first twelve

months their meetings were conducted chiefly among themselves, by reading and prayer, without any preaching. Afterwards they began to have preaching occasionally, by different supplies, as they could obtain them. The congregations all the time gradually increased, and several persons appeared to be benefited. Soon the place they assembled in became too small, and, in 1811, they erected a commodious meeting-house. It was not, however, till the 9th of January, 1812, the few brethren formed themselves into a church. On that day three persons who had been members at Soham, having spent the morning in fasting and prayer, subscribed the covenant which they had drawn up and agreed to, gave each other the right hand of fellowship, and formed themselves into a Christian society. Soon after this they obtained a settled minister, additions were made to the church, and the congregations increased. Mr. Norman, an eminently pious and generous Christian, and a person of opulence, was one of the principal individuals to whom, under God, this Christian interest owes its rise and its advancement. He was one who first united in holding meetings; he was the chief leader in conducting them; he was one of the three members of which the church was at first formed; he provided the room in which they at first met; he gave the land for the meeting-house, with the adjoining burying-ground; and he erected the building chiefly at his own expense, and settled it on trust for the use of the society. While he lived, he himself subscribed the greater part of the minister's salary; and at his death he settled upon the place a handsome endowment. It seems but justice to his memory to give this statement. It is hoped, too, his surviving widow will excuse the honourable mention of her name, in connexion with this endowment. In consequence of the peculiar kind of property bequeathed, the bequest in Mr. Norman's will was not valid, and the property legally reverted to his widow and was at her disposal. When this was known, though a member of a Particular Baptist church, Mrs. Norman, with admirable disinterestedness and generosity, fulfilled the intention of her husband's will, in making the property secure to the church. Such an action, though not done by this pious and worthy lady with any view to human applause, deserves to be known, and entitles her to the esteem and gratitude of every Christian, and especially to the church in question, and it will not be forgotten by her Saviour and her God. Matt. xxv. 35; 1 Tim. vi. 17—19; Heb. vi. 10.

Having first regularly supplied the people at Isleham for twelve months, and afterwards resided among them nearly twelve months more, Mr. Compton was, Oct. 29th, 1817, ordained to the pastoral office. On that occasion Mr. G. Compton delivered an introductory discourse; Mr. Jarrom, of Wisbeach, asked the usual questions, offered the ordination prayer, and addressed

the minister; and Mr. Richardson, of Ictleton, preached to the people; Messrs. Norman, Root, and Mackenzie conducted the devotional services. The attendance was very large, and the services were deeply solemn and interesting.

To show the steps by which the church proceeded in inviting Mr. Compton to become their minister and pastor, and the sense which they had of their dependance upon God, and their concern to have his direction and blessing, it will not be uninteresting to transcribe some of the statements which were made at his ordination, concerning the manner in which they had acted in the business:—

“We held a church-meeting on the evening of the 13th day of November, 1815, at which time a separation took place between this church and Mr. Farrent; and having heard Mr. Robert Compton preach repeatedly, and his preaching being generally acceptable, it was agreed that one of the friends should go to Sarston and invite him to come over and supply for us, which he accordingly did from that time to Christmas. Mr. Compton was then requested to supply for us till Lady-day 1816. Feb. 22nd, held a meeting for fasting and prayer, for direction how to proceed. April 3rd, a church-meeting was held, at which it was unanimously agreed that Mr. Compton should be requested to continue his labours amongst us the ensuing quarter, at the expiration of which he was requested to continue to labour amongst us till October; with which he complied. October 30th was a meeting for fasting and prayer in the morning, and in the evening a church-meeting was held, at which it was agreed unanimously that Mr. Compton should be requested to come and reside at Isleham. September 18, a meeting was held for fasting and prayer to be directed in our further proceedings, and for a blessing to attend the same; and at a church-meeting held in the evening of the same day, Mr. Compton having laboured among us more than a year and a half, judging it to be expedient for us, and agreeable to the will of God, that he should be settled over us, we agreed to request him to accept the pastoral office.”

Were churches in general in a similar manner sensible of their dependance upon God, and did they, by similar means, seek his guidance and blessing in being directed to ministers, and in concluding on other important affairs, inconveniences, troubles, and divisions would be less frequent in them. “Trust in the Lord with all thy heart; and lean not to thy own understanding. In all thy ways acknowledge him, and he shall direct thy paths.” Prov. iii. 5, 6.

Mr. Compton having, soon after his removal to Isleham, become a widower, in the autumn of 1817 entered a second time into the marriage state; choosing for his partner Mrs. Ann Peechey. Though on each side there was a family of five children, yet, through the blessing of God on the piety of the parties, this union was productive of much mutual comfort; and at the time of Mr. Compton's death, all the children of each family had become members of Christian churches; and a daughter, the only child born to them after this marriage, was at that time a candidate for christian fellowship, and has since been baptized. In the summer of 1832, his eldest daughter was married

to Mr. John Goadby, and accompanied him to the province of Orissa, in India, whither he was sent out as a missionary. The compiler of this Memoir is concerned to hear that this pious, talented, and promising young lady, when the last intelligence left them in India, was given up by the physicians, and, according to all human appearance, had nearly finished her earthly course. She is stated to have been in a happy frame of mind, entirely resigned to the Divine will, and enjoying a steadfast reliance on the Lord Jesus Christ as her Saviour. Her revered parent left the world without hearing of her illness, as in all probability she would have finished her course on earth before the account of his death reached India.* They will learn the particulars each of the other, in that invisible state of rest and glory above the skies, where the spirits of the just are made perfect, and where the followers of our Saviour "shall know even as also they are known."

On taking upon himself the responsible office of a christian pastor, Mr. Compton laboured diligently to discharge its important duties. He preached zealously and frequently, having usually three services on the Lord's-day, and sometimes even four; and generally preaching several times in the week in addition. He visited the people at their own houses, especially the sick and the afflicted; and strove to impart to the members of his church and congregation encouragement and instruction, and to exhort and admonish them according to their respective circumstances and characters. Nor were his labours in vain; the congregations increased, sinners were converted, additions were made to the church, and believers were edified in faith, holiness, and comfort. In proportion too to his zeal, faithfulness, and willingness to do good, was he respected by the people of his charge, and by the inhabitants in general. He had "a good report of them who were without," arising from his meekness, benevolence, and readiness to serve his fellow-creatures. According to his ability, he was ready to every good work, and was made a blessing to the whole neighbourhood where he resided.

We shall now make some extracts from what at certain times he recorded of his experience, whence may be perceived something more intimately of his christian and ministerial character. These records were made on his birth-days; but, though there are several of them, in no instance are they for more than three years in succession. The first memorandum of this kind which he seems to have written, is of the date of Feb. 21st, 1820, and thus begins:—

"Having this day attained the age of forty years, I have formed the resolution of secluding myself from society till evening, for the purpose of fasting, reflection, self-examination, and prayer," &c.

* She died July 13th, 1834.

On this occasion he seems to have recorded a short history of his previous life, from which several extracts have been already transcribed into this memoir.

The next entry was made on his birth-day the following year, viz. Feb. 21st, 1821; from this we shall give some copious extracts:—

“By the kind hand of my heavenly Father, I have been brought safely through another year, and I consider it right that this day should be devoted to fasting, prayer, and praise; and to reflect on the goodness and mercy of my heavenly Father, that have been and still are continued to me and mine: for surely goodness and mercy have followed me all my days. But, oh! I have to lament my ingratitude, and the want of a purer love and a warmer zeal. Therefore I will examine myself, in order to ascertain what is my real character, what are the principles by which I am actuated and the motives by which I am influenced, and what is the end I am aiming at; and will form fresh resolutions that, by the assistance of the Divine grace and Spirit, I may serve my God more faithfully, carefully, and acceptably, and I hope to the end of my life.

1st. With respect to the goodness and mercy of God:—He has preserved me and my numerous family, including myself, my dear wife and eleven children, in existence, in continuing to us a tolerable degree of bodily health, excepting some few slight afflictions that were doubtless designed for our good. The Lord has fed and clothed us, and has assisted me, one of the weakest and unworthiest of his servants, in my private studies, in the exercise of devotion both private and public, and in preaching his good word; so that good appears to have been done through my feeble instrumentality: all glory to his name. Six persons have been baptized, and seven have been added to our church; and all our members appear to be affectionate, friendly, and united. What shall we render to the Lord? But particularly what obligations I am under to be grateful to God, and to love, obey, trust in him, and serve him, that he should see fit, in his wisdom and goodness, to make use of such a weak worm as I am for the good of immortal souls; and that he should wean my affections from this world, cause me to hate sin, and to long after holiness and heaven. I hope, O my God, I can still say, my desires are towards thee, and my expectations are from thee.”

Mr. Compton then inquires separately into his character, the principles by which he was actuated in his ministry, &c., acknowledges his liability to mistake when inquiring into these subjects, yet comes to the conclusion that, according to his belief, he is a child of God, and that the principles by which he was actuated, and the ends which he had in view, were in the main pure and such as God would approve. The resolutions which he formed as to his future life, we shall lay before our readers, being such that, in regard to many of them, he is deserving of being imitated by Christians in general, and especially by christian ministers.

“4th. What resolutions shall I form, as the future line of my conduct? and how shall I perform them? (1st.) *Resolve* to guard against levity, to which I am naturally subject; hereby setting a double watch on the door of my lips, that I do not speak hastily and unadvisedly; and I will guard against offending with my tongue. (2nd.) To guard against a hasty temper, and easily besetting sins; and against fleshly lusts, which war against the soul. I will endeavour to withstand temptations to evil, and to live in the fear of God, considering that thou God seest me. (3rd.) To talk to my wife and children

occasionally on religious subjects; to point out to my children the evil of sin, the propriety, necessity, and benefits of making religion their main business; and to enforce my instructions by my example. (4th.) To rise at six o'clock in the morning, if I can, till April; and then at five, or earlier: when up, first to spend a little time in meditation and prayer; then to read some part of the Scripture, without determining how much, leaving that to circumstances: if I walk, will endeavour to improve my stock of knowledge, which is very deficient, by reading or thinking, or by both. If I do not walk, will endeavour to be useful in domestic affairs, in house or garden; before or after breakfast, to read and pray with both families; and the same again in the evening. (4th.) To visit most of our members, and some of the serious part of the congregation, at least once a fortnight; and that my visits shall be short, and my conversation principally of a religious tendency, for their benefit. (5th.) To select passages of Scripture, if I can, to preach from, in the beginning of the week, that I may have time to meditate upon them; will preach as well as I can, and as often as appears convenient or necessary. (6th.) That I will read something for amusement, improvement, or edification, every day. These resolutions to remain in force one year, and to be practised, if the Lord assists and health permits. Lord, help me, I pray thee."

In these resolutions we see manifested strong feelings and ardent desires after advancement in the divine life, and usefulness in the ministry; and the whole tenor of Mr. Compton's spirit and conversation corresponded with these resolutions. To suppose that he uniformly kept them; that in no instances he fell short of the mark at which he aimed, would be to suppose that he was more than human. But it just to say that he approximated more and more towards it. In the entry which he made on his birth-day the next year, after acknowledging and lamenting his not having so strictly adhered to them as he ought to have done, he determined, with Divine assistance, still to observe them. The foregoing resolutions were not, therefore, the effect of an ebullition of feeling, exerted for the moment, and which then evaporated; they proceeded from the fixed and abiding purpose of his mind, and were indicative of his real character.

From 1822 to 1832, Mr. Compton committed nothing to writing, relating to his religious experience; but in the latter, and following two years, he resumed the practice: and what he recorded is so savoury, and shows so intimately the feelings of his mind, and his religious character, that we shall make some considerable extracts.—

"Feb. 21, 1832. It is ten years this day, since I wrote any particular account of the dealings of the Lord towards me; but in reviewing those ten years, I am constrained to acknowledge, with a grateful heart, that the Lord has been very good and kind, in prolonging my life, and continuing my health, (with the exception of a few months' slight indisposition, which, doubtless, was designed for my good, and the benefit of others;) in assisting me in praying, reading, meditating, and preaching, and crowning my poor feeble efforts with a little success; in keeping me, with all my sinful infirmities, from bringing any reproach upon the cause, and making me to live in the affections, and giving me an interest in the prayers of the people; and in supplying the wants of our families, and continuing their general health, with a few slight indispo-

sitions, which are often needful to keep us humble, and to remind us of our latter end. One of the greatest blessings conferred upon our family is, I hope the Lord has caused his saving grace to operate upon eight of our children, who are now members of Christian churches; and one of them, W. P., is become an acceptable preacher, and is now educating for the work of the ministry. May the Lord long preserve his life and health, for much good in the conversion of sinners, and the edification of saints; and may he, of his infinite mercy, bring the other three to a saving acquaintance with Jesus Christ, and keep us all, by his power, through faith, unto eternal salvation. A young man of our church, C. T., is also become an acceptable preacher, and is now educating for the work of the ministry. May the Lord bless him, and make him a blessing to many. O Lord, how shall I, how can I sufficiently adore, love, and praise thee for the distinguishing mercies conferred upon me, unworthy as I am; and upon others, connected with me in natural and religious ties. Help me, Lord, to love thee more, and to live more unreservedly to thee. Cause me to be more humble, contented, thankful, and obedient. Enable me to continue steadfast, immoveable, always abounding in the work of the Lord. Qualify me for greater usefulness; that for me to live may be Christ, and to die gain: and to thee shall be all the glory."

We see specified in the preceding extract, among the blessings which he most prized, and which called loudest for thankfulness, the affection manifested towards him by the people of his charge, and the interest which he had in their prayers; and the favour showed to his family in the conversion of his children. Nothing lies nearer the heart of a tender parent than the welfare of his offspring; and in the renewal of their minds by the influence of Divine grace and truth, in their being brought to believe in Christ, and to love and follow him, in his estimation, is their only real happiness. And what a blessing to a Christian pastor are the sympathies and prayers of his people. If they stand around him, if they sympathize with him under his trials, if they affectionately remember him in their prayers, he is encouraged and supported. He finds that, amidst all his weaknesses and trials, in prosecuting the duties of his arduous work, he is not alone. The prayers presented in his behalf are an evidence to him that the Lord is on his side; and he is animated with the belief that he will answer those prayers. But to labour among a people, who manifest towards him no sympathy, and who, in their prayers, seldom make supplication for him, to a minister how depressing and heart-breaking. The Apostle desired nothing for himself from his Christian friends, so importunately as their prayers. Eph. vi. 19. Col. iv. 3. 1 Thess. v. 25. 2 Thess. iii. 1. Unless they bear them up in their hearts to the mercy-seat, Christians have little reason to expect the labours of their ministers will be blessed to their edification.

"Feb. 21, 1833. Through the continued kindness of my heavenly Father, I have been spared, supported, and provided for, another year. It is true I have been unwell part of the year, and laid aside from the delightful and important work of preaching the Gospel; that is, from the middle of May to the latter end of September; but my place was amply supplied by my esteemed young friend, W. P. I was not, however, prevented from visiting my relations and friends in Leicestershire and Warwickshire, nor from conversing and

praying with them. On one occasion I experienced the kind interposition of Divine Providence, in preserving me from death by a flash of lightning, which struck the chimney of the room where I was sitting, and shattered the top of it to pieces. I was favoured likewise with journeying mercies, and the kindness of friends; and now I am nearly restored to health, in answer to the prayers of my friends, and enabled to resume the work of preaching again. What shall I render to the Lord for all his benefits towards me? I have been brought low, but thou hast helped me, and not suffered doubts and fears to embarrass my mind, respecting the safety of my soul. 'Bless the Lord, O my soul, and all that is within me, bless and praise his holy name.' O Lord, keep me from sinning against thee; and may the remainder of my days be more unreservedly spent in thy fear, and devoted to thy praise; and when my state of probation is finished on earth, receive me to thyself, that where thou art, there I may be also, to behold thy glory. Amen. I have waited for thy salvation, O Lord."

"Feb. 21, 1834. Through the never failing kindness of my heavenly Father, I have been spared through another year; and though unwell, and incapable of much exertion, through bodily weakness, and a continued hoarseness of voice, yet I have been enabled, generally, to preach twice on the Sabbath, except the two last, and now I am better again. Bless the Lord, O my soul. Though I have not had ecstasies in spiritual enjoyments, and feel conscious that I am a poor, weak, sinful creature, yet I hope, and humbly trust, that my faith, hope, and confidence in the Lord Jesus Christ, for life and salvation, have been, and still are steady, unwavering, and gradually advancing. The good Lord forbid that I should deceive myself, or others. It is by the grace of God, that I am what I am, and to him be all the glory given, now and for ever."

The time when the entry was made, from which the above is an extract, was the last return of his birth-day our beloved brother lived to see. The tide of life with him was now fast ebbing. A disease of a pulmonary nature had evidently been making inroads upon him for some considerable time, and he was now fast sinking under it. It is, however, pleasing to see, that while the outward man was perishing, the inward man was renewed day by day. We have the statement from himself, solemnly recorded, as between God and his own conscience, that, in the midst of growing bodily weaknesses, and in the approaching view of death, he experienced no embarrassment in his mind respecting the safety of his soul; that though he had no ecstasies in spiritual enjoyments, he felt his faith, hope, and confidence in the Lord Jesus Christ, for life and salvation, steady, unwavering, and advancing. How happy a state! How much such an experience shows the value of true religion! What an evidence of the faithfulness of God to his people, and of the power of Divine truth to support the mind. I Cor. x. 13; xv. 57. And how encouraging to the sincere but feeble Christian, to resign himself into the hands of his Redeemer and Saviour; assured of his ability and faithfulness to keep that which he commits unto him against that day, and that he will not forsake him in the trying hour!

During the spring and summer, Mr. Compton gradually declined; but he was able, for the most part, to keep about, to attend the worship of God, to see and converse with his friends,

and even to do a little in his beloved work of preaching the Gospel, till nearly the last. He was permitted, in a sense, "to cease at once to work and live." The particulars relating to his death we shall give, as stated in a letter from a pious member of the bereaved family.—

"During the whole of his illness, he maintained the greatest calmness and composure. The enemy was not once permitted to disturb his peace, or to shake his confidence in God. On one occasion, a short time before his departure, he said to a friend, 'The Lord is very kind to me; for whilst he afflicts me with one hand, he supports with the other. Yes, he *always* has been good to me, he *never* has forsaken me;' and, with his characteristic energy, added, 'and nobody shall make me believe that he will *ever* forsake me now.' When conversing with another friend, on the bright and glorious prospect he had of future glory, he said, 'I am very ambitious, for I am striving for a crown, and it is one which will never fade away.' His family did not perceive him to be materially worse, until the Saturday previous to his death; but from the evident change which then took place, they urged his staying at home on the Sabbath-day. To this he replied, 'I have a great wish to go, perhaps for the last time.' His wish was complied with; and, propped up with pillows in an easy chair, he, for the last time, distributed to his weeping church the memorials of the Saviour's death; and, with wonderful composure, although with feeble steps, he walked round the aisles of the chapel, and took leave of all the persons present. On the Monday, he appeared fast sinking into the arms of death; and on a friend saying to him, they thought the conflict would soon be over, he replied, 'Do you think so? I'm afraid not.' The restlessness of death was evidently now upon him; and, on being assisted up stairs, a distressing fit of coughing came on, accompanied with difficulty of respiration, and the loss of all power to expectorate. These continued, with but little cessation, during the night; and, on a highly esteemed friend visiting him early on the morning of Tuesday, (the day on which he died,) he said, 'Well, ma'am, we have often talked together about heaven, I hope I shall soon be there;' adding, 'but perhaps you will pray with me once more on earth?' This wish was kindly complied with. My mother asked what passage of Scripture she should read; he promptly replied, 'The cxvi. Psalm,' many parts of which were strikingly and beautifully adapted to his own circumstances at that moment. After prayer, he said to the same friend, 'If I get safe to heaven, and should hear you are coming, and am permitted, I will welcome you there.' On being asked if Christ was precious to him, he said, 'More than any thing else: the world is nothing to me now. Death has lost its sting, and the grave has no terrors.' Repeatedly, during the day, he said, 'O how gladly I could lie down and die. O that I had wings like a dove,' &c. To his highly esteemed brother, Mr. Reynolds, he said, 'Well, sir, when I am gone, I shall want *you* to bury me. Don't say much about me; preach to the people, and tell them to be steadfast, unmovable,' &c. On one of his family coming to his bedside, he said, 'Love not the world, nor the things that are in it; set your affections on things above, and trust in the Lord at all times.' To another, 'live near to God, put your trust in him, and he will carry you through.' To his youngest daughter he affectionately said, 'Remember your Creator, my dear Betsey, in the days of your youth; perhaps you may not live to be old.' Thus did he testify to the last, that his meat was to do the work of his Divine Master, and to promote his glory, in the good of souls. His end was indeed *peace*. He was not the subject of ecstasies; but he possessed a stable confidence, which the approach of the last enemy could not deprive him of."

His funeral sermon was preached, according to his desire, by his friend the Rev. Mr. Reynolds, minister of the other Baptist

church in Isleham. The text, which Mr. Compton had himself selected, was 1 Cor. xv. 58, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding," &c. His friend, Mr. Saunders, of Barton Mills, as himself had requested, delivered an address at the grave. The assembly at the interment, though on one of the finest and most busy days of harvest, was exceedingly numerous; and many ministers of different denominations, from the surrounding neighbourhood, from regard to his memory, attended on the occasion; several of whom engaged in the devotional parts of the service, and in giving out the hymns. The sermon, which was highly appropriate, has since been printed; and the present memoir shall be concluded with a few quotations from it in reference to the character of our beloved brother.

"There was a combination of excellencies in our departed brother; a happy temperament of mind, calm and unmoved by events that would have weighed down most men; forgetting those things which are behind, and reaching forth unto those things which are before. It is not then surprising that such a man, having the grace of God in his heart, should meet death in the manner he did."

"As a neighbour, benignity and kindness emanated from his heart, dwelt upon his countenance, and were clearly expressed in his words and actions."

"As a Christian, integrity and uprightness, consistency of character, deep humility, fervent devotion, liberality of feeling and conduct towards those who differed from him on some points of doctrine, an ardent love to Jesus Christ, to his word, and to his people, were features in him that could not fail to be observed."

"Zeal for his Master's cause, love to the souls of men, active, persevering, laborious effort to make known the word of life to his perishing fellow creatures, characterized the public ministry of our departed friend."

"As a pastor, he was diligent, faithful, and affectionate. As a husband and a father, he was appreciated by his now mourning widow, and the bereaved children."

"Our friend had the unusual pleasure and satisfaction to know, before he left the world, that all his children were walking in the fear of the Lord. Six of his own, and five others, for whose spiritual and eternal well-being he most deeply felt and most fervently prayed, all devoted to the Lord."

"As a preacher Mr. Compton was simple, affectionate, and energetic. He not unfrequently, at Isleham and the villages round, preached six and sometimes seven sermons in the week."

Such is the testimony borne to our deceased brother, by one who lived in the same village with him, and who for many years had the most ample means of knowing him. His loss to the bereaved church, it is feared, will not soon be repaired. May they pursue the same line of conduct which the church pursued when directed to choose him as their minister, in feeling their dependance on God, in waiting on him by fasting and prayer, and in supplicating his guidance in looking out for a successor; and then they may hope that, in due time, the Lord will favour them with one after his own heart, who shall feed them with knowledge and understanding.

W.

THE UNAVOIDABLE IMPERFECTION OF OUR KNOWLEDGE OF HEAVEN.

"For now we see through a glass, darkly."—PAUL. 1 Cor. xiii. 12.

As the ancients were not in possession of the material we denominate "glass," through which light is transmitted so freely, and by means of which distant objects are rendered visible, the meaning of the apostle is impaired by this translation. The LXX use the word which is here rendered glass, for the *mirrors** of the women, which were made into the "laver of brass," Exod. xxxviii. 8. The true translation is, "*we see by means of a mirror,*" which reflects objects but indistinctly, "*as in a riddle,*" or an enigma, (see marg.) Such is the representation given by inspired authority of our present knowledge, of spiritual and heavenly objects. Let us examine its correctness.

The instruction conveyed to us by the holy Scriptures, relative to the character and dispensations of God, the person and work and glory of Christ, the existence and attributes of angels, and the honour and felicity of the redeemed, is highly important, and adapted to comfort and sustain the mind of the believer whilst passing through this vale of tears. But a little reflection will show that it is necessarily defective. How imperfect, for instance, is all human language as a medium conveying spiritual knowledge! It is, even for earthly purposes, often inadequate. How frequently, when our eyes have seen some splendid production, of nature or of art, and we wish to convey to others the emotions which we ourselves have received, are we at a loss for words. We ransack our vocabulary for epithets, and the chambers of our imagination for figures and comparisons, and at length conclude by saying, what is in itself a complaint against the poverty of language, "to form a just conception of its excellence, or grandeur, you must see it yourself." If this is the case as to earthly objects, how much more as regards those which are heavenly and divine. It would be impossible, through such a medium, to convey any thing but feeble and imperfect representations of the heavenly state. This is plainly admitted by the apostle. See 2 Cor. xii. 4, marg.

It is moreover an established law of the mind, that "knowledge can only be conveyed, through the medium of something already known." Hence the inspired writers, when speaking of the privileges of God's people, the object of their hopes, &c., are ever figurative, and speak by comparison. This figurative style of writing is not to be ascribed to the oriental habits of those "holy men of God," but to the nature and necessity of the case. They are describing things which "eye has not seen," and in order to convey some idea of their excellence, their grandeur, and permanence, they tell us of "crowns," of "thrones," of "kingdoms," of "inheritances," as the reward of those that are "faithful unto death." We are not to conceive that heaven will literally consist in such things, but they are selected as images, as faint and inadequate representations, of the "riches of the glory" "which God hath laid up for them that love him." They also frequently add to these figures, something in an earthly point of view, inconsistent with them. Thus the "crowns" are "crowns of life," the "kingdoms" are such as "cannot be moved," the "inheritances" are "incorruptible, undefiled, and fade not away." But after all, how imperfect is the knowledge they convey of the heavenly state! "We see it by means of a mirror, in a riddle;" an imperfect reflection of a feeble image is all that is presented to our view.

Nor is our spiritual knowledge limited only by the defective medium through which it is conveyed to us. The capacities of the mind for spiritual exercises, are paralyzed by the fall. How often does the Christian complain of the weakness of his intellectual efforts, in reference to spiritual objects! How feeble and interrupted are his thoughts, how treacherous his memory, how lan-

* Looking-glasses.—Eng. translation.

guid his imagination, and how short the season during his earthly career, comparatively, which can be devoted to the effective contemplation of heavenly and invisible realities!

Our compassionate Creator has wisely adapted his revelation to our present condition; the way of life, the means of salvation, our need of mercy, are written as with a sunbeam in his word, "He who runs may read;" but it does not appear to have been any part of his intention to unveil to us completely, the glories of the heavenly state. And why? "He knows our frame," and is well aware that we could not sustain ourselves under such a display. We have heard of some Christians being so overwhelmed with the vivid and commanding representations of future realities, given by a late eloquent minister,* as to feel themselves incapacitated, for some days, to engage in their ordinary avocations; yet he and they only saw "through a glass, darkly:" what then would be the effect to mortal man of an unshrouded exhibition of those glories? It would be more than he could endure. Neither the powers of the mind, nor the faculties of the body could sustain, the "far more exceeding and eternal weight of glory," which such an exhibition would, as it were, lodge upon them. How wise then, and how benevolent is our God, in the revelations he has given of his glory! He has revealed it to us that we may seek it, appreciate its superior value, and "set our affection on things above;" but he has revealed it "through a glass, darkly," "within the veil," that it may be adapted to our present mode of conceptions, and to our feeble capacities, and that they may not be overpowered by "the glory of so great a light." See Acts xxii. 11.

Reflect then, Christian, if this representation is correct, how great will be the change effected on our persons by him, "who will change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue even all things unto himself." How invigorated its energies! How enlarged its capacities! How purified, how perfected our natures! And how great must be that glory, how ineffable that felicity, which now can only be seen by faint and shadowy representations! Value then your hopes, rejoice in your privileges. "Now are we the sons of God, but it doth not yet appear what we shall be." "For now we see through a glass, darkly; but then face to face." G. L.

* Robert Hall.

CORRESPONDENCE.

THE DOCTRINES OF THE GENERAL BAPTIST CHURCH, CRADELEY, WORCESTERSHIRE.

The following is a statement of the religious views of the General Baptist Church at Cradeley, Worcestershire; adopted at a church meeting, and furnished in compliance with the request of the last Association, held in London, June 1834.

We believe the Bible to be the word of God, and acknowledge no other rule of faith or practice.

That man, though at first created in the image of God, has fallen by transgression, is depraved and sinful, and consequently exposed to everlasting destruction.

That as a sinner, he is utterly incapable of saving himself, but that God,

in boundless compassion, sent his only begotten Son to redeem and save him.

That Jesus Christ is properly divine, being One with the Father and equal with God; that he assumed our nature, and made atonement for sin by the shedding of his blood; that his death extends to all mankind; that he suffered for the sins of the whole world, and tasted death for every man.

That to enjoy the blessings of his death, repentance for sin and faith in his sacrifice, producing holiness of heart and life, are essentially necessary.

That the Holy Spirit accompanies the preaching of the Word, and that its comforting and sanctifying influences are enjoyed by them that believe.

That believers should be baptized by immersion in water, according to the Saviour's commission, Mark xvi. 15, 16, and agreeably with the apostolic practice.

That the Lord's supper is an institution commemorative of the death and sufferings of Christ; and that it is the privilege of the church to meet together for mutual edification, to maintain the discipline of the gospel, and to keep the ordinances as they were at first delivered.

That after death there is a judgment to come, that the punishment of the wicked will be eternal, and the happiness of the righteous everlasting.

G. C.

QUERY ON THE USE OF MALT LIQUOR.

Mr. Editor,

If you will please to insert the following in your Repository, you will oblige the writer, who is a subscriber. The subject of the better observance of the Sabbath having been much discussed of late, and being myself opposed to coercion, but, at the same time, believing it to be the duty of every one who prays for a better observance of the Sabbath, to do all they can to promote it, and fearing we have not been sufficiently cautious, with respect to encouraging the violation of the same, allow me to call the attention of my fellow Christians to one instance, where I fear our actions have been opposed to our prayers; on the part of many, I believe, unknowingly. It is a fact, that in the manufacture of malt, it is indispensably necessary to labour on the Sabbath. It is a fact, that malt liquor is not a necessary article of diet, either to promote health or happiness; and that man can endure all kinds of fatigue, in heat or cold, as well without it as with it. Admitting these facts, can we, with propriety, encourage Sabbath-breaking, by continuing the use of this unnecessary article, which cannot be had without it? It is probable that the consideration of this subject may lead to the discovery of some other errors, if not sins, which are sanctioned and encouraged by the disciples of our Lord; and which, with the exercise of a little care, and giving up some trifling indulgence, might be removed, and lead us to act more in accordance with the apostolic injunction, "Touch not the unclean thing." Should this be the case, the writer will have reason to thank God, who put it into his mind thus to express himself. Yours affectionately,

EARNEST.

P. S. I have not said any thing respecting the injurious effects on the

morals of the country, by ale drinking; but think as much might be said, or nearly, as can about spirits.

We question the correctness of some of the positions of our correspondent; but insert the above for the consideration of our readers. ED.

MESSRS. R. INGHAM AND H. HUNTER'S REPORT ON THE HOME MISSION.

(*Inserted by request.*)

At our last quarterly Conference held at Loughborough, we were appointed to consider the plan which was then submitted in reference to the Home Mission.

After seriously considering the subject, it was thought that the plan might have a tendency to divide the connexion, instead of cementing it more firmly together. It was thought desirable, at least in the first instance, to endeavour to get our churches to engage more heartily and unitedly in promoting the cause of God at home. There are many of our churches that have declined in their zeal and liberality in promoting the interests of our Home Mission. As friends to the cause of God generally, and to the interests of the General Baptists in particular, we think that the subject ought to be carefully investigated, and those means ought to be immediately put into operation, which God has placed within our power, and which under his blessing are most likely to promote the prosperity of the Redeemer's kingdom. It does appear to us, not only exceedingly desirable that the whole connexion should be brought to act together in this blessed work, but also that the monies collected should be spent where the most good is likely to be effected. Whatever sympathy we may and ought to feel for those churches situated in villages, who are not able to support a regular ministry, yet it ought to be our great object to direct our labours and employ our resources in those places which are likely to be the most productive. The funds of this institution have in some instances been employed, where we were never likely to have flourishing interests, and from which the connexion was never likely to derive much if any assistance.

If the churches in the Midland district can be brought to act together, to unite

their energies, prayers, and liberality; if an active and efficient committee can be brought into the field, who will select proper places, and regularly correspond with the persons occupying such stations, then, we say, let there be no cutting up of the connexion into districts.

It is certainly a great pity, that in such towns as Sheffield, Leeds, and Liverpool, we should have no interest. There are thousands in these towns, who are living without God and without hope in the world. And there is little doubt but many would unite themselves with us in Christian fellowship, were our doctrines and discipline more generally known. There is little doubt but the cause in Manchester would gradually progress, were it properly watched and attended to. It is in such places as these, where a cause, in a short time, is most likely to support itself; and from such places, we are most likely to derive support and

assistance in sending the Gospel to others.

We hope that the connexion, and the Midland district in particular, will not rest satisfied, until the General Baptists have an interest in every large town in the kingdom. But if the churches will not unite, if they will not co-operate heartily and perseveringly in this cause, then let a few churches, most contiguous to each other, unite, and take a station under their care. Let them watch over it, and adopt it as their own child, until it is sufficiently able to support itself. And then let them turn their attention to some other interesting and extensive field of labour.

May the Holy Spirit direct us to the best means and measures for promoting the glory of God, and the best interests of the souls of men.

Nottingham, HUGH HUNTER.
Dec., 1834. RICHARD INGHAM.

REVIEW.

THE CORNER STONE; or, a familiar illustration of the principles of Christian Truth. By JACOB ABBOTT, author of the *Young Christian*. London: printed for George Wightman, Paternoster Row. Octavo, pp. 360.

The title of this work, though not inappropriate, will not, we conceive, convey to some of our readers a just idea of its character and contents. The corner-stone of a building is employed to unite its several parts, and to give stability to the whole; and when we took up this volume we expected some trains of thought, referring to the church as a body, and to the manner in which its several members are united to Christ, and built upon Him. This is not Mr. A.'s object. He speaks of the principles of truth as they exist in an individual mind; and never once that we recollect alludes to the figure of an edifice, the parts of which being "fitly framed together," aptly represents a community of believers, existing in a state of union with Jesus, "the chief corner stone." Of course we are not censuring his plan; we are only giving an idea of it.

Truth in these pages is exhibited to us in a form which derives illustrations from what we see and hear, and which appeals constantly to the heart and the imagination as well as to the intellect. There are, however, doctrines relating to the Deity which admit of no illustration

from material objects. In stating them we have no analogies borrowed from the external world by which to beautify or explain them. The mode, for instance, in which the Eternal Spirit subsists, is so distinct from that of his creatures, that in this respect He stands at an infinite distance from them, is not to be likened to them, or described by images borrowed from them. As we have never seen Him, the only safe method of forming any ideas of his personality approximating to truth, is, to admit the representation which he has been pleased to give of himself, whether we understand it or not; taking care not to form either those conceptions which are plainly contradictory, or those which will not exactly symbolize with the words of the New Testament. It is a manifest contradiction to affirm that God is three in the same sense in which He is one; but it is not a contradiction to assert that He is three in one sense, and one in another. We make these remarks because we question whether Mr. A. holds the common views of evangelical Christians in reference to the personality of God. "Jesus is represented," says he, "as the Great Moral Manifestation of the Deity to us." This is true; but it is not the whole truth. The Scriptures teach us to believe in the divine dignity of the Mediator; and if it be asked how there can be a mediator distinct from the Father, and

yet one with Him, we answer, that though we can neither explain the distinction nor the unity, we feel it to be a part of revealed truth. Many Scripture proofs might be adduced; but that one will surely suffice in which Jesus said that though He was *the way* to the Father, yet that the Father was in Him and He in the Father, and that the blessings which his disciples might ask of the Father in his name, He the Mediator would confer. John xiv. The desire of the author has been to exhibit the doctrines of the gospel in a fascinating form; and to a certain extent he has succeeded. His language is so intelligible; his appeals to the heart so tender, and his pictures of thought so beautiful, so richly adorned with the colourings of a fancy naturally excursive and captivating, but rendered still more so by scientific information, that scarcely any reader will withhold from him the tribute of admiration. In our subsequent observations it will appear, however, that in his desire to place truth in an imposing light, he has deprived her of a portion of her majesty, and of some of the graver lineaments which bespeak her heavenly origin, and produce the most salutary impressions on a contemplative mind.

In the first chapter the various modes in which the Deity has manifested Himself are considered. In the innumerable multitude of the heavenly bodies, and in their rapid motions, we see the mighty power of the Deity; in the structure of plants and animals we discern his infinite skill; and in the changes which are constantly taking place in the objects around us, and the various forms of beauty they present, we perceive his untiring industry and his unrivalled taste. All this is finely illustrated. But then, asks Mr. A., "How shall He act out moral principle?"

"It is easy by his material creations to make any impression upon us, which material objects can make; but how shall He exhibit to us the moral beauty of justice, and benevolence, and mercy between man and man? How shall he exhibit to us clearly his desire that sorrow and suffering on earth should be mitigated, and injuries forgiven, and universal peace and good will reign among the members of this great family? Can he do this by the thunder, the lightning, or the earthquake? Can he do it by the loveliness of the evening landscape, or the magnificence and splendour of countless suns and stars?

No. He might *declare* his moral attributes as he might have declared His power; but if he would bring home to us the one, as vividly and distinctly as the other, he must act out his moral principles by a moral manifestation, in a moral scene; and the great beauty of Christianity is, that it represents him as doing so. He brings out the purity, and spotlessness, and moral glory of the Divinity, through the workings of a human mind called into existence, and stationed in a most conspicuous attitude among men. In the movements of a planet we see the *energy* of the Deity in constant occupation, showing us such powers and principles as majestic motion can show; and in the moral movements of a mind in which the energies of Deity equally mingle, and which they equally guide, we have the far more important manifestation which the movements of thought and feeling can show."

The writer does not mean that there are no moral exhibitions of God's character in the works of creation; he introduces some beautiful trains of thought to show that in the objects around us, and in daily providence, we shall find every where inscribed in blazing characters "Unbounded power and skill; universal and inextinguishable love; and inflexible firmness in the execution of law." He only means that in Jesus Christ God has made a direct, living, and personal manifestation of himself. Towards the close of the chapter he alludes to the work of the Spirit as another manifestation of Deity.

Now as he professes to give an enumeration of all the modes in which God has manifested his character, it would have been to his purpose to mention those indications of the moral principles of Deity which are observable in the constitution of every human mind, and of society at large. Does not the remorse of conscience, the sense of self-disapprobation which follows the commission of sin, prove the holiness of him who gave us our moral powers? Does not the pleasure we feel in the exercise of benevolence indicate the will of our Creator in regard to the exercise of it, and consequently show that he is benevolent himself? May we not also conclude that he who has so formed us that we cannot live together in the enjoyment of social comfort, without reciprocations of sympathy and kindness, without mutual charity and tenderness, means us to cultivate these qualities, and possesses them himself?

The next chapter is occupied by a survey of the example of the man Christ Jesus. It is replete with original and striking observations. We quote the following:—

“It seems to me, that the history of the world cannot exhibit an act of higher, nobler courage, than our Saviour performed, in coming down to meet Judas and the armed band the night before he was crucified. Just imagine the scene. On the eastern side of Jerusalem, without the walls, there is a sudden descent to a stream which flows through the valley. Across this stream, on the rising ground beyond, was a quiet and solitary place, where Jesus very often went for retirement and prayer. He understood very well his approaching torture and crucifixion; he had taken, the evening before, his last sad farewell of his disciples, and with the day of agony and death before him on the morrow, he could not sleep. It was a cold night, but a sheltered dwelling in the city was no place for him. He asked his three dearest friends to go with him, that he might once more cross the valley, and for the last time, take his midnight walk on the Mount of Olives. Oppressed with anxiety and sorrow, he fell down before God and prayed, that he might be spared what was to come. He had gone on firmly thus far, but now his heart almost failed him. Six hours of indescribable agony seemed too much for the frail human powers, which must necessarily bear the whole. He prayed to God to spare him, if it could be possible.

“But it could not. His strength failed under the exhaustion produced by his mental sufferings, and by the more than death-like perspiration which the night air, so cold at this season that even the hardy soldiers needed fire, could not chill. Mysterious help from heaven restored him a little, but though refreshed by heavenly sympathy, we must remember that it was human powers that had this trial to bear.

“At the last there is heard through the trees, at a distance down the valley, the sound of approaching voices; lights are seen too; and now and then a glittering weapon. They are coming for him. Fly! innocent sufferer, fly! Turn to the dark solitudes behind you, and fly for your life!--No. The struggle is over. The Saviour, collected and composed, rises and walks on to meet the swords and spears sent out against him. We must remember, that there was nobody to encourage him, nobody to defend

him or to share his fate. It was in the darkness and stillness of night, the very hour of fear and dread; and the approach of those whose dim forms and suppressed voices arrested his attention, was the signal, not of danger but of death,—not of death merely, but of protracted and unutterable torture. Still he arose and went forth to meet them. ‘Whom seek ye?’ said he,—‘I am he.’ We have read this story so often that it has lost its impression upon us; but could we come to it afresh, and really appreciate the gloomy, dreadful circumstances of the scene, we should feel, that the deserted Saviour, in coming down under these circumstances, to meet the torches and the weapons, which were to light and guard him back to such enemies, and such a death, exhibits the loftiest example of fortitude, which the world has ever seen.”

But to proceed: in the chapter on human duty, we think Mr. A. is extremely wrong in representing the Saviour’s message as nothing more than a call to repentance. He began his ministry with these words; “Repent and believe the Gospel;” and He ended it with these; “He that believeth and is baptized shall be saved.” We wonder that any persons reading the New Testament attentively, should fail to observe, that believing on Christ is a special part of evangelical obedience. The great direction of the Gospel, is that which Paul gave to the Philippian jailor. “Believe on the Lord Jesus Christ, and thou shalt be saved.”* We have no doubt of the general correctness of our author’s views. It is but right, however, to observe that the repentance itself to which, in his view, the message of Christ was confined, does not, as described by Mr. A., include that humiliation for sin, and spirit of self-renunciation, which disposes the mind to look out for a mediatorial ground of hope. Whatever his real views may be, the strain of his remarks is not in accordance with the language of Scripture, in regard to the way of salvation. As to the bearing of the Gospel dispensation on the heathen, we know nothing; but we surely may affirm, that all to whom the Gospel comes are required to submit to the will of God, and trust in Jesus Christ for salvation. Neither did the Saviour come to call us to duty merely, but to give us a system of consolation. “The law was given by Moses;

* See John iii. 14—16, 33—36. vi. 29, 36. Acts xiii. 38, 39. Rom. i. 5, et passim.

but grace and truth came by Jesus Christ."

At the end of this chapter there are some vague and dangerous remarks on church-government. Because the Apostles have not given us in regular form a plan of ecclesiastical polity, it is maintained that every age and every nation may adopt what usages and regulations they please in the management of church affairs. He says, "the practice of inspired men, even where we admit they were right, is of no binding obligation on us." "Nothing can be plainer than that Jesus Christ meant to secure the spirit of christianity, and leave to each age and nation, the regulation of its forms." "Political changes so alter the genius, character, and habits of a people, that the external form in which christianity embodies itself, must change too." "Hereafter," he says, "modes and forms of worship may be unnumbered." There are two extremes of thought on the subject: one is that of attaching undue importance to minute points of apostolic usage where no moral principle is concerned, and the other of saying with Mr. A. that "christianity is left to accommodate itself to the tastes and habits of mankind." If this scheme be scriptural, how are we to justify dissent, even from the church of Rome? Are not some forms fitter to guard the faith and preserve the spirit of christianity than others? and may we not conclude, that those which were enjoyed by inspired apostles are the fittest and best? The Baptists have a distinct ground of dissent; but if it can be proved that God has laid down no rules or principles on the subjects of church government and the modes of worship, it does not appear how those who agree with the church of England in doctrine can justify their separation from it; although it is notorious as the sun that it makes no provision for purity of discipline, or piety in its ministers. Professor A.'s language is, therefore, too unguarded.

We are compelled likewise to object to some of his remarks on human nature. In order to show how deep is the hostility of the natural mind to God, we are directed to try the effect of divine truth on an assembly of youths, on children, on intelligent merchants, and on females of tenderest sensibility; and we are told that our efforts will be uniformly as inefficacious as they would be were we to endeavour to give to an inferior animal the perceptions and enjoyments of genius and taste. This seems

to be random talk; because instances have been known of persons, who, through a word or two in conversation, have been convinced of sin, righteousness, and judgment, induced to give themselves to God, and serve him at the expense of every temporal interest. Oh! but these were elect persons who received an influence of the Holy Spirit, which was not imparted in the other cases. Indeed: but the non-impartation is the point to be proved; and it is one which never can be proved without denying the plain statements of scripture, which affirm of unregenerate sinners that they "resist the Holy Ghost."

In the fifth chapter, on punishment, there are many bright thoughts. The destructive consequences of sin, and the inadmissibility of repentance as a ground of pardon in the administration of governments, are placed in a striking light. In the next chapter, on pardon, we saw much to approve. The discussion is every where relieved by sprightly and pathetic illustrations. But we pass on to chapter vii. which is on the last supper, and where there are several statements which no conscientious Baptist can approve. Speaking of the institution of the Lord's supper, Mr. A. observes, "Had he been walking in a grove, instead of being seated at a table, when his last hour with his disciples had arrived, he would, perhaps, have broken off a branch from a tree, and distributed a portion to his friends; and then Christians would have afterwards commemorated his death by wearing their monthly badge of evergreen; or if he had been returning to Jerusalem, he would, perhaps, have consecrated their walk, and then, during all succeeding ages, the sacred ceremony would have been performed by a solemn procession of his friends." Here, as in his reasoning on church government, he loses sight of the fitness which attaches to some means and not to others, for producing certain spiritual ends. We cannot admit that the Saviour acted at random, and without the exercise of matchless wisdom, when he appointed an ordinance which was to continue to the end of time. "As oft as ye eat this bread and drink this cup," said he, "ye do show forth the Lord's death till he come." Did he not make choice of commemorative acts which are significant of the stupendous deed to be commemorated? Would wearing a "badge of evergreen" show forth the Lord's death, or suggest the sacrificial nature of it, and the necessity

of feeding by faith on his flesh and blood? Is not discerning the Lord's body essential to an acceptable and profitable participation of the bread and wine? Surely it would be well if American Professors would recollect that it is one thing to adorn our discourses with the sentimentalism of genius and fancy, and another to employ the words of truth and soberness. In reference to baptism, he says, "The ceremony of admission to the church would have had as much meaning if it had consisted simply in holding up the hands to heaven, or appearing in a white robe, the emblem of purity, or making the sign of the cross on the forehead." Indeed! An inspired Apostle has said: "Buried with him in baptism, wherein also ye are risen with him," &c. Would holding up the hands to heaven have represented with equal significance the burial and resurrection of Christ? Or, would it have shown with equal solemnity the believer's death unto sin, and life unto righteousness? The Apostle Paul says in another place, "We are buried with him by baptism unto death; that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." There is one sentence in which we entirely agree with our author. It is this: "The prosperity of the kingdom of Christ in this world, depends more upon the purity of his church, and the elevation of its standard of piety than upon any thing else; and throughout the whole of the New Testament, no design is more apparent, or more earnestly pursued than that of separating his friends, by a clear line of demarcation, from his enemies, and keeping his church pure." To this we add, that nothing has contributed more to draw worldly characters around this line, and obliterate its distinctness, than the changes which have been made by professors in reference to the ordinances. They have acted too much on Mr. A.'s own principles in not adhering both to the letter and spirit of the Christian institutes. Instead of requiring faith as a prerequisite for admission into the church by baptism, they have invented a ceremony by which they introduce babes into a visible union with it, and teach them as they grow up to regard themselves as professing Christians.

The eighth chapter of this work is on the crucifixes, and contains many searching remarks; the ninth on the parting command; and the tenth on the parting

promise, gives an account of a revival in Amherst College. In each of these chapters there is much to approve, and scarcely anything to censure, except that in expatiating on the parting command he says nothing upon the subject of baptism. Professor Abbot has always been a favourite with us. We spoke of his Young Christian in terms of high commendation; and we should have been glad could we have passed over this work without the gentle strictures we have made. He is an eloquent writer; and though impatient at the idea of having his genius shackled by any theological system, he evidently writes under the influence of some theory of his own, which sometimes keeps him from viewing his subject on every side. His writings will have many admirers; but on so grave and important a subject as theology, it appears necessary to us both to think and write with a most reverential regard to the authority of God's word, and with a determination not to depart in one iota from its principles and directions.

MORNING MEDITATIONS FOR EVERY DAY IN THE YEAR; OR, THE CHRISTIAN COMMUNING WITH HIS OWN HEART: being an exposition of *Psalms ii., xix., xxii., &c., &c.* By JOHN MORRISON, D. D. Sold by the Religious Tract Society. pp. 432.

In these meditations we find a vein of strong sense, many judicious critical remarks, and fervent expressions of pious emotion. The exposition of each psalm is preceded by some valuable introductory observations. We have compared some of these meditations with the beautiful commentary of Bishop Horne; and though we think that Dr. M. must, perhaps, concede to the prelate the merit of superior gracefulness, ease, and elegance of style, we imagine he may fairly dispute the palm with him as it respects acuteness and strength of thought, and the useful tendency of his remarks. Take, as a specimen, Dr. M.'s exposition of Ps. xix. 13, on which we accidentally cast our eye, after writing the above.

"As the Psalmist was fully alive to the dangers connected with the most secret indulgence of sin in the heart, it is not to be wondered that he should feel the double necessity of guarding against the unnatural tyranny of presumptuous, that is, flagrant transgres-

sions. The mariner who dreads the slender sand-bank, has double reason to tremble, when he finds his vessel dashing amidst a reef of rocks. The slender sand-bank may, indeed, sink the ship, and drown the crew; but the reef of rocks will occasion a rapidity and terror in the catastrophe, which may be conceived, but which cannot be described. One secret sin, unsubdued, may plunge the soul into perdition; but open, glaring, and presumptuous transgression may lead at once to the double shipwreck of faith and of a good conscience, and may render the subject of it an equal outcast from earth and heaven. It will not do, in the face of such imminent danger as this, to indulge the fearful and almost infernal casuistry, how far a man may plunge into the gulf of sin, and yet be recovered. The only sure course for any man to pursue is, to keep himself at the greatest possible distance from every known sin; and to live in that habitual frame of mind, which the prayer before us indicates, 'Keep back thy servant, &c; then shall I be upright, and I shall be innocent from the great transgression.'"

The innocence which the Psalmist here contemplates is not to be considered as partaking of anything like an absolute character. It is simply the innocence of a good conscience, and of exemption from the habit of any known transgression, to which he refers.

By the great transgression may be understood the easily besetting sin of a man's constitution and temperament, or the more dreadful sin of final apostacy from the ways of God and religion; or it may refer to some flagrant sin, which stood recorded, in awful colours, in the book of conscience. "Most men," says Dr. A. Clarke, "have committed some particular sin, which they ought to deplore as long as they breathe, and on account of the enormity of which they should ever be humbled." Watchfulness and prayer are the two great securities against sin. In the one duty, we put all the spiritual energies of our own hearts in motion; and in the other, we call into reasonable and gracious operation the power and wisdom of an Almighty Friend."

There are only nineteen Psalms expounded in this little volume. One of them, however, is the cxix., which occupies more than one-third of the pages. We cordially recommend the work.

ANECDOTES. THE YOUNG. Sold by the Religious Tract Society. pp. 224.

The contents of this volume are, I. Talents and attainments of the young. II. Attention of the young to moral duties. III. Regard of young persons to religion. IV. Religious knowledge of the young. V. Attention to religious duties. VI. Usefulness of young persons. VII. Peaceful deaths of young persons. VIII. Miscellaneous. It is saying much for this little book, that it equals its predecessors in interest and worth. Many a father will, we hope, put it into the hands of his children, and bid them aspire after the attainment of the excellence here exemplified.

MOUNT PISGAH; OR, A PROSPECT OF HEAVEN: being an Exposition on 1 Thess. iv. 13—18. By THOMAS CASE, sometime student in Christ-church, Oxon, and minister of the Gospel. A. D. 1670.

Every subject was surveyed by the Puritan divines with a keen, microscopical eye; and was divided and subdivided by nice discriminations of thought, which would scarcely be intelligible to modern congregations, and which modern divines are little disposed to make. Speaking of the believer's union with Christ, the writer before us says, it is 1, Spiritual; 2, Real; 3, Operative; 4, Enriching; 5, Intimate; 6, Indissoluble. Under most of these divisions there are subdivisions, and under the second of them there are ten. Our union with Christ is not an imaginary union; nor merely a relative union; nor a legal union only; nor simply a union of assent in point of doctrine and judgment; nor a union of consent; nor barely a sacramental union; it is a real union, in contradistinction to the contemplative union which the saints have with Christ in holy meditation; in contradistinction to reconciliatory union; and in contradistinction to affectionate union. On each of these ten points he offers a few pertinent observations; which are, in general, supported by Scripture quotations. We have not alluded to this minuteness of subdivision, by way of dispraise, but to give an idea of the work. Other subjects in it are dissected in the same way. It is, however, an excellent book. The perusal of it will, we believe, furnish many useful hints to ministers; and be highly edifying and consolatory

to judicious, established Christians. There may be a few objectionable statements on the doctrine of final perseverance.

THE PICTURE TESTAMENT FOR THE YOUNG, containing a harmony of the gospels, and the acts of the Apostles. Illustrated by Engravings.

In this volume there are twenty beautiful steel, and seventy wood, engravings. Devices of this kind serve greatly to interest young people in the perusal of Scripture narrative, and to impress it on their memories. The scenic descriptions, and the costume of the persons, presented to view in these pictures, will in general answer the end of illustrating to young people the historic statements of the New Testament. Some of the countenances also are very expressive; but if we may hazard a suggestion, we think there would have been a little more consistency had the countenance of the same person, of the blessed Jesus for instance and of Paul, been always the same, modified only by change of view, or the varieties of emotion expressed.

BRIEF NOTICES.

TODD'S LECTURES TO CHILDREN; familiarly illustrating important Truth. Sold by the Religious Tract Society, London.

This is one of the best works for young children we have seen for some time. It contains no hard words, no polemical, metaphysical divinity; but is full of affecting and pleasing illustrations. That must be a stupid child indeed, which is not interested in the perusal of these Lectures. There is a beautiful one upon Christ's tasting death for every man, the sentiments of which exactly accord with those of the evangelical General Baptists.

In the press, and will be published in the early part of February, A MEMOIR OF THE LATE REV. JOSEPH HUGHES, A.M., OF BATTERSEA; Originator and Secretary of the British and Foreign Bible Society: by the Rev. J. Leifchild. Any communications that may be deemed interesting and useful, are requested to be sent immediately, addressed to the Editor, at the Publishers', T. Ward and Co., 27, Paternoster Row.

OBITUARY.

MR. AND MRS. W. STUBBS.

May 23, 1831, died at East Leake, Mr. William Stubbs, in the 77th year of his age. He was a native of Wimeswold, in the county of Leicester; and a large portion of his life appears to have been spent at places not far distant from the place of his birth. Though his parents were not rich in what regards the present world, they appear to have possessed what was infinitely better, the riches of Divine grace. Their low circumstances did not allow them to give their son William a common education; but this was a deficiency amply made up by his own diligence, in the improvement of his leisure hours when grown up. About the year 1779, he married Miss Catherine Trueman, a young female then residing at Normanton Hill, with her uncle Mr. George Brentnall, a place where Mr. Stubbs afterwards past many years.

Concerning his first religious impressions, little is now known. Before he entered into the marriage state, the sal-

vation of the soul appeared, to both himself and to her who afterwards became his partner, the one thing needful. Impressed with the importance of eternal things, they conferred not with flesh and blood, but gave themselves up to the Lord and to his church. They were baptized at Leake, and not only became members of the General Baptist church at that place, but what is more, continued valuable members till the day of their death, a period of upwards of fifty years.

Near the time when he joined the church, Mr. Stubbs took part in the farm of his uncle Brentnall. Here he met with many difficulties, but through the blessing of Providence he surmounted them, and was enabled to support a large family, and also to assist his parents, now sinking under the infirmities of age. To Mr. Stubbs, were born nine children, six of whom are still living. His mind appears to have been deeply impressed with the importance of having religious principles betimes instilled into the minds of his children: hence, he was not only careful to train them up in habits of

industry, but also to impress their tender minds with some proper notions of integrity, a sense of the Divine Being and government, with whatever belongs to religion and another life. It was his frequent practice to relate to them some passage of Scripture, something from the history of the Patriarchs and Prophets, or some awful judgment of God upon sinners; and while thus engaged, he has been frequently interrupted by tears. Nor did he here labour in vain; for he lived to see the greater part of his children walking in the fear of God, and filling important places in the church.

Mr. Stubbs had his share of the troubles of this life, especially towards the latter part of his course; yet, he not only was enabled to maintain his faith and hope in the Saviour, but also his regularity and diligence to the end, as far as the infirmities of age would permit. In the latter part of his life he declined business, and, in a good measure, devoted himself to the care and comfort of his partner, now become very infirm. His death was somewhat sudden. Taking a walk into the yard adjoining the house where he resided, he was suddenly taken ill. Being carried into the house, he remained speechless till the following morning, and then expired. May his children and surviving friends not be slothful, but followers of those, who, through faith and patience, inherit the promises.

Mrs. Stubbs, the wife of the above Mr. W. Stubbs, survived her husband but little more than nine months. She, like her husband was an old disciple, had

long been a partaker of his joys and sorrows, and was now left like a weary traveller to finish her course alone. Fifty years of religious profession bore ample testimony to the reality of her faith and hope. She was a person of an amiable temper and conduct, walking as became the Gospel she professed. The latter part of her life was depressed with great infirmities; she being for a few years very lame and almost helpless. Yet here Christian patience came in to her aid. Indeed she longed to depart and to be with Christ, which is far better; but still appeared willing to wait her Master's time. Frequently would she say, "I thought my good Master would have sent for me before now;" but then, as if checking herself, would add, "I don't know what is best." A few days before her death, her strength began very sensibly to fail, and she appeared to be aware that her end was near. On March 19th, 1832, she was unable to take any kind of support, and nature appeared evidently making haste to its own dissolution. But when nature was almost exhausted, every power seemed delightfully exerted in attempts to bless and praise her Divine Saviour. Here her strength failing, her sentences frequently fell short, and nature being completely spent, she sweetly breathed out her spirit into the hands of her Saviour, about ten o'clock next morning, March 20th, in the eighty-third year of her age. "Let me die the death of the righteous, and let my last end be like his."

W. K.

INTELLIGENCE.

IMPRISONMENT OF MR. ABBOTT, BAPTIST MISSIONARY IN JAMAICA.

The House of Assembly devoted a very long sitting on Nov. 15, to the discussion of the question as to whether Mr. Abbott, a Baptist Missionary, had committed a breach of privilege, in refusing to be examined on oath by a *Comitée of the House* on matters of inquiry relating to the apprentices. Mr. Abbott's refusal was founded on various grounds; among others, that the House of Assembly in Jamaica, had no more power to examine witnesses on oath, than the House of Commons in England.

The House however decided that it

does possess such power, and sentenced Mr. Abbott to be imprisoned in the county Gaol.

An application was then made, on Monday, Nov. 24, for a writ of Habeas Corpus, (which was granted) by Mr. Abbott to Sir Joshua Rowe and the Attorney General.

We copy the above from the Times Newspaper. There is, we fear, a disposition in many members of the House of Assembly, to impede the execution of the intentions of the law of Emancipation, from a love of the whip, and a hatred to all liberal men and measures. Mr. Abbott we understand intends, after his imprisonment is terminated, to come over to England for redress. This conduct

of Mr. A. in resisting the unconstitutional demands of the House of Assembly is worthy of praise. The rights of a citizen are not lost in the duties of the Christian.

WIDOWS' FUND.

One hundred and second Anniversary.

The Annual Sermon, in aid of the Society for the relief of the necessitous widows and children of Protestant Dissenting Ministers, will be preached at the chapel of the Rev. John Eustace Giles, Salters' Hall, Cannon Street, on Wednesday, the 1st of April next, by the Rev. Edward Steane, of Camberwell. Service to begin at 12 o'clock precisely.

We regret to learn, that the benefactions and subscriptions to this ancient Institution are not adequate to its real importance.

OPENING OF THE GENERAL BAPTIST CHAPEL, CRADELEY.

A new General Baptist chapel was opened at Cradeley, Worcestershire, on Lord's day, Nov. 30th, 1834. The Rev. G. Cheate, of Birmingham, preached in the morning from Exodus xx. 24; and in the afternoon from 1 Peter iv. 17. And the Rev. J. Gordon, Wesleyan minister of Dudley, in the evening, from Acts xvi. 22—34.

On the following day, Dec. 1st, the Rev. J. Eddy of Lyewaste (Independent) preached from 2 Cor. viii. 9, and Rev. J. Gordon from Rom. viii. 32. The Meeting-house is a neat building; measuring thirty feet by thirty-six. It is situated in a very populous neighbourhood; its opening was a time of great rejoicing to the friends, and many of the inhabitants manifested a deep interest in the services; the place was thronged, and numbers were unable to get in. Collections £24 6s. 0d.

The pulpit is at present occupied by two or three friends in conjunction with Mr. Greenway, of Netherton, and it is pleasing to add that since the opening, the chapel has continued to be well filled, most of the pews are taken, and several persons are waiting for baptism. May the Lord smile on this attempt to promote his cause, and may the church increase with men as with a flock!

G. C.

WARWICKSHIRE CONFERENCE.

The Warwickshire Conference met at Netherton, Dec. 30th, 1834. In the morning an interesting prayer meeting was held. In the evening Mr. Tunnicliffe opened the public service by prayer, and Mr. Cheate of Birmingham preached from Romans xvi. 3, "Greet Priscilla and Aquila my helpers in Christ Jesus." In the afternoon, at the meeting for business, Mr. Greenway presided; the state of religion in some of the churches was encouraging, while in others it was less favourable. The new chapel at Cradeley had been opened under very promising circumstances, the Meeting-house continues to be crowded, and several persons had been proposed for baptism. Advice was given to the friends at Netherton relative to the renewal of their Trust deed, and also to the friends at Wolverhampton respecting the administration of the Lord's supper among them.

The next meeting to be at Little Sutton on the Friday in Witsun week. Mr. Greenway of Netherton to preach in the morning at eleven o'clock.

G. C.

LINCOLNSHIRE CONFERENCE.

The Lincolnshire Conference met at Sutterton, Dec. 11th, 1824. After a prayer meeting in the morning, the brethren met again in the afternoon for the transaction of business. The verbal statements respecting the churches were upon the whole encouraging.

Three cases were presented requesting ministerial aid; from Stamford, Barrowden, and Stow-bridge. It was resolved, 1st, "That the Secretary and the Treasurer of the Home Mission, prepare and publish to the churches in the district an account of the Home Mission proceedings, from the time that they were last published; urging upon the churches exertion to promote the important objects of the Mission, and to make their annual collections so early in the year, that all monies may be paid in before the June Conference, that the accounts for the year may be closed then." 2nd, "That Mr. Wherry consult with the Treasurer, and that if there be no money in hand, they be earnestly requested to provide for the present emergency." 3rd, "That the Conference recommend the carrying

on of the cause at Stow-bridge, at least another quarter, and that Mr. Jarrom be requested to obtain information respecting the Meeting-house Mortgage, &c. and that this case be considered at the next meeting."

The next conference to be held at March, on Thursday the 12th of March; Mr. Everard is requested to preach.

J. JONES, Sec.

MIDLAND CONFERENCE.

The Midland Conference met at Leicester, Archdeacon Lane, Dec. 30, 1834. Mr. Derry supplicated the presence and blessing of the Most High, and Mr. Stevenson, the minister of the place, presided.

From the reports of the states of the churches, it appeared that one hundred and eleven persons had been added, by baptism, since the last Conference; and that one hundred and thirty-five candidates were waiting, to obey the command and to follow the example of the Lord Jesus Christ, in that holy ordinance.

The case of Ashbourne was, for reasons assigned at various preceding Conferences, postponed to a day not named.

The church in Friar Lane, Leicester, was readmitted into this Conference.

The Conference is unable to afford any pecuniary assistance to the friends at Mansfield; but recommend sister churches, in connexion with the church at Broad Street, Nottingham, to render them all possible ministerial aid.

It was agreed, after considerable discussion, that the Home Mission should be carried on, without any change in the principle of management, for another year.

That the Secretary of this Institution be requested affectionately and earnestly to address these churches in the district, which have of late done little or nothing in support of the Home Mission, urging in support of the Home Mission, urging to immediate and liberal assistance.

Mr. Beardsall having relinquished his office as Secretary to the Home Mission, he received the thanks of the meeting for his past services, and Messrs. H. Hunter and A. Smith were desired to act as joint secretaries, until the next Conference.

Cases requesting pecuniary assistance and advice, from Coventry, Syston, Belper, Harborough, &c., were referred to the Home Mission Committee.

R. Stocks introduced the morning service by reading and prayer; and Mr. Goadby, jun. preached from Isa. liii. 11, "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Mr. Orton opened the meeting in the evening; and Mr. Derry preached from Heb. vi. 12, "That ye be not slothful, but followers of them who, through faith and patience, inherit the promises."

The next Conference to be at Ashby-de-la-Zouch, on Easter Tuesday, 1835. The church at Ashby was left to select preachers for the occasion.

RICHARD STOCKS, Sec.

ORDINATION AT DERBY.

On Christmas-day, Mr. Ayrton was ordained to the pastoral office over the General Baptist church, Sacherell-street, Derby.

A prayer-meeting was held at six in the morning. At ten, Mr. Stocks, of Donington, introduced the public services by reading and prayer. Mr. Pickering, of Nottingham, followed with an address, somewhat comprehensive, and especially interesting. The venerable minister took occasion to notice the strictures upon the imposition of hands, which "A General Baptist" makes, in connexion with his query on that subject, in the last number of the Repository. In contradiction to that writer, the preacher argued, and we think proved, that instances occur, in the New Testament, of the laying on of hands, where the communication of the Holy Ghost, or of miraculous gifts, did *not* follow. We wish "A General Baptist" had been present; or that we had now an opportunity of recapitulating what we heard, for his advantage. The questions to the church and minister were asked by Mr. Orton, of Hugglescote; and answered by both parties, in a satisfactory manner. An affecting and impressive prayer was then offered by Mr. Pike; and Mr. Goadby, of Ashby, delivered, as is usual with him, a *sound and sensible* charge to the pastor, from 2 Tim. iv. 5. Mr. Yates, of Melbourne, gave out the hymns.

In the evening Mr. Orton addressed the church, from Prov. xxvii. 10. The value and excellency of this discourse consisted, as we thought, in its peculiar

adaptation for usefulness; containing, as it did, a great variety of plain, practical hints, bearing on the duties of churches to their ministers.

On this occasion, we were strongly convinced of the desirableness of making some alteration in the arrangement of ordination services, with a view to prevent their being carried to so unreasonable a length. On this day, they were not concluded till nearly three o'clock; an hour far too protracted for the convenience and comfort of most who attend. Besides, (as is the case, probably, on most occasions, and was so especially on this,) the charge to the pastor being addressed when the people are completely wearied, the preacher, discovering their impatience, hurries over his work; merely glancing at ideas, perhaps the result of elaborate thought, and, if seriously and properly delivered, adapted for great and permanent good, particularly to the newly ordained minister.

D. P.

STONEY-STREET, NOTTINGHAM.

We are happy to learn that the large and respectable church here have given Mr. H. Hunter, a unanimous call to assume the pastoral office, in conjunction with our venerable friend Mr. W. Pickering. The ordination is expected to take place shortly.

BOURN, LINCOLNSHIRE.

The removal of brother Peggs to Bourn appears to have already received tokens of the Divine approbation. The congregations are large and increasing, and it is contemplated that their place of worship will be re-built in the course of the next summer. May the Lord shed abundant prosperity!

REMOVAL OF MR. CRABTREE.

Mr. Crabtree, late of Duffield, has removed to Hinckley, to assist Mr. James Taylor in the ministry. His labours were to commence with the new year.

POETRY.

"THOU ART MY GOD." PsA. xxxi. 14.

"Thou art my God!" What can I covet more,
When I can call Infinity my own?
Thou art the summit of my noblest wishes!
The source of all my happiness below!
The centre where my thoughts converge! The sun
Of my desires! How long shall I remain
So distant, so remote from thine embrace?
When shall I take my flight from mortal scenes
And reach the shores of heaven? There, not a cloud
Can hide the beauties of thy countenance,
Or intercept thy smiles ineffable!

"Thou art my God!" One glimpse of Deity
Attracts the tender passions of my soul!
Compared with thee, the world to nothing sinks;
Its charms are gone; its honour and applause,
Of which so many boast, are seen no more!

"Thou art my God!" And can my heart distrust
Thy promise, like thyself, immutable?
Each winged hour renews thy clemency,
And leaves me no excuse for unbelief!
Not all the flattering breath of hell can once
Persuade me to despair. Not all the rage
Of Satan, or his dark infernal crew,
Can shake my confidence, or blast my hope;
For thou art faithful, and thy Truth remains
Ublemished by their base malignity!

"Thou art my God!" I cannot utter more!
Let me through boundless years be lost in thee!

J. B.

MISSIONARY OBSERVER.



SKETCH OF THE LIFE AND CHARACTER OF THE LATE DR. CAREY, OF SERAMPORE.

“It were profane,
To quench a glory lighted in the skies,
And cast in shadows his illustrious close.”

THE death of the venerable Dr. Carey, the father of modern missions, has awakened the liveliest sympathy in the hearts of multitudes. To those who are little acquainted, and less interested, with the civilization and evangelization of heathen lands, and the character and influence of Carey, we may say, “Know ye not that there is a prince and a great man fallen this day in Israel?” 2 Sam. iii. 38. Of the righteous, generally, it is said, “he shall be in everlasting remembrance;” how much more should the names and virtues, the character and influence of eminent philanthropists and missionaries, be cherished by our children, and our children’s children! On the past Sabbath, the writer improved the death of Dr. Carey, from the language of the apostle Paul, relative to Abel, the first eminent religious character and martyr for the truth; “He, being dead, yet speaketh,” Heb. xi. 4. These words recall to review, the testimony of the dead, in reference to Christian missions; and in their rise, progress, and consummation, Carey will never be forgotten.

The following interesting letter, recently received by the writer, from one who was early and intimately acquainted with Dr. Carey, cannot fail of being peculiarly acceptable to all who are desirous of information respecting the commencement of the career of so eminent a man.—

Dear Sir,

I am so incessantly occupied in various literary engagements, that I have not a single hour to spare; and know not how to comply with your request. I have already upon my hands more than I am able to manage. Some years ago, I collected a quantity of books and papers, with a view of writing the memoirs of Dr. Carey; but I have done nothing with them, and now find it beyond my strength to engage in so arduous an undertaking, and the collection would be of no use in any other hands than my own. I knew Carey, from the very commencement of his public life, at the age of twenty-two, to the time of his going to India.

All I can do at this moment is, to forward you the following brief hints and sketches. I have not time to fill up the outline.

William Carey was born in the autumn of 1761, at Paulers-Pury, a small village in Northamptonshire, where his father was parish clerk; and at the free school in the village, he received the rudiments of a Latin education. He was afterwards apprenticed to a shoemaker, and followed that profession for some time; still acquiring, by his own efforts, an acquaintance with foreign languages. On his marriage he settled at

Hackleton, eight miles from Northampton; where he carried on his business, and kept an evening school.

Soon after this, he was baptized by the late Dr. Ryland; and became a member of the church under his care at Northampton. His brethren, perceiving that he had a great thirst for learning, and a zeal for usefulness, called him to the work of the ministry.

In the year 1783, he removed to Moulton, a village six miles north of Northampton; where he began preaching, and was dependent chiefly for support on the labour of his own hands; pursuing, at the same time, with increased avidity, his studies in Greek and Hebrew. But having no regular time to spare for this purpose, he placed a grammar on a small shelf before him, at which he might glance, while at work in his shop, without any loss of time. Under such unfavourable circumstances, he rapidly acquired a considerable knowledge of Hebrew, Greek, Latin, Low Dutch, and some other languages. In classical literature the philosopher was quite at home, but he could never learn the art and mystery of a cordwainer. Dr. Ryland, to encourage his little trade, ordered him to make a pair of shoes. In process of time the shoes were delivered, but were found not to be what is properly called a *pair*, and could not be worn. The Doctor kept them for a long time, as a specimen of Carey's genius; and at length transferred them to the Missionary Museum at Bristol, where, among other curiosities, they remain to this day.

Mr. Carey's ministry at Moulton was attended with a good degree of usefulness. A church was formed, of which he became the pastor; and a new meeting-house erected, chiefly by his own exertions in collecting among other congregations, his own people being too poor to contribute scarcely any thing towards it, and could only raise him a salary of about *ten pounds* a year.

His evening school was continued with tolerable success; but is especially to be noticed, as having produced, under an infinitely wise and inscrutable Providence, the very first germ of the Baptist Mission in India. The schoolmaster, in the course of his humble teaching, introduced to his pupils the subject of geography; and here, for the first time, he studied Guthrie's Geographical Grammar. In the summary given by the author of the various inhabitants of the earth, together with their religious and moral condition, Carey found, to his utter astonishment and grief, that a large majority of the human population still remained in a state of heathen darkness.

From this time he began to talk to his friends, and to his neighbouring brethren in the ministry, about the deplorable condition of the heathen world, and whether something should not be attempted, to disseminate the Gospel in foreign parts. They all heard him, one by one, with great amazement; deemed such an undertaking as perfectly impracticable; and wondered he should entertain projects so visionary and unattainable, until the arrival of the latter day, when the Spirit should be poured out from on high.

The heart of Carey was still full of the subject, though single and alone. It was mixed up with all his sermons, his conversation, and his prayers. In April, 1790, he introduced the subject more publicly, in a conversation with his brethren in the ministry, who were at that time assembled at Clipstone, in Northamptonshire. Not knowing what to do in the matter, nor scarcely what to think of it, they recommended

brother Carey to write a small treatise on the subject, for their future consideration. He did so: they at length approved of what he had written, and recommended its publication.

After much consultation, and many meetings for prayer, the ministers of that district held their annual meeting at Kettering. There, at the house of a most respectable gentleman, deacon of the Baptist church in that place, the ministers and one or two others met in the evening, formed themselves into a Missionary Society, and raised, for that purpose, the sum of £13. 2s. 6d. Thus originated the Baptist Mission Society, on Oct. 2, 1792.

A remarkable coincidence occurred about this time. Mr. John Thomas, who had been awakened under the ministry of Dr. Samuel Stennett, during his residence in London, was now returned from Bengal; and reported to his friends the encouragement he had met with, in his conversations with the idolatrous inhabitants on religious subjects, and how wide a field presented itself for missionary labour.

After due deliberation, and a gratifying interview with Mr. Thomas, the new-formed Society accepted him as a missionary, in connection with Mr. Carey, who had already devoted himself to the service of the Society.

Being refused a passage to Bengal, by the interference of the East India Directors in Leadenhall-street, the Society applied to the King of Denmark; who ordered a vessel sailing to Serampore, under the Danish dominion, to call at the Downs, and take the missionaries aboard. Accordingly, in the course of a little time, Carey and Thomas sailed for India.

This is a very faint outline, which I fear will not answer your purpose, nor come in time. It is, however, all I am at this moment able to accomplish. If health and life be spared, I may yet, perhaps, draw up a small memoir of Carey. Remember me kindly to Mr. Everard, when you see him. In haste,

Yours affectionately,

Bungay, Suffolk, Dec. 5, 1834.

J. W. MORRIS.

To this brief sketch of the early history of Carey, it may not be uninteresting to add, that he embarked for India, in company with Dr. Thomas, in June, 1793, and proceeded up the country to Mudnabatty. On the arrival of Messrs. Marshman, Ward, Grant, and Mardon, in 1799, the seat of the Mission was removed to Serampore, fifteen miles from Calcutta. Here the venerable Carey prosecuted his numerous and invaluable translations of the Scriptures; the preparation of various grammars and dictionaries; his official duties at the Government College of Fort William, in which he was Professor of Sanscrit, Bengalee, and Mahratta, &c., &c. His venerable friend, Dr. Steadman, of Bradford, in a brief notice of his death, for a provincial paper, observes:—

“In commemorating the decease of this distinguished man, who lived in India upwards of forty years, and in that time translated the New Testament into upwards of forty languages of that part of the world, and was the means of planting twenty-five Christian churches; I cannot do better than transcribe a part of a letter from a highly-esteemed friend in Liverpool:—‘The venerable Dr. Carey is no more! He expired

June 9th; declaring to those around him, that the cross and the atonement of Christ was the only sufficient ground of his confidence and joy. Mr. Leechman, who writes June 19th, gives several particulars relating to the dear and justly venerated man of God. 'Our head,' Mr. L. says, 'is taken away from us this day;' but adds, 'the Mission, in which his whole heart was engaged, never appeared to promise more fruit than now; and he was just able to hear, before he expired, accounts which greatly delighted him, and led him to express by signs, when he could no longer do so by words, his fervent gratitude to God.'" The editor of the paper very justly and forcibly remarks, "Amidst the unfriendly climate of Bengal, and the intense labour of learning Oriental languages, and translating the sacred Oracles into them; as well as engaging in various literary works, he survived to the advanced age of seventy-two years; leaving behind him monuments of benevolence, greatness of mind, perseverance and success, rarely, if ever, equalled, in any other individual, since the apostolic age."

Whatever view of the great missionary enterprise may engage the attention of succeeding generations, the name of Carey will be as "ointment poured forth;" and it will be said of him, "He, being dead, yet speaketh." Is the state of heathen and Mussulman countries the subject of investigation? Carey gave the first impulse, in modern times, to these pursuits, so worthy of the philosopher and the politician, the philanthropist and the Christian. We have seen how the mind of Carey was first arrested and impressed with the moral degradation and teeming population of eastern nations. Much valuable information is now possessed by the Christian church, relative to the origin and nature, the character and influence of Boodhism in Burmah, China, Ceylon, and many of the Eastern isles; Hindooism in Hindostan; and Mahometanism in many provinces of India, and in the countries of its early establishment. These topics, so intimately connected with the necessity and value of Christian missions, will be more and more investigated, till the affecting state of *five hundred millions* of immortal souls, made known and felt by the churches of Christ, shall cause "the ears of every one that heareth to tingle." In these studies and pursuits, destined to awaken the energies of unborn generations, it will be said of Carey, "He, being dead, yet speaketh."

Carey early directed attention to the obligation of the Christian church, to propagate the Gospel in every nation under heaven. This sentiment was the *primum mobile* of Carey's missionary career, and the extraordinary influence he exerted upon the age in which he lived. This subject engaged his thoughts, was the burden of his conversation, and the object of serious and anxious inquiry among his Christian brethren. His first essay at composition was upon this topic; and to its publication may be attributed, under God, the successful prosecution of the Baptist Mission in India. The nature and bearing of this sentiment is still imperfectly appreciated by the Church of God. "Give me where to stand," said Archimedes, "and I will move the world." This sentiment, laid upon the fulcrum of the cross of Christ, will move the world. "And I, if I be lifted up, will draw all men unto me." Oh when will the Christian church feel the state of—

"The heathen lands, that lie beneath
The shades of overspreading death?"

“Remember these, O Jacob, and Israel, for thou art my servant;” Isaiah xliv. 21.

As affording a specimen of the practicability of acquiring foreign languages for the service of Christianity, the example of Carey can never be forgotten. At a conference, Carey asked whether it was not the duty of the Christian church, to “go into all the world, and preach the Gospel to every creature.” Dr. Ryland very abruptly inquired, whether we were to expect another day of Pentecost. Through the labours of this valuable friend and father of modern missions, a kind of Pentecostal blessing has been bestowed upon the church of Christ. In the “Tenth Memoir of the Translations of the sacred Scriptures into the Oriental languages, by the Serampore Brethren, 1834, referring to the various languages in which the Scriptures, in whole or in part, have been translated or printed, it is said, “The languages amount to forty-five; of which number, forty are applicable to Serampore, viz. Assamese, Burmese, Chinese, Oriyah, Sunscrit, Telinga,” &c., &c. Dr. Steadman stated of Carey, that “he lived in India upwards of forty years; and in that time, translated the New Testament into upwards of forty languages of that part of the world.” How invaluable these labours, in facilitating the acquisition of these languages, in enriching them with biblical knowledge, in the illumination of nations, and the conversion of souls to God! The late Rev. W. Ward, in his “Farewell Letters,” (pp. 179—181,) remarks—

“After commencing the Bengalee, Dr. Carey was appointed one of the Professors in the College of Fort William; and, as some learned Hindoos and Mussulmen soon received appointments in this college, it attracted the attention of the qualified natives in every part of the empire. It was not long after the Sunscrit New Testament had proceeded through the press, before learned Hindoos, from various parts, began to arrive at Calcutta, soliciting situations in this college. Mrityoonjoy, who assisted Dr. Carey in his Sunscrit translations, was the head pundit of the college; and all these interesting strangers necessarily applied to him, and were, in consequence, introduced to the Doctor, who here saw all India pouring her literary treasures at his feet! As but few of these pundits could be employed in the College, they were glad to accept of employment at Serampore: the Sunscrit New Testament was therefore put into their hands, as the standard work, and they were directed to give a version of it in their own vernacular tongues. The number of these native translators, when the Marquis and Marchioness of Hastings, and the Bishop of Calcutta and his Lady, honoured the Missionaries at Serampore with a visit, amounted to more than thirty. It was a most interesting spectacle, to see all these learned men, employed in such a work, and coming from almost every province of this immense continent, rise up to receive this distinguished Nobleman and the Marchioness, and the learned Bishop and his Lady. I have often wished that I could have seen an engraving of this scene, containing real likenesses of the persons; but that, perhaps, was impossible to be realized, in a country so distant from Britain.”

The successful character of the great missionary enterprize, and its valuable influence at home and abroad, are intimately connected with the development of the life and character of the late venerated Carey. The destinies of nations, of empires, and of the world, hang upon the

issue of Christian missions. The design of this sketch precludes even a limited review of the rise, progress, present state, and future prospects of the various missions, which have arisen since the movement in the Christian church, of which Carey was the humble and honoured instrument. The time would fail to speak of the Baptist, London, and Church Missionary Societies, the Scottish and American Missionary Societies, and the Societies of the European continent; not to advert to the rise of the humble and unostentatious General Baptist Mission in Orissa, and the increased efficiency of the incipient missionary operations of the old Societies of the Church of England, the Moravians, and the Methodists. The general aspect of the various operations of these Christian communities, is manifestly promoting "Glory to God in the highest; on earth, peace, good will towards men." And in the progress of the earth's regeneration, "by the foolishness of preaching," the name of Carey will be held in "everlasting remembrance."

The valuable influence of these missions, would require the grasp of angelic intellect fully to develope. Mark the influence of Carey's early efforts to awaken attention to the claims of the perishing heathen. "An alarm was sounded in the holy mountain." There were "great searchings of heart." The churches of the Baptist Denomination, with few exceptions, were moved from "Dan to Beersheba;" and came up to the help of the Lord, to the help of the Lord against the mighty." And how are they increased in number, wealth, and influence, since that ever-memorable period! The Congregational or Independent churches, as might have been anticipated, soon felt the movement. Even the evangelical part of the Church of England, in this work, dared to think and to act for the conversion of the world. The Missionary Societies of these bodies were formed in 1792, 1795, and 1800. After these, other institutions, of similar character, arose; and they still arise, and will arise, and extend their influence, till, universally, "the darkness is passed away, and the true light shines."

The influence of Missionary Societies in the revival of religion, the union of Christians, the rise and progress of Bible Societies, and even upon the principles and measures of European Governments, is very considerable and salutary. Nor is this influence scarcely less important or beneficial in the actual fields of Missionary labour, in the east and in the west, in the north and in the south. To notice only the abolition of slavery in the west, and the important changes now in progress in our vast empire in the east; how evidently is the spirit and genius of Christian missions, silently and powerfully affecting and directing the counsels of "the powers that be." And is not this the fulfilment of that which is written? "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." "The God of heaven shall set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. vii. 18.—ii. 45.

There is another view of the character of the venerable Carey, worthy of honourable mention. He exhibits, and will continue to do so, to succeeding generations, the power of religion and genius to rise above the most unfavourable circumstances to eminence and usefulness. Biography records the history of many who rose from poverty and obscurity,

neglect and adverse circumstances, to eminent talents and usefulness ; verifying remarkable exceptions to the sentiments of the Poet :

“ Full many a gem of purest ray serene,
The dark unfathom'd caves of ocean bear ;
Full many a plant is born to blush unseen,
And waste its sweetness on the desert air.”

It is remarked, respecting the flight of Mahomet in an adverse battle, “ the lance of an Arab might have changed the history of the world ;” and it may with equal propriety be said, that had Carey lived in neglect, and his plans been obstinately and effectually opposed, the history of the world in the eighteenth and nineteenth centuries would have been changed. From Mr. Morris's letter, we learn the humble circumstances of his birth, education, and early history. Who can contemplate Carey as the industrious cordwainer, working at his bench, and by sudden and frequent glances learning Latin, Greek, Hebrew, &c. ? or as the village schoolmaster, or the humble minister of a Baptist church with a salary of £10. per annum ; and then see him in India writing with his own hand the five octavo volumes of the Bengalee Bible, or preparing various grammars and dictionaries, and accomplishing so many translations, or as professor of several languages in the government college of Fort William, established by the magnanimous Governor General of India, the Marquis of Wellesley, without saying, “ Who hath despised the day of small things ? ”

As every section of the Christian church has derived benefit from the example of Carey, each should labour to perpetuate his memory and his influence. The writer feels grateful in the recollection of various interviews with him during his temporary residence of a few months at Serampore. Every one who has read and heard of Carey, and has enjoyed his company but for a few minutes, must have been interested with his piety, cheerfulness, and humility. The writer recollects being struck with the thought, Dr. Carey is the same unassuming character in India, with all his learning and honours, as if he had remained a poor country minister in England. His piety does not appear to have suffered in the least degree by being transplanted to the soil of Bengal. In conversation the old gentleman would introduce anecdotes and facetious or sententious remarks of a very interesting character. The writer will never forget the anecdote of the late Mr. Robinson, of Leicester, related by Carey. Mr. Robinson, in one of his pastoral visits, accompanied by this eminent man, said to one of his people, “ You deserve to be unhappy, for you get upon horseback to meet trouble.” To a Mussulman moonshee, whose face was amply hidden by nature's covering, the Dr. said, “ He supposed that, in such a jungle, there must be some wild hogs.” The effect of this remark was, that the next morning, he appeared with his face as clean as a Christian's. When the Government gave permission to the General Baptist Missionaries to proceed to Orissa, (a measure, very probably, promoted by his influence,) the Dr. was the first to announce it to the writer, and he did it with the liveliest satisfaction. As a specimen of Carey's knowledge, as a divine, it may be stated, that, in delivering a charge at the ordination of a missionary at Serampore from “ Make full proof of thy ministry,” 2 Tim. iv. 5 ; the Dr. forcibly observed, “ Put your ministry to the proof. See

what it will effect." An idea original and important. Dr. Carey was remarkable for equanimity of mind, and order in the prosecution of his affairs. When at tea with the old gentleman, after family worship, and a very few minutes' conversation, he would pursue his studies with his pundit, receive his proofs, &c. At the regular weekly prayer meeting for the mission, on a Thursday morning, when the mission families at Serampore breakfasted together, the writer has observed, with peculiar interest, the decision and urbanity with which this eminent linguist, limping like old Jacob, would rise from the table, and retire to his all-important studies. The early missionaries in Orissa, and their friends, owe a debt of gratitude to Carey, for introducing them to a respectable English gentleman from Cuttack, then in Calcutta, who gave them leave to reside in his unoccupied bungalow, sold it to one of their number at a reasonable rate, and proved a friend to them and their successors to the day of his death. The influence of Carey's name and friendship, and confidence, (in a pecuniary point of view,) has been invaluable in Orissa. It would be unpardonable here not to refer to his translation of the whole Scriptures into the Ooreah language; a work of inestimable value to the mission in that province. The New Testament has been to its missionaries grammar and dictionary, "shield and sword;" and the twenty native converts, and nearly sixty professed Christians in Orissa, afford ample testimony to the declaration, that the Scriptures, in the present version of Orissa, "are able to make wise unto salvation through faith which is in Christ Jesus."

The value of Carey's labours and influence will be increasingly appreciated, and succeeding generations will gratefully acknowledge as of the proto-martyr, "He, being dead, yet speaketh." How strikingly verified in the character contemplated, the sentiment, "No one knows, let his station be ever so limited, what may be the result of his persevering attempts in the cause of justice and mercy. Great events have often followed, what appeared to be, but small and unimportant beginnings." At Serampore, the writer has involuntarily said, "here the old men are young." The favoured Missionary Brethren at this station, appeared from the period of their service, and its important results, to occupy high table land, the air of which was bracing and its prospects invigorating. How animating the present state and high destiny of the Missionary enterprise. "It is not the twilight of evening which is still darkening into midnight; but it is the twilight of morning, every moment yielding to increasing day; that objects now indistinctly seen will soon become visible; that the rising sun even now appears above the horizon; and that when he touches the point of his meridian, he shall never go down: no midnight, no twilight can follow." O happy, honoured, glorified spirit of the pious, devoted Carey! may thy valuable influence be increasingly felt till the end of time. O how happy now, this honoured servant of the Lord!

" He hears the unexpressive nuptial song,
In the blest kingdom, meek of joy and love.
There entertain him all the saints above
In solemn troops, and sweet societies,
That sing, and singing in their glory move,
And wipe the tears for ever from his eyes."

GENERAL BAPTIST MISSIONARY SOCIETY.

LETTER FROM MR. JOHN BROOKS.

Boston, October 31st, 1834.

My dearest Father and Mother,

We are now expecting in a few days to commit ourselves to all the dangers and tediousness incident to a long voyage on the mighty ocean. Still confiding in that Almighty arm which upheld us when before in peril, and which has poured so many blessings on our head in this distant land, we can look forward to unseen perils with composure. Our stay in America has been highly gratifying, and we feel in some measure attached to the friends here, as to our friends in Old England. We have received the kindest treatment in every respect, and shall ever cherish feelings of great affection towards the American Brethren. As regards the important subject of Religion in this country, of which so much has been heard in England, I think my anticipations have not been perfectly realized. Those seasons of extraordinary revival and outpouring of the Holy Spirit are numbered amongst the things which have been. Now, in many of the churches of this vicinity, Ministers are deploring very much, the recklessness which evidently prevails over the greater part of their hearers. They do not see that abundant harvest rising up and ripening for glory as the result of their labours, which they earnestly desire. Still I feel no hesitancy to say, that there is a great deal more of vital piety, both possessed and manifested by professing Christians here, than in England. They seem to consider Religion as the great object of their lives, and the world is kept in subordination. Their worldly interests are made to subserve the prosperity of Christ's spiritual kingdom, and their only proper element is holiness and devotedness to God. A few Sabbaths since, I was invited to preach at a town a short distance from Boston, when the work of conversion was spreading gradually through the congregation; and I think, never did I realize such a nearness to God in prayer, and so much heart-felt pleasure in preaching the Gospel as on this blessed day. It seemed as though a holy influence pervaded the mind of each, and spread through the sanctuary; and the Almighty glorified the house of his glory. We were very much pleased a few days ago to receive a visit from Mr. Naylor at our lodgings. He is the only person we have seen since our arrival, of whom we had any knowledge. He is preaching at a village called Hingham, and came thence on purpose to see us. His presence did our hearts good, while he prayed with us, and his conversation was principally on religious subjects. He has been twice to see us, and expressed his strong desires to accompany us to India. He is much more slender than when at Melbourne, and in a very weak state of health. He thinks of returning to England for a short time, but not to leave America permanently. I am sure, my dear Father, you will be thankful when I tell you that we are about to embark with seven other Missionaries, three men with their wives, and one female; and from their appearance, and the very excellent character which the Captain bears, we have every prospect of an interesting voyage. We did not, three weeks ago, expect more than one Missionary to accompany us. But, through the Providence of God, we are

all assembled in the city of Boston, and shall sail for India together, either this day or to-morrow. We had a farewell meeting last evening, which was highly interesting and did our souls good. Brother Sutton again addressed us, and expressed his sorrow that he was not going with us. Yesterday, we commemorated the death of our Redeemer, and it was to us all a precious opportunity. My own feelings were indescribable. The services of that day I enjoyed very much. But now, my dear Father and Mother, in all probability, we have spent our last Sabbath in a Christian land. Our lot will soon be cast in a land of strangers and idolaters, where the Sabbath is not regarded, and where we shall be shut out from many means of grace which we have enjoyed here and with you. Had we not still a conviction that we are in the path of duty, our loss of Christian friends and religious opportunities would be insupportable. We are still cheered by this assurance; and we rejoice in the prospect of turning many souls from the error of their ways; and we hope soon to have prayer-meetings in India, and to surround the table of our Lord with converted Hindoos, the fruit of our labours. O what a joyful meeting will that be! This we are taught to expect. Have not time to add more. The vessel is about to sail. Love to Mother and all the family. Am exceedingly sorry I have to conclude so abruptly, but it is of necessity.

Your affectionate and loving Son,

JOHN BROOKS.

EXTRACTS OF A LETTER FROM
MR. LACEY TO MR. BUTLER.

Cuttack, April 20, 1834.

My dear Brother Butler,

By the band of brother Goadby, I received a testimony that you were alive in June, 1833. The testimony and the thing testified gave me much pleasure, and renewed some old and pleasing sensations which had been dormant for many years.

You give me credit for rather more than I deserve, in ascribing to me the form of marriage referred to in your communication: I only translated it from the Bengalee, and made some additions; substantially, it is the production of our Serampore brethren. You can correct the mistake that is gone forth concerning this if you please. The question of the legality of Dissenting ministers' marriages, either Native or European, is almost settled in this country. The marriage act does not extend to this land. Surely your disabilities will ere long be removed, and you will not much longer be degraded by being obliged to submit to a church and rite, not your own, for the consummation of such an important and interesting union. Why don't you all unite and petition the Legislature on the subject, never

yielding till you have obtained your right?

You have already heard, I dare say, that orders have been transmitted from the Home to the supreme Government here, directing the latter to abolish the pilgrim tax; and ere long this order is to be issued; then in reality Juggernaut falls. Lord William has had a narrow escape from the grave. O that he may be restored to put the above measure into execution! Slavery is abolished throughout British India, and other improvements are making, but much, very much, is due to India. The people are sadly depressed, and only exist. Their religion forbids the enjoyment of aught but the most common necessities of life, and these are highly taxed by an exclusive, monopolizing government; a government unsuited to the people, and entirely independent of the governed. The colonization, and the measure for the revision of the judicial law are important, and will in time do much good. O for some colonists, with a tolerable capital, who would come over and purchase land and encourage the natives by his justice and by his clemency! Around such a landlord the people would flock as to their saviour. The introduction of Christianity, however, is the only measure that will cure the evils of India. Only think, that

one half of the population lives by begging from the other. While this remains the case, a people must be wretched. Christianity will strip these idle geutry of the reverence they enjoy; a reverence stronger than the love of life; not to mention other things, as love of children, love of freedom, love of common blessings. Of the effect of Christianity in destroying prejudice of this description, I have had undeniable evidence from our native brethren. We have a brahmun, but he no longer holds out his feet to be worshipped by the degraded soodra, he no longer demands the goods of others as his right, but labours and eats his own bread. We have soodras, but it would be rather hazardous were a brahmun to dip his toe into their dish; he would at least be dismissed by being told, that he was as great a sinner as themselves, and would have no regards from them. This spirit will spread, and the lordly priest, and the shy biragee, and the naked devotee, must work if they will live; for the soodra will, with his own family, enjoy the fruits of his own labours. About seeing you again, the Lord shall decide that question. I am so perfectly satisfied that I am, at present, where the Lord intends me to be, that nothing but a very clear and satisfactory intimation would cause me to think of finally removing. That I should like to see my native land once more I need not deny. I have an aged and very affectionate and highly valued father still alive, and he wants to see me, and I perhaps owe it to him as a duty to grant his request; but still I am not satisfied: indeed, till lately, this sense of duty has been counterbalanced by the impossibility of my leaving my station on any account whatever. My liver has been diseased for eight years, and now my kidneys are attacked: still medicine, regimen, and great care, not to expose myself injuriously to the sun, keep me going with tolerable comfort, and unless a change for the worse occur, I perhaps shall not yet see Old England. If brother Sutton were here to occupy my place, and the Society would give me leave to return for two years, I think I should come. My wife and children sadly require a change. The good cause still goes on; last night we received four candidates, have four more on the list and some inquirers.

Mrs. Lacey unites with me in affection-

ate remembrances to your dear wife and yourself. Yours, very affectionately,

CHARLES LACEY.

The following journals, especially those of the native brethren, are peculiarly interesting. The seed is scattered widely, may it produce an abundant harvest!

JOURNAL OF MR. BROWN.

Jan. 9, 1834.--Pursued my journey to Pattagar. I saw a multitude of pilgrims on the road, and spoke with several. Some said they were going to see Maha Probo, the great lord: others said they were going for salvation. One fellow told me he was going to see Jesus Christ. He either stupidly intended this as compliment, or he was laughing at me. I told him Jesus Christ was every where to be worshipped and believed in. "Why then," I asked him, "go to Pooree?" He asked for books, but I had none with me. I asked him to come to me in the evening. I told him I would give him some, and he promised to do so; but, being what every Oryah is by nature and practice, a liar and hypocrite, he never came, nor, in my opinion, ever intended to do so. At ten o'clock in the morning, I left the Juggernaut road, and passed through wild jungles, inhabited by tigers, bears, and tame buffaloes. Of the two former I saw none, but many of the latter. This is a fine animal; but, fortunately for us, very fearful. What a mercy! His strength must be enormous: were he to attack a man, nothing but a miracle could save him. In the neighbourhood of Balasore there are multitudes of these animals wild, which, I am told, are very ferocious. This evening I addressed a few people in the village. They heard much as usual, said, "True, true," and went their way.

We travelled this day from Pattagar to Bhubaesur. Here is a jatra to-morrow, and we expect to see a multitude of people. May the Lord give them the hearing ear, and the understanding heart. Doitaree is with me, Ramara stays at Bhyrapore. We addressed an assembly of people at Tallagarpatua, lying on the road, and distributed a few tracts. The people applied to have a school, and promised to read our books, but I could not grant their request. Indeed, a request of this kind is so common that I have never, to my recollection, noted it in my journal. Had I nothing

* He is now dead.

else to do, I might be most usefully employed in superintending native schools spread over this part of the province, where the people would be glad of them. Leaving Balenta for Bhubanesur, the road lies through a perfect wilderness. Our people lost their road, and, in consequence, I passed a part of the night in the open air. I never felt much more cold in England than we are feeling just now, nights and mornings. The day in India is always hot; but I managed to ride yesterday, all through, with a European coat on. We arrived late, quite weary.

11th.—I was awakened very early this morning, with the confused noises of native music in the temple near which my tent stands, waking Maha Probo. When in this place I first heard this music, it had a strange effect upon me, such as I cannot describe; but how soon does every thing become familiar! In a place like this, at a European's first visit, he sees wonders in every thing; at his second or third visit, he sees nothing particularly striking. Hence, young missionaries are sometimes charged with colouring their pictures, by their more experienced, but less glowing brethren. Buchanan wrote as the scenes impressed him. The first time I saw a corpse mangled by the filthy jackals, I was made ill by the sight; now, I pass them frequently without even perceiving them. This has been a varied day, we have had inquirers of very different characters. One professed faith in Christ, and offered to go with me; but, at the same time, wished to stipulate for what I would give him a month. There might be nothing in all this, except that, as he should lose what he had, how was he to live; a natural question, I admit. I, however, did not like his stipulating for money as the first thing, and so I sent him away. Another man has just been to the tent, who says that, two years ago, he received a tract from Ramara; that he has since read it much, some of it he understands, and in some parts there are difficulties. He says he and his father have studied it together, and his mind seems to be well affected. It is remarkable that the first impression made in Orissa, was by Peggs's sending a tract into the country, by the hand of one of our native Christians, then a heathen. These silent preachers, like the under current, silently glide where nothing else will go: like leaven, they leaven the whole lump. If Hindooism is to be subverted, it will be, instrumentally, by the circulation of tracts. Almost every

inquirer tells you he has been reading a tract. Indeed, such is the uproar of the motley nature of bazar preaching, that I fear serious impressions, under this means, are not so frequent as we could earnestly desire. However, even here the Lord is not restrained. This has been to my mind the most encouraging day of my missionary life. I have only to pray, O Lord, bless it to thy own glory.

12th. Sabbath.—This is the day of sacred rest. I have one Christian friend: I will leave this noisy, polluted town, and seek for a day of retirement in the wilderness around. I shall at least have silence; and I hate a noisy, bustling Sabbath. Khundee Geree Parbotto, a sweet, retired spot, with a Jain temple, is at a moderate distance.

Evening.—I have this day, on the top of the mountain, enjoyed several hours of silent meditation. The stillness of death has reigned about this place. In this temple, Doitaree and myself had morning worship. I read, and said a little upon Matt. iii. chap., and prayed. Two strangers were present, who were very attentive. In our way to this place lies Jagamara. All the villagers assembled under a tree, and we had a delightful opportunity. It commenced with a conversation between a serious-looking old man and myself.

Old Man. Who are happy?

M. The good.

O. M. Who are the good?

M. They that do good.

O. M. What is goodness?

M. Faith in Jesus Christ, the Saviour of a lost world, peace, truth, justice, the love of God, and the love of our neighbour.

O. M. Where is heaven?

M. (Pointing upwards,) a place of holiness and happiness, where there is no sickness, sorrow, or death, births or changes.

After this, Doitaree gave a general outline of the fall, and the way of salvation. There was no railing, disputing, or levity. All was seriousness, like a Sabbath-day's means. I gave one tract, and prayed that these lonely villagers may find it a blessing, in the name of the Lord.

13th.—Left Bhubanesur for Singpoor, This is a khirat, or a kind of glebe* village, belonging to the great temple at the former place. This evening, Doitaree went into the village, and addressed

* Church land.

a number, who heard attentively. I addressed a few people, assembled near the tent. I described the history of Adam and Eve in the garden; their taking the fruit; Adam's terror at meeting God, after his fall; the effect of his sin upon all men; and the goodness of God, in sending his Son to die for us. They listened with much attention. I gave away here three or four books.

14th.—Early this morning I visited Nathpoor, and two other places. Spoke in all three assemblies; they were very large. I visited these places last year, the people of course knew me again. The visit of a sahib to these obscure villages of Orissa is not soon forgotten. They were very civil generally. One man, however, talked of suing me for the six annas he said I owed him since the year before. I hired hackeries here last year: the man disputed about the fare. I referred the matter then to the thannah, who determined it in my favour. It was the old claim, I suppose, revived. A Hindoo never forgets rupees, annas, and pice, rice and cloth. They are the burden of his morning and evening song. "After all these things do the nations of the world seek after." This afternoon, spoke in three places in Balcatta. This is the town mentioned in my last year's journal, where the people abused us so shamefully, calling us sons of ———, and feringees, &c., &c. They were not so abusively disposed this time, but in quite as hopeless a state, or more so. They seemed quite disposed to laugh at us, as a set of asses going about the country. One fellow wanted to know who Jesus Christ's father and mother were. This question was put in derision. Another wanted to know where he should go, if he believed in Christ; and when told he should go to heaven, he wanted to be informed, whether he should go walking or flying. It is absolutely useless talking to people in such a frame as this, and so we left them, and could only pray for them.

15th.—We, Doitaree and myself, were to-day at Singpoor market. We addressed a number of people on the uselessness of worshipping idols, who could not hear their prayers nor afford them any assistance in the hour of need. I pointed to the two idols in the town I had seen the day before, which were wood, and not spirit. They admitted that these were wood, as I said, and of themselves could do nothing; but they said they were forms under which they worshipped the invisible Deity. I could

only oppose the second commandment; "Thou shalt not make to thyself any graven image," &c. The only difficulty I find in these disputes with the people, is my ignorance of their shastras; pleading our Scriptures to them is next to useless, because they do not admit their authority. I hope to do much to supply this defect another year. Returning to Cuttack by Barleunta. The Juggernaut road still continues covered with pilgrims and people trading from Bhubanesur and Pooree after the Muckru Jatra. Under the shade of every green tree, several people were reposing; some from Bundelcund, a distance of about two thousand miles. We addressed those who spoke Oryah. Doitaree speaks a kind of Hindoostanee like most of the people on this road, and occasionally spoke to the up-country pilgrims. We gave away the remainder of our books; not one remains, excepting what Doitaree calls his church-book, the Testament he uses for worship, which he stands to it he will not give away to any one. With few exceptions, the people have been anxious to get hold of our books: we might have distributed five times the number, but we cannot supply all when the desire to receive them is general. May the Lord of the harvest raise up the seed sown this day. Doitaree says the wrath of the Lord is upon the land, because when the seed is sown, the hearts of the people are still hard.

16th.—Passing from Barleunta to Cuttack, fell in with many pilgrims going to and coming from Juggernaut. One continued conversation all the way on the usual subjects. Doitaree was particularly faithful, earnest, and indefatigable. I have found him a valuable companion, and I like him the better the more I see of him. He is an elderly man, much attached to his wife and family, commonly *not* the case with Hindoos. This, under God, will, I trust, keep him from the besetting sins of this vile people. Thus my long journey is finished. I am returned in health, the Lord's name be praised. I have distributed about a thousand tracts and books of various kinds, and have visited, upon an average, about three or four villages a day. My poney, towards the latter part of the time, got lame with the bad roads, and I have had to walk sometimes ten or fifteen miles in a day. This I could not have done, but the weather is now particularly cool and pleasant. Blessed be the Lord God of Israel for

strength to travel, and for some ability to proclaim his word in the language of Orissa. May this wilderness rejoice, and these solitary places sing for joy, and may the whole earth be filled with his glory. Amen, and Amen.

RAMARA'S JOURNAL.

December 25th.—Past the Maha Nudda in a boat, and spoke in the boat to five people. Arrived in the evening at Bhyrapoor; found all the brothers and sisters well, and worshipped with them.

26th.—Addressed ten people in the village concerning the soul, and hope in the Lord; they heard with steady minds, and said the word was true. Went to three villages; the men were hid for fear of the soldiers, and we could not find them. In the afternoon, went to Newagar; twenty-five people heard. Spoke about Adam and Eve, and of Jesus Christ's dying. I said that all men were sinners.

27th.—Thangee market, three hundred people. I said, you have left the true Juggernaut, and you worship the Juggernaut made of wood. You leave the true words and speak lies, and do all evil. For doing these things you will be lost; from these things Christ offers you salvation. Afterwards, sitting at the root of a tree, spoke to fifteen people.

28th.—Went to Huldee, Bussunta, Khipoddie, and Baganearde. In these places were about forty people; taught from Nisteratnekar: they heard and said it was true. Went to the bungalow at evening worship.

29th. Sabbath.—All assembled in the chapel. Brown Sahib preached about the Prodigal Son; I prayed. In the afternoon went to Chancho; forty people heard. Some heard well, others gave us abuse.

30th.—At Bhraman Sana, said much about the creation and the birth of Christ: they minded the word. Then went to Ullerapoor, Ningaree, and Garara Ghar. Spoke of the Gospel: some stood in their houses, and some came around me and heard.

31st.—Thangee, three hundred people. I said, brothers repent, for sin is very bad. Sin destroys spiritual wisdom and casts into hell. The Son of God came to save you from these things. The people were buying and selling and did not mind us.

January 1st, 1834.—At Cagebar, twenty people heard with attentive minds of

Christ and repentance. I saw Sundradas Babajee: he was friendly, but the people in the town gave me gallee, (abuse.)

2nd.—Went with Sahib to Khunmeree Parbatta: talked with the Bushnuba, (bermit.) He said my words were true.

3rd.—At Agrahat, taught in five places. At Ungarjura and Newagar a great many people, men, women, and boys heard. I taught from the Nisteratnekar; they were very attentive.

4th.—We journeyed to Sappa, and collected fifty people. I told them of the righteousness of Christ: they heard me well. At Garoogar several people heard: they heard of Jesus Christ well.

5th, Sabbath.—Preached in the chapel; many brethren were there. Went to three towns and taught many people our words. In the evening, Brown Sahib preached and gave the Lord's Supper.

6th.—Going to Chumperpoor, met sixty pilgrims going to Juggernaut; I spoke to them; they did not mind what I said. At the market I told the people the evil of sin; they heard and said they were sinners: they heard of Christ and took many books. In the evening all the brethren eat together, and then Brown Sahib read the Bible and prayed with us.

GUNGA DHOR'S JOURNAL.

January 25th, 1834.—Leaving Cuttack, we went with Brown Sahib towards the east country, preached by the way, at Khananagra; twenty people; after that went to Auster Barhampoor.

26th.—Early this morning we taught twenty people, from that place went to Barodo, three coss. This day spoke the word at Mergepoor.

27th.—After bathing and eating, travelled two coss to Mungulee market; thirty heard the word. There we gave books. Some heard well, some were very bad in their minds. At Okundra the people heard us well, gave some books. From that place went, after one hour, a coss and a half to Bagalapoor and remained for the night under a tree.

28th.—At Beraharapatna fifteen men heard my teaching; some heard, some asked questions, some cried, "the word you say is good." I gave them some books and left them. In the midst of the day went to Bagalapoor; here the people forbid our preaching, and told us to go back. They called out, gave us abuse, and shouted and blasphemed the Lord much. The young

men and old men all cried *hurra bol*, and clapped their hands. I called, and told them of sin, of hell, of Christ, and heaven, and went away. I sat down in another village, and preached. Twenty-five people heard in this place, near the tent. Went two coss, to Sibear cutche-ree. We talked with the Bengalees here about our books for one hour.

29th.--I taught in Sarambo, but the people were great dunces: forty people. I spoke from the Essence of the Bible; some understood, some not, and some said, "True, true." Gave away a few books. Went with the padre round to the towns at a little distance. At Jacota I sang a little, and forty people heard. They said, "True," and took our books. Preached at Banerpoor: forty people. They heard well, and took our books. At Balarampoor I sang the Nisterrutnekurra. A Bengalee brahmin gave me much abuse, and ordered the people not to hear me. I returned to the tent, and at evening time had twenty people to hear me on the bank of the river.

30th.--We washed and eat, and then went to Jascolunterpoor. Twenty people heard in silence the Gospel. They heard with much love, and asked for books. Leaving that, went to Odessa. At about two o'clock, thirty people were taught. They, hearing all sorts of knowledge, and, asking questions, were then silent. A few contradicted and blasphemed. We gave books. Evening time we remained amidst the trees.

31st.--Early taught in the town, and went on to Bargepoor market. Preached on the Essence of the Bible, second part. A great multitude were there. I shut up my singing, and questioned the people. I said, "You are all sinners, and have you not souls?" Some people confessed that they were sinners. I asked them about the way of salvation: their mouths were shut, they said nothing. I talked about the pains of hell: they said all was true. I then sang about the sufferings of Christ. All this I taught: they heard for an hour and a half. After all, some said good words, and some abused and quarrelled. Padre Brown went into the tree, and gave books: the people snatched at the books. I guess 600 people were there. At Selajunga, fifteen people. They said bitter words, and I left them. Came to Deatole: remained amongst the bamboo trees. Having bathed, eaten, and prayed, I slept, and had a dream: I thought two brahmins saluted me.

Feb. 1st.--Came to Nearle market. I taught and sang the Essence of the Bible. I called to them to repent, to believe in Christ. We gave many books. We stayed to-night at Pairapatna.

2nd.--I passed on to Cuttack, and, through the mercy of God, saw my wife and children in peace. Giving to the Lord many thanks, and having prayed, I slept.

THE FESTIVALS AND HOLIDAYS OF THE CHINESE.

As little is known in this country of the idolatry of China, with its immense population of *three hundred and sixty millions of souls*, the following information may be interesting to the friends of missions. O when will every section of the Christian church awake to its responsibility in the conversion of India and China to "the obedience of faith!"

"The popular holidays of the Chinese are as follows. *New year's day*; when, early in the morning, crowds of people repair to the temples to worship, and for several days all work ceases, while every one is busily engaged in visiting and feasting. On the third day, the Chefoo of each provincial city goes out in state to *meet spring!* and a number of children are carried about on men's shoulders; every one vying with his neighbours to dress them most gorgeously and fancifully. The next day the government provides clay images of a man and a buffalo, and the Chefoo re-appears as the priest of spring! in which capacity he is the greatest man in the province. In token of commencing the labours of agriculture, he strikes the buffalo two or three blows with a whip, on which the populace cast stones until it is broken to pieces. During ten days, families worship at the temples, and ramble about the country feasting. *The feast of lanterns* commemorates looking for the lost daughter of a good mandarin. At night, lanterns are hung up at every door, and fixed in every roof,* so that every tower is illuminated. About the 20th day of the year, the public offices re-open. On the *birth-day of the gods of happiness*, plays are performed at the public offices and in the streets, and fire-works are let off. *The birth-day of the god of the sea* is a season of great festivity in the maritime districts of Cantou. On the

* The writer has seen a similar festival in India.

5th day of the third moon, every person repairs to the tombs of his relatives to make offerings to departed spirits, and to sweep and repair their sepulchres. *The festival of dragon boats* is spent in racing in long narrow boats. At this period, tradesmen's accounts are cleared off. On the 6th day of the sixth month, from a tradition that clothes aired on this day will not be liable to be injured by insects, every person airs his clothes! The custom of burning clothes made of party-coloured paper, arose from a tradition concerning a young man who obtained admission to Tartarus, and brought his mother thence! It lasts half a month: paper garments are burnt, that they may pass to the invisible world, and prayers are recited for the deliverance of tormented spirits from purgatory. Food and prayers are also offered for the spirits of those who have been drowned at sea. *The birth-day of the builder of cities* is a great festival, more especially in the public offices. One night, an Emperor was conducted to the palace of the moon, where he saw a large assemblage of female divinities playing on instruments of music. In commemoration of this event, friends and relatives send presents of painted moon cakes to each other; and on the 15th day, they conclude this feast by making oblations to the moon. On the 9th day of the ninth month, parties go to the hills to drink and amuse themselves; and they make fancy kites, which they let fly wherever the wind may carry them, to denote that they give their kites and their cares together to the winds. On the winter solstice, all officers repair to the imperial hall in each provincial chief city, and make their prostrations to the winter solstice: this is a period of making presents and of festivity. Towards the close of the year, great preparations are made for the approaching new year. For several days all public offices are closed. On the ascension of *the god of the furnace*, in the evening, every family pays its adoration to that deity. The year is concluded with the general worshipping of the deities, with feasting, noise, and merriment. Many persons stay up all night to watch for the new year. On the birth-days of the Emperors, &c., all officers of government repair to the imperial hall, where they make their obeisance before a tablet. For three days before and after the birth-days, all officers are obliged to appear in their court dresses. The an-

niversaries of the deaths of Emperors and Empresses are kept by mourning seven days. Besides the above festivals, birth-days, &c., some others are kept by certain sects and classes.—*East India and Colonial Magazine*, Jan. 1825.

The following additional information is of a similar character.

"In China, there are 1560 temples dedicated to Confucius. At the spring and autumnal sacrifices, there are offered to him annually:—

Bullocks	6
Pigs	27,000
Sheep	5,800
Deer	2,800
Rabbits	27,000
<hr/>	
Total	62,606
Pieces of Silk	27,600

"In the eighth month every year, numerous sacrifices take place in China: 4th day. Sacrifices and offerings presented to Confucius.

5th. To the Chinese Ceres, and the Genii of mountains and rivers.

6th. To the god of the winds.

10th. To the god of letters, or Minerva.

12th. To the god of war, or Mars.

13th. To the god of fire.

14th. To the spirits of illustrious and faithful ministers.

15th. To the god of the southern ocean, or Neptune.

16th. To the queen of heaven and king of dragons.

28th. To the deified sages.

Sacrifices are offered at the expense of Government, in the temples dedicated to the deities, in each province and district of the empire."—*Asi. Jour. Aug. and Oct.*, 1825.

These facts speak volumes relative to the idolatrous character of the religion of China. Whose heart is suitably affected with the state of five hundred millions of souls in India and China, buried in the darkness of Bhodism, Hindooism, and Mahometanism? When shall every member of a Christian church, and every one who professes to feel for suffering humanity, be engaged in the great enterprise of the civilization and evangelization of the eastern world? "Ye that make mention of the Lord, keep not silence, and give Him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Bourn, Jan. 18th, 1835.

P,

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No. 15.]

MARCH, 1835.

[NEW SERIES.]

A SHORT MEMOIR OF THE REV. GEORGE DEAN,

*Late Pastor of the General Baptist Church at Lineholm, near
Todmorden, in the parish of Halifax, Yorkshire.*

THE compilers of this memoir may be thought culpable for neglecting, till so late a period, to furnish the editors of the Repository with a few remarks, on our very much respected and lamented brother Dean. But the manner of his removal creating so much solicitude, and other painful occurrences then existing, adding greatly to the weight of depression, have retarded the work; and the relatives of the deceased have requested its insertion in the number for January,* 1835. I hope no one will be so uncharitable as to attribute the cause of delay to a want of respect to the deceased, or to the surviving relations. Real worth calls not for *emblazoned eulogism*, to add to esteem and to consolidate and decide the character. Not to go to the full extent of the acknowledged virtues of brother Dean will not, it is hoped, be considered any breach of Christian charity: for the characteristic features of his mind were so apparent, that his faults were often shrouded in the exuberance of his virtues.

To record his moral and Christian excellencies is a duty, which we owe both to the dead and the living. A good man's name will live as far as he is known; for "The memory of the just is blessed." To perpetuate the remembrance of a good man is a recommendation of virtue, and creates an influence to reclaim vice, and to animate the Christian with increased ardour in seeking after glory, honour, immortality, and eternal life. To

* Mr. Compton's memoir had been previously promised. We have now deferred the memoir of Mr. Binns in compliance with the wishes of these friends.

give an extended knowledge of the pious worth of the dead is one of the means which should be employed to promote the cause of truth, justify God, though his providence be inscrutable, and to advance the kingdom of the Redeemer amongst men. May we all be followers of them, who, through faith and patience, are now inheriting the promises.

Mr. George Dean was born in Halifax, a beautiful, wealthy, and pleasant town in the West Riding of Yorkshire. His parents, though poor, were industrious and respectable. His father died when he was young, and his mother, being left with several children, her son, the subject of this memoir, was received under the hospitable roof of his affectionate grandmother. She, by her inflexible industry, supported her grandson and herself. Little information has been received respecting our friend, during the early part of his life, whilst in this situation. In his intercourse with his Christian friends, he often referred to the affectionate and pious care of his aged relative. No doubt she exercised all that maternal sympathy and pious discipline towards our deceased brother, for which she is now reaping her reward in heaven.

When very young, he engaged in the employ of Mr. Lodge of Willow Hall, near Halifax, as footman. He remained here some years, and gained a great degree of confidence and respect from his master and the family; nor did he lose their esteem when he quitted their service, as their conduct towards him in subsequent years sufficiently testified.

As the views and feelings of our friend unfitted him to relish the gaieties of high life, and yield to the influence of its temptations, he began to wish for a more retired sphere of action, and to engage in some trade, in which, by laudible industry, he might obtain an honest and honourable subsistence. Providence furnished him with an opportunity commensurate with his wishes: for whilst his master was employing a person to finish his house, he hired himself as an apprentice with him to learn the trade. He therefore quitted his situation, and entered on a new employment, in conformity with the covenant made with another master. Here he found new sources of difficulty. Temptations assailed him in various forms, and particularly from the individuals with whom he was employed. But he kept up a watchful attention to approaching evil, and endeavoured to preserve himself from dishonourable imputations. He improved in a knowledge of his trade, and became more noticed than the rest of the men. He was remarkable for honesty, punctuality, and industry, in this situation. These characteristics were so conspicuous at the places where he was employed, during his apprenticeship, and even in the town in which he was brought up, that his master was frequently desired by the gentlemen to send him in preference to

the rest of his workmen. Whilst he was engaged in fulfilling his duties and learning his trade, his means of support were small. He practised the most severe economy, but after all, he had frequently at the termination of a week, the painful discouragement of being a few pence minus.

Whilst he was engaged in this arduous servitude, he attended on the ministry of the Gospel. Though the inhabitants of Halifax were, comparatively, highly favoured, yet the facilities for the attainment of knowledge were neither so numerous nor so great as they are at the present time. The Dissenters, however, had several places of worship in the town, and there were able and valuable ministers of the Gospel amongst them. The General Baptists, at that period, were few; and with some remarkable and honourable exceptions, they were more noted for their piety than their learning. Our brother Dean attended on the ministry of Mr. Burgess, who was the pastor of the church at Haley Hill. Here the mind of our deceased friend was under the growing influence of religious impressions. He listened to the truths of the Gospel till he began to evince to his friends that he was become the happy possessor of its saving effects, and inherited the blessings of a Saviour's love. He made a public profession of faith April 21st 1789, being baptized by Mr. Burgess, and received as a member of his church. He was then in the twenty-first year of his age. At that period the church at Haley Hill was numerically weak, and possessed but very limited means for the support of a minister, being generally poor. Their pastor had then a rising family, and the church feeling a strong desire to retain him, every member was visited, and they employed their best energies to prevent his removal, by affording him the means of living honestly. At this time our friend was still serving his master as an apprentice, and though his earnings were very small, yet he engaged to give one shilling per week toward the support of his minister; and he was prompt in acting accordingly, as long as Mr. Burgess continued the pastor of that church. It was a painful circumstance to him when he had to discontinue paying this sum. As it was found impossible to provide for the minister's temporal necessities, he removed to Fleet, in Lincolnshire, in April, 1791.

Brother Dean possessed a strong and healthy constitution. His intellectual powers were of a superior order; and it was observed by his friends that he was endowed with talents, which might be particularly useful, if employed in the ministration of the Gospel. He was therefore called forth to preach in the year 1800, or 1801. He had not the opportunity of gaining a knowledge of those branches of science, which render a public speaker more generally acceptable. Notwithstanding, the expectations of his Christian friends were realized.

His piety was exemplary, his industry honourable, and his ministerial labours were generally, if not universally, acceptable and edifying. On the week day, to his manual labour he rose early and retired late to rest. On the Lord's day he very frequently supplied the churches, especially in Yorkshire. When he entered the pulpit in the morning, strong indications of approbation beamed from the countenances of his friends; and in the evening he left behind him, the once dark and troubled mind restored to placidity and peace, the Christian's dying graces reviving, and even the impenitent bearing testimony to the faithfulness of his labours and integrity of his heart.

(To be continued.)

ON CHRISTIAN ACTIVITY.

IN all ages the people of God have evinced too much backwardness in attending to his cause. Engrossed in the pursuit of worldly gain and distinction, or reposing on the lap of luxury and ease, the more wealthy of them have been contented to give a portion of their property to one or two religious institutions, without making any direct efforts for the spread of eternal truth. Hoping that they enjoy a small portion of religion in their own hearts, and perhaps attending to family worship, they are perfectly satisfied, without inquiring into the moral state of the thousands around them, and without any endeavours to reclaim them from the error of their ways. The value of deathless souls is forgotten, and their imminent danger through sin is not considered; neither do we feel as we ought to do our responsibility to God for the use of that personal influence with which he has trusted us. Those who can do but little, think themselves exempt from the obligation of doing anything; and there are many poor people who boldly maintain that God does not expect them either to give their money or their time to his cause. Their views and feelings are utterly wrong. The honour which God has conferred on the poor by entrusting the Gospel, as it were, to their custody, and so often choosing his agents from their rank of life, they repel from themselves under the influence of motives of selfishness and indolence. Where small abilities are given, small returns will be expected; and, as for property, what can be more encouraging to a poor person than to be told that God will estimate his donations on such a principle of proportion, as shall, in some circumstances, though not in all, place the widow's two mites higher in the scale of liberality, than the largest contributions of the wealthy? Yet this is the dictate of scripture; and it ought to be remembered that the non-employment of one talent will be followed by the contempt and wrath of our Eternal Judge.

The great means for carrying on religion in the world is the preaching of the Gospel. He who knows the qualities of the human mind and the moral state of the heart, has appointed this agency as the best and most effectual mode of bringing sinners to himself. After having accomplished the great work of reconciliation by Jesus Christ, his divine and glorious Son, He established the ministry, that in all ages it might

be employed in telling the wonders of redeeming love, in expostulating with rebellious men, and persuading them to seek the friendship of that God, whose smile constitutes the bliss of heaven. The fitness of this instrumentality is apparent. The views and sentiments of one mind, are, by it, transmitted to numbers of minds. The results of private study, the influence of office, the force of oratory, and the feelings excited by sympathy with an audience, are thus brought to be auxiliaries to the energies of truth; and though all these together would not suffice to convert a soul without the operation of the Spirit, yet there seems to be no impropriety in adverting to them while showing the wisdom of divinely appointed means. It is probable, that were the ministry to be abolished, a moral darkness would quickly gather over the public mind, and that in a few years there would be but little more religion in the country than the mere name. Not only is this institution a channel of spiritual good, but a means of directing to other sources of enjoyment, and of rousing the public mind to works of patriotism and piety. One part of christian activity, therefore, consists in the support of the ministry. "Let him that is taught in the word, communicate to him who teacheth in all good things:" and to prevent niggardliness it is immediately added, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Every poor person ought to try to do something for his minister; and those who are in good circumstances ought not to content themselves with merely paying for their seat-rent. This they should consider as a debt of justice as much as their house-rent; and their *liberality* can only be considered as *beginning* when this debt has been paid.

But there are many efforts beside that of giving money, which a Christian should make. The faculty of speech was given us for the purpose of glorifying God, and doing good to man; and were Christians to converse with each other, and with unconverted men, under the influence of considerations of piety, candour, kindness, prudence, and fidelity, a revival of religion would inevitably ensue. Knowledge would be advanced in the church; consistency of conduct would be promoted; gainsayers would be convinced; and many a hopeful character, by receiving "a word in season," would be brought within the bonds of the covenant. It is impossible for a church to advance while the members of it employ the noble power of speech in whispering, backbiting, and slandering. The effect of this abuse of divine gifts will be to create divisions and discord within a society, and to draw down the contempt and ridicule of spectators without. On the other hand, the right employment of the tongue may do immense good. Where there is a fulness of mental devotion, and a warmth of holy love, the mouth will be ready to speak, and will hardly be able to remain silent. "I am full of matter," said the ardent Elibu, "the spirit within me constraineth me." "Behold my belly is as wine which hath no vent; it is ready to burst like new bottles. I will speak that I may be refreshed." A greater man than he also once said, that the force of his inward impressions was so great as to urge him to speak in the cause of Christ, although people might think him to be actually beside himself. "O ye Corinthians," said Paul, "our mouth is open unto you, our heart is enlarged. The love of Christ constraineth us." Reader, do you feel those lively convictions of truth, those deep and powerful feelings of grateful love to

Christ, which impel you "to live unto Him who died for you?" or is the flame of piety almost extinct in your bosom?

Prayer, private, family, and social, is another necessary means of advancing religion. Actuated by sympathy for perishing souls, and by the benevolent desire of bringing them to salvation, the active Christian retires to his closet and entreats the Almighty to spare his guilty neighbours, his ungrateful, rebellious country, and to stretch out his arm in giving success to the means employed to stop the progress of sin. Far from confining even his private prayers to his own personal wants, he imitates holy Daniel in interceding in them for all orders of society. With this species of devotion, he connects a regular, serious, and earnest attention to family religion, reading and praying with the several branches of his household, exemplifying his instructions, and endeavouring to charm his connections on in the way to glory. The prayer-meetings, likewise, will be constantly visited by him; for he will consider the duty of honouring the agency of the Holy Spirit by united cries for his assistance, and the fine opportunity which these meetings give for ascertaining who are under serious impressions, and giving them a word of encouragement. One of the first evidences of religious feeling, is the appearance of people at prayer-meetings and at weekly lectures. Officers of churches ought always to be present to take them by the hand.

The active Christian will also ally himself to one or more of those institutions, to which the wisdom and benevolence of the present age have given birth. It is almost a dishonour to a Christian not to be actively employed in connection either with a Bible society, a missionary society, a tract society, a Dorcas society, a maternal society, or a sabbath-school. There are many ardent, intelligent, pious people, who are efficient agents in union with several of these institutions; and who act as though they thought they could never do enough to evince their gratitude to God. Why should we not all be actuated by the same spirit? The cause of religion is the best of all causes, involving the glory of God and the eternal interests of the human race. As it advances, all the forms of error and deceit, all wars and contentions in nations and families, all kinds of robbery and fraud in trade, all violence, envy, malice, and bitterness will disappear; and in the room of these, there will spring up every where the fair fruits "of love, joy, peace, gentleness, goodness, meekness, fidelity, and temperance." How great are the commendations bestowed by some upon those who labour to promote the spread of literature, science, and the fine arts; and we grant that their aims are of a nobler order than those of many worldly characters; but they are not to be compared with those of the Christian, whose high purpose is to stop the progress of sin, to seek the salvation of deathless souls, and diffuse through the world, the sentiments of piety towards God.

A word, however, ought to be introduced on the motives of christian activity; for a man may be led to the most vigorous efforts in spreading the cause of religion, from motives very different from those which the Saviour requires. The unthinking multitude will often give their applause to people whose exertions are prompted by pride, party-spirit, ambition, and even self-interest; while they overlook the retiring, industrious, disinterested labourer, whose only object is to promote the glory of God and the welfare of mankind. It is our duty to examine

ourselves and pray for purity of motive. We ought to remember that we shall deceive ourselves, if we judge favourably of our spiritual state, and our growth in grace, by the noisy bustle of our exertions to spread the Gospel; for all this may proceed from the basest and most contemptible of motives. The best of Christians ought to be deeply humble on account of that mixture of motive from which their conduct proceeds. It was the clear discernment of this imperfection which induced the late Mr. Fuller to say on his dying bed, that, "though he had done much for the missionary cause, he was compelled to renounce all dependance on his own merits, and trust exclusively to the sacrifice of Christ for pardon and acceptance with God." When our efforts to do good proceed from Christian motives, they contribute much to improve and exalt our characters. If they proceed from the love of God, from a sense of duty, from compassion for souls, or even from a desire to promote our own supreme happiness in eternity, they will be followed by the most beneficial consequences on ourselves. Reader; be not discouraged. If your motives engage you to do right when you have no prospect of worldly gain or honour; if they sustain you in a course of well-doing, even against your interests; if they lead you to refer your actions to the scrutiny of God, and to look on to eternity for your reward, they are pure in some good degree. Go forward, therefore, and be not disheartened. It is at once your duty, your honour, and interest, to persevere in your labours for the cause of religion. Remember the Lord has need of your exertions. He works by means; and He calls you to enter into his vineyard, and to be steadfast, unmoveable, always abounding in his work. For no sacrifices which you make will you be poorer, even in this world; and you know who has said, that in the world to come, you shall receive everlasting life.

E.

ON THE COMBINATION OF SECULAR LABOUR WITH MINISTERIAL PURSUITS.

I AM neither "surprised," nor "hurt," that your respected correspondent *Æquitas* has taken a view of the subject now under discussion, somewhat different from the one which I have espoused. Whether it was his design, by attempting a reply, to invalidate my arguments, and to contend that the exception should be the rule; or to hold the attention of your readers to the principles, for the importance of which I contended, I am at a loss to divine. To me the observations of *Æquitas* at first appeared unanswerable, for the reason that there was nothing to answer. He seems to have evaded the question; though, by "hard words," he would have your readers believe that I am wrong in my deductions. The question at issue is, is a ministry wholly employed in the labour of the Gospel, or one partially so occupied, the most *scriptural, consistent, and successful*? I have contended "That it is most advantageous for ministers to give themselves wholly to their sacred work; and that churches are under obligations, enforced by reason and by Scripture, if not quite inconvenient to their circumstances, to contribute of their substance, so as to liberate ministers from secular employment." *Æquitas* has shown that there might be exceptions, which I do not dispute. He has gone further: he has treated the subject somewhat irrevelantly, by *assuming*, that, under all circumstances, I

deemed it *criminal* for secular pursuits to be combined with ministerial avocations; when I, by asserting general principles, viewed the combination as an evil, which I wished to see removed.

I am aware it is much easier to develope grievances, than to provide a remedy; but if I for a moment believed that the evil, in the circumstances of our connexion, was, in a majority of cases, inevitable, I should have deemed it useless to call the attention of your readers to its magnitude and tendency. Something surely might be done, by the union of smaller churches; by providing a contingent fund; or, at least, by a slight investigation into the circumstances of a church, previous to a minister's being sent, to ameliorate the grievance.

It may be considered as an axiom, that but few men can be eminently successful in two opposite pursuits. For this reason, pastors of churches make but indifferent tradesmen; and clever tradesmen are not the best qualified pastors. What is the result, generally, when a man undertakes a spiritual charge, and a temporal avocation—if he succeed in the one, is it not to the injury of the other? *Æquitas* will perhaps say that this reasoning is incompatible with Scripture, which enjoins us not to be *slothful in business*, but *fervent in spirit, serving the Lord*; and that there are many persons who are indefatigable in secular pursuits, and yet eminent for piety. Were it the case, however, that the possession of eminent piety depended, as is the case with ministerial usefulness, upon the *greater portion of our time* being devoted to the use of means, then there are but few persons that can make any considerable attainments in the Divine life. Ministerial usefulness requires something more than the possession of piety. Eminent talents, the constant acquisition of knowledge, a devotedness to the employment, and, *as far as possible*, an abstraction from temporal avocations, with the Divine blessing, in my opinion, are essential to eminent success.

The concessions of *Æquitas* are so numerous and ingenuous, that one might be almost tempted to say of him as some eminent writer says of the apostacy of Solomon, "By his own proverbs he is condemned;" as, in his first paragraph, he concedes all that I contended for; and he should have satisfied himself that I had made no exceptions, before he ventured to prove them. He certainly is in an error, when he assumes that I contended, "that, under all circumstances, it is unscriptural and improper for ministers to engage in secular employ." If he will carefully peruse my statement, he cannot but discover, that my remarks are not of so total application: if this be the object of his attack, he has been setting up a man of straw.

Æquitas tells us, that the general opinion upon the subject under discussion is, "that it is most advantageous for ministers to give themselves wholly to their sacred work; and that churches are under obligations, enforced by reason and by Scripture, if not quite inconvenient to their circumstances, to contribute of their substance, so as to liberate their ministers from secular employment. That this is the duty of Christian churches, appears to the writer to be plainly established, in 1 Cor. ix. 7—14." Again he says, "The writer is not one of those individuals, that suppose the work of the ministry does not afford sufficient employ, to engage the whole attention and the whole strength of any mortal. Of all engagements, he believes that, to the conscientious minister, who will study and labour, as one that is to give account, it

is, to some constitutions, one of the most wearying and consuming employments." I can agree with *Æquitas* thus far; but when he adds, that "some secular pursuits may possibly be a source of recreation, and increase a minister's income, and add to his comfort, while they will not retard his usefulness," I must beg leave to differ. *Æquitas* is aware that there are many things which are possible, but not very probable; and I think that a stated minister must possess a very singular "constitution," and must discover a peculiar secular pursuit, to find one that "will prove a source of recreation, and increase his income, and add to his comfort, while it will not retard his usefulness." It may be asserted, as a general opinion, "that the work of the ministry affords sufficient employ, to engage the whole attention and the whole strength of any mortal;" and that if a man's constitution be such, that he cannot, through ill health, or infirmity, give himself wholly to the work, then he is incapacitated: and our churches, and the committees of our Academy and Foreign Missions, in the choice of their candidates, generally have a regard to the state of a man's constitution. I know not whether I am correct, but the reasoning of *Æquitas* seems to convey the idea, that even where an ample provision is made for the support of a minister, if his constitution be such, that he cannot give himself wholly to his employment, there "are some secular pursuits, which possibly may prove a source of recreation, and increase his income, and add to his comfort, while they will not retard his usefulness." Certainly, rather than that a minister should misemploy his time, in the way that *Æquitas* says some do, it would be better for that time to be devoted to some useful purpose; but I question whether there be any secular pursuit, which can be followed to so much advantage, and with so little inconvenience, as *Æquitas* represents. If there be, every conscientious minister, whatever his income may be, will do well to adopt it; for, sooner or later, he will find his employment "most wearying and consuming;" and if the reasoning of *Æquitas* be solid, every such minister will find, "that some secular pursuits may possibly be a source of recreation, and increase his income, and add to his comfort, while they will not retard his usefulness."

Wherever *Æquitas* may be found, though perhaps he may never be discovered, "sucking the narcotic fumes of tobacco," I believe him to be "a conscientious minister, who studies and labours, as one who is to give account;" and if, to his constitution, "the work of the ministry be one of the most wearying and consuming employments," it is to be hoped, however ample his income may be from other sources, that he will not be found departing from his own principles.

That which appears good in theory, often proves defective in practical effect. Was *Æquitas* never acquainted with a minister, who once resided in the Midland district, whose constitution was so affected by the arduousness of his labours, that he was compelled to relinquish his charge, and enter into a secular engagement, with a view to recruit his health? Now supposing, instead of relinquishing his charge, he had said to the members of his church, "I find, brethren, my studies and labours 'most wearying and consuming; they afford sufficient employ, to engage the whole attention and the whole strength of any mortal;' but I am about to become a manufacturer of tents, an employment that will not require the least 'speculation;' but 'will prove a source of

recreation, will increase my income, and add to my comfort, while it will not retard my usefulness.'” I believe the members would have concluded that his malady was mental, rather than corporeal.

If the ministers of our Connexion, generally, were no more occupied in secular pursuits than the Apostle Paul was, there would be but little cause for complaint. For even the instance alluded to by *Æquitas*, was viewed by the Apostle as an exception, and, if I mistake not, even as an injury. But when I consider how the majority of our ministers are confined in shops, and schools, and counting houses; and how their labours are thereby contracted, and their usefulness retarded; I cannot but lament the existence of such a system as that which I have deplored, in cases where, with a little sacrifice, and exertion, and contrivance, it might be avoided. Some of our churches, with the most strenuous efforts, are unable to do much; but were they to unite with others, if there are any in their immediate neighbourhood, they would find that union is strength. My observations have not been incited, as *Æquitas*, from his biting sarcasms, seems to suspect, by any personal consideration; but from a sincere desire to see the ministers of our Connexion, even if they were subsisting upon the poor pittance of a Primitive Methodist itinerant, giving themselves wholly to their work. Were it not for the interest I feel in the prosperity of the denomination to which I have the honour to belong, I would not have intruded my remarks upon your attention. *Æquitas* may suspect my sincerity, but the *mens conscia recti* is sufficient to vindicate me. I cannot, however, conclude my observations, without stating that *Æquitas* has made a most extraordinary discovery; a discovery that will obviate all my objections; one of greater value than the far-famed philosopher's stone; and that will be, to no body of men, attended with advantages so superlative, as to the ministers of our denomination. Surely he will develope the secret, and tell our conscientious ministers, who are disposed to study and labour, what those “secular pursuits are, that may *possibly* be a source of recreation, and increase their income, and add to their comfort, while their usefulness will not be retarded;” and which are those other “occupations, which do not require the *least* speculation!”

Dec. 19, 1834.

REDIVIVUS.*

* At the urgent request of Redivivus, we have inserted the above. We shall of course be willing to insert a reply; but we think that controversial papers should not extend beyond two pieces on each side.

CORRESPONDENCE.

UTILITY OF TRACT DISTRIBUTION.

To the Editor of the General Baptist Repository.

Dear Sir,

Permit me, through the medium of your interesting Periodical, to lay before our churches a few observations and suggestions which have occurred to me since attending a meeting of our Tract distributors last evening. I feel it an interesting and auspicious circumstance that the whole of this town is brought under the supervision of regular Tract distributors. The town is divided into *seventeen* districts, varying in

the number of houses from about fifteen to forty. The village of E——, the whole of which is the property of Lord W——, with the exception of one cottage, contains three districts, which are visited by a female member living in the place. The village of M——, in which we have a Sunday-school and preaching on Lord's day evening, and once a fortnight on Tuesday evening, is divided into five districts; which are visited by the teachers or some other friends. It was proposed that the villages of D——, and C——, should be visited by a Tract distributor once a fortnight, on the evening in which the preaching is conducted at the former place. This suggestion I considered valuable, and pressed it upon the attention of the meeting. The utility of these labours in dark villages must be evident to every pious mind, and their general adoption by the churches important. It may be useful to state, that it has been arranged to have a *monthly meeting* of the Tract distributors on the *first Wednesday* in the month after the usual weekly service. At this meeting the names of the districts are called over, and the distributor or distributors are requested to make statements of what has occurred in the past month. By this means the steady working of the system is promoted: interesting facts are related: valuable hints are elicited: and the zeal of friends in this "work of faith and labour of love" preserved. Such a meeting, as it were, winds up the clock for a month; and the want of them is very sensibly felt in some Tract Societies.

The advantages of such a system of Christian exertion are invaluable. View them in reference,

1. *To the distributors.* From twenty to thirty persons are regularly employed in this work, and the influence of it upon their piety, enjoyment of religion, and usefulness, must be considerable. How striking the contrast which the piety and zeal of such members present, to the lukewarmness and inactivity of too many professors! The character of the piety of such members is evidently formed by such pursuits. They are ready to visit the sick, to canvass for the Sabbath-school, to "warn them that are unruly, comfort the feeble-minded, and support the weak." What minister but must desire an increase of such persons; who are, to use the language of the apostle Paul, "helpers of the truth, and a comfort unto them." The usefulness of such labours is apparent,

2. *In the church and congregation.* The active members of a church exert a very salutary influence upon their brethren and sisters. Their plans of operation requiring their assistance, soliciting their prayers, and obtaining their pecuniary aid; interest them in their works of faith, and thus promote their spirituality. How affecting is the state of a church where scarcely any efforts are made for the good of "them that are without." The late Rev. W. Ward, in his "*Farewell Letters*," very forcibly remarked, "The state of large bodies of professing Christians reminds one of a garrison, who, to keep out the enemy, have kept up the drawbridge so long that they cannot lower it again, and thus all egress is prevented. In the state of still larger Christian bodies, we are reminded of a garrison, who have become so fond of garrison duty, and garrison fare, that they have no wish to enter upon the campaign and engage the enemy." By the system of Tract distribution, and the frequent contact with the unconverted which it promotes, a

Christian church, in its aspect towards the world, "Looks forth as the morning, fair as the moon, clear as the sun, terrible as an army with banners." Cant. vi. 10. But the principal usefulness of those efforts is seen,

3. *In the people who are visited.* The beneficial effects of their exertions will never be fully known till "God shall call the heavens from above, and the earth that he may judge his people." How many have been awakened to attend to their souls' welfare; induced to come to the house of God, and eventually brought to God and numbered among his people? Many children are by these efforts brought to the Sabbath-school; the sick are found out and visited; and not unfrequently, the poor supplied with various necessaries. The minister who labours in such circumstances may expect encouragement and success. As the hands of Moses were upheld during the conflict with Amalek; so are such servants of Christ strengthened in their work. Let every member of the Christian church "*Awake to righteousness.*" Their responsibility is great; may they duly consider it, and "have grace to be faithful." In conclusion, the following quotation from Cotton Mather is worthy of special regard. "A British ambassador in his speech to the duke of Brandenburg declared, "*A capacity to do good, not only gives a title to it, but also makes the doing of it a duty.*" Ink were too vile a liquor to write this sentiment. Letters of gold were too mean to be the preservers of it, and paper of Amynthus would not be precious and durable enough to perpetuate it."
Lincolnshire. 9, 1835. P.

PROPOSED PLAN FOR THE MANAGEMENT OF THE HOME MISSION.

Manchester, Feb. 16th, 1835.

DEAR SIR,

You will oblige by inserting the following in the Repository for March, agreeably to the wish of the friends at the last Conference, though not entered as a regular resolution.

Yours, &c.,

F. BEARDSALL.

Mr. Editor,

Agreeable with the engagement I made at the last Conference, held at Leicester, I forward to you, for insertion in the Repository, the proposed plan for the future management of the Midland Home Mission. I feel deeply interested in the subject, and shall be exceedingly glad to assist in promoting the cause of Christ, by extending the General Baptist interest. My connexion with the Home Mission is such as will enable me to speak from experience. I have, for some years past, devoted myself to its interests. I have, with deep solicitude, watched its various movements, noticing the cause of success in one department, and the want of it in another; and, though the plan I am about to propose may be regarded by some as theoretical, I am assured, from practical observation, it will be found the best that can, under existing circumstances, be adopted by the churches for diffusing those sentiments, which, as a connexion, we hold to be the truths of the gospel.

I have carefully examined and considered the report of Messrs. R. Ingham and H. Hunter, published in your last number. I most

cordially agree with its general sentiments, and if I had reason to believe that my "*plan might have a tendency to divide the connexion,*" I would at once abandon it; but, for reasons hereafter to be assigned, I am convinced it will tend "*to cement it more firmly together,*" promoting union, peace, and prosperity. None will be disposed to dispute the truth of the common adage, *union is strength*; but it should be remembered, that there are some associations in which the principle of union has ceased to exist. An external form of order may be attended to; but their strength is perfect weakness, and the principle of union is defunct. Such, I apprehend, is the case with some associations of what is called *independent churches*, where the principle, mistaken for independence, is allowed to subvert all order; and that which should be an association, formed on christian principles, and united by the tender, yet strong, ties of christian sympathy and love, becomes a house divided against itself.

I would maintain as inviolable the real independence of our churches; it is a sacred and invaluable right, which ought never to be sacrificed; but at the same time I would attempt to show the absurdity of the term "union" being applied to those churches, or an association of churches, where there is no real bond of union, but where individual members or churches act on the *independent* principle, and every one does as seemeth good in his own eyes, irrespective of the opinion of his brethren, who may, for good reasons, differ from him. I believe it will be found, after impartial investigation, that the mistaken view of *independence* has been, and still continues to be, the chief cause of the want of success in the Home Mission, and other institutions which have been adopted by our Conferences and Association. Hence, as a denomination, we have made so little progress, while union and co-operation would have made us a mighty people. When the vital principle of union, with the love of Christ, is more generally diffused throughout our connexion, we shall see the good pleasure of the Lord to prosper in our hands.

The following arrangements, I think, are calculated, ultimately, to promote union and co-operation. I am sorry to be compelled to believe, that our churches are not in a state to unite cordially in the Home Mission. A few months' experience, as agent for the Institution, would convince any man of the truth of this assertion. It is a fact, that all attempts which have been made within the last few years, to unite the churches in behalf of the Home Mission, have failed, and the discussion of this subject in our Conferences has caused contention and divisions.

I can cheerfully adopt one paragraph in the Report:—"If the churches in the Midland district can be brought to act together, to unite their energies, prayers, and liberality; if an active and efficient committee can be brought into the field, who will select proper places, and regularly correspond with the persons occupying such stations," and, I must add, if a suitable secretary can be obtained, "then, we say, let there be no cutting up of the connexion into districts. But if the churches will not unite, if they will not co-operate heartily and perseveringly in this cause, then let a few churches, most contiguous to each other, unite, and take a station under their care. Let them watch over it, and adopt it as their child, until it is sufficiently able to support

itself; and then let them turn their attention to some other interesting and extensive field of labour."

For reasons already stated, I believe we shall have to adopt the conclusion of the Report, and I therefore proceed to lay before the churches the proposed plan.

According to the number of the Home Missionary Stations now on the list, I have divided the district into seven parts. I have connected the station with the churches which are recommended to adopt it. I have been careful to arrange so that the grant to the station does not exceed, but, in almost all the cases, comes within the amount usually collected by the churches.

STATIONS.

CHURCHES.

1. Ashbourne	<i>Derby and Duffield</i>
2. Burton-on-Trent	<i>Ashby, Barton, and Hugglescote</i>
3. Coventry	<i>Loughborough, Quorndon, Kegworth, and Sutton Bonington.</i>
4. Market Harborough	<i>Wimeswold and Broughton</i>
5. Manchester	<i>Nottingham, Beeston, Ilkiston, Woodhouse, &c.</i>
6. Macclesfield	<i>Melbourne, Castle Donington, & Wirksworth</i>
7. Northampton	<i>Leicester, Rothley, and Thurlaston</i>

My reasons for recommending the above plan are as follow:—

1st. There will be a saving of expense, principally in the Secretary's salary and travelling expenses. Each district would have a secretary who might devote the time necessary to fulfil the duties of his office, without interfering with his usual engagements, so that no remuneration would be required.

2nd. The interests of the Home Mission may be better attended to by local secretaries, who will feel a peculiar interest in the welfare of the station for which he acts. Hitherto the local secretaries and collectors have depended too much upon the general secretary, who could not possibly attend to the churches, so as to keep up the interest in every place. The labours of the general secretary have often been made abortive by the want of co-operation, which, in some churches, has been sought in vain. On this point there is an important question to be asked. If the old plan should be continued, where is a general secretary to be found? Is there in the Midland district, a man, who would be approved of by the Conference, that is as free from business that he could, or so disposed to occupy so unenviable a situation that he would, even for twice the amount of salary given to the last secretary, engage to discharge the duties of this office? Until the *in-dependency* of churches is better understood, and a more cordial disposition to

co-operate prevails, no man, I will venture to say, would keep office for many months. The late secretary is still attending to the duties of office, because the Conference and a Committee have failed in the attempt to get a secretary or secretaries to act, only for one quarter. It is an easy matter to move and second and vote, but it is another and a very different thing to get a man to act; there are almost insurmountable difficulties on this point.

3rd. The proposed arrangements are calculated to excite in the districts a more lively interest in the Home Mission. The connexion between the churches and the station would become so intimate, that a mutual interest would be felt. The progress of the cause would be watched over with anxiety, as a branch of the church. Its wants would be noticed and cheerfully supplied: the dependent church would feel its obligation and exert itself to give satisfaction to its benefactors; thus a Home Missionary spirit would be created, and the way prepared for a more general co-operation of the churches. The missionary might visit the churches and plead the cause of the mission, while one of the regular ministers might visit the station and inquire into the state of things.

4th. This arrangement would effectually do, what has been in vain attempted, viz. remove from the Conference the discussions of the Home Mission's pecu-

niary affairs, which have, for years, and will continue, so long as the old system continues, to disturb the peace of the meetings and cause divisions.

5th. Another advantage in the new plan will be seen in the fact, that the local committees may be called together in a few hours without any expense. On the present plan, there has been great difficulty in obtaining a meeting of the committees and the expense has been considerable.

In conclusion, it is evident that something must be done for the Home Mission without delay. The old plan has had a long trial without the desired success. Let a fair trial be given to the new arrangement, and I venture to predict, that it will afford abundant satisfaction. It is intended to bring this subject before the next Conference. Praying that all our steps may be ordered by Infinite Wisdom, I remain yours, &c.,

F. BEARDSALL.

REPLY TO THE QUERIES OF
W. G. R. AND EARNEST.

*To the Editors of the General Baptist
Repository.*

Gentlemen,

The Query of W. G. R., which appeared in your January number, appears to me to be deserving of notice. It proceeds from a young Christian, who entertains scruples as to the propriety of visiting social parties, where, in connexion with sacred music, "conversation, perhaps innocent in itself, but light, and not at all of a religious tendency, is introduced." The querist seems to have no scruple as to the harmonic part of the pastime, and therefore to this our remarks need not apply. His chief difficulty seems to be in reference to the conversation. It is an evil, certainly, for Christians, when they meet together, to spend their time in light and unprofitable discourse; and if W. G. R. finds that, in the parties to which he is invited, the hours are thus spent, not only unprofitably, but injuriously, I would advise him, 'for conscience sake,' to decline attendance at them.

But it is possibly the case with W. G. R., as it has been frequently with young Christians, that he has cherished sentiments, in reference to social intercourse, which are of a nature too scrupulous and precise. Far be it from me to encourage lightness and folly; but W. G. R.

should be informed, that there are extremes even of seriousness. Religion, when clothed in sombre gloominess, when regarded so as to damp our native ardour, and destroy every scintillation of wit, or vivacity, or pleasantry, certainly is presented in a garb by no means inviting or attractive. And for young people to run into an excess of this kind, to me appears by no means desirable. To be "cheerful, but not light," "serious, but not sad," is the happy medium, which, in our general deportment and temper, we should strive to attain. The wisest of men has taught us, that "a merry heart doeth good like a medicine;" that "to every thing there is a season." And at all events, if there is a season when "innocent conversation," of an order bearing on pleasantry, may be properly indulged in, it is when, for the purposes of mutual recreation, young people and Christians meet together in what is called a social party.

Great respect is due, however, to conscientious scruples, such as those of W. G. R.: and we would recommend him, and all other young Christians, at such times, modestly and meekly to check any excess of levity that may appear; and to set an example to others, who may not be so thoughtful or scrupulous as himself, of cheerful seriousness and pleasant propriety; which, while it shows the good feeling of his heart, will teach others to "let their moderation be known to all."

W. G. R. doubtless need not be informed, that there are other errors into which Christians are liable to fall; and which, while they are more offensive in the sight of God, and more injurious to men, than light and cheerful discourse, may exist in connexion with an aspect of the most sanctimonious seriousness. These are spiritual pride, malignant censoriousness, and other vices of the heart. These are, unhappily, often concealed under the aspect of great gravity; and though I hope I am not disposed to think evil of any one, I freely confess, that I rarely see a young person investing himself with extreme gravity of demeanour, without suspecting that, underneath, there is lurking an evil, greater, perhaps, than that of which W. G. R. complains.

When, however, these social parties are composed of characters who are unchristian, and given to folly, the path of duty seems to be plain: "Come out from among them, and be ye separate."

W. N.

To the Editor of the General Baptist
Repository.

Sir,

Your correspondent "Earnest," while very laudably anxious to fulfil to the utmost what he esteems a divine command, has, I think, fallen into a palpable error, in his attempts to ascertain what the command on the subject in question really is. If his objection to the use of malt liquor, because the making of malt requires Sabbath labour, be admitted, it is not malt and malt liquor merely that must be proscribed; but every article beside, whose production requires more than six days' unremitted attention. If your correspondent will inquire, he will find that his rule will debar him of bricks for his house, of coal for his fire, of iron and steel for his implements; for the making or procuring of each of these requires processes placing them within his rule. Nay, further, as the conveyance of any article to its consumer, is a component part of its production to him, every article which requires more than six days for its transport, is likewise put under the ban. Away then goes our tea, our coffee, our sugar, our tobacco, our mahogany, great part of our tallow, our leather, our oil, &c., &c.; in short all, or nearly all, the products of our foreign commerce. Nor can it be said of many of these that they are *necessaries* of life, at least *necessaries* so indisputable as "Earnest's" argument requires: many nations exist without nearly all of them, not even

excepting iron: and certainly far the greater part of the articles of our domestic consumption, procured by foreign commerce, or produced by English manufacture, in defiance of "Earnest's" rule, were never even heard of by a very great part of the existing human race: they are therefore in no sense such *necessaries* as ought to induce us to break a divine command. Either then "Earnest" is mistaken in the nature of the command, or these things (iron, coal, bricks, tea, coffee, &c., &c., &c.) were never intended by Providence for us: and the "land of commerce" which with Cowper we have fondly believed was

"designed,
To soften and to humanize mankind,"

turus out to be nothing more, in the very nature of it, than a wide spread system of sin.

Before, however, "Earnest" asks us to concur in these conclusions, he will probably be so kind as to produce to us the *New Testament* commands on this matter; and till he has found them he may perhaps profitably consider whether he does more harm or good to the great and beneficent cause of Sabbath observance, by placing its claims on the ground of Mosaic obligation, and requiring for it Levitical strictures.

With sincere esteem for "Earnest's" earnestness, however I may differ from him in opinion, I am Sir,

Yours truly,
J. C.

Feb. 15.

REVIEW.

MISSIONARY RECORDS. INDIA. Sold
by the Religious Tract Society, Paternoster Row.

MISSIONARY RECORDS. CHINA, BURMAH, CEYLON, &c. Sold by ditto.

The first of these volumes consists of thirteen chapters, with a few introductory remarks on the creed of the Hindoos; and the second, of ten chapters, with a few prefatory observations on the religious opinions and philosophical systems of the Celestial Empire. The details in each are deeply interesting; for what can be more calculated to rouse our tenderest sensibilities than descriptions of the ignorance, the mental prostration, the miseries, the awful spiritual condition of hundreds of millions of our

species? The perusal of the Records, will, we hope, awaken in the bosoms of the Christian public, a deeper sympathy for their heathen brethren; for though something has been done for their relief, much, incalculably much, more remains to be done. In the sixteenth century, India was visited by Francis Xavier, a Roman Catholic, and his associates. He was a man of extraordinary intrepidity, and unextinguishable zeal; one who thirsted for the glory which is gained by rushing into scenes of imminent and unattempted danger; and though it might not be the pure unadulterated truths of the Gospel which he propagated, it may be hoped that his labours were not entirely unproductive of spiritual good. A similar remark may be hazarded in relation to some of the mis-

sionaries sent to India, by the "Congregation for the Propagation of the Faith," founded in 1622, by Gregory XV. The abhorrence we may feel for the lying devices, and temporizing, base policy of the Jesuits, ought not to be extended to every Carmelite and Capuchin, commissioned either by the Congregation just mentioned, or by others of a kindred nature to which it gave birth. "In the year 1705, Frederick the fourth, king of Denmark, at the recommendation of one of his chaplains, sent out Bartholomew Ziegenbald and Henry Plutchow, two pious young men, to Tranquebar, on the coast of Coromandel, with the view of evangelizing the heathen in that part of India." This was a protestant enterprise. It was patronized by the Society in England for the Promotion of Christian Knowledge, and by George I.; between whom and the missionaries, an epistolary correspondence was held. Ziegenbald suffered much and laboured hard in the cause; he translated a considerable part of the Scriptures into Tamul; and having returned from Europe, which he visited in order to awaken a feeling of interest in the Mission; he died about the year 1719, in the faith and hope of the Gospel. He was followed by Schultze, who completed the translation of the Bible, and, at the hazard of his life, extended his ministrations of truth unto regions beyond the Danish territories. Having laboured in India twenty-four years, he returned to Europe in 1743, on account of ill health. Shortly afterwards, a way was opened for introducing the Gospel into Tangore, on the same coast, where the celebrated Swartz laboured with so much disinterestedness and zeal. A native of the capital of that province, having become possessed of a copy of the Gospels, and of the Acts of the Apostles, was convinced of the truth, and became an active useful preacher of it till his death. Swartz began his career shortly after the withdrawal of Schultze, and continued his philanthropic and important exertions till 1797; when he died full of honours, and had a monument erected to his memory at the expense of the East India Company. As a proof of the utility of the missionary labours on the coast of Coromandel, it may be stated, that, when in 1806, Dr. Buchanan visited the principal stations in those parts, he found the inhabitants full a hundred years in advance even of the Bengalees, in point of christianity and general improvement. It is computed by some that, from the

commencement of the efforts of the Danish missionaries, not fewer than 80,000 converts have been made. Many of the inhabitants have been initiated in popish principles; but at present there seems to be a strong disposition to renounce them, and embrace a purer form of worship.

In 1792, five years before the death of Swartz, the Baptist Missionary Society was formed. The apparent leadings of Providence in bringing the committee to be acquainted with the operations and designs of Mr. Thomas, the union of this extraordinary man with Mr. Carey, the refusal of the East India Directors to allow them to labour in Bengal, their consequent settlement at Serampore, the temporal straits and privations they endured for want of money, the relief they obtained by undertaking the superintendence of an Indigo Factory, and their liberality in declining further help from the Society in England, are facts well known to our readers. In 1799 they were joined by the late Mr. Ward, by the present Dr. Marshman, by Mr. Brunsdon; Mr. Grant, who died a few days after his arrival at Serampore, and by Mr. Fountain, who survived the latter only a few months. The seven missionaries were thus reduced to five, and shortly afterwards to three by the death of Messrs. Brunsdon and Thomas. These repeated strokes of mortality, and the non-appearance of success in their endeavours to do good, drove these devoted men to more fervent supplications at a throne of grace; and it was not long before they received the answer of mercy. In 1800 Kristno was converted and baptized. The chain of caste was thus broken; and who, said Mr. Ward in holy triumph, will be able to mend it? In 1801 the printing of the Bengalee New Testament was completed: and the display of oriental learning evinced in it induced the Governor General to appoint Mr. Carey to the office of Tutor of the Bengalee Tongue, in the recently formed College of Fort William, Calcutta. It also led to his being afterwards appointed Professor of Sanscrit and Mahratta in the same establishment, and to his forming an acquaintance with all the learned pundits of India. So signally did God answer the prayers of his people. Trials arising from the Danish war, and from the malignant opposition of semi-atheists and idolaters, overtook these devoted men; but, by the blessing of God on their prudence and perseverance, they

were enabled to triumph over all their foes. In 1812 the printing office was consumed by fire; but the loss, amounting to £10,000, was promptly supplied by the friends of religion at home and abroad. The account of the efforts of the Baptist brethren occupies the fourth, fifth, and sixth chapters. It contains sketches of the principal missionaries, details of their toils and sacrifices, descriptions of pagan superstition, and narratives of conversion, designed to exhibit at once the diversified, debasing, and destructive influence of Hindoo worship, and the invaluable benefits of christianity. The six following chapters are of a similar character; the first three detailing the operations of the London, and the second three, those of the Church, Missionary Society. In the last chapter, there is a brief notice of our Missions; but as the facts related are so well known, it is not necessary to allude to them. The contents of this volume are of course both interesting and instructive. We have thought, however, that if it had contained a map of India, and been more specific in recording dates, it would have been more complete. For instance, there is no mention of the time when our Mission commenced, or when Bampton died. We were also somewhat disappointed at finding no allusion to the name and exertions of our friend Mr. Peggs, who has certainly rendered great service to India by his efforts both in England and in Orissa.

At the commencement of 1807 the Rev. R. Morrison set sail for Canton as the agent of the London Missionary Society; and was appointed in 1809 Chinese translator at the English Factory in that city. In 1819 he had completed the herculean task of translating the Scriptures into the Chinese language; and, in 1824, he had the honour of presenting a copy of his translation to the king of England. The first convert was Leang Afa, who was baptized seven years after the commencement of Dr. M.'s labours; his zealous exertions in composing and distributing tracts, his consistent character, and his patient suffering under various persecutions, were a powerful means of spreading the cause. In 1812 Mr. and Mrs. Milne set sail from England to join Dr. Morrison, and arrived at Macao in the following year; but being ordered by the Portuguese governor to leave the Island, they proceeded to Canton, and subsequently made a tour through the chief settlements of the

Malay Archipelago. They afterwards settled at Malacca, where Mr. (afterwards Dr.) Milne laboured with assiduity till 1822, when he was called to his eternal rest. His excellent wife died in 1819. The foundation stone of the Anglo-Chinese College was laid in 1818, when the learned and liberal Dr. Morrison offered a thousand pounds sterling towards the erection of it, and promised one hundred pounds annually for the first five years. The prospects of usefulness in China are now very encouraging. The voyages of Gutzlaff, lately published, have demonstrated to the Christian world the security with which missionary operations may be carried forward in that vast and thickly populated empire, and the thirst of the inhabitants for scriptural information. From China we pass to Sumatra; the scene of the labours of several Baptist Missionaries, who in 1820 were invited thither by Sir Thomas Raffles the then governor, and were favoured with his patronage. A printing press was quickly established, and excursions made into the Batta country, which is inhabited by cannibals of whom more than one half can both read and write. From Sumatra we are conducted to Amboyna, where the zealous Mr. Kam has been instrumental in effecting much good. Speaking of one of his voyages to the neighbouring isles, this gentleman says, "I have met with not less than twelve thousand people who profess christianity, but who have been, in past times, very much neglected." He gives also an interesting account of the king of Ziauw, an humble, pious man, a scholar, and a student of revelation.

Our attention is next directed to Java, Burmah, and Ceylon. At Java it is supposed that not less than one hundred thousand Chinese are resident, among whom the version of Dr. Morrison is freely circulated. As a proof of the sufficiency of the written word to produce a conviction of its truth and excellence without the aid of miracles, we may record the remark of the richest Chinese in the country. "I have read," said he, "Dr. Morrison's New Testament with pleasure. It is very fine, and it would be well if every one led such a life as Jesus Christ has taught people to lead." This observation led to a close conversation on religion; and the ultimate result was, that the wealthy gentleman threw all his images into the fire. Many interesting facts are detailed; but as we hope our readers will purchase the

cheap volumes, and read for themselves, we shall content ourselves with recording the following facts. The first baptism in Burmah occurred in 1819, when three natives were admitted into the church. Since that time, about four hundred and fifty have chosen the service of God, and joined the churches at Rangoon, Tavoy, Maulmein, and Mergui. Four presses and three printers have been sent out. About 25,000 tracts have been circulated. The karens, and the tounghoos have heard the word of life, and multitudes of the former have become the disciples of Christ. The Wesleyan mission has so fixed its stations in the southern maritime provinces of Ceylon, extending from Chilaw on the west coast to Tangall on the south, a distance of nearly 170 miles, that the extreme point of one reaches the other, while the missionaries and their assistants regularly visit and preach in all the towns and villages included within these limits. They have fifteen substantial chapels, sixty-three schools, which are also used as places of worship, many thousands of children under instruction, and it is believed several thousand of members of their Society. The precise number of communicants is not stated. The Church Missionary Society has also four stations in this Island, and 1492 scholars under tuition.

DISCOURSES UPON THE EXISTENCE AND ATTRIBUTES OF GOD. *By* STEPHEN CHARNOCK, B. D. *Vol. I.* London: Sold by the Religious Tract Society.

This work has so long been considered a standard one, that to expatiate on its merits would be deemed a sort of affectation, and a puerile waste of time. We concur with the editors in expressing our admiration of the sublimity, variety, and rareness of the truths here handled; and, considering the age in which Charnock lived, we are surprised at the neat-

ness of his style. In the first discourse on the existence of God, we were particularly pleased with the argument which insists on the universality of the belief of his existence, and maintains that it must either be considered as the result of a *discovery* or a *revelation*. If of the former, the question is, to whom, to what age, or nation, is the world indebted for that astonishing development of truth, which is the foundation of all just reasoning, and of all religious worship? The universal history of mankind is against this supposition. But if we owe our knowledge of the existence of God to a divine revelation, how great is the absurdity and inconsistency of Deistical writers in denying the truth of revealed religion; since, according to this supposition, they are indebted to revelation for the first principles of their own Deism. We do not recollect that the writer before us makes precisely this latter use of his observations; but we remember that this view of the subject is put with great ability and force in the Institutes of the late Mr. Watson. Arguments a priori do nothing but confirm principles already known; but the point with which a Deist who denies a revelation should be pressed is, how did the human race obtain a knowledge of the *first principle itself*?

Several of the arguments in this volume are of a metaphysical cast; and the doctrine, though not what is termed high, is still opposed in some degree to the views of our denomination. A serious, attentive reader, however, who is upon his guard on topics relating to the divine sovereignty and to human ability, may gather from it much solid instruction and spiritual consolation. We conclude with inserting one sentence from the prefatory address. "It is not a book to be played with, or slept over, but read with the most intent and serious mind; for though it affords much pleasure for the fancy, yet much more work for the heart, and has indeed enough in it to busy all the faculties."

VARIETIES.

A DEIST'S ACCOUNT OF HIS CONVERSION.

(Given November, 1826.)

"There was a time when the sacred Scriptures were not only totally neglected, but treated by me with derision and

contempt; which evidently manifested a mind, drawn aside by the false reasoning of philosophy, or rather, I might say, poisoned, by drinking too deep of the foul streams of infidelity.

Almost twenty years ago, circumstances placed me amongst a numerous circle of acquaintance, most of whom were

professed Deists; and whose vain, sophistical mode of reasoning induced me to look upon with suspicion, and then to doubt the truth of those precepts, which, in the earlier part of my life, I had been taught to revere. Having once passed the Rubicon, the works of Deistical writers were sought by me with the greatest avidity. The scurrility of Paine, the apparent candour of Macloud, the reflection of Dr. Francis, together with the eloquence of a Volney, poured such a torrent of overwhelming argument on my young and inexperienced mind, that my former belief was staggered, and finally renounced.

But here I was not to make a stand. The works of Atheistical writers, among whom I may name those of M——, excited my greatest attention. The consequence was such as might be expected; I was led to deny the existence of that Being whose mighty arm sustains the universe, and to whose power, goodness, and mercy, I am indebted for life, and health, and every other blessing in this world, and of that which is to come.

But amidst all my wanderings, I always had an ardent desire to pursue the right path, and frequently have explored the Almighty, (if such a being existed,) to show me my error, if wrong; to correct my faults, and lead me to the fountain of truth.

Thanks be to God, my prayer was not disregarded. I am become sensible of my error, and of the wickedness of my ways, and of the awful and everlasting consequences, if I had persisted in them. My former opinions appear to me as ridiculous as they once appeared plausible. I now know that there is a God, who will judge the world in righteousness.

The worship of God is now to me a source of the greatest pleasure and satisfaction. I love the people of God with a degree of affection, which I never felt towards my fellow-man before. The doctrines of Christianity are to me a source of the highest consolation under every trial and difficulty, and are as necessary to the support of my mind, as food is for that of my body. They elevate me from earth to heaven. They open to me a field of happiness which before I had never anticipated; and I, who have been such a rebel against my God, as even to deny his existence, now feel as if I could sacrifice my life in defence of that people, which at a former period of my life I have contemptuously opposed.

There was a time, when in my own opinion, I was all perfection: now I am conscious I am a poor, lost, undone sinner; and that nothing but the merits of a crucified Saviour can restore me to the favour of that good God, whose existence I have denied, and whose laws I have so wantonly and repeatedly broken. Thus, after being, or professing to be, a Deist, an Atheist, and then a Unitarian, I am, through long-suffering goodness and mercy, come to this conclusion, that "none but Jesus can do helpless sinners good." And on his atoning sacrifice, and precious blood, I now depend for pardon, acceptance, and final salvation. It is now my desire to live to Him who died for me. And as he has commanded those who believe in him to be baptized, I desire to obey that, as well as every other injunction given to his followers."

Hoping the above may be of use to some one who may read your miscellany, I have transmitted it to you. He is now a member of a General Baptist church.

January, 1835.

FAREWELL HINTS.

1. Receive every outward and inward trouble, every disappointment, temptation, and desolation, with both thy hands, as a true opportunity of dying to self, and of entering into a fuller fellowship with thy self-denying suffering Saviour.

2. Look not at any inward or outward trouble in any other view; reject every other thought about it, and then every kind of trial and distress will become the blessed day of thy prosperity.

3. Be afraid of seeking or finding comfort in any thing but God alone. What constitutes a pure heart? one to which God alone is totally and purely sufficient, to which nothing relishes or gives delight but God alone.

4. That state is best which exerciseth the highest faith in and fullest resignation to God.

5. What is it you want and seek but that God may be all in all in you? But how can this be unless all creature good and evil become as nothing in you or to you. O my soul, abstract thyself from every thing; what hast thou to do with changeable creatures waiting and expecting thy Bridegroom who is the author of all creatures? let it be thy sole concern that he may find thy heart

free and disengaged as often as it shall please him to visit thee.

6. Be assured of this, that sooner or later we must be brought to this conviction; that every thing in ourselves by nature is evil and must be entirely given up, and that nothing that is creaturely can make us better than we are by nature; happy, therefore, and blessed are all those inward or outward troubles that hasten this conviction in us; that with the whole strength of our souls we may be driven to seek all from and in God, without the least thought, hope, or contrivance after any other relief. Then it is that we are made truly partakers of the cross of Christ, and from the bottom of our hearts, shall be enabled to say with St. Paul, "God forbid that I should

glory in any thing save the cross of our Lord Jesus Christ; by which I am crucified to the world, and the world is crucified to me."

Finally. Give up yourselves to God without reserve; this implies such a state or habit of heart as does nothing of itself from its own reason, will, or choice, but stands always in faith, hope, and absolute dependance upon being led by the Spirit of God into every thing and every occasion that is according to God's will and design with us; seeking nothing by designing, reasoning, and reflecting, but how you shall best promote the honour of God, in singleness of heart, meeting every thing as you would suppose the holy Jesus would do. Amen.

Coventry, Nov. 1834.

J. A.

INTELLIGENCE.

MIDLAND CONFERENCE.

We are requested to state that the next Conference will be at Packington, and not at Ashby-de-la-Zouch as stated in the last Repository.

Mr. R. Ingham is requested to preach in the morning, and Mr. Hunter in the evening. The Inn, the Holly Bush, near the Meeting-house.

The deacons of the Ashby church beg leave to state, that according to the arrangement of their own church, the Conference belongs to Packington. Also as Easter Tuesday is the day of the annual Beast Fair at Ashby, it would be very inconvenient to have it at Ashby on that day.

YORKSHIRE CONFERENCE AT BIRCHCLIFFE.

The Yorkshire Conference assembled again at Birchcliffe, on Dec. 25th, 1834. At half-past ten, A. M., Mr. Waldern opened the public worship by reading and prayer, and Mr. T. Hudson preached from Psalm li. 10--13. At two o'clock, P. M., the meeting reassembled to transact the business of the district. There was a very large attendance of ministers, representatives, and members of churches. The state and case of Bradford were the first on the list for discussion. Mr. R. Ingham's labours there were reported as acceptable and useful, and the church at Bradford and he had agreed that he should serve them thirteen weeks longer. His labours, for the second arrangement, to commence

four weeks after the Christmas Conference. The meeting sanctioned this supply for Bradford with its most cordial approbation. As the plot of ground, on which a chapel is to be built, is now purchased, Messrs. Butler and Hudson were desired to write an address to the churches and individuals in the Yorkshire district especially, get it signed by ministers and others, as a confirmation of its truth, and as a recommendation of the case. From the local circumstances of this case and the prospect of usefulness, the Conference desires to make the most earnest appeal to the liberal patronage of the churches and individuals, that it may receive immediate, liberal, and efficient support. The church at Lineholm applied for relief, as their members are few and poor and the debt on the chapel heavy. The Conference expressed its sympathy for this people, advised them to look out for a stated minister, collect amongst themselves quarterly, and it engages to give them five pounds from the Home Missionary Fund, at the expiration of one year from the time of the meeting. A supply of ministers was arranged for them and the people at Allerton. A letter was received from Halifax, stating that the church there had given Mr. Waldern an invitation to go and preach steadily to them the word of life. Mr. D. Gaythorp's letter was also read. The Conference expressed its kind wishes to brother Gaythorp, and a desire that success may attend his labours, but feels unable to come to any conclusion at present respecting his case.

The next meeting to be held at Bradford, April 20th, 1835. Mr. Butler to preach. The meeting for business to commence at two, P. M. Preaching in the evening. Inn, the Bowling Green.
JAMES HODGSON, Sec.

REVIVALS AT HOME, AND MISSIONS ABROAD.

Mr. Editor,

I take the liberty of informing the religious public, through the medium of your useful miscellany, that our annual Missionary sermons are to be preached at Sawley and Castle Donington on the 8th of March, 1835. Mr. Goadby of Ashby is expected on the occasion.

On the following day, meetings will be held in the General Baptist chapel Castle Donington, to promote the Revival of Religion. Prayer meeting at seven o'clock in the morning. Mr. Stevenson of Loughborough is expected to preach in the forenoon, service to commence at ten; and at two in the afternoon will be held a public Revival meeting, when addresses will be delivered by ministers and other friends, intermingled with devotional exercises.

At six in the evening the regular Foreign Missionary Meeting will be held in the above place of worship; Messrs. Pike, Stevenson, Goadby, Yates, &c., are expected to address the assembly. On the following evening, the 10th, the Missionary Meeting will be held at Sawley, when several of the ministers above named are expected, with the addition of Mr. Ayrton of Derby, and Mr. Wilders of Kegworth, &c.

The order above specified, is that which was followed at our last Anniversaries, and it was found to answer admirably well. The union of Revivals at Home, and Missions Abroad, is a natural and happy union. We have found this union beneficial to our cause at Home, and to the funds of the Missionary Society.

Ours is the first place in our connexion which has ventured a repetition of meetings; specially for the promotion of Religious Revivals. And we earnestly hope that, for the honour of religion and the advancement of the Redeemer's kingdom, the ministers and officers and members of our churches will flock to our assistance, or encourage us by their presence on the day above named.

I hope, Mr. Editor, your pious readers will join in the following statement which

I have received from one of our most aged ministers.* "My prayer is, that the special blessing of the Lord may be with you in your Missionary and Revival meetings; and that they may be followed by the visible and remarkable extension of his blessed cause."

R. STOCKS.

BAPTISM AT STAMFORD.

The ordinance of believers' baptism was administered at Stamford, in the river Welland, on Lord's-day, Feb. 15th. The morning was unexpectedly favourable, and, while the address was delivered by the river side, the sun shone in his splendour. It is supposed three thousand people were present. Mr. Wood, of Whittlesey, who was the administrator, commenced by giving out the hymn,

"Jesus, and shall it ever be,
A mortal man ashamed of thee,"

and then prayed. Mr. Peggs, of Bourn, followed and spoke to the people from Acts viii. 37, 38. The pressure of the multitude was considerable, but order was observed: and the three candidates went through the ordinance very comfortably. A number of tracts and handbills were circulated, which were received with great avidity. At the chapel, in Broad-street, in the morning, Mr. Wood preached on baptism, from Acts ii. 41, "Then they that gladly received his word were baptized." In the afternoon and evening, Mr. Peggs preached: the text of the former discourse was, 1 Cor. iv. 9, "We are made a spectacle to the world, and to angels, and to men:" and the latter, Matt. xx. 1-16, containing the interesting parable of the labourers in the vineyard. The ordinance of the Lord's supper was administered in the afternoon by Mr. Peggs, and the newly baptized members were received into the church by the right hand of fellowship, and suitable exhortations by Mr. Wood. Several friends were present from Whittlesey and Bourn; and the brethren felt it "a time of refreshing from the presence of the Lord." At the close of the evening service, Mr. Wood mentioned three or four very striking and affecting anecdotes, with which the congregation was deeply interested. It was to be regretted, that the services connected with the re-opening of the Methodist chapel, at Stamford, should have fallen on the

* Mr. Pickering, who is now laid aside from his ministerial labours by severe indisposition.

same day; but our congregations were considered encouraging. The Lord say of this infant cause, as of the church of old, recovering from the effects of captivity under Zerubbabel, "From this time will I bless you, saith the Lord of hosts." It may be interesting to state, that this station is to be supplied by a student from Wisbeach, quarterly. May its friends be encouraged when they remember that they are taught to inquire, "Who hath despised the day of small things?" The Lord make "the little one a thousand."

Feb. 16, 1835.

J. P. S.

PLEASING PROSPECTS AT BOURN.

Relative to my new stations, I have much encouragement. In the last three months the debt upon the minister's house has been cleared off, the chapel property transferred to new trustees, and the fine ascertained and paid: and this week, a very valuable purchase has been effected of land adjoining our present burying ground and chapel. I hope to see the foundations of the house of the

Lord laid in a few weeks. Many are "asking the way to Ziou with their faces thitherward."

J. P. B.

Bourn, Feb. 12, 1835.

SPREAD OF ANTI-SLAVERY PRINCIPLES.

The king of Denmark has published a decree that the condition of the coloured population, both bond and free, of his colonies, shall be greatly ameliorated. An Anti-slavery Society has recently been formed in Paris, which includes in its members, several distinguished legislators.

REMOVAL OF MR. NICHOLSON.

The church at Boston, Liucolnshire, have invited Mr. Nicholson, of Retford, to become their minister; which invitation he has accepted, and will enter on his new sphere of labour early in April.

J. N.

ORDINATION.

Mr. Hunter will be ordained at Stoney Street, Nottingham, March 3rd.

POETRY.

LINES WRITTEN IN AFFLICTION.

The following verses were composed when the writer was under severe affliction, and labouring under great distress of mind. Part were composed in the night, and pencilled on paper by moonlight. The following very important and heart-cheering passage of Scripture was much upon his mind at the time, and he hopes will ever be precious to his soul, while life remains:—

"The blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 7.

My days and nights are spent in pain,
I mourn my absent God;
And no relief my soul can find,
While smarting from his rod.

To me no joyous scenes can charm,
My soul is tempest-tost,
And wrapt in more than midnight gloom,
With hope's glad anchor lost.

But hark! amidst this cheerless gloom
A friendly voice* I hear,
That pointed to the Lamb of God,
And said, "Dismiss your fear."

To me he said, "Cast off despair,
Though all is dark within;
The precious blood of Jesus Christ
Will cleanse you from all sin."

* A near relation, who came to see him in the depth of his affliction.

To him I listen'd with delight,
His words with force they came;
From thence encouragement I took
To plead in Jesus' name.

To my dear Saviour then I cried,
My heart with grief was broke:
To him I did my sin confess,
And thus in words I spoke:—

"Jesus, thou precious Lamb of God,
Take all my sins away;
O wash me in thy precious blood,
And teach my soul to pray.

"A guilty sinner, Lord, I come,
Oppress'd with grief and woe;
And, till a blessing thou impart,
I cannot let thee go.

"Hast thou not said to weary souls,
With sin and sorrow prest,
'Cast all your burden upon me,
And I will give you rest?'

"To thee, dear Saviour, I would fly,
To heal me and to save;
Be thou my refuge when I die,
My hope beyond the grave.

"No works of righteousness have I,
To plead before thy throne;
But mercy, Lord, I humbly crave,
Through thy beloved Son.

"There plenteous redemption's found,
To save a wretch like me;
And, when my soul is sore distress'd,
I'll trust alone in thee.

"Thy precious blood, my dearest Lord,
Cleanseth from every sin;
And here let my polluted soul
Lose all its dross and tin.

"Thy sacred word I've often search'd,
But nothing I can find,
So efficacious as thy blood,
To heal a wounded mind.

"No other refuge can I find,
No other name is given,
Where I can rest my burden'd soul,
Or find a hope of heaven.

"Jesus! in thy transporting name,
What blissful glories rise;
Thou art the angels' sweetest theme,
The wonder of the skies.

"Jesus, O lovely, dearest name,
The sum of all my bliss,
That feeds the sweet, immortal flame
Of love, and joy, and peace;—

"The very mention of thy name
My fainting spirit cheers;
To all my wounds a healing balm,
And mitigates my fears.

"I love thy Scriptures, fill'd so full
Of thy most precious blood;
The name and travail of thy soul,
My Saviour and my God.

"Nor will I call that savoury, hence,
Not season'd with the same;
Nor praise the highest eloquence
That leaves out thy dear name.

"Be thou my refuge, O my God,
My help for ever near,
When Satan, like a mighty flood,
Would drive me to despair.

"Lift up thy standard, Lord, when he
Doth my weak faith assail;
Nor let him, with his fiery darts,
Against my soul prevail.

"May I with zeal in thy blest cause,
Take up my daily cross;
And, for the love of thy dear name,
Count all things else but dross.

"When I examine, let me find,
Some mark that I am thine;
And let my life and conduct show
A work that is Divine.

"To me thy blessed Spirit give,
Thy fear put in my heart;
Help me to look to thee and live,
Nor from thee e'er depart.

"Help me, with pleasure and delight,
The Christian race to run;
And carry on the gracious work
I trust thou hast begun.

"Be thou, my Saviour, always near,
In trials short or long,
That I may gain the victory,
And Christ shall be my song.

"Then I'll adore my dying God,
And bow before his face;
I'll sing of Jesus' wounds and blood,
And praise victorious grace."

Clifton, 1835.

I. D.

AGUR'S PRAYER.

"Give me neither poverty nor riches."
—Prov. xxx. 8.

Remove far from me falsehood's tongue,
And vanity's polluted throng.
Let not pale poverty entwine
Her rags around this frame of mine.
Preserve me from the blasts of care,
From melancholy and despair.
Let me not wander desolate,
Abandon'd to the vagrant's fate.
Let me not have to ask my bread
From churlish elves, by others fed;
But feed me with convenient food;
Be ever with me, do me good;
Lest I should steal, lest I complain,
And take thy holy name in vain.

Oh give me not the monarch's rest,
Nor prince's splendour-loving crest.
I would not reign on grandeur's throne,
Nor belt myself in pleasure's zone.
Let Ophir's gold and Tyrian dye
Pale into shade before mine eye.
Give me nor priest, nor hoary sage,
Satrap, or slave, or glittering page.
I crave nor fame, nor rank, nor power,
Triumphal crown, or Sheba's dower;
Nor would I ask luxurious ease,
In Tadmor's cedar'd palaces!
Lest I be full, and curse thy word,
And say with pride, "Who is the Lord!"
Melbourne. W. T. P.

MISSIONARY OBSERVER.



COMPREHENSIVENESS OF VIEW WITH WHICH MISSIONS SHOULD BE ESTABLISHED.

IN the Instructions of the American Board of Missions to their Missionaries, sent last year to Asia Minor, the following admirable illustration is given on this subject.

The imperial warrior, who lately convulsed the civilized world with his ambitious schemes, always made himself thoroughly acquainted with the nations which he designed to conquer. Their geography, numbers, government, character, and history, he studied, as means to his favourite end, with the characteristic ardour of his great but perverted mind. Facts were the lights by which he marched his armies through Europe; and none were unsought, or deemed unimportant, which might affect the issue of a campaign or of a battle. And, in this minuteness and accuracy of information, combined with a capacity to adapt the means at command to the end in view, lies the secret of practical wisdom.

Remember, that you also are soldiers engaged in a warfare, and in a war of conquest: and, though the contest be spiritual, of mind with mind, and heart with heart, and your weapons spiritual, and rendered powerful by Divine aid; yet is there the same demand for inquiry and information, the same scope and necessity for discretion and forethought, as there was in the military enterprises of Napoleon. Indeed, to a very great extent, your inquiries will relate to precisely the same classes of objects; though you will survey them from other points of view—associate them by different relations—and estimate them by another species of arithmetic and measurement.

The plan of our future proceedings must depend on facts and circumstances yet to be developed. Some things, however, are settled. We are not to be driven from the ground by mere apprehensions of future evil. If we can labour to-day, we will not be anxious with respect to the morrow. That land of prophecy and of promise is to be recovered to God, without an armed crusade, by means of the republication of the Gospel—the same means with which it was originally subdued: and our plans are to be laid, as far as possible, with a view to its republication around the whole circumference of shore, and throughout the whole mountainous interior. The church is commanded to publish the Gospel to all nations; and when, in the name of the church, and of Jesus Christ its head, we enter a nation, we do it with the intention, the Lord permitting and assisting us, of going through that nation in the length and breadth of it; unless it be found expedient to relinquish the ground, or some part of it, to other societies, which can do the work to better advantage. We wish to go through Asia Minor; and in order to do this the sooner, your destination has been transferred from the island of Candia to Broosa. The good seed of the word of Truth was originally sown over the whole of that country, in a single generation; and what prevents its being sown again in the same space

of time? The ground was lost, for want of the press, and books, and schools, and an enlightened and general system of education.

It was, perhaps, not to be expected that Christianity should maintain its ground in the circumstances of its early propagation. Accordingly, the Apostles did little more than PLANT the Gospel: and, with this object in view, they hurried from city to city, and from country to country; as if, by the extensiveness of its diffusion, to multiply the probabilities of its surviving the changes of nations and the attacks of heresy; in like manner as the manuscript copies of a work were anciently multiplied and dispersed abroad, to increase the probability of its preservation. But the present condition of the world, and of the christian church, demands a somewhat different course of procedure.

Our plans must be laid for a permanent, as well as general, influence. We must secure our conquests, as well as make them. The miraculous powers of the first missionaries gave them, indeed, greatly the advantage of us in the first onset; but, in the lengthened struggle, the systematic effort, the rooting and grounding in the faith, and the fortifying of the mind of a whole community against superstition and error, so far as instrumental causes are concerned, we doubtless have greatly the advantage of the Apostles; and this advantage God has given us to use to the utmost. Miraculous powers we have not; but we have the same glorious Helper, and means and facilities far more abundant: and, with prayerful expectation, we wait for those extraordinary effusions of the Spirit, which they enjoyed, and which are promised in these latter days.

The frequency and extent of your tours of observation and inquiry, in which you will make it a prominent business to publish the Gospel, must be referred to your own judgment. But, wherever you go, take enlarged, comprehensive, and accurate views: survey the people GEOGRAPHICALLY; that you may ascertain the physical causes, which affect their pursuits and character, and which will obstruct or facilitate our operations. Investigate their condition STATISTICALLY; for we need to know the number of the youth who are to be gathered into schools—the number of families destitute of the Bible—the number of towns and villages in which the Gospel ought to be stately preached—and the number of souls to whom we ought to proclaim the Saviour's love. You will contemplate the people in their SOCIAL relations; observing the nature of the ties which bind them together—of the domestic tie, the tie of neighbourhood, and the ties of business, of pleasure, of religion, and of government: you will give earnest attention, also, to the number who can read and write—the number and nature of the schools and books—the degree of mental activity among old and young, and the causes by which the minds of the people are chiefly roused and influenced. But, above all, make yourselves intimately acquainted with the RELIGIOUS state of the people. The strong-holds of sin are found in religious error; and these strong-holds are known to be constructed with vastly different degrees of art—from the solid and lofty battlements of the papacy, where Heaven's own artillery is employed against Heaven, to the senseless fetish of the African, or the dreamy superstition of the savage in our own wilderness. Be most thorough and accurate in your inquiries on this head, or you will never be able *rightly to divide the word of truth* to the people. Knowledge is power to the missionary, as really as to the physician, or any other man; and he must have ob-

served but little, who knows not that the maladies of the soul assume as many different characters as those of the body. Study, then, what may be called the **PATHOLOGY** of the soul, in the new and strange circumstances in which you will shortly be placed; for not till you have done this, will you become *workmen that need not be ashamed*.

THE NECESSITY OF CHRISTIANS ADOPTING A HIGHER STANDARD OF DEVOTEDNESS TO CHRIST.

THE prejudice is by far too prevalent, we fear, even among professed Christians, that missionaries to the heathen are bound, by obligations altogether **PECULIAR**, to devote themselves to the interest of the church.

The wealthy *disciple*, who makes it a leading object of his exertions to accumulate an inheritance for his children, is full of apprehension, that the trifling fractions, which he may have contributed to the missionary fund, may not be applied to the support of men sufficiently devoted to their work. His next door neighbour, a fellow-member of the church, is athirst for honourable distinction: at a single party of pleasure, he expends ten times more than he gives during a year to all the benevolent designs which attract his attention and solicit his assistance; yet this man can speak with promptness, fluency, and animation, on the obligations of the Christian missionary to devote himself to his appropriate work, with a self-denied spirit, with unshrinking resolution, and untiring perseverance! And professors of religion, generally, as *one goes to his farm and another to his merchandise*, sternly demand of their brethren, who go forth to the *ends of the earth* to impart the bread of life to the famishing pagans, high-souled endeavours and strenuous exertions in their appropriate sphere of usefulness.

Now, we beg to be informed on what page of the sacred volume we are taught, that, on Christian missionaries, obligations and self-denial and exertions are imposed, altogether peculiar in their character. We have read, and read with heartfelt interest, the declaration of the Saviour addressed to the multitude around him—*WHOSOEVER he be of you, that forsaketh not all that he hath, he cannot be my disciple*. But on what principles of interpretation this startling assurance is applied to the Christian missionary, we are at a loss to determine. In what system of interpretation are we to look for the rule, that, whenever, in the New Testament, self-denial and exhausting efforts are enjoined, the general term *disciple* has a specific application to the missionary to the heathen? The truth is, that every Christian is held by obligations, sacred and strong—obligations, which, like an adamant chain, bind him to the throne of the Messiah, to consecrate his entire being—whatever he is and hath—to the service of his Saviour. These obligations he may refuse cordially and practically to acknowledge, or he may resist their force; but he cannot break away from their controlling authority. In whatever plan he may form, in whatever enterprise he may engage, in whatever method he may propose to expend his time and exhaust his strength, it is a sacred duty, cordially to aim, and earnestly to endeavour, to glorify the Saviour and build up the church. To this great end, all his powers and resources are to be perpetually devoted. For the glory of Christ, for the upbuilding of the

church, he is to live and move, to think and act. In this one design—so animating and sublime—he is to be wholly and everlastingly absorbed.

To this doctrine an objection is sometimes started, in the form of such inquiries as the following. What, then, would you have us do? Would you have us literally bring our farms and merchandise, and place them in the missionary fund? Would you have all the members of the church abandon their respective spheres of exertion; and go forth as missionaries, catechists, and schoolmasters, to the pagans?—No!

We would say to the Christian husbandman, “You are bound to devote to the service of your Saviour, not only your property, but also your skill and strength. Move on, then, in the appropriate sphere, in which Providence has placed you. The training which you have received, and the habits which you have formed, qualify you to break up the fallow ground, and to reap the golden harvest. You ought, then, to retain in your possession a field of exertion, which may give all your powers full play. This you could not do, if you should literally, and at once, bring all your substance, and place it in the missionary fund. But, while you see to it, that all your powers have room fully to exert themselves in your appropriate sphere of labour, see to it also, that, in this very sphere, you act as the servant of Jesus Christ. As the servant of Jesus Christ, cultivate the soil, sow your seed, and gather in your harvests. Let the inscription shine on all your possessions, SACRED TO THE SAVIOUR. Let the full import of this inscription come home with animating power to your inmost heart. Derive from it your highest motives to exertion. In every plan, effort, and expenditure, act with honest and entire reference to the will and glory of your Lord.”

To the Christian, engaged in a secular profession, or held by civil responsibilities, we would say—“Your duty to your Lord may not require you to break away from these responsibilities, or abandon that profession. But you are bound to act in the sphere in which you move, with a devotedness to Jesus Christ, as simple, cordial, and entire, as that of the self-denied and heavenly-minded missionary. No more than he, may you adopt worldly maxims, or breathe a worldly spirit. Whatever influence your learning, talents, or station may enable you to command, be it your constant aim, with skill, fidelity, and energy, to exert them for your Redeemer. Give arm and soul to the one great design of defending the truths which fell from his lips—of sustaining the institutions which he set up—and of extending the kingdom which he established.”

In truth, the principles, motives, and aims, which should occupy the thoughts, engross the affections, and control the movements of the Christian missionary, are just the principles, which should govern the lives—the motives, which should influence the hearts—and the aims, which should command all the active powers, of every disciple of Christ.

In consistency with these views, we are prepared to affirm, that all the disciples of the Saviour are held to one another by the bonds of the strictest fellowship. They are partners together in one great enterprise—an enterprise, ONE in its objects, aims, and interests; but, in its departments of exertion, involving various, numerous, and complicated agencies. Every Christian is bound to seek and find, and occupy, his own appropriate department of exertion.

JOURNAL OF MR. BROWN.—1834.

(Just arrived.)

PERSECUTION FOR CHRIST'S SAKE.

Jan. 22nd.—I received a message this evening from Ramara, who is at Chorgar, to say, that unless some of the European missionaries are there by to-morrow, he shall never be able to get away. The history of this affair is simply this. Ever since the baptism of Bamadeb, the people have so persecuted Hurree Parree and the other Christian, that they find, notwithstanding the Rajah's assurance that they should not be interrupted, it is impossible to stay in their native place; they have therefore determined to leave to-morrow. What a distressing thing! Here are two men, and their families, against whom there is no charge of any crime; yet they are expelled from their native spot, their house, their business, and every thing earthly, excepting that, in these cases, their wives are faithful, and follow them. And now that they are preparing for a flight, and that we have obtained for them another place, it is feared that the demon, to-morrow, by raising ridiculous claims upon them, with no other view than to annoy them, will attempt to stop their goods. Here is another instance of a person leaving absolutely house, country, and friends, for the profession of Christ; and yet we are continually told, that interested motives may be at the bottom of these conversions to Christianity. This is an ingenious thought; it happens, in this case, to be destitute of foundation, these men losing more than we can give them. Hurree Parree is an active, industrious man, and will take some ground we got possession of last year.

22nd.—This morning up very early, for a start to Chorgar. If the Egyptians think to pursue these Israelites, without a check, they are mistaken. They will not venture to do much, if a European is on the spot, to give the others countenance. Set off, took eight hearers, that, in case of a push, I might have some assistance. These fellows, in a savage sort of place like Chorgar, which is not in the Company's dominions, are sometimes very useful. Passed the Maha Nudda, at a little after sunrise; the fog was dreadful, you could scarcely see to navigate the boat. The fog had condensed on the trees; on the opposite side of the river, where they are very thick, the settled dew fell like large rain. These nights are death to many people,

as well as others. Arrived at our destination: found the people very busy, preparing for the movement. Ramara's countenance brightened up when he saw me. He said, "These town's-people would have given us much trouble, if some of the sahibs had not come." Soon after my arrival Lacey came, from another direction; so we were strong enough for any emergency. Nothing however occurred, beyond annoyance. One man wanted double interest for money said to have been borrowed. An old woman put in a claim, for work alleged to have been done sixteen years ago. The former of these claimants followed up his demand, by running into the house, and seizing some article as security. However, we put the house under the charge of the bearers; who, whatever they might take themselves, at any rate, would allow no one else to steal; and, after a deal of squabbling, the matter ended. Thus, for Christ's sake, are these people expelled from their paternal village; where their fathers have inhabited, perhaps from the days of Tamerlane, or even Alexander. There was, amidst all this wickedness, some good feeling. The people, after all, were evidently respected; no small thing to say of a man who has lost caste. Bamadeb's brother wished, after getting him turned out of the village, to part from him peaceably. I saw one female neighbour in tears; she sobbed aloud. Thanks be to God, we can give these people a refuge. May his name be praised; to him be glory. Let "the heathen rage, and the people imagine a vain thing."

MISSIONARY TOUR IN A NEW DIRECTION.

25th.—Left Cuttack, on my third missionary tour this season. This district, (Sibeer,) lies to the east of Cuttack. It has never yet been penetrated by a missionary, at least not in modern times. May the books scattered, and the truth dispensed in this dark region, be ultimately blessed by Him who will judge the quick and the dead. Arrived at a resting place late in the evening, by moonlight. I am pitched, as usual, amidst a grove of trees. Gunga and Doitaree accompany me. Thus I am, as to human means, pretty strong; but O for Divine help!

26th.—Travelling, and speaking occasionally to such people as we found in the villages; and on the road we have distributed a few books. I am writing at Baroda. This is the *ne plus ultra* of

our present knowledge of the country, in this direction. All beyond is *terra incognita*. An intelligent Bengalee has just given us a rough map of the country we intend visiting; but he says there is no road for a hackery, and the things must be carried, either on men's heads, or by bullocks. I feel very anxious to carry the Gospel where it never was proclaimed, although my time for such a work is not enough to do much. It may, however, open the way for future operations with more ease. The dependence you can place on the information given by the country people is so little, and their accounts so contradictory, that much time is necessarily lost. In our conversation to-day, we met with a remarkable instance of infatuation, or of shameless and wanton lying. A man assured me, that he had seen Juggernaut's car move of its own accord. How could a man believe such a thing? But if he did not, what was the use of his saying so? This has been a poor day for missionary work, although the toil has been considerable. May the Lord of missions give us a better one to-morrow.

DIFFICULT ROADS.

27th.—I am now completely fast: what to do I do not know. There are no roads into this district, and the tent cannot go; and to sleep under a tree without one night, perhaps, to a European, be fatal in its consequences. But we shall try and move somewhere soon; to stay here is quite useless.

Evening.—I am, after a day of much fatigue, and some little anxiety, set down in my tent. At last we found, not a road, but plenty of sand and jungle, through which the hackery made its way about seven miles in about as many hours. The people were surprised to see a carriage of any kind. They had never seen one here before. The ground seems, by places, cultivated, but much is yet native wilderness. The only things we want for present use are, a little water, and dry wood: this last we cannot get, though we have been trying for hours. This is a village of brahmuns, and they will give us nothing but water. When we applied for this, one man said, "Why should I not give water? Am I not a Hindoo?" Yet he would let me die, before he would give me any thing to eat. Visited Mangalee market, a small assembly; and also Okundra. Gunga preached in the street, and Doitaree said a little, and I distributed books, which the people received well. Here we left

about thirty tracts. We have the satisfaction to know, that we have this day preached the Gospel, where Christ was never before named. Upon the whole, it has been a good missionary day. May its fruits be seen in eternity, to the praise and glory of the Redeemer.

28th.—Rose this morning early, but did not feel much refreshed for the sleep I had last night. Perhaps yesterday's journey had some effect. To travel in an unknown country, involves a certain degree of anxiety, which is not easily described. We are now taking an easterly direction: a pocket compass, in these journeys, is useful. The villages are said to be small, of five, ten, or twenty houses each; and the population is thus spread over an immense tract of country. The trouble is this, that, in many places, it is an almost trackless wilderness. I am thankful we are thus far into the country. Had an interesting opportunity this morning, at sunrise, in the village by the side of which we are pitched. We find the name of it to be Berabarpatur, four coss from Baroda, S. E. by S. The Oryah pronunciation begins to differ a little. The people gladly received our books, and solicited me to establish a school: this I could not do.

TRIALS.

At Bagapoor, we met with the most determined resistance I have yet seen. An old man, a superior looking person, ordered the people away. They, with much submission, went away; but, with as much inconsistency, immediately returned. But some others succeeded in inflaming them. They clapped, shouted, hissed, and blasphemed; till Gunga, whose temper is not the coolest in the world, ran off fairly out of the field. I called after him, but he said he would not stop. Doitaree offered to continue the contest, to which I readily agreed. Finding we were determined to be heard, they who stayed were quiet till we went away, though they then abused us till we were out of hearing. I wished to make Gunga feel, for deserting me at a moment, when his lungs and powerful countenance appeared most wanting. Coming up to him, I said, "Gunga, you are a brahmun, and a large man: you, *yes, you*, ran away from the battle. Peter denied his Master, and you deserted your friend. Would a sepoy leave his officer? but you left me. This little nyke, (pointing to Doitaree,) stayed and fought when you fled. Your glory is gone, and you must redeem it." He

said their minds were so bad, that he did not like to stay, and they blasphemed his Lord so much. The people would not take any books. We travelled this afternoon to Siber cutcheree. There was no road; but by cutting away the ground by places, we managed to make one, such as it was, and thus arrived here about sunset. I felt thankful, because it would be awkward to be benighted in such a place as this. A few Bengalees have been in the tent, and we have had much conversation about Christ. One asked Gunga, whether it was by my order that he went about preaching, and distributing books. He answered, that it was "by the order of the eternal God, whose word he preached." Several books have been given to them. They were very curious about the object of my coming, but were very civil, in accommodating us with what we wanted. We hope to begin our labours early in the morning; and I pray that a door of utterance may be opened unto us in the Gospel of Christ. May the true light shine here, where it never shone before; and may some here be converted to the truth. But how many obstacles are in our way; the natural depravity of the human heart, and the pride of caste. To think of meeting one in heaven, whom we may have been instrumental in bringing to the knowledge of the truth, is delightful; nor can it be, that our labour shall, ultimately, be in vain in the Lord.

RENEWED EXERTIONS.

29th.—Gunga and his companion were out early this morning, in this village. I stayed at home, to answer several notes, which were, some days back, received from Cuttack. The tent has remained to-day in the same situation. We have taken the villages to the east of this place, and found missionaries' fare. In some we were civilly received, in other places we were roughly used. The towns here are small, evidently intended only as the accommodation of a few labouring farmers; but they are not far apart, and thus many people have this day heard the truth. The subjects and the objections were much as usual, though new and particular incidents are ever occurring. The following villages have been visited, Jacota, Banoopoor, Balorampoor, &c. In the former two of these places, the people heard pretty well, but a furious opposition awaited us in the last. Rather a savage-looking brahmun, evidently a superior

person, was determined that we should not be heard. The contention between him and Gunga was so sharp, and words ran so high, that I interfered between the combatants. I told Doitaree to speak generally to such of the people as were willing to stay. The opposing brahmun, and as many as he could influence, went away. We spoke peaceably after this, and distributed about twenty books. I hate to see two eloquent, hot-headed men contend about religion; because, whoever has the best of the argument, the spirit of true religion is sure to be lost. However, Gunga showed no signs of running away to-day, nor do I think he will quickly do so again. This evening the tent was filled with persons; some, Bengalees attached to the cutcheree here, and some of the people of the town. It has been a lively day, and I feel assured that, ultimately, it will not be altogether a useless one. I pray that the grace of the Lord may be shed abroad upon this people; that many may "cast their idols to the moles and the bats," and that they may serve the living and true God, and wait for his Son from heaven.

30th.—Travelling still towards the east, to Odessa. No roads: the garree passed over fields, and the beds of rivers, as they could find a way. Stopped at Jasoolunterpoor. Here is a fine place for pitching, and a Wednesday market a mile distant. Our times were excellent; the people were in a good frame for hearing, and received gladly our books. We spoke in two places in the town. The opportunities began with some conversation on some common subjects, by which the people gained some confidence. In one place, they asked some questions about the sun, and moon, and stars, &c.; as we should say, their questions were astronomical. I told them what I knew of the subject in a brief way, and Doitaree delivered our message. I am not yet, perhaps, a very experienced missionary, and must submit my judgment to those more capable than myself; but I have usually found the surest way not to get a hearing is, to commence by attacking Hindooism, and abusing Juggernaut, Mahadah, *cum multis aliis*. I have found, that to state the simple Gospel is the way, at least, to be heard in some measure. But to attempt to restrain our native brethren from attacking, and that too, sometimes, in no very measured terms, the wickedness and follies of Hindooism, is not, perhaps, safe for them; and would, with regard to some,

be like stemming the Atlantic. We parted from these people with much apparent good feeling.

UNCOURTEOUS BRAHMUNS.

Arrived at a Brahmana Sasana, (town of Brahmuns.) They mistook me for the Superintendent of Embankments. They did not do me much honour as a Government servant. They were determined I should not stay in their village, if they could help it. They said they were not people of the world. They could give us no water, though we saw a good well; they could give us no wood, though the jungle was abundant; they said there was no place for pitching, though we then stood in a good shade. I dislike the company of this sort of people, and obliged them by passing over the river, where we found what we wanted. This evening addressed a multitude, and distributed many books. Praise the Lord for an encouraging day. If good is done, His, through eternity, will be the glory.

31st.—Still keeping an easterly course, and came to Bargepoor market. Here is a Wednesday and Sunday market. We all spoke in different places; the people heard well. Gunga says, "They heard in a good manner, and confessed with their mouths, the truth." After addressing the people, I went up into a tree and distributed one hundred and fifty books: the people were anxious to have them. All passed off comfortably at the market, but we going to repose under a tree at a small distance, the people again assembled, and, as though sorry for their good behaviour, commenced a wrangling dispute. One man said, "Juggernaut must be true, because all men worship him." Another, not having got hold of a book, wanted to know how he could worship Jesu Christ without a printed paper. Another, who was unfortunate enough not to get one, was like the fox in the fable; he said, "The books were of no use; Oryah people could not understand them." When we left this place the seed of the serpent prevailed, and they hissed and clapped us with all their might. About six hundred people were present at the market. We now bore a westerly direction, taking the villages by the way. These villages usually consist of twenty or more houses, and a Thakora Ghur, (house of gods,) and all generally turn out at our coming, to see what is the matter. There is something wild, but interesting, about Gunga; who, when

entering a village, sings in his native style, "O all ye people of this town, come hear the good word; good news; I will tell you how you may find salvation. Come and hear the joyful word." We had, like all strangers, to ask the way. One man told us wrong; we, however, discovered the error, by another man calling to us, and putting us right. When we asked the first man why he did so, he gave as a reason, that we went about giving away lying books, and that he meant to put us wrong. A person wished to know whether the Company supported me. When he was told no, he, of course, wished to be informed how I was supported, and how I gave away so many books. I did not tell him, because I did not see what right he had to inquire; but my companions, more communicative than myself, told him all about the matter. Stopped at Solojungo, and left books. After a nine hours' fry in the sun, we arrived at Deatol, but found no garree. It arrived, however, at sunset, and the people told terrible stories of the difficulties of the way. They had performed, according to the country people's reckoning, five miles in nine hours; and had turned over, they said, three times. There is no road for any wheeled carriage. The word has been preached this day to at least 800 people, and 170 tracts and gospels have been distributed.

Feb. 1.—We have spoken, and distributed about 150 books at Nearle market, held on a Friday. There were about 700 people present. Desiring to reach Bunemarlepoor, for the market to-morrow, we hastened on, after completing our work here; but all my people knocked up, with bad roads, or rather no roads at all, and hard travelling; so we stay to-night at Pairapatna, a vile, jungly place. Nothing particular to record. It has been a tolerable day, for which I feel thankful to the Lord.

DANGER.

2nd.—Last night we had a visit from a tiger, who approached within thirty yards of our tent, as we measured by his footsteps this morning. It is really astonishing to me, that he did not attack the bullocks and poney, only about twenty-five yards distant from him. Our watchman woke us up. We were pretty strong in number, there being ten of us, but without any defensive weapon. We all set up a shout, and though the beast continued roaring, amidst the surrounding woods, for some time, he did not

come near the tent any more. What a mercy that the Lord has put the fear of us and the dread of us upon all the beasts of the field, else what should hinder such powerful animals as these from desolating the country; and what else prevented him attacking our defenceless party, and destroying some of us. Blessed be God, he did not hurt us. The presence of these destructive animals, mixing with the gloom of midnight, and the silence of the wilderness, gives to the contemplative mind an interesting awfulness not easy to be described.

Arrived at Bunemarlepoor this morning: a Saturday market. Here we are come again into a country known in our journals. We have now left this roadless region of burnt fields and dry rivers. The inhabitants of this tract are a barbarous, disobliging people; having, as may be supposed, by the absence of roads, little intercourse with strangers. We have preached the Gospel, however, amongst them, in about forty places; and left 470 tracts. As it is the first missionary tour ever performed amongst them, may it be succeeded by the blessing of the Lord Jehovah; and may the name of his Son be glorified in this benighted district of Orissa.

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DOITAREE'S JOURNAL FOR
APRIL.

1st.—Went this evening to Dogurpoda. I spake amidst the bazar to twenty people about the birth of Christ, his miracles, his death, and rising and going to heaven; and about his praying for sinners. But you worship idols, they have not life, and the eternal God you have left, who alone keep you and do you good.

2nd.—Spake of the customs of this country, concerning worshipping brahmins and gooroos and idols. I then preached the Gospel; several Musselmen were there, and quarrelled with me.

3rd.—At first they disputed and made much noise, but afterwards they heard with steady minds. I told them that he who had created them, they had forsaken and broken his commands to men, and through breaking his commands had become sinners; to save from this Christ came.

4th.—Buxee Bazar, visited the School and taught the children; spake of the depters and the folly of worshipping

them. The people said, "Show us Jesus Christ." I said, "He is in heaven, and cannot be seen by any;" and they hearing this laughed and reviled.

5th.—Sung the hymn on the last day and on the day of judgment. I said, "O brothers, from Adam to the present time all are sinners; and by means of sin the wrath is revealed from heaven, and your idols cannot save you, but God. God sent his Son, who for sinners gave his body and spirit, and became a sacrifice and died, and rose again; those who believe in him shall find salvation."

6th.—I spake, but the people quarrelled; would not mind my words. At Maningputna the people heard well, a pundit and forty people heard.

7th.—Brown Sahib and I both spake to-night at Buxee Bazar; I guess that twenty people were there; three or four pundits present. We said that the Invisible created the world, he is Lord of heaven and earth. Why do you worship images? Jesus Christ became incarnate to save sinners; he died and rose again, is gone to heaven, and will come again to judge all men. That day is coming; how shall we appear in his presence?

8th.—Went to Dehasahee and preached to twenty people; told them of the sins mentioned in the Bible; talked of Christ: the people attended.

9th.—Went to Peterpoor; I found no people; it rained and I went home.

10th.—Stopped at home by rain.

11th.—Oreah Bazar; stayed a little time, thirty people. I spoke of the ten incarnations, and about Jesus Christ coming fulfilling the law. I said, "He proclaimed the Gospel." The people were astonished and did not give answer.

14th.—Spoke to the school children and found a few people.

15th.—Kept going about singing and speaking concerning sins, holiness, heaven, and hell, and the great day; found people in all places.

16th.—Khatgoda Sie school, taught the children; several people, Musselmen and Hindoos were present. I spoke in parables about the worship of idols. I said, "there was one Creator, and beside him there is no other."

17th.—At Hurrepoor found a very few people; spoke of the birth, death, and resurrection of Christ. The people heard with good minds.

18th.—At the school found twenty people; taught them. I said, "You are unwise in leaving the true hope and following lies."

19th.—Brown Sahib taught at the school from Matt. 7th chapter. I from the 23rd; the fifteen peoples, words concerning the last day.

20th. *Sunday*.—Lacey Sahib taught in the chapel.

21st.—In Buxee Bazar taught about the last resurrection of all men. The people reviled, and said, "What, shall there be no more births or deaths?" The people said, "There is no heaven or hell; but our bodies mix with earth, water, fire, and wind."

22nd.—Brown Sahib told me to go to Chargar to talk with some people. Rama Chundra, Bamadeb, and I, went together to Bhyrapoor. Saw on the way some pilgrims from the south who had been to bathe in the Ganges; we taught them and told them that washing in the Ganges would not cleanse their sins, only Christ can save you; he is in heaven; that they that believe will be saved. They said nothing to me in answer.

23rd.—Went to Sappo. We saw the people who heard the Gospel from us before. I told them that they had heard the Gospel before: for the salvation of your spirit you prayed to Jesus Christ, and now, because a small temptation befalls you, you have fallen. For this cause God has visited you, and taken away, by an untimely death, your wife and son. Another man, who heard formerly, was not at home; and I wrote upon his wall, "He who receives the Gospel and after falls into sin, is like the dog turned to his vomit, and like the sow that was washed to her wallowing in the mire." The other two present said, "Thou speakest truth. I am sinful; by the favour of God we will come to holiness." Went about the village, taught and left them; and returned to Bhyrapoor.

24th.—Went to Chargar: by the way took the villages and taught. There are four men here asking about the Gospel; I saw only one. I said, "You know the truth, but the cast of this world binds you." I inquired for the other three men; he said their minds were turning to the Lord, but that their friends kept them back. I taught a few people by the way the ten commandments and the danger of sin. Ten people heard my word; went to Podagar; here was a Jatra. I spake and returned to Bhyrapoor.

25th.—Saw the Gooroo at Khozebar; I conversed with him, he was very kind. Walking about the town I saw Wararee,

he gave me his nonuskar in a friendly way. Went to see the new Christians' houses and returned.

26th.—I looked after the repairing of my house in the day time, and in the evening taught in the road.

LETTER FROM MR. LACEY.

Cuttack, April 22, 1834.

My dear Brother Wallis,

Brother Goadby brought me a letter from you, which was both a gratifying and useful epistle; and I now thank you for it. I felt particularly pleased with the spirit of Christian affection which it manifested: and if your complaint of my last to you be correct, namely, "that it was not so friendly as you expected from an old acquaintance," forgive my apparent coolness; and attribute it, not to the want of affection towards you, but to the long silence on your part, and consequent conclusion on my part, that, in the midst of affectionate friends, and interesting engagements, you had nearly, or quite forgotten me. I wished to give you an intimation that I still lived, as brother Butler says; but did certainly know how welcome a letter would be. You give an affecting relation of the loss of friends by death; but, thank God, their departure has benefited you. How valuable are those bereavements which wean us from earth, lead us to heaven, and cause us to live more to His glory, who has redeemed us by his blood, that we might not live unto ourselves, but to his own glory. And not only so, but to see, and know, and feel, that bereavements have this effect on us, is very satisfactory, as a testimony that we are interested in the grace of God, and heirs of his kingdom and glory. But the friends you lament are not lost, but only gone a little before you. We shall ourselves soon follow.

"Awhile in flesh disjoin'd,
Our friends that went before,
We soon in paradise shall find,
And meet to part no more.

"In yon thrice happy place,
Waiting for us they are:
There thou shalt see thy partner's face,
And greet thy brethren there."

I can fully enter into your feelings with regard to your longing for more success, and the satisfaction you feel at having been the instrument of starting

a cause. Success is the minister's crown, his reward. He labours not for carnal hire; his allowances are but the means to assist him in the attainment of his object. He mourns, he dies, unless he sees that souls are benefited by his labours. May you see much more fruit of your labours yet; and as to eternity, that doubtless will reveal much that we could never learn in time.

In Great Suffolk-street my friend John preach "Christ crucified," and be determined to know nothing else. This will soon do good; it may be, by separating some, but certainly by quickening and converting others. This is the power of God to salvation to every one that believeth, both in justification and sanctification.

You ask me to send you something to read before your church, or publish in your periodicals. You forget that my talent for writing is very deficient; besides, my principal studies are such as refer immediately to my own work, and are calculated to promote my fitness for it. The literature and philosophy of the Hindoos engage most of my spare time. However, I will try to send you something, either original or select, or both; and when you see it, you will judge of its usefulness, and decide upon its doom. I fear you will find no help from aught I can send you.

I thank God that there is something going on at this place, and in the neighbourhood. The thick darkness is disappearing, and the light of revelation is becoming more and more conspicuous and operative. And not only so, immediate good is resulting; for we have additions to our church almost every month, principally from among the natives, of such whose confession and conduct afford good hope that they are sincere. Brother Goadby baptized two interesting men about five weeks ago. On Monday evening last we had a church meeting, when three more were received for baptism, and one was restored to fellowship. These will be baptized in about twelve days hence, with another aged woman, who could not get to the last baptism. Besides, we left the cases of three other candidates over for consideration till the next church-meeting. These last, however, are professed Christians, and I hope real ones, belonging to the Church mission at Vepery, near Madras: but passing through Cuttack, and falling in with the native Christians, the subject of baptism was discussed; and they became convinced

of the unscriptural nature of infant sprinkling, and the truth and obligation of believers' baptism. There are, moreover, several inquirers, whose cases appear hopeful. Some of the most formidable obstacles have been overcome by the native converts; and, as they now form a community, I expect the good work will go on, till it completely triumphs, and subdues all the mass of the population to the obedience of Christ. We have now, as follows, connected with the mission in Cuttack:—

Nominal Christians	58*
Baptized	20*
Waiting for baptism	4
Candidates	3

and numerous inquirers. These are all natives. We have in constant operation three native preachers, and one assistant, or superintendent of schools, who is useful in preaching, and explaining the Gospel. There are several heathen native schools in operation, and one Christian native school of considerable promise. Many thousands of excellent tracts lay all over the province, in the hands of those who can read them; and more are continually being distributed. These, not to mention our own direct labours in preaching the word, are producing a secret, but powerful, effect upon the public mind; spreading light and conviction in every direction; and must be productive of most important events, if continued with resolution, and faith in the Divine promise. This short sketch will be sufficient to show you how matters stand here; and, for particulars, you must refer to our journals and other communications. In my own health I am middling, my liver and right kidney are a good deal diseased, and occasionally give me no small apprehension; yet care, regimen, labour, medicine, and the blessing of God, enable me to go on with some comfort. I have no doubt but a trip to England would remove all my complaints, give me a thorough restoration, and do me otherwise much good. But then a prudent, and more particularly a religious man, wants always to see his way before he walks; and, in this respect, I shall require to see mine, or else shall, I suppose, never see you more in the flesh. Mrs. Lacey, if she lives so long, must see Europe next year, with our children; and if I had brother

* Now somewhat increased. C. L. May 12, 1834.

Sutton here to occupy my place, and the Committee's consent to leave, I perhaps would accompany her for two years. And now, my dear brother, whether we do or do not again see each other's faces in the flesh, let us be determined and unwearied in the pursuit of personal holiness, and the great object of our call to the high office we sustain: that when the great Shepherd shall appear, he may say to us, "Well done, good and faithful servants; ye have been faithful over a few things, &c., enter ye into the joy of your Lord."

Your affectionate brother in Christ,
C. LACEY.

LETTER FROM MR. BROWN.

The following letter was written to one of the Society's missionaries in England, and very strikingly illustrates the utility of a single Religious Tract. "Blessed are they that sow beside all waters; that send forth thither the feet of the ox and the ass."

Cuttack, March 3, 1834.

My dear Brother,

Feeling some confidence that you will be pleased to receive a letter from me, I feel it a privilege, since the ocean separates us, to be permitted to write to you from the seat of your former labours. The faithful minister of the Lord Jesus will be looking, for his reward, to the approbation of his Master. This I feel is your case. But, as the rain upon the parched ground, so is the report of a man's usefulness to his own soul. I have little information respecting India to give you; and if I had, you are sure to come at it in England, which is the seat and fountain of power. But I may be able to communicate two or three facts of a comparatively private nature, which may be encouraging to you, as an individual minister of Christ.

You will be glad to hear that *your child*, the English school prospers, though amidst difficulties, principally arising from the removal of our decided friends, and the coming of a high church Chaplain; to which add, which also has its influence, the failure of all the old banks in Calcutta. Public credit, is, for a time, at an end; and the besom of destruction has swept away every house of agency of fifteen

years' standing. However, the school is a blessing to many a youth; and whilst it stands, you will never be forgotten in Orissa. There are two hopeful cases of boys who manifest a concern for their eternal welfare. O may their number increase, to be a blessing to us, to the humble conductors, and to you, to whom Providence designed the more honourable part of being the founder. One of the Rennells is just gone to the Collector's (cutcheree,) office; and one of the Hares, whose family perhaps you recollect, is gone to the Commissioner's—both scholars in this school.

You will recollect a little man from the country, whose name was Rehedu: he called at your tiled bungalow, near the Catjury river. This man took a tract which you gave him, and carried it into the country where the Gooroo lived, of whom much has been said. This man was the head of a peculiar sect of people. This tract was read by Gunga-dhor, and explained by the Gooroo; and, from the reading of this little messenger of mercy, *the first impression was made in Orissa!* All the converts, excepting two or three, came from this old-man's disciples. The native Christians talk of this tract, and of the circumstance, as the first means of leading them to think of Christ. It must be a source of peculiar satisfaction to find your labours thus owned and blessed, and thus acknowledged by your successors. But O, my dear brother, what is the award of man, to the witness of that Spirit which has owned and blessed your labours for India, in such an eminent manner!

Things at Cuttack continue much the same. The cause moves on slowly, but, I feel convinced, surely. The native church increases from year to year; and we cannot but be said to have a good measure of success. But I am sorry to say that the Europeans do not much encourage us in any of our undertakings; there is no piety among them, and if there were, it would go to the church side. Brother Goadby has joined us, and, if his life be spared, he will be a blessing to us. I hope you will remember me at a throne of grace. An assurance that we are loved and prayed for by our dear brethren in England is, under God, our greatest comfort and joy. I shall always be happy to hear from you.

Yours, in the truth,

W. BROWN.

RECENT SUTTEE NEAR BOMBAY.

To the Editor of the General Baptist Observer.

Dear Sir,

Permit me to solicit your insertion of the following painfully interesting communication; forwarded to me by the Rev. J. Wilson, missionary at Bombay. In a few words written upon the Newspaper, he acknowledges the receipt of the report of the Coventry Society for 1834; and it is not improbable, that he is the writer of the letter. The judicious remarks of the Indian Editor, it is hoped, will make an impression, where it is important they should be heard and felt.

This day is sacred to reflection. On Feb. 12, 1822, brother Bampton and myself, with our dear companions, arrived at Cuttack, to commence the mission in Orissa. "*At this time, it shall be said, What hath God wrought?*" Surely the friends of the mission have cause to "thank God and take courage."

A FEMALE TAKEN OFF BY HER RELATIONS FROM BOMBAY, TO PERFORM SUTTEE IN ANGRIA'S COLABAH.

"To the Editor of the Bombay Gazette.

"Sir,

"I have just heard that a party of Hindoos, taking with them a relation in a dying state, and his wife, have this day sailed hence, for Angria's Colabah, for the avowed purpose of sacrificing the wretched woman, as a Suttee, on her husband's funeral pile.

"The public are aware that this practice, so abhorrent to every feeling of humanity and civilization, has been, through the philanthropic exertions of the present Governor General of India, Lord William Bentinck, some years since proscribed, and effectually suppressed throughout the British Territories in India.

"Under these circumstances, as the Rajah of Colabah is the merest dependant on the British Government, holding his possessions by its sufferance, and paying an annual tribute for the same, a word from the Bombay authorities would at once be the means of abolishing, in his insignificant domain, this revolting and cruel practice.

"I therefore trouble you with this short communication, in the hopes that the Government will see the necessity of its interposition to prevent in future Suttees being performed in actual view of its presidency.

"I may add, that the present is not a solitary instance of the perpetration of these atrocities, by Hindoos proceeding to Angria's Colabah from Bombay for the purpose—a similar occurrence having taken place between two and three years ago.

"I remain, Sir, your obedient servant,

"Bombay, Sept. 2nd, 1834.

A. B."

We would earnestly call the attention of Government to the letter of our correspondent A. B., the truth of whose statement is matter of public notoriety on the island. The name of the individual, whose widow was taken over the water for self-immolation, was Bhawoo

Narain Khutry, a wealthy banker of Bombay. That she was forced, or even persuaded to this line of conduct, by any of her relatives or attendant brahmins, we will not assert: but that she was permitted and assisted by a whole posse of persons, there can be no doubt,

and that she has since been burnt as a Suttee, within sight of our flag, is equally certain. The assertion of our correspondent, that this is not a solitary case, is most true; we have called public attention to the fact more than once, in this paper: and were led to do so, from the conviction left upon our own minds, that fair play is not always used; that unnatural measures are resorted to, in order to stupefy and intoxicate the parties who have so consented to become Suttees, perhaps, in a moment of rashness, in order to bear them through the terrors of the scene. To the case which happened two or three years ago, referred to by our correspondent, we were ourselves witnesses; and we can declare, that the insatuated female was, while hurried along the streets of Bombay, absolutely *insane*, from the effect of drugs administered to her. To describe the loathsome, but yet pitiable state of that poor creature, her starting and blood-shot eyes, her slaving lips, her outrageous behaviour, mad gesticulations, and yet madder cries, would be here useless; but the fact should never be lost sight of, that women are taken from this island in a state of *stupescation*, if not of more active madness, to commit self-murder, while in that condition, within sight of Bombay castle.

There are two practical points, to which, if the attention of the authorities be directed, a repetition of scenes like this may be prevented. 1st, the prevention of parties from taking away females to Colabah for this purpose. 2nd, the extinction of the practice of Suttee *there*. Since the abolition of Suttee within the British dominions, we believe all those who assist, in any way, its commission in these dominions, become seriously involved, as accessories to murder. Now we ask, where (as in this instance,) a British subject is taken across the water, for the avowed purpose of Suttee, though it be performed out of the jurisdiction—does not the assistance given *here* by the relatives, the permission even to go, when the purpose is known, the accompanying on such an errand, the provision of the sea carriage and other necessaries—do not all these constitute the parties concerned accessories before the fact in this crime; do they not constitute them guilty of assisting in the breach of a government regulation, and subject them to penalties?

For our own part we conceive that the permission left to native courts to follow their own usages, extends only to those who are *bona fide* under their jurisdiction,

and that parties who have been all their lives British subjects, and claim that jurisdiction only for a single hour, and the commission of a single act, which would be criminal in their own, have violated at least the spirit of the regulations, and should be dealt with accordingly. Be it recollected that the life sacrificed is, in this case, that of a British subject; that it is often sacrificed while the party is under the influence of *majoom* or opium; that though the act is consummated in Colabah, the plan, the counsel, the preparations, all have place in Bombay—so that, before the boat has put off from the shore, the parties have committed Suttee in their heart, and the measure of accessory guilt is full. Under this view of the case, we think Government might do much to put an end to the practice; acting simply upon the principle of cutting off and punishing all assistance, counsel, and accompaniment to the act, given either here or on the sea, after the purpose of Suttee had been once avowed. With regard to the extinction of the practice in Colabah itself, considering its vicinity, its dependence on the British Government, and the high character which its minister, Babajee, deservedly enjoys, we conceive little more would be requisite to effect this object, than a friendly suggestion from the Government, accompanied by a translation of those parts of the Governor General's proclamation, which show that the practice is not only *not ordered*, but is in many cases *forbidden*, by the Hindoo shasters.

MR. KNIBB'S VOYAGE, AND ARRIVAL IN JAMAICA.

We had our usual portion of sea-sickness, of storm, calm, and squalls. The sailors attended the means of grace on the Lord's day, and read, with apparent pleasure, the tracts we distributed among them. I believe that you are aware that the Captain took out his family. One of the number, the eldest daughter, died on the passage. Her parents had spared no pains or expence in the decoration of her person, or the formation of her mind; and really she was a lovely, interesting creature; but, she had not known Jesus. A rapid consumption seized her, and in a few weeks terminated her mortal career. I embraced every opportunity of conversing and praying with her; and never shall I forget the intense anxiety she manifested to hear and know the truth; and I do hope, though I know

the too frequent fallacy of death-bed repentances, that pardon and peace were hers. Often did she thank me for the advice I gave, and expressed her thankfulness to God, that she had been brought where she could hear the truth. On my arrival at Port Maria, I committed her remains to the silent tomb, there to rest till the resurrection morn. As soon as the boat could be made sea worthy, we embarked for Rio Bueno, which we reached in safety the same evening. On entering this lovely little bay, the first object that attracted my attention was the ruins of the chapel, in which I had many times proclaimed the words of eternal life. The person who set fire to the chapel is beneath the clods of the valley. Shortly after, he left his home for a ride, was missed for two days, when he was accidentally discovered by a negro, hanging between two rocks, quite mad, from whence he was carried home, where he died in the same state. The people saw me as I stood on the deck of the boat. As I neared the shore, I waved my hand; when, being fully assured that it was indeed their minister, they ran from every part of the bay to the wharf. Some pushed off in a canoe, into which I got, with my family, and soon landed on the beach. Verily we were nearly pushed into the sea by kindness. Poor Mrs. K. was quite overcome. They took me up in their arms—they sang—they laughed—they wept; and I wept too. "Him come, him come, for true." On they rushed to the chapel, where we knelt together at the throne of mercy. On the following morning we started by land for Falmouth; the poor people in the pass all knew me, and had I stopt to shake hands with all, I should have been long on the road. As I entered Falmouth, I could scarce contain my feelings, nor can I now. I was, and am, completely overcome. They stood—they looked—"It him, it him, for true; but see how him staud; him make two of what him was, when him left." Soon the news spread, and from twenty and twenty-five miles distant they came. In the evening we held a prayer-meeting. The chapel was crowded. As I set my foot on the threshold, they struck up, quite unexpectedly—

"Kindred in Christ, for his dear sake,
A hearty welcome here receive."

On the Sabbath day, when the people came from the country, the scene was the most interesting I ever beheld. At six in the morning, the place was full. At the ten o'clock service, numbers were

on the outside; two magistrates were present. I preached as well as my feelings would allow; afterwards I addressed them on the change in their circumstances. Oh, the happiness of having the tongue set free from the shackles of slavery! I am sure you will excuse my feelings,—'twas a noble sight! they were as still as death. I urged upon them the duties they would have to perform; and told them, I was sure they would fulfil them.

I showed them the specimen Testaments I had brought; and we distributed several hundred tracts, in commemoration of the day. Heartily did I wish that the Committee of the Tract Society could have enjoyed the scene. The avidity with which they were sought was only equalled by the pleasure with which they were bestowed. When I descended from the pulpit, they could contain themselves no longer, and the magistrates had a good specimen of the manner in which "the notorious Knibb" was received by his people. In the afternoon we commemorated the Lord's Supper; about four hundred of the members sat down. It was indeed a feast of love. Brethren Dendy and Dexter were present; and I think all could say, "It is indeed good to be here." After the service, two African females came to me, each with an infant born after the first of August. When they presented their children, and thanked me for setting them free, my feelings were completely overcome—I left them and retired to weep. I preached again in the evening, and thus closed the first Sabbath among my people in Falmouth.

Last Sabbath the tent was rigged, and answers well; though it rained on it for two hours, the wet came not through, and the people sat quite dry. I did long that the kind donor could have seen it, with those who had walked nearly twenty miles, sheltered from the rain, sitting beneath it: I am sure it would have fully recompensed him for the cost it incurred. One half is intended for the Sabbath-school children: there are now more than four hundred children, and not a place where they can meet.

I must express to the Committee the gratitude I feel for the services of brother Dendy. The church is in peace, harmony, and love; while his unremitting exertions have, under the blessing of God, been eminently blessed. This feeling of high esteem is only damped by the state of his health. He has over-

worked himself, and appears quite emaciated. I do yet trust that he will be restored; and will long be spared, a blessing to the mission.

At present I have not met with the least symptom of interruption; not a

single person has said a disrespectful word to me. Mrs. K. has a little son, born on the fifth of November, the day of my first sailing from England, ten years ago. Mother and child are both well.

INDICATIONS OF APPROACHING MORAL CHANGES AMONG THE NATIONS.

From Report of American Bible Society.

In extending our vision to the unevangelized parts of the earth, while gross darkness yet covers most of the people, beams of light are beginning to break in upon the borders of almost every nation. Nearly six hundred posts of Protestant-Christian Missions are already established within the bounds of Paganism; and these at different distances, where each, like a central fixed star, can dispense its light to new objects of need. At most of these posts, heathen children are receiving Christian education; and many of them are preparing, in the Providence of God, to go forth in turn, and instruct other portions of their benighted countrymen. At many of these posts, the work of translating and diffusing the Sacred Scriptures is rapidly going forward. It is a circumstance of deep interest, that many of the great nations of the East, though enslaved to superstitious and idolatrous rites, are yet, to a wide extent, reading communities: this is true, not only in Syria, Armenia, and Persia, where a corrupt Christianity and Mohammedanism prevail; but also in the more populous regions of Burmah, Siam, and China, where different forms of Pagan Worship have been long established: this circumstance, in connexion with the numerous translations of the Bible into the dialects of those countries, cannot but fortify the hope, that He, who sways kingdoms at His will, and who has promised that the Heathen shall be given to the Son for an inheritance, is about to prepare for nations to be born in a day; and is rapidly hastening that time, when there shall be no need of one saying to his neighbour or his brother, Know the Lord; for all shall know him, from the least unto the greatest. Every thing in that Blessed Book which we circulate, and every thing in the signs of the times, tell us that great moral changes among the nations are approaching. Old systems of monopoly and oppression are beginning to relax their grasp: every form of Idolatry, as one has justly said, bears marks of "dotage" and decay; while the religion of the Bible, with the freshness of youth and the vigour of manhood, is going on, from conquering to conquer.

DEATH OF DR. MORRISON.

We regret to announce the death of this excellent man. This event took place at Canton, Aug. 1st, 1834. He was the father of Protestant Missions to China, and completed the translation of the Holy Scriptures into that language.

THE
GENERAL BAPTIST REPOSITORY
AND
MISSIONARY OBSERVER.

No. 16.]

APRIL, 1835.

[NEW SERIES.]

A SHORT MEMOIR OF THE REV. GEORGE DEAN.

(Concluded from page 84.)

MR. GEORGE DEAN, it is evident, entered on the work of the Christian ministry under the influence of sincere motives, and with an ardent solicitude to be instrumental in promoting the salvation of immortal souls. He often expressed his intellectual and moral unfitness for the work of the ministry. The remains of internal depravity excited his groans and lamentations. The awful condition of impenitent sinners called forth his tenderest sympathies. He was often ready to exclaim, with the prophet, "Oh that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." Jer. ix. 1. From the pulpit, when he addressed them, he employed the most affecting language in his power. When he spoke to them of the Saviour, it was evident that his best energies were employed to affect their hearts. The texts which he chose for discussion showed the same tendency of mind. His tone, his whole manner, indicated that his mind was absorbed in the concern that men might be delivered from sin, be introduced into the Divine favour, and be finally made partakers of eternal life.

His industry in the sacred work was unremitted, when his hands were freed from worldly labour. When his assistance was required on the Lord's-day, scarcely any thing could detain him. He seldom enjoyed the privilege of riding a horse. On the Lord's-day morning, he often walked eight, ten, or twelve miles, before the morning service. This was his regular practice, before he became a stated minister at any place. It must be admitted, that his constitution was adapted to this laborious exercise, and his mind was gratified in the act of doing good. The temporal accommodations with which he was furnished

were various; but he was easy to satisfy, in this respect. His private conduct was serious, consistent, and pleasing. His manner was humble, and such as created friends, and excited esteem. His public labours, with this devout behaviour, and the ardour of his mind to do good, were very acceptable. Being well trained in the school of experimental religion, rendered his public ministry peculiarly edifying to pious Christians. When his master, with whom he bound himself an apprentice, died, he was encouraged to take up the business himself. After some reflection, and amidst circumstances not a little discouraging, he and another conceded to the advice given. They obtained animating tokens of respect from many in high life, who knew their circumstances, and entertained a high esteem for our deceased brother. His temporal prospects brightened by attention to his calling, and his hopes of good success began to revive. Whilst this was the case, the General Baptist church at Burnley invited him to remove to them, to preach the word of life stately. This became a subject of great solicitude with him. He sought direction of God, and his Christian friends, and he concluded to comply with the request of this people. This was in 1811. However, he did not remove his family from Halifax, for some time after. He travelled from Halifax to Burnley, a distance of twenty miles, to preach on the Lord's-day, for two summers and one winter. His distance from Burnley, in the end, led him to decide on his removal from Halifax, to the place where he purposed to devote his powers to the spread of the Gospel. By this change, he was compelled to resign his worldly business, in which he was engaged, and which had become increasingly beneficial. He made this sacrifice, to serve a people who had been, for a long time, weak and unsuccessful, and who could raise him but a small sum for his support. At this new station he had to take a fresh course, to furnish himself and family with the necessaries of human life. Trials, not a few, rose, to exercise his patience, and to try his faith. Here he buried one child, and his wife. He had to endure many other conflicts of a painful nature. His spirit was often burdened; and, in his distress, he frequently applied for counsel to his Christian friends. Notwithstanding, his character remained unimpeached, and the cause of Jesus Christ, amongst this people, gained an accession of strength.

After there was a chapel erected at Lineholm, near Todmorden, he received a call from the infant church there, to remove to them. He was publicly set apart to the pastoral office of this church in 1819. Here he laboured, to the end of his life, for a very small salary; though he had considerable expenses in supporting his family, and from his own personal affliction with the gravel and stone. Likewise, the husband of one of his daughters died, and left two children for his widow to sup-

port. She, with her children, removed to her father, for assistance and protection. His aged mother, about the same time, lost her second husband. He took her, and her daughter, who was in a very infirm state, into his house. After the two last removed back to Halifax, he gave them something regularly, towards their support, till they died.

Mr. G. Dean discharged the duties of a pastor here with diligence and acceptance. Though his success was not commensurate with his wishes, yet his character for piety, sincerity, and integrity, stood high in the estimation of all classes and characters, amongst the inhabitants of the neighbourhood. He had here to contend with the elements of sin and discord. His pious mind was often, thereby, torn with conflict. They frequently caused the "deep-fetched sigh;" and he mentioned his sorrows, in the most plaintive manner, to his Christian friends. He often visited other churches in the Yorkshire district, and preached on particular occasions. These labours were very acceptable and useful; and raised his character much, in the estimation both of the learned and the illiterate.

His pious worth was great: for his heart was highly seasoned with Divine love; and it was a luxury to his soul, to perform even arduous services for the spiritual welfare of others. Under the influence of this spirit of philanthropy he spent much time, and travelled hundreds of miles. After he had performed arduous services of this kind, he did not rise in self-esteem, and consider that he possessed claims on those whom he had favoured, for gratitude and respect. If these returns were not made him, the holy ardour for their welfare glowed, with nearly the same fervour, on the altar of his heart; and the same generous acts were repeated, with all that modesty, affection, and humility, which were so prominent and conspicuous in his holy career.

He was the author of some animadversions on the conduct and writings of Mr. Melson, on Christian baptism. This little work exhibits something of the peculiarity of his intellectual talent. The vitality of the sentiments, the spirit which it breathes, and its critical illustration of that ordinance, in accordance with the New Testament, give it a claim to the perusal of every inquirer after truth. The publication of this little work had considerable influence in subduing the spirit of persecution, which the General Baptists had to endure, at that time, in Yorkshire. Peace, love, and unanimity were lucid features in the character of our deceased friend. He constantly adhered to these distinguishing principles, in all his labours, through life; and, at his death, the kindness and affection of his heart were not less eminently distinguished. On Monday evening, Dec. 17, 1833, a girl had been at his house for some time; and, as it was dark, and the river near his house was swollen with the heavy rains, he took a lantern, and walked with the child over

the bridge, from the chapel yard, into the great road leading from Todmorden to Burnley. He gave the lantern to the girl, and returned; and, in the dark, he missed the end of the bridge; and, as there was no fence between the road and the river, he stepped into the flood, was taken down by the stream, and was not found of six weeks. The body was found, after much searching, near Mirfield, twenty miles below the fatal spot where the affecting accident took place. It was conveyed to Halifax, and, in a few days after, was interred in the burying ground at Haley Hill, amidst crowds of spectators, relations, ministers, and friends, weeping over the remains of this devoted servant of Christ. Funeral sermons were preached at our chapels for him, both before and after the body was found. Large congregations assembled on these occasions, and much sympathy was manifested. "The memory of the just is blessed." He was sixty-four years old, and has left a widow and four children to lament their bereavement. The manner of his removal has been a source of indescribable trouble to them. They retain a grateful sense of his kindness to them; and we trust they will regard his counsels, and imitate his example.

1. In concluding this brief memoir, we may observe, he made good improvement of his religious acquirements. Whilst he was doing this, the absence of privileges, which others had enjoyed, was very little noticed by those with whom he occasionally associated. His genuine piety, his pacific manner, and his benevolent disposition, were so diffuse, that they carried all impediment to general intercourse before them. All his discerning friends were anxious to remove the difficulties of which he complained, and to give that extensive range to the energies of his benevolent heart, for which he sighed and laboured.

2. Shall we compare the Christian career of Mr. G. Dean with the life of the statesman, or the mere literary character? These extend their domain, and stretch their energies, for worldly fame. The summit of their glory is the extent of their power, and the universality of their praise. If we analyze their motives, and scrutinize their morals; or attempt to weigh the laurels which adorn their heads, in the balances of the sanctuary, they appear to us trifling, visionary, and unworthy of our pursuit. Our minds recede from the view, and gaze upon that which improves by the severest investigation. We exclaim, in the language of Solomon, "Wisdom excels folly, as far as light excels darkness."

3. As our friends are called from the sphere of labour, and quit the stage of mortal life, let us catch their mantle of virtue, as they pass the bounds of time: that our piety, industry, and zeal may be more apparent; that all our graces may thrive and grow, beneath the vernal beams of heaven, till we be elevated near the Saviour's throne, where no evils shall annoy, where

a full reward shall enrich the glory ; where the disembodied spirit mounts up, satisfied with the likeness of its triumphant Lord ; and, with numerous hosts of saints and angels, shouts its songs of conquest and of transport, in immortal bliss.

J. H.

ILLUSTRATIONS OF SCRIPTURE.

THE TEMPLE.

MOST inquiring readers know that the Scriptures speak of two temples ; one built by Solomon in seven years, and finished B. C. 1004 ; and the other built by Zerubbabel on the return of the Jews from captivity. The former was destroyed by the Chaldeans four hundred and sixteen years after its erection ; and the latter, after having gradually sunk into decay beneath the hand of time, and been profaned by Antiochus Epiphanes, B. C. 163, was gradually repaired, or rather rebuilt, by Herod the Great. As there are several passages of Scripture which may be illustrated by a reference to the parts of these sacred edifices, it may contribute to our edification to notice a few of them.

The passage which gave this turn to our thoughts was Ezek. viii. 16, "And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs towards the temple of the Lord, and their faces towards the east ; and they worshipped towards the east." To form a just conception of this abominable profaneness, the reader should recollect that the spot on which these idolaters had fixed themselves was deemed most sacred. It was higher than the court of the Gentiles, higher than that of the women, or than that of the Israelites ; it was in the court of the Priests, and at the bottom of those few steps which led to the porch through which the worshipper passed into the sanctuary, where the visible symbols of the Divine presence had often been displayed. Here they placed themselves ; and turning their wicked backs on Jehovah, as if in contempt, they worshipped the sun towards the east. The Gospel dispensation does not attach a particular sanctity to one place in preference to another ; but the power of association compels even the enlightened Christian to think with tenderness and awe of those spots in which he has enjoyed special tokens of divine love. We cannot wonder, therefore, that some stress should be laid on the place which these Jewish idolaters had chosen to practise their abominations. We have said that this spot was within the court of the *Priests*. This circumstance will illustrate Joel ii. 17, "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord." It was here that Zacharias the son of Barachias was slain ; and the allusion to the place was made by Jesus, we presume, not merely for the purpose of identifying the victim, but to show the enormity of the guilt of those who murdered him. As if He had said, "Ye cruel and profane characters ! ye slew this righteous man beneath the eye, and in the more immediate presence, of the God whom he served."

From the place we have noticed there were twelve steps leading to the sacred porch, of which the width was twenty cubits and the height one

hundred and twenty; that is, four times the height of the rest of the building. As our object is not description, we scarcely need remark that on the right of the entrance to this portico was the celebrated pillar Jachin, and on the left its equal Boaz, both of them within sight of the people in the opposite courts. They were, according to the opinion of Jewish commentators, emblematical; Boaz, pointing to the patriarch from which the house of David descended, and Jachin, which signifies, *it is established*, denoting that David's house was firmly fixed on the throne of Israel. An account of these massive and curiously wrought pillars is given in 1 Kings vii. From these pillars we go through a vestibule into the holy place, turning aside a piece of richly wrought tapestry, which covers the entrance. Here we immediately recollect Lev. xix. 30, "Ye shall reverence my sanctuary." It was not the curious workmanship, the gold, the beautiful hangings, the various splendid decorations of the temple, which excited the reverence of the enlightened Jewish worshipper; but it was the relation in which the edifice stood to God, the use to which it was appropriated, and the honour which had been conferred on it by the visible manifestation of the Divine presence and power. Nor ought we to forget that a spiritual dignity of this kind may attach to the meanest dissenting place of worship. Wherever two or three are assembled in Jesus's name, there is He in the midst of them; and if not with a glory, visible to the outward senses, like that of the Shechinah, yet with one which illuminates and cheers the heart. The Jews entertained a high degree of veneration for the sacred edifice; nor could they bear the least disrespectful thing to be said of it. None of Christ's words wounded their pride more deeply than those in which, as they thought, he disparaged the dignity of the temple. At the beginning of his ministry he spoke of his body as a temple, which, when destroyed, he would rebuild in three days. His adversaries, misapprehending his meaning, and considering him to have cast a slight on the holy place, resolved to wreak their vengeance upon him; and at the end of his ministry, when a ground of condemnation was wanted by his enemies, two false witnesses came forward, and said, "This fellow said, I am able to destroy the temple, and to build it in three days." Nor was their keen resentment mollified by the sight of his agonies in death. Not in the least softened to tenderness by a remembrance of the scourging he had borne, and of all his other woes, they beheld him on the cross with bitter scorn, and said, "Thou that destroyest the temple, and buildest it in three days, save thyself." In their view, scarcely any power less than Omnipotence could destroy that sacred building; and it is well known how, when Jerusalem was taken by Titus, they fled to it, as a sort of last and impregnable resort. Stephen preached the spirituality of the Messiah's reign; showing that the temple of God is his church, and that the distinction of places is abolished by the Gospel dispensation; but his doctrine was intolerable to Jewish ears. His auditors brought him before the council, saying, "This man ceaseth not to speak blasphemous words against this holy place." Some persons may be ready to say, "If they possessed so high a veneration for this edifice, how came they to buy and sell in it, and to form money-changing establishments within it?" The objector must be told, however, that the place in which our Saviour acted as a reformer by turning out the oxen, and overthrowing

the seats of the money-changers, was not the sanctuary itself, but one of the outer courts connected with it. The fact is, the Jews were lifted up with an arrogant, self-righteous spirit; and while they were far more punctilious than needful in attending to forms of worship themselves, making the whole of religion to consist in a regard to them, they were so contemptuous toward the poor Gentiles as to establish in the court appropriated for their worship a market for various kinds of merchandise. He who came to save the Gentiles as well as the Jews saw this exhibition of spiritual pride in its true colours; and at once transported with zeal for his Father's glory, and with compassion for insulted Gentile worshippers, he exerted himself with holy determination to put an end to the disgraceful scene. While we read his scriptural quotation, we ought to lay considerable stress on the word *all*. "It is written, My house shall be called a house of prayer for *all* nations;" and not merely for you the posterity of Abraham. The dimensions of the sanctuary which contained, exclusive of the most holy place, no more than about sixty feet by thirty, prove that it was never intended to be occupied by promiscuous crowds of worshippers. It was rather viewed as the holy palace of the King of kings; and it was in the courts connected with it that the worshippers used to assemble. Hence David, speaking of the tabernacle, after the model of which the temple was formed, says, "A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than dwell in the tents of wickedness." It was in these courts the people were praying while Zacharias burned incense in the sanctuary; and it was to the sacred fence, three cubits high, between the inner courts and the court of the Gentiles, that Paul alluded in these words, "He is our Peace, who hath made both one, and hath broken down the middle wall of partition between us." The conduct of Jesus in clearing the court of the Gentiles, and asserting their right to worship God without being disturbed by the distracting noise of business, or the lowing of oxen, was in perfect conformity with the genius of the Gospel dispensation, which announces "peace to those who are afar off, as well as to those who are nigh."

When we entered the sanctuary, we spoke of passing through a veil; but the reader should remember that this is not the veil which was rent in twain from the top to the bottom, at the time of our Saviour's decease. The latter is before us, at the west end of the holy place. But, as many interesting passages of Scripture crowd upon our recollection, in order to receive illustration from the furniture and use of that most holy apartment, we shall defer our remarks to a future paper.

BRIEF ACCOUNT OF THE BAPTISTS.

THE following brief historical sketch of the Baptist Denomination, in the Penny Cyclopædia for the diffusion of useful knowledge, having given us a little pleasure in the perusal of it, we have thought that our readers would not be displeased with the insertion of it in our pages.

"BAPTISTS, a religious sect, and, in England, one part of the body known by the general name of the three denominations of Protestant Dissenters. As the name implies, they hold peculiar views on the subject of baptism; maintaining that this Christian rite ought to be administered by immersion, and not by sprinkling; at such an age, that the

ordinance can be regarded as the profession of the baptized person's own faith, and not in infancy. Such, they believe, was the practice of the apostolic times. In vindication of their mode of performing the ordinance, they lay great stress upon the original word *Baptizo*; which signifies, as they contend, nothing but immersion. They defend the postponement of the rite, from the words of the baptismal commission, in which the apostles are commanded to teach before they baptize: 'Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' The reception of the Gospel being thus assumed as an indispensable qualification for baptism, the Baptists require, that all to whom they administer it should repent of their sins, believe in Christ, and joyfully receive the word; a profession to this effect is made by most persons who are baptized in their communion.

"An outline of the characteristic opinions of this sect has been lately promulgated, in the four following heads:—1st, That baptism commenced with the Christian dispensation, and was peculiar to it, bearing no analogy to any previous institution, such as circumcision; nor, in any sense, derived from previous enactments, but revealed as a positive law of the kingdom of Christ. 2dly, That baptism is only scriptural, as administered by the immersion of the whole body in water. 3rdly, That it cannot scripturally be administered to any, but as a profession of faith in Christ Jesus. 4tbly, That, as a command of the New Testament, it is obligatory on all who profess faith in Christ, and is intended to form a great line of separation between Christ and the world.

"The question of baptism was brought before different councils in the fifth century, whose decisions were given in favour of infant baptism.

[This may be true; but let the following facts be remembered. The New Testament will show what was the practice of the first Christians, in reference both to the subjects and the mode of baptism. In writings which remain of Barnabas and Hermas, Paul's friends, there are allusions to the candidates going down into the water, and coming up out of it. Justin Martyr, who flourished in the second century, tells us that the ordinance was administered, in his days, to those who believed, fasted, prayed, and were persuaded to live according to the doctrine preached to them. We have no evidence from history of the practice of infant baptism till the third century, when the simplicity of the Gospel had been, in many respects, obscured by the inventions of superstition, and the adoption of various idolatrous usages. It then obtained in Africa alone. All the eastern churches were still Baptists; and the candidates, according to Tertullian, had to make two professions of faith. In the fourth century, Gregory, bishop of Constantinople, gave it as his opinion, that children might be baptized, in case of danger of death; and in the fifth, the practice began to prevail, under the influence of Austin, bishop of Hippo, and pope Innocent. But the reader should understand, that clerical ambition and avarice had then risen to an enormous height. By maintaining that baptism was regeneration, a change necessary to salvation, and that it could be administered by none but the clergy, they persuaded the people, that their eternal happiness was in some way dependant on the agency of the clergy in this ordinance. A foundation was thus laid for every kind of imposition. Weak-headed parents, being afraid that their children would be eternally lost, if not baptized,

were willing, in case of sickness, to purchase the performance of this ceremony by sums of money; and timid, superstitious persons, in the hour of death, sought salvation in the same way. The doctrine of infant baptism, therefore, put into the hands of the clergy an instrument of power and gain, which they were never likely to abandon, when assembled, in the plenitude of their self-importance, at a general council. —ED.]

“The opposite opinions were therefore anathematized; and those who held them incurred the penalties attached to heresy. The baptismal controversy is alluded to in the writings of several of the fathers; some of whom did not scruple, in spite of edicts and decrees, to condemn the practice of baptizing infants, as a deviation from Scripture, and the early custom of the church. The same view of the subject was very prevalent in the eastern provinces of the Roman empire; where it became so popular, that, in the ninth century, when that powerful schism arose, which led to the formation of the Greek church, this was one of the articles in which an irreconcilable difference of opinion prevailed between the new communion and the old; the latter adhering to its established custom of sprinkling infants in baptism, while the former performed the ceremony by trine immersion.”

“The schism which occasioned such a defection from the church of Rome did not remove the cause of controversy concerning baptism; but on the contrary, increased it, by the intolerant proceedings which were taken against those who refused to be silenced. Driven from the bosom of their own communion, they took refuge in the churches of the Waldenses, in the valleys of Piedmont; and, at a later period, joined the disaffected sects in Germany and Flanders, amongst whom they sowed the seeds of their own doctrines. The zeal with which they laboured to spread their opinions, only made them a more conspicuous mark for persecution. Imprisonment, exile, or death, was the fate of those who persisted in their adherence to this heresy. All the terrors of the church were invoked, to extinguish the offensive tenet; but, so rapid was its growth under persecution, that the numbers of those who professed it, in the beginning of the twelfth century, are said, by Mosheim, to have amounted to 800,000.

“From this time, to the commencement of the Reformation, Germany was the chief seat of the Baptist reformers; whence, following the course of the Rhine, they spread over Holland. Being thus scattered over that part of the Continent, where the doctrines of the Reformation were agitated, they availed themselves of the opportunity of gaining attention to their own views. The Mennonites, who are but one class of the Baptists, form a numerous body in Holland, and are found in various parts of Germany: in Prussia they are said to amount to 15,000.

“Little is known of the Baptists in England before the sixteenth century. Their name then appears among the various sects who were struggling for civil and religious freedom. Their opinions, at this period, were sufficiently popular to attract the notice of the national establishment; as is evident, from the fact that, at a convocation, held in 1536, they were denounced as ‘detestable heresies, utterly to be condemned.’ Proclamations followed, to banish the Baptists from the kingdom: their books were burnt, and several individuals suffered at the stake. The last person who was burnt in England for his religious opinions was a

Baptist, of the name of Edward Wightman, of Burton-upon-Trent. He was not, however, burnt as a Baptist, but for (what his persecutors called) blasphemy and heresy.

“We do not hear of any congregation of Baptists in this country before 1607. At that time one was formed by Mr. Smyth,* a clergyman of the Church of England, who, having embraced the leading tenet of this denomination, resigned his living, and opened a place for public worship, on the principles of the Baptists, in the metropolis. This step encouraged others to follow his example, who had hitherto concealed, or privately professed their opinions. The forms of worship adopted by these congregations, that sprung up in various parts of England and Wales, did not materially vary from the practice of the Puritans. The reformed churches on the continent furnished a model for all the sects which then contended for the right of nonconformity, and have flourished since, under the name of the three denominations of Protestant Dissenters. Among these, the Baptists were not the least distinguished for the consistency of their conduct, in maintaining the right of private judgment, and in advocating the principle of universal toleration, in matters pertaining to religion.

“The Baptists subsist under two denominations, viz. General and Particular Baptists. The latter designation is given to those who hold Calvinistic views; and who are, in every respect but their distinctive doctrine, the same as the Independents. The General Baptists maintain the doctrine of universal redemption; but they are divided into the Old Connexion, (Unitarian,) and the New Connexion, (Trinitarian,) the latter by far the most numerous. Among both the Particular and General Baptists there is another ground of separation, relating to the terms of communion at the Lord’s Supper. Some churches (each society or congregation is a church) do not allow persons, who have not received baptism according to their views of it, to join with them in the celebration of this rite. Of this number are some of the Particular Baptists, and all the New Connexion of General Baptists. Others, however, do not scruple to meet, on that occasion, not only those of the Baptist persuasion who hold other opinions widely different from their own, but even those who do not embrace the Baptist tenet; provided their religious faith is, in other respects, as they conceive, orthodox, and their lives conformable to their profession. This is called free communion; and the principles of it, having been recently advocated by the splendid talents of the late Robert Robinson, and Robert Hall, are making considerable progress through the denomination.

“In Ireland and Scotland the Baptists have many congregations; but neither there, nor in this country, do their opinions spread so fast as in the United States of North America. The number of their adherents in that part of the globe is estimated at 408,846. In this country the Particular Baptists are said to amount to 27,580; and the General Baptists to 11,000.† These are the numbers of baptized communicants, but the number of attendants at Baptist places of worship is much greater.

“The Particular Baptists support colleges at Bristol, Bradford, Abergavenny, and Stepney; and the General Baptists of the New Con-

* A General Baptist. See A. Taylor’s History, vol. 1, page 67.

† This is underrated, if it include the Old Connexion.

nexion have small academies at Wisbeach and Loughborough, for the education of young men for the Baptist ministry. They have funds and associations for aged ministers, for widows, and for the education of the children of their ministers. Besides these, their pecuniary exertions for the support of home and foreign missions are very considerable. The English Baptists are among the foremost who sent missionaries abroad to teach the doctrines of Christianity. For the advancement of this object, they have no less than three hundred agents in distant countries; in addition to which, they employ a great number in visiting the rural districts at home.

CORRESPONDENCE.

ASSOCIATION REPORTS.

Mr. Editor,

If the following remarks be judged worthy of publicity, you will oblige by inserting them in your valuable Periodical.

By a reference to the Minutes of the Association, it will be seen, that there is a considerable number of churches from which no annual Report is received.

Now, as one end designed to be answered by the publication of the Minutes, is to inform the churches in one part of the connexion of the state of those in another; it seems desirable, that each church should contribute its share of information. This would not only furnish the means of judging more accurately concerning the prosperity of Zion in the connexion generally, but might be productive of beneficial effects.

In some cases it would be the occasion of mutual rejoicing.—While the servants of God “pray for the peace of Jerusalem,” and unceasingly supplicate that “the righteousness thereof may go forth as brightness, and the salvation thereof as a lamp that burneth;” it is matter of joy to know, that the Lord, in answer to prayer, is pouring out his Spirit upon our churches and congregations, and thus rendering the labours of his ministers effectual in “turning sinners from darkness to light, and from the power of satan unto God.” When this is the case, the inhabitants of Zion are not only encouraged to “be instant in prayer,” but also to “rejoice with them that rejoice.” For as “there is joy in the presence of the angels of God in heaven,” so also is there among the saints of God on earth, “over one sinner that repenteth.”

In other cases, sympathy would be excited.—When a minister of the Lord Jesus has laboured for a considerable time

without any apparent success, he is almost ready to conclude, that he has “run in vain, and laboured in vain,” on account of the discouragements which arise from one quarter and another; he goes in heaviness, and under depression of spirit retires to weep in secret, and “pour out his heart before God.” In such a case, his brethren possessed with kindred spirits, can “weep with him that weeps;” can mourn with him the want of success, and assist in bearing that burden with which his mind is so greatly oppressed.

It would also furnish matter for prayer.—When it is seen that the cords of Zion are lengthened, and her stakes strengthened; when one time and another individuals come “to the help of the Lord against the mighty;” when “those that are planted in the house of the Lord, flourish in the courts of our God;” then they that have offered supplication in reference thereto, can come “before Jehovah’s presence with thanksgiving,” and enter “into his courts with praise.” And when on the other hand, Religion is on the decline; when by some the Lord’s cause is deserted, and by others not heartily supported, then those who are concerned “for the peace of Jerusalem,” not only grieve, but with many prayers, and often with many tears, entreat the Lord to “revive his work in the midst of the years.”

Thus it appears, that if a yearly account of its condition were furnished by each church, the members of the connexion might be enabled to discover a fellow feeling, and to help each other’s joy, share each other’s sorrow, and by a union of petitions, bring down the blessing of Heaven upon each other’s efforts, for “the effectual fervent prayer of the righteous availeth much.”

I am, &c.

B.

ON SABBATH-SCHOOL TEACHERS' MEETINGS.

To the Editors of the *General Baptist Repository*.

Dear Sirs,

I think it an important duty of the ministers and active members of our connexion, to give publicity through your miscellany to any useful information which they may possess. Permit me to suggest the general adoption of such Teachers' meetings as the one I attended last evening.

The meeting was opened with singing and prayer, and the writer, as the minister and pastor being present, was requested to preside. The first business attended to, was, to dispose of the case of three candidates for the office of Sabbath-school Teachers. Two were received and one left on probation. It was next inquired by the superintendent, how the village-school at M—— had been conducted during the past month? which elicited much interesting discussion. It was ascertained with great regret, and considerable reprehension of the parties concerned, that the school had been neglected on the past Sabbath, in consequence of the unfavourable weather. It is hoped such an omission of duty will not occur again. The more interesting part of the business to me was, the inquiry, which I had to propose to every person, "*What have been your engagements in the past month?*" I began with the superintendent. With the exception of one Sabbath, when on a journey to a considerable distance, he had been at his post; and had had the care of the boys during the afternoon service, as the present chapel is too small to accommodate them. It is hoped a new chapel will be built in the course of the present year. One of the scholars, under twelve years of age, gives great hopes of conversion. He was asked how long he had desired to be a member; to which he replied, "Ever since I believed." Being questioned, "How long have you believed?" he said, "About a month, Sir." On inquiry how he came to understand faith, it appeared, that Mr. W., the superintendent had explained it to him in the school. This fact afforded much gratification. It was peculiarly interesting to hear the different statements of each Teacher, as the question went round, "*How have you been employed in the past month?*" The answers usually gave information about

the times of attendance at home or in the village; the numbers of children in the class; attendance as affected by health or sickness; improvements, &c.

The valuable influence of such a system as this, in promoting the punctuality, diligence, and efficiency of the Teachers must be self-evident. What Teacher can be remiss, who anticipates such a monthly meeting as this? What evils in our Sabbath-schools may be detected and corrected by this means! How much the dormant zeal of individuals may be awakened, and their efforts for the good of the rising generation stimulated! Is it not desirable that such meetings should be regularly held at the close or beginning of every month; and that the minister or pastor of a church should occasionally be present? Being much interested and refreshed in spirit by attending the meeting I have imperfectly described, I submit these hints to the serious consideration of the Teachers, Superintendents, and friends of our numerous Sabbath-schools.

A PASTOR, ONCE A TEACHER.

March 4, 1835.

ON MESSRS. INGHAM AND HUNTER'S REPORT.

To the Editors of the *General Baptist Repository*.

Gentlemen,

Agreeing with the excellent, though very concise report of the Revs. R. Ingham and Hugh Hunter, I beg leave, through the medium of your publication, to make a few remarks, which have been suggested by reading the above article.

I perfectly agree with them, that we ought to send Home Missionaries where there is a probability of doing the greatest good at the least expense; and that is, by sending them amongst dense masses of human beings, as Liverpool, Leeds, Sheffield, Hull, &c. But the question naturally suggests itself, "Where are these missionaries to come from? Do we expect a miracle, for them to descend from above, ready qualified to go and assume the office of a public instructor of a reading population, and frequenters of mechanics' institutes? I think there are few amongst your readers so infatuated.

Having been a subscriber to the *Home Mission* ever since it assumed that title,

I have been grieved at the immense outlay, and the small result. I have thought upon the subject for years, and would now modestly give my opinion to the subscribers.

Had one half the sum been spent in educating and preparing young men for the ministry; and, when prepared, sent to a large town for six months; if not then successful send them to another station, and send another missionary to occupy the vacant station. When it is evident the missionary is in a station which Providence approves, and the cause will support itself without foreign assistance; then, let the funds be appropriated to fresh fields of labour. From these sources all our societies and interests may expect auxiliary aid.

Now, gentlemen, I wish to come to the point; with all our experience, whether, as a connexion of Christians who wish for the propagation of religion, we should not unite all our energies and zeal, in supporting institutions for the instruction of young men for the ministry? Also, where we see the germ of genius in pious youth, we should nurture it.

Before I conclude, should wish to know why our ministers should not rank with other Dissenting ministers, and clergymen, on the platform of a public meeting, and also in their stipends, in their personal and family appearance? Are our tenets subversive of, or opposed to, literature and courteousness? I think not. If they are, a few years' progress of knowledge and intellect will sweep them away. But I believe the sentiments of our connexion are based on Scripture; and will stand the test of discussion, and the light of truth.

Hoping more attention will be paid to the above important subject,

I remain, Gentlemen,
Nottingham, Yours, &c.,
Feb. 12, 1835. ARTEMUS.

REPORT OF THE HOME MISSION

*Connected with the Lincolnshire Conference of General Baptists.
March, 1835.*

For some time past, no report has been presented to the churches which contribute to support the Home Mission connected with the Lincolnshire Conference of General Baptists. Notwithstand-

ing this apparent neglect, it has ever been considered due to the churches, to be informed of the state and the proceedings of the Home Mission; we, therefore, now make a report of the operations of the Society, and the state of its finances.

Since the last report, the church at Whittlesea has ceased to receive assistance from the Society; and it is a subject of pleasing reflection, that this is established as a distinct and independent church, receiving frequent tokens of Divine regard, in additions to its numbers, and in Christian edification.

At the time when the last report was made, efforts were used to establish a cause, in connexion with us, at Stamford. From various discouraging circumstances, arising principally from the removal of active friends, and the deficiency of funds, in September, 1833, the Conference assembled at Gedney Hill was induced, though with much reluctance, to relinquish this as a missionary station. Some of the few friends, however, that remained at Stamford, did not abandon the attempt in despair; but continued together, and obtained a place of meeting, deemed more eligible than the one previously occupied: and they were encouraged by the ministerial assistance of some individuals, who chiefly sustained their own expenses. By these means, under the blessing of the Lord, the cause at Stamford evinced symptoms of revival, which have now become more decided and encouraging; and it seems very desirable, if possible, to maintain the cause in that considerable town, to the final establishment of a church of our own faith and order.

This is now the only Home Missionary station occupied by this Conference, excepting some assistance rendered to the small church at Magdalene and Stowbridge; and surely, without any great and oppressive effort, this may be retained with firmness. There cannot be much doubt that this is practicable; and if so, we entreat you to consider, brethren, your obligation to do it. Christians are not free from responsibility to the glorious Head of the Church, for their exertions to extend his cause around them. We are not at liberty to please ourselves, in this respect; except, indeed, as we contribute to our own pleasure, when most actively and usefully employed in extending the cause of Christ. This work the Saviour has committed to his churches; and it is incumbent on them, as they have opportunity, to be diligent

in the discharge of it. After all that is done, by the different denominations of Christians, there is yet much room for exertion. Many, in every neighbourhood, are passing through life in ignorance and sin; and the time to enlighten and save them is rapidly flying away. Shall we not then be convicted, by our own consciences, of criminal indifference, if we fail to contribute, in our measure, to extend the knowledge and blessings of the Gospel, preparatory to the Saviour's universal reign? To shut our eyes, and say, "We did not see the openings presented;" and to turn a deaf ear to invitations to extend the Gospel, will not excuse our inattention: though to render efficient help, will require contributions of money, and of ministerial service. The latter will be obtained, if the necessary expenses connected with it be provided for; and to excite to this provision, is the design of the present appeal.

Some churches have exerted themselves in this cause very laudably; while others have either done nothing, or but little in proportion to their ability. Now, in a cause that *all* esteem worthy of support, it is not just for the burden to lie only on a part; nor is it good policy, because, "*he that soweth sparingly, shall reap also sparingly.*" Be entreated, then, brethren, to engage heartily in this cause, as that which is dear to the Saviour; and, according to your ability, be willing and forward to contribute, that it may proceed without unnecessary difficulty.

It is earnestly requested, that all collections and subscriptions on account of the Society, be paid to the Treasurer, (Mr. J. Butters, Spalding;) so that a statement of receipts and expenditure may be made at the June Conference, and the yearly accounts be then closed.

The Society was, in June last, in debt to the Treasurer about £25.

REVIEW.

1. A COMMENTARY UPON THE HOLY BIBLE, from HENRY and SCOTT; with occasional Observations and Notes from other Writers. Sold by the Religious Tract Society, 56, Paternoster-Row, London.
2. NOTES ON THE GOSPELS; principally designed for the use of Sunday-School Teachers and Bible Classes. By the REV. ALBERT BARNES. Sold by ditto.

This commentary is intended to be comprised in six volumes. We have read many portions of the two which have come into our hands with the highest feelings of approbation and delight. With deep sentiments of admiration for the exposition of Matthew Henry, we have still thought that he often deduces from portions of Holy Writ, lessons which they were not intended to teach, but which may be fairly and obviously drawn from other portions. The consequence is, that his work is unnecessarily enlarged, and that the Word of God is presented to us as a majestic tree, surrounded by creeping ivy, both hidden and injured by the plant which it protects and supports. The idea, therefore, of drawing the chief materials from Henry and Scott, and of enriching them with valuable quotations from other eminent Biblical critics, was a happy one; and has led to the production of

a commentary "suitable for public or private use, and convenient alike for the traveller, the Sunday-school teacher, and the visiter of the sick." That it may come within the pecuniary means of persons in moderate circumstances, no text is printed. The purchaser is supposed to possess a Bible of his own; and we would recommend him to have it by him when he peruses the important notes contained in these volumes. Curiosity prompted us this morning to see what explanation was given of Micah i. 10—15; which we have always considered to be a difficult passage. We give the exposition as a specimen.

"Other places are called upon to mourn; but declare it not in Gath. 2 Sam. i. 10. Gratify not those that make themselves and their companions merry with the sins or sorrows of God's Israel. Roll thyself in the dust as mourners used to do, let every house in Jerusalem become a house of Aphiah, a house of dust, crumbled into dust. When God makes the house dust, it becomes us to humble ourselves under his mighty hand; God brings us to dust, that we may know it and own it."

"Other places are named, that should share in this universal mourning; the names of some which we do not find elsewhere, whence it is conjectured that they are names given them by the prophet, the signification of which might

indicate the miseries coming upon them ; thereby to awaken this people to a holy fear of Divine wrath. 1. The inhabitants of Saphir, which signifies beautiful, shall pass away into captivity ; or flee, stripped of all their ornaments. Those who appear even so fine and delicate, know not what contempt they may be exposed to ; and the more grievous will the shame be to those who have been inhabitants of Saphir. 2. The inhabitants of Zaanan, the country of flocks, a populous country, shall be so taken up with their own calamities, that they shall not come forth in the morning of Beth-ezel, which signifies, a place near ; shall not condole with, or bring any succours to their near neighbours in distress ; for he shall receive of you his standing ; the enemy shall encamp among them. 3. The inhabitants of Maroth, which some think is put for Ramoth ; others, that it signifies bitterness, or rough places ; waited carefully for good, but were disappointed ; they saw the holy city itself in danger. 4. Lachish is called to prepare for a speedy flight. Those that help to bring sin into a country, do but thereby prepare for throwing themselves out of it. Those must expect to be first in the punishment, who have been earnest in sin. God knows where to lay the blame of the transgressions of Israel, and whom to find guilty. Thou shalt give presents to Moresheth-gath, a city of the Philistines ; thou shalt send to court them to assist thee ; but it shall be in vain ; for Achzib, a city mentioned with it, Josh. xv. 44, shall fail them. Achzib signifies a lie, and so it shall prove to those who trust in it. 5. Mareshah, that could not, or would not, help Israel, shall herself be made a prey. I will make an heir an enemy, that shall take possession of thy lands, and he shall come to Adullam, and to the glory of Israel, to Jerusalem, the head city ; or the glory of Israel shall come to be as Adullam, a poor despicable place.”

It is our own fault if we are not made wiser and better by the perusal of these pages. The steadfast aim of the editors has been to introduce practical, rather than controversial remarks ; and to suit them to Christians of every station, rank, and denomination. They have succeeded in forming a system of practical piety, accompanied with criticisms and explanatory observations. While we cordially recommend it as a whole, we feel it to be our duty to observe that the principles are those of moderate Calvinism, and not exactly congenial with those main-

tained by our own denomination. The passages, however, are but few to which any objection can be raised by us ; and there are so many counterbalancing practical observations, that the evil effect of what we conceive to be a misrepresentation of the texts on election, is in a great degree prevented. It is but justice to the compilers to remark, that by tabular views, maps, instructive prefaces, and excellent general notes, they have laboured to render the work as complete as the price, which is only five shillings a volume, will admit.

Barnes's Notes are admirably adapted for the purpose for which they were made ; viz. to assist Sunday-school teachers, and the conductors of Bible classes. We recommend the religious instructors of youth to purchase these cheap volumes ; and if, during the week, they prepare for their employment on the Lord's-day by making themselves familiar with the annotations given on a few verses, they will be amply rewarded in the continued expansion of their own minds, the enlargement of their knowledge, and the pleasing indications of improvement in those under their care. It is a mistake to suppose, that even children will not set a higher value on the instructions imparted to them, if pains are taken to render them more valuable. Let our Sabbath-school teachers study these notes, and any other books they may have, fitted to throw light on the Scriptures ; let them have a map, to point out to the children, especially in the higher classes, the places mentioned in the word of God ; let them speak in plain language, and with an affectionate heart ; and they will soon have evidence, in the minds of the scholars, not only of growing respect towards them, but of reverence for the Scriptures, and attachment to religion.

THE CONDENSED COMMENTARY AND FAMILY EXPOSITION OF THE HOLY BIBLE, containing the text according to the received translation ; with notes, embodying the most valuable criticisms of AINSWORTH, PATRICK, LOWTH, WHITBY, POOLE, HENRY, GILL, SCOTT, CLARKE, DODDRIDGE, &c. &c. ; and other criticisms gleaned from LEIGH, PARKHURST, HORNE, BLOMFIELD, and other biblical labourers ; the whole forming a portable volume of great elegance and utility : with many original notes and reflections for family use, never before published. Part I. Im-

perial 8vo. Medium 4to. Sold by Thomas Ward and Co., 27, Paternoster-Row, London.

The cover of this Part informs us that there will be an Introduction to the Bible, Chronology, Indexes, &c., so as to render the work as complete as possible, and equally fit for the pulpit, the study, and the family. "The design of it is to give *multum in parvo*, and to compress in a few words the information which has been hitherto given in many. On the intended plan, no passage which seems to require explanation or to claim a remark will be wholly passed over. All the most eminent critics will be consulted and compared, and those combined labours, which no one writer could have executed, had he written for a whole century, will be furnished in their results, in a few months." We are pleased with this exposition for several reasons. 1. It will be a cheap work. 2. It is an *honest* one. The authorities are acknowledged from which quotations are made. 3. It is a *comprehensive* commentary. Difficulties are not slurred over. The opinions of our best critics are faithfully given. 4. It is a *judicious* one. The word of God is not inundated by a profusion of human words. A hint is given to guide the thoughts of the reader, and guard him from misapprehension; and he is then left chiefly to his own meditations. As this is the first number, we take the liberty of requesting the Editors neither to hurry the work through the press, nor to be too eager in compressing their language; for we have observed one or two obscurities, or rather inaccuracies, occasioned by the paucity of words employed. The design of the work is a very good one; and if care be taken in the execution of it, we have no doubt that the exposition will be greatly sought after, especially by students and ministers, whose library is not very extensive.

BAPTISMAL IMMERSION *defended by Christians and Churches of all denominations: in a letter to a Pædobaptist. Second Edition, enlarged.* By WILLIAM NEWMAN, D. D. Sold by G. Wightman, Paternoster Row, London.

The object of this little work is to show that the most distinguished Pædobaptist divines among the Roman Catholics, the British and Foreign Reformers, the clergy of the Churches of England and of Ireland, among Presbyterian and

Independent ministers, among the Calvinistic and Arminian Methodists, and among the biblical writers of France, Switzerland, Holland, and Germany, have confessed that the scriptural way of administering baptism is by immersion. They have acknowledged that the practice of Pædobaptists is unaccordant, and that of Baptists exactly accordant, with the Scriptures of truth, the only safe guide of conduct. What a riddle of inconsistency is man! He contends vehemently for the sufficiency of divine revelation on all points connected with religion, and for its supremacy above all the dictates of human judgment, or human taste; and yet, while professing to bow down before its authority, he presumes to act in a manner directly contrary to what he confesses it requires of him in reference to baptism. The writers quoted in this tract are "Confessedly in general, among the most learned men that ever adorned the republic of letters; and if they were not competent judges of the meaning of a Greek word; where shall we look for their superiors?" In addition to the above authorities, the opinions of Dr. Bentley, the glory of English literature, of bishop Pearce, of Dr. Johnson, Dr. E. Harwood, and Mr. Gilbert Wakefield and the late William Greenfield, are added, on account of their great reputation as scholars. It is a particular excellence of this little tract that all the authorities are so accurately given, and dates particularly specified. Our readers will be pleased with the following statement.

"Not long before the death of Professor Porson, I went, in company with the late Daniel Parker, Esq., at that time Editor of the 'Eclectic Review,' to see that celebrated Greek scholar at the London Institution. I was curious to hear in what manner he read Greek. He very condescendingly, at my request, took down a Greek Testament, and read perhaps twenty verses in one of the Gospels, in which the word *bapto* occurred. I said, 'Sir, you know there is a controversy among Christians, respecting the meaning of that word.' He smiled, and replied, 'The Baptists have the advantage of us.' He cited immediately the well known passage in Pindar, and one or two of those in the Gospels, mentioned in this letter. I inquired whether, in his opinion, *baptizo* must be considered equal to *bapto*, which he said was to tinge, as dyers. He replied to this effect, that if there be a difference, he should take the former to be the

strongest. He fully assured me that it signified a total immersion. This conversation took place Aug. 27, 1807."

Our zealous friends will, we trust, buy a good number of copies of this tract, and circulate them at the times of baptism.

ILLUSTRATIONS OF THE BIBLE; from *Original Paintings, made expressly by RICHARD WESTALL, ESQ., R. A., and JOHN MARTIN, ESQ., the painter of Belshazzar's Feast; with Descriptions by the REV. HOBART CAUNTER, B. D.*

These wood engravings are exceedingly cheap. In each of the parts there are eight of them, at the price of one shilling; and in the royal quarto edition, the price of a part is no more than half a crown. The former is intended for binding up with the octavo, and all smaller sizes of the Bible; the latter will serve for all other sizes, from the octavo to the largest quarto. Our observations on the quality of the engravings must be of a general nature; and as we do not know much of the art of painting, they may be founded in erroneous or contracted views. The fancy of Martini delights in representing scenes of awful grandeur and sublimity; such as the destruction of Sodom and Gomorrah, the passage of the destroying angel through Egypt, the rebellion of Korah, &c.; and his strong tendency to this sort of description, has occasionally led him to introduce images of terror not authorized by the narratives of Scripture. For instance, in describing the tower of Babel, he shows us, in the back ground, the appearance of lightning, which has cleft the edifice, and the forks of which threaten the adjoining city; but there is no mention of such an event in the book of Genesis. The picture itself is beautiful. The light and shade are judiciously thrown, and the perspective is very fine. The rescue of Lot is one of Martin's best designs. The moon, just ascending above the horizon, displays the hostile armies retreating in great confusion; while Abraham and Lot, in the foreground, are in the act of embracing each other. That effort of Mr. M.'s, however, which most sensibly takes hold of our imagination, is the destroying angel passing through Egypt. The whole scene is impressed with a character of solemnity; and after the spectator has examined it for a short time, his fear is excited by a partial discernment

of an awful dim form, armed with lightning, and stretching itself, as if bent on destruction, over nearly the whole length of the subjacent city; while a little light in the distance shows the pyramids, and the consternation of the Egyptians, at the terrible inroads of death. Had the human figures been larger, so as to allow us to observe more distinctly what they are doing, the effect would, perhaps, have been greater. There are other engravings of Martin's, not descriptive of scenes of terror; and some of them are very good. In that which represents Esau selling his birthright, the artist has been very successful; and by describing the romantic scenery of the country where the patriarchs dwelt, the form of their tents, and their costume, he has given us an actual illustration of the Bible. There is something remarkably soft and delicate in the picture of the daughters of Jerusalem weeping near Babylon. The outline is excellent; and the mourning attitude of the Jewish females, with their harps pendant on the weeping willows, is strikingly descriptive of the then sorrowful condition of the Israelites. The genius of Westall finds its scope in portraying the sentiments and passions of the mind, and giving a full and expressive delineation of the human form. In many instances, he has been admirably successful. One of the best is Potiphar's wife accusing Joseph. The poor captive stands, with conscious innocence, his hands clenched, and looking up to heaven for protection; while his intriguing, treacherous mistress is accusing him to his master, and pointing to the garment on the floor: and at the same time, the stern expression of Potiphar's face, and his hand grasping a dagger, discover the effect which his wife's statements have produced. There are many others equally excellent. That which represents the three angels conversing with Abraham, should undoubtedly have given to their countenances features more masculine, and the signatures of wisdom and gravity; especially as, in the Scripture narrative, they are expressly called men, and one of them, in the sequel of it, speaks in the name of Jehovah. The drapery of the angels, however, is well disposed; and the camels in the back ground are in good keeping with the nature of the interview described. In some of these engravings, there are indications of refinement not suited to the times and places to which they relate. Some of the cities appear to consist of palaces; and the furniture

and tapestry of the houses are of too elegant and too modern a construction, fitted rather for the genteel drawing rooms of the metropolis, than for the habitations of eastern soldiers and shepherds, in those ancient times. We do not profess to be connoisseurs; but we are of opinion, that all painters would do well to store their minds with solid information, as to the character of the scenery, and the habits and manners of the people and times to which their descriptions refer; and to let the several parts of their pictures be in good keeping with historic truth, as well as with each other. There would still be plenty of room for the play of fancy. This rule was considerably observed in the original paintings of the engravings before us; and we can conscientiously recommend them, as by far the best of the kind we have ever seen.

BRIEF NOTICES OF SMALL WORKS.

THE BAPTIST CHILDREN'S MAGAZINE, for 1834. *Hull and Co., Leicester.*

This little volume, like its predecessors, has secured a considerable share of favour. It is decidedly useful and religious in its tendency, and contains a pleasing and interesting variety of subjects.

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 General Baptists.* By JOHN JONES. *Hull and Co., Leicester. Second Edition.*

These conversations, as they are termed, were written by desire of the General Baptist Association, held in Nottingham, 1831; the brethren being sensible of the want of some concise and well digested book on that subject, that they might put into the hands of their children, and the elder scholars in our Sabbath-schools. Their object is judiciously attained in the catechism before us. It is divided into three chapters. The first, "Respecting the Origin of Dissenters;" second, "Reasons of Dissent from the Church of England;" third, "On the Impropriety of Human Establishments in Religion."

We strongly recommend its introduction into families, and Sunday-schools. Watts's, Pike's, and D. Taylor's catechisms are all invaluable; and should be gone through, we think, in the order we have placed them. And in addition to them, we would urge the propriety of introducing "Jones's Conversations," as a last course. A spirit of inquiry will thus be awakened; and our young people will be trained up in the way they should go, and become Dissenters from principle, and not from accident. It would be well if all the poorer members of our churches had a copy for their perusal. They would derive much valuable instruction from it; and the price, being only a few pence, brings it within every one's reach.

DISSENT FROM THE CHURCH OF ENGLAND, AND ALL OTHER ESTABLISHMENTS OF RELIGION JUSTIFIED, by a few plain and scriptural reasons. By a DISSENTING MINISTER. *Noble, Boston. pp. 20.*

This is, what its title imports, a useful tract, at a low price, containing a lucid compendium of "Reasons for Dissent," which are unanswered, and unanswerable. It is, like the above, very suitable for distribution among the poorer members of our churches, who have neither the time, nor means, to obtain and peruse larger works.

THE LITTLE VILLAGERS' VERSE BOOK, by the REV. W. L. BOWLES, is a pretty, neat reward. We do not think highly of its poetry, but its spirit and tendency are good.

PRACTICAL PIETY. *Wightman, London.*

This is the counterpart of Clarke's Scripture Promises; being an exhibition of Christian duties in Scripture language, adapted to those who are fond of manuals.

LITERARY NOTICE.

Mr. Bagster has now ready for delivery the quarto edition of the **TREASURY BIBLE**, which is printed on a fine writing paper, of a new manufacture, being prepared with lines in the fabric of the paper, for manuscript remarks and notes. The pocket edition was published in January.

SABBATH SCHOOLS, ETC.

FORMATION OF A SUNDAY-
SCHOOL UNION.

At a large meeting of teachers, convened in the vestry at Bond-street chapel, Leicester, March 9, 1835, it was resolved to form a Society, consisting of teachers connected with the different schools in the town, with the ministers and officers of the churches, to be called the "Leicester Sunday-school Union." The objects of this Society to be, first, To convey religious instruction to those children who are destitute, and do not, or cannot, attend the regular schools; and second, To promote the spirit of mutual effort, and united prayer among the teachers.

To the Agents in the General Baptist Home Mission Stations, Sabbath school Teachers, and Tract Distributors.

The Editor of this part of the General Baptist Repository respectfully announces to these useful labourers in the vineyard of the Lord, that, for the purpose of affording them encouragement, and exciting additional interest towards these valuable institutions, one or two pages of this periodical will, in future, be open for their communications. Any instances of usefulness, brief suggestions, or interesting intelligence, from Home Mission Stations, Sabbath-schools, or Tract Societies, will, we have no doubt, be as acceptable to many of our readers, as to ourselves: they will ever meet with respectful and prompt attention.

INTELLIGENCE.

STATISTICS OF RELIGIOUS DE-
NOMINATIONS IN CANADA.

To the Editor of the General Baptist Repository.

Sir,

The following letter appeared in the Baptist Magazine for March. As it contains an important suggestion to our Denomination, as well as much useful intelligence, I have no doubt it will be acceptable to your readers. EVANGELICUS.

Montreal, 6th Nov. 1834.

My dear brother,

The receipt of yours gave me great pleasure. I was happy to learn that you were so deeply interested in Canada. It does appear to me the duty of our denomination to do something for it; and I have no doubt that, if it were properly advocated, something would be done. I am deeply convinced that to do good in this world, it is necessary to keep one object chiefly in view. Now, my brother, suppose you keep Canada before you, and introduce it frequently to the notice of our brethren on your side of the water, much good might be done. I have written several letters, this fall, to different individuals, soliciting their attention, and have now sat down to answer some of your queries. My remarks particularly apply to Lower Canada.

1. By the census in 1831, the population of Lower Canada was 511,000; of these, more than 100,000, were Catholics. There are, at present, two Catholic bishops in the province: the bishop of

Quebec, who resides at Quebec; and the bishop of Telemesse, who resides at Montreal. The number of Catholic clergymen is about 150. The influence of these is very great, and I hesitate not to say, very pernicious, both in a temporal and spiritual point of view. Nothing has yet been done to evangelize this people. Here and there, indeed, I have met with a person brought to know the Lord, through reading the Scriptures. Be it observed, however, that few of them can read, and those that can are chiefly females. I am happy, however, to state, that a missionary, Mr. Olivier, from the Canton de Vaud, has arrived. I hope good will result from his labours.

2. The Episcopalians are, I suppose, the most numerous Protestant body at present in the Lower province. The two Canadas compose one diocese, under the ecclesiastical jurisdiction of the Hon. and Right Rev. Charles Stewart, D.D., Lord Bishop of Quebec. The number of Episcopal clergy in the province is twenty-eight. With a few happy exceptions, I fear vital godliness is not a prevailing article in this body.

3. Presbyterians, of the church of Scotland, by the census of 1831, were about 15,000. The number of ministers twelve: of these, six are in the cities of Quebec and Montreal. According to the report of this year, 1834, they have increased to forty churches, and forty ministers. These are also said to be formed into five presbyteries. This, however, relates to both provinces. In regard to what may be termed the Dissenting

Presbyterians, there are seven or eight churches, and five ministers in this province; and in the Upper, there is a synod of the secession: but the number of presbyteries in connexion with it, and the number of churches and ministers in connexion with each of these, I have not as yet been able to ascertain.

4. In respect to the Congregationalists, they have seven or eight churches, and four ministers. I do not know precisely what they have in the Upper province; perhaps four or five more.

5. The Methodists, in both provinces, have 14,000 in society, and sixty preachers. They also print a paper, called "The Christian Guardian."

In fine, here, as to Protestants in general, in the Lower province, the greater part are not gathered into regularly organized congregations, no inconsiderable portion of them being scattered in the Catholic settlements. To sum up, there are in the province about sixty ministers to 100,000 people. You could easier, however, supply 500,000 in England than 100,000 here, owing to bad roads, and the scattered state of the people. I am sorry to add, that I fear only twenty out of the sixty are efficient men.

I now come to our own denomination. There is, however, much difficulty in collecting definite information concerning it. Seldom able to leave my own church, personal observation is defective, and most of the information I have is through report. I begin with what is called the Eastern Townships. This is a district of country lying on the south of the St. Lawrence, and bordering on the States. It is from 60 to 100 miles east of Montreal; 30 of which are occupied in passing what is called the French Country. There are in it between 40 and 50,000 inhabitants. The land is good, but the people in general are poor. Most of these have emigrated from the States, where the means of grace were enjoyed by them. They are still disposed to have the Gospel preached. I am credibly informed that there are among them twenty or thirty little Baptist churches. *They would be styled General Baptists in England*; here they are denominated Free-will Baptists. They are ill supplied with wholesome teaching. They are also rather wild in their meetings, being more disposed to consult their own feelings than the word of God. Many of them, however, are decidedly good people. Were our General Baptist friends in England to send out a missionary or two into this district, they

would confer, under God, a lasting benefit on this people. I wish very much the General Baptists at home would take the matter into deep and serious consideration.* It presents a fine field for labour. But, in addition to these, there are, perhaps, from fifteen to twenty churches of our own denomination. These are miserably supplied with preachers, as not above three or four of the churches have regular pastors; the others have only occasional supplies. An itinerant here is much needed, would be of great service, and could be maintained at small expense. Oh, my brother, if you can, by any means, get a good, humble, prudent man, send him into that field. I wish our denomination would take the subject into immediate consideration. I have visited some of these churches, and the people seemed exceedingly glad. Could an itinerant be supported for a year or two, he would then, it is likely, not need further support. There are some young persons of good natural abilities who, with a little training, would be of immense service.

DR. WARREN, AND THE MANCHESTER DISTRICT.

(*Vice-Chancellor's Decision.*)

Our readers are generally aware, that considerable sensation has been produced in the Wesleyan Methodist body, by the suspension of Dr. Warren, by the Manchester Special District Meeting, for the publication of a pamphlet, containing a speech, relative to the establishment and economy of a Theological Institution; in which pamphlet, the Doctor reflects severely on the conduct of some of the leading members of the Wesleyan Conference. Dr. Warren brought the affair before the Court of Chancery, with a view to set aside the decision of the Special District Meeting; to direct the trustees of the chapels to "suffer and permit" him to officiate in his circuit, as before; and "to restrain" the Rev. Robert Newton from preaching in the chapels, or intermeddling in the affairs, of his circuit. The question came on, before the Vice-Chancellor's court, on Saturday, Feb. 28; and was continued on Monday and Tuesday, March 2 and 3. It was argued very elaborately and learnedly on both sides. The counsel for Dr. Warren were Sir Charles Wetherell, Mr. Knight, Mr. Kindersley, and

* This would be a fit topic of discussion for our Association.

Mr. Parker; for the defendants, Sir W. Horne, Mr. Rolfe, and Mr. Pigott. The Vice-Chancellor gave his opinion at some length, with much calmness and candour; and in a manner that evinced very close attention to the case, and extensive and correct knowledge of the principles of Methodism. "He did not think such a case had been made out, as would justify his interfering in the present instance;" and concluded by expressing the following sentiments. "The Conference would put an end to the dispute in the course of a short time; but all he could, for the present, say, was, that he had no jurisdiction to interfere. He could not conclude the subject better, than by addressing the Methodists in the words made use of by their own Conference, in 1795:—'O brethren, be as zealous for peace and unity in your respective societies, as your preachers have been in this blessed Conference. Let the majorities and minorities, on both sides, exercise the utmost forbearance towards each other. Let them mutually concede, one to the other, as far as possible; and, by thus bearing one another's burdens, fulfil the law of Christ. Let all resentment be buried in eternal oblivion: and let contention and strife be for ever banished from the borders of our Israel.'"

This case has since been argued before the Lord Chancellor, who confirmed the Vice-Chancellor's judgment.

BAPTIST DEPUTATION TO AMERICA.

On Thursday evening, Feb. 19th, a very numerous and interesting meeting was held in New Park-street chapel, Southwark, for special prayer, preparatory to the departure of our brethren, the Rev. Dr. Cox, and the Rev. J. Hoby, to represent the British Baptists in the Triennial Convention, at Richmond, Virginia, on the 27th of April next. The Rev. C. Room presided. Addresses were delivered by the Rev. E. Steane, *On the advantages arising from such a Deputation*; the Rev. C. Stovel, *On the spirit which should distinguish the present undertaking*; and the Rev. Dr. Cox, *On the manner in which the Deputation proposed to discharge their duties*. Prayers were offered by the Rev. Messrs. Dyer, Giles, Thomas, and Carey; and the hymns read by the Rev. Messrs. Davis, Overbury, Shenston, Rothery, Room, and Belcher. The deputation were to sail in the "Hibernia," from Liverpool, on the first of March.

RELIGIOUS STATISTICS OF LEICESTERSHIRE.

"Its village population is upwards of 200,000 souls; *two thirds* at least of the clergy of the established church, labouring in these villages, do not afford that kind of instruction which is termed evangelical. Several of the villages are only occasionally visited by other sects who do preach evangelically; upwards of *fifty*, containing a population of nearly 12,000 souls, are not only destitute of such preaching in the church as usually proves 'the power of God unto salvation': but possess no other means of public instruction. Under such circumstances, it is scarcely to be wondered at, that *one fifth* of the whole village population are unaccustomed to attend the public ordinances of religion. This information of the means of religious instruction now in operation throughout this county, was obtained, *by personally visiting every village.*"

These facts are stated in the *Congregational Magazine for Jan. 1835*, and afford an affecting specimen of the religious state of the numerous villages scattered over our native Isle. Are there upwards of *fifty villages* in the county of Leicester destitute of the Gospel? And has this fact been corroborated by "Personally visiting every village?" The statement appears almost incredible. Where are the Methodists, the Independents, the Particular Baptists, and "last but not least" in labours and ministers in this county, the General Baptists? Cannot all these bodies—cannot even our own body, in the full exercise of its strength around the favoured spot where so many of its churches arose, more fully occupy the villages of Leicestershire? Is there not some error in this statement, though apparently put forth with care, and attested by the names of the most respectable Independent ministers in the county? If there be an error, it should be detected and corrected; if not, such a state of things, as Jeremiah said, is "A lamentation and shall be for a lamentation." And is this the state of many counties in Great Britain, according to their population and their scattered situation? Let the watchmen of Israel "Sound an alarm in the holy mount." Let our exclamation be, "What do we? We have wrought no deliverance in the earth, neither have the inhabitants thereof fallen." But I repeat the inquiry. Is there not some error in these statistics of the state of religion in the

villages of Leicestershire! Confiding in your interest in this inquiry, and your readiness to oblige your correspondents, I only add an earnest request to the churches of Christ to consider the language of the Canticles, "Come, my beloved, let us go forth into the field; let us lodge in the villages."

March 4, 1835.

P. B.

We shall be obliged to any of our intelligent correspondents, who is well acquainted with the county, for his remarks on the above.—Ed.

ORDINATION OF MR. H. HUNTER, AT NOTTINGHAM.

The church at Stoney-street, Nottingham, having, for a considerable time, enjoyed the labours of Mr. Hunter, determined to call him to the pastoral office, that he might discharge its duties, in conjunction with his revered friend and pastor, Mr. W. Pickering. This determination was marked by a very pleasing and encouraging display of unanimity, on the part of its numerous members. The solemn and important services, attendant on Mr. Hunter's ordination, took place on Tuesday, March 3, 1835. Mr. A. Smith, of Quorndon, opened the meeting with reading the Scriptures, and prayer. Mr. Stevenson, of Leicester, delivered a very appropriate and argumentative discourse, chiefly touching on the reasons of our dissent from churches established by law. Mr. R. Ingham, of Broad street, Nottingham, asked the questions, and received Mr. Hunter's confession of faith. Mr. Orton, of Hugglescote, offered the ordination prayer; which was full, earnest, and suitable, and accompanied by the imposition of hands, by several of the pastors then present. After which, Mr. Stevenson, of Loughborough, in the absence of Mr. Pickering, the senior pastor of the church, (who was prevented from attendance by ill health,) delivered an affectionate, useful, and impressive charge, founded on 2 Tim. ii. 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And Mr. Goadby, of Leicester, concluded the interesting and solemn service with prayer.

In the evening, Mr. Hardstaff, of Kirkby-Woodhouse, read and prayed: and Mr. Pike, of Derby, addressed the church, from 1 Thess. v. 12, 13, "And

we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love, for their work's sake. And be at peace among yourselves;" and concluded with a prayer specially addressed to Christ, the great Head of the Church, that his blessing might rest on the pastors and people, and the services of the day. Messrs. Ayrton, of Derby, and A. Smith gave out the hymns. The weather was unfavourable, but the attendance was overflowing; the spacious chapel not being capable, scarcely, of giving accommodation to many who pressed within its walls. The services were not tediously long; and all seemed benefited, and departed with the thankful conviction that they had enjoyed "a good day."

LONDON CONFERENCE—GREAT SUFFOLK STREET.

The sixty eighth half-yearly Conference of the London district assembled at Great Suffolk-street, London, on Jan. 1, 1835. The time of holding this meeting was later than usual; in consequence of an enlargement of the chapel in Great Suffolk-street, in which it had been appointed to be held. It appeared, from the verbal and written reports, that greater additions had been made to the several churches, than could be recollected to have been made in any former period between the Conferences. Though, it is true, the interval was nine months, instead of six; yet, in the writer's opinion, there had never before been an equal number added, even in nine months. It was considerably more than a hundred. The prospect of introducing the cause into Denton Green has disappeared, brother Poulter having removed into Lincolnshire. The accounts of the treasurer of the Home Mission were audited, and there appeared to be £10, 1s. 3d. in hand. The sum of £5 was voted to the friends at Wendover, towards what was promised at the last Conference. Brother Stevenson was requested to draw up a few rules for the formation and regulation of a Conference fund; and to lay before the next meeting any thoughts which might occur to him, in reference to a more efficient plan of conducting our Home Missionary operations.

On account of the absence of our ministers from London at Easter, the ensuing Conference for that district will be omitted.

SOUTH LINCOLNSHIRE CONFERENCE.

On the 12th of March, the Lincolnshire Conference assembled at March. In the afternoon, after meeting for prayer in the morning, verbal statements of an encouraging nature were made respecting the progress of religion in the churches. Then,

1. It was resolved to endeavour to maintain the cause at Magdalene and Stowbridge, in an efficient manner, to the establishment of a permanent interest in those places.

2. The Conference learns with pleasure that the cause at Stamford presents an encouraging appearance. If the friends there can make arrangements, on their own responsibility, for a larger place of meeting, the Conference will not object to assist them from the Home Mission, as far as can prudently be done. Brethren Peggs and Wherry were requested, on their return home, to confer with the friends at Stamford on this subject.

3. The church at Chatteris, having asked the advice of Conference respecting the building of a new meeting-house, and stated their prospects and plan of proceeding, were strongly encouraged to go forward with the erection: and the Conference very cordially recommends their case to the consideration and liberality of the churches. As our respected brother Lyon is much confined with a school, and other avocations, it will be a great convenience if the churches can admit him to collect in the Midsummer vacation.

4. That a Report of the Home Mission be published, with the cash account from June, 1832.

The next Conference is to be held at Spalding, on Thursday, June the 4th. The church there to appoint a preacher, and give him timely notice.

In the evening, brother Wood opened the public service by reading and prayer, and brother Peggs preached from 1 Cor. vii. 16. J. JONES.

OPENING OF CHAPEL AT DUDLEY, WORCESTERSHIRE.

On Lord's-day, Feb. 22, 1835, a meeting-house, formerly occupied by the Primitive Methodists, and hired by the General Baptists, was opened at Dudley, Worcestershire. Mr. Cheate, of Birmingham, preached in the morning, from Psalm cxvii. 9, "Because of the house

of the Lord our God, I will seek thy good." Mr. Rogers, (P. Baptist,) in the afternoon, from Heb. vii. 28, "For the law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore." And Mr. Cheate again in the evening, from Psalm lxxxvi. 15, "But thou, O Lord, art a God full of compassion, and gracious; long-suffering, and plenteous in mercy and truth." Dudley is a large town, containing 23,000 inhabitants; and could a missionary be stationed here, to labour at Dudley, Cradeley, and the immensely populous neighbourhood, there can be no doubt a good General Baptist interest might soon be established. Cannot something be done, by a few of our more opulent churches, for this neighbourhood? The writer feels deep interest in this subject; and, if encouraged by the liberality of a few others, would engage to exert himself, and hopes that, in a short time, great good would be done.

G. C. B.

GENERAL BAPTIST CHURCH, PORTSEA.

The church and congregation worshipping in this place, have, for the last three months, been exerting themselves to the utmost of their ability for the reduction of their very oppressive debt; and would acknowledge, with devout thankfulness, the great success which has attended their efforts. Including a handsome donation of *twenty pounds* from Messrs. Carter and Baring, the worthy representatives of this Borough, nearly sixty pounds have been collected for that specific object. Besides this several friends, both of the church and congregation, have nobly come forward and offered their twenty and their thirty pounds for one year *without interest*; so that we have already been enabled to *cancel* a note of hand for £150, and in this way it is our intention by the blessing of God to persevere, until our long standing debt is completely swept away. The congregations are certainly *most encouraging*, we have nine or ten candidates for baptism and fellowship, and many more appear to be truly penitent. If we can obtain the assistance of some of our senior ministers, we have arranged for the Rev. E. H. Burton's ordination to the pastoral office on Good Friday.

W. T. I.

COVENTRY.

Mr. Bannister, of the Loughborough Education Society, has been invited to serve the small General Baptist church in this city. This invitation he has accepted, with the approbation of the committee. We are much gratified to learn, that, during a short visit of Mr. B. to Coventry, considerable interest was excited, and that the congregations very greatly improved. It will be extremely pleasing and encouraging to the friends of religion, and the General Baptist interest, and the Home Mission, to see a good and thriving cause established in this

place. The prospects now are flattering: may the great Head of the Church crown them with an abundant harvest.

THE CHURCH AT ISLEHAM,
CAMBRIDGESHIRE.

We are very happy to announce to our readers, that the General Baptist church in this place, lately under the care of the Rev. R. Compton, has invited Mr. Cotton, student at Loughborough, to labour amongst them. May his labours be blessed, and may the church long enjoy that prosperity which is from above!

POETRY.

LINES BY A YOUNG LADY,

Who occasionally enjoyed the company of
MR. G. DEAN.

The night was dark and gloomy,
The rain descended fast;
The wind howl'd deep and dreary,
And blast succeeded blast.

Our pastor cross'd the river,
O'erflowing, foaming, high:
He plunged—'twas o'er for ever;
Not a word, a groan, a sigh.

His neighbours, daughters, widow,
Explore the fatal spot;
Oh! who shall paint the sorrow?
He was, but now is not.

Hours, days, and weeks were faded,
Before his corpse was found;
And many miles be floated,
Ere they drew him on the ground.

With tears of joy and sorrow,
They laid him in the grave;
No wreaths of fame we borrow,
No laurels of the brave.

The fight of death he finish'd,
His shield was forged on high,
His battle-arms were furnish'd
From the world beyond the sky.

His lamp was trimm'd and burning,
At evening came the cry:
Then cease our fruitless mourning,
Dry every tearful eye.

He left his earthly prison,
For the palace of his God:
He's now in yonder heaven,
Where a sinner never trod.

SONG.

Awake! awake! ye slumb'ring mortals,
And gaze on yon resplendant star;
Its glory gilds heaven's dazzling portals,
And glitters in the east afar.

Hail! hail! ye Israel's consolation,
With holy rapture strike your lyres;
HE comes! the God of your salvation,
Attended by angelic choirs.

Proclaim his praises! give him honour,
And celebrate his mortal birth;
Hosanna! glory! hallelujah!
Good will to man and peace on earth!
Melbourne. W. T. P.

ON PREPARATION FOR DEATH.

My final hour approaches fast!
Eternity comes nigh!
But should this moment be my last,
Am I prepared to die?

Is Jesus and his Gospel mine?
Do I believe his grace?
Could I with joy the world resign,
In all its flat'ring dress?

Am I at war with hell and sin,
Contending for renown?
Assured if I the victory win,
I shall secure the crown?

To these inquiries, O my God!
How shall my heart reply?
O wash me in a Saviour's blood,
And I am fit to die!

J. BIRCH.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY.

LETTER FROM REV. C. LACEY.

Cuttack, April 16, 1834.

Dear Brother,

I have received several letters from you since I wrote to you; unless sending you journals, &c., be considered as correspondence, which view I never take of them. With this letter, I forward you a journal of my cold season labours, and a report of the school, for 1833; and according to promise, made when I sent off the account of the mission in Cuttack, from Barrackpoor. Mr. Goadby promised to send you an account of our trip to Kopelass, and also an account of our last baptism; and therefore I have not mentioned either of these circumstances. I have not passed a more pleasant, or a more useful cold season. Very many people have heard the efficacy of idolatry called into question; and have had the Saviour set forth before them, as the only medium by which guilty man can come to God, and find pardon and life. Several thousands of tracts have been distributed, all along from Balasore to Hurreehurpoor; and have been generally given to such men as are able to read them. We have, on almost every occasion of intercourse with the people, encouraged them to state their objections, and ask any question they felt disposed. This has frequently led to useful argument, in which the falsehood of the Hindoo philosophy has been made more apparent, and the truth and excellence of the Gospel more conspicuous; while captious, interested individuals have been silenced, and put to shame, before the multitude. All this must do good, of necessity, and we hope particular and extraordinary good will result from the above means. The word of God will not return void, surely, in every instance. In a thousand ways, either the preaching, the argument, or the tracts may be made a means, in the hands of the blessed Spirit, of enlightening and converting the people. In his powerful operation is our only hope.

Our old stock of tracts, gospels, and epistles, is all completely exhausted, and

a part of a new assortment also. We have received, either from Serampore or Calcutta, already, about 20,000 tracts; and there are 10,000 more, at these places, ready to be dispatched to Orissa. Two of these tracts are new; i. e. the one entitled, "The Examination of the Hindoo Shastras, and Defence of the Christian Scriptures," a copy of which I sent you some months ago. This will be useful, for it contains some serious arguments against Hindooism. The other tract is a "History of Christ." This supply of tracts will carry us over the ruth, and through the next cold season. The expense of their printing will not be considerable, as a part has been done by the Calcutta Tract Society; and of the rest, the paper has been provided by the Religious Tract Society. I have had my mind much set upon the Pilgrim's Progress; and have partly translated the first part into the Ooriyah, from the Bengalee copy, by Felix Carey. The price of printing the first part will be about 700 rupees, and the whole, about 1000. I have got proposals from both Serampore and Calcutta; and, in a united letter, we have laid these proposals before the Committee of the Religious Tract Society, requesting them to print it for us, which I should think they will do. It would be a very important acquisition to our Ooriyah books, for the use of our native Christians.

Our native Christians are going on pretty well. The four brethren from the Athgur territory have left their native place, as it was not possible for them to live where the Government regulations did not extend. They therefore all came away, and are now fixing themselves on a piece of ground near Bogerpoor, where they will form the commencement of another Christian village. They are all hard working agriculturists, and will maintain their own families comfortably. Besides the men themselves, who were baptized, there are three women and three children. We have three or four candidates, but they are from among the native Christians. Now that these are come forward, I do not know of any inquirers

who are likely soon to come forward. But we have no doubt, for a moment, but that, from time to time, the work of God will show itself, and people will continue to leave their idols and be on the Lord's side. That idolatry is indefensible, is now widely acknowledged; and, in many instances, there is nothing wanting but a sense of their own need of such a Saviour as Christ, and that to a degree sufficient to counterbalance their regard for caste, to induce them immediately to embrace the Gospel. Idolatry has no hold upon their judgment.

We are all tolerably well in health, except that Mrs. Goadby is complaining of a cough. Brother G. left our house, I think, about March 15; and bought a bungalow of Mr. Brown, situated in these cantonments. He is attending to the language daily, and has taken my English preaching off my hands, on the Lord's-day; so that I have to preach only once on the Lord's-day, i. e. to the native Christians. Something more than this I should not mind doing; but, as Mr. Goadby will probably think of occupying some of our vacant stations, after a while,* I shall then have more to do on the Sabbath.

Your letter regarding the pilgrim tax was very welcome. The order has been received by the Government here, but has not yet been put into force. The Governor General is expected to call at Pooree, as he passes from Madras to Calcutta, to inform himself particularly as to the nature and consequences of the tax; and it is expected that its abolition will take place immediately on his arrival in Calcutta. The order will be fatal to the idol's interests, and he will immediately begin to wane.

The revision of the regulations regarding the hereditary property of Christian native converts still remains the same; and very likely will, till the new Commissioners arrive, and remodel the whole of the judicial system of the Company's government. When these improvements take place, we shall have reason to rejoice. Still, however, they will be human; and for any effectual and extensive success, we must still look to Him who has promised, "Lo, I am with you always, even to the end of the world." Human means and agencies may destroy idolatry; but what better will the people be, if not made the sub-

jects of spiritual and holy dispositions; the only evidences of faith in Christ, and the only qualifications that can fit them for the enjoyment of future bliss! I hope, therefore, we shall never have our attention diverted from earnest and persevering prayer for the Holy Spirit; or from the cultivation of those dispositions in ourselves which best secure answers to our prayers.

We hope our friends are still alive to the salvation of the Ooriyas, and will increase their efforts for its accomplishment. This is the time for faith, patience, self-denial, and Christian perseverance; in a while, if we maintain these virtues, we shall reap our harvest; and that harvest, a harvest of souls. Trusting you are well, and offering our united Christian love,

I am, dear brother,
Yours affectionately,
C. LACEY.

EXTRACTS FROM A LETTER FROM
MR. JOHN GOADBY,

Dated Sep. 28, 1834.

"We want not luxury; if we have food and clothing and habitations, for myself I can say, it is all I want; and much indeed should I regret in any brother's disposition to hoard that which might support another missionary. We have given ourselves to the Lord and his cause; and are not at liberty to labour or not, as it will please the flesh. We must labour or perjure ourselves. To be merely honest men to ourselves, to the Society, and to God, we must labour all we can. I state not this merely as theory, but what I fully intend to practise: it is a firm conviction on my mind, that thus only can we discharge our solemn and important duties; and if any stimulus be wanting, the degradation of soul in the Hindoos will be sufficient, while there is a spark of philanthropy in the bosom. This will always correspond with the enjoyment of the blessings of religion. I know not, whether this criterion would be allowed by some, that is no matter, it is demonstrable; an individual without the desire to do good to man, as far as he can, has no claim to the name of Christian, however great his pretensions may be."

"Since I came, we have baptized ten, restored one, lost by death four; our number now is forty-one. Of these, six are half natives, six English, and the remainder were once heathens."

* Mr. G., by a recent vote of the Committee, has been appointed to Balasore station.—E.

"I had some conversation with a cloth merchant the other day, (in Oreeah,) to the following effect. 'Are you a Hindoo?' 'Yes.' 'Among the many gods of this country, which do you worship?' 'None.' 'How is that?' 'I worship my gooroo.' 'And who is he?' 'A brahmun.' 'Does he teach you to worship himself?' 'Yes.' 'What is the good of worshipping a brahmun?' 'I don't know.' Then why do you worship him, he is only a sinful man like yourself: if you cut him he will bleed; he may be ill; he will die; he eats, drinks, talks, and sleeps like other men; what is he better than you, that you worship him?' 'True, he is a man.' 'Very well, God only should be worshipped; that God who made all things.' 'Very good.' 'God loves men; do you know what he has done to save sinful men?' 'How should I?' 'He sent his own Son Jesus Christ, who died to save sinners, and he will save all who believe in him.' This, and much more that would fill a sheet, on the purity of God, heaven and hell, and the day of judgment, &c. I suppose we conversed an hour. And, unlike all other Oreeahs with whom I have conversed, his answers were short, and he listened very attentively and promised to think of what he heard."

"Gunga Dhor, is my special companion. I have much interest in him, and have laboured to excite in him a spirit of inquiry, especially into the Holy Scriptures, that thus his knowledge may be increased. He was with me when your very welcome letter arrived: I translated to him some parts of it. He was much pleased that you mentioned him by name. *He and Ram Chundra* were ordained on the 11th inst. The particulars I need not send you; Mr. Pike will have them by the time you have this. A small temple has just been built, in one of the most public places in Cuttack; but so horribly filthy are its ornaments, that it is not fit to be looked at. Its outside is a fair index of what is within." * * * *

"After this disclosure, you will not wonder, that virtue is a quality almost unknown among Hindoos; nor that they are strongly attached to a system so favourable to the corruptions of the human heart. * * * * As to virtue among men, it is not thought of. Every crime is tolerated, and he who can deceive Europeans the most, is the noblest man. Lying, stealing, extortion, and uncleanness, are common and trifling crimes. A brahmun does not lose caste

by any of the above crimes, or even for murder; and when brought to the gallows for murder, the last request he makes, is, to be allowed to hang himself, that he may not lose caste by the touch of Jaok Ketch, who is always one of the lowest caste. These are the people among whom we labour and preach. Oh what a difference between the pure, holy, and righteous religion of the blessed Saviour, and the debasing, brutalizing, nay worse than brutalizing system of Hindooism. Had all the legions of hell sat in solemn conclave, to form a system of superstition, which should have been the curse of men while living, and issue in their everlasting ruin—which on earth should close every feeling of love to mankind—destroy every germ of intellect—root up every virtue—sow every vice—aggrandize a few who should be their especial tools in the horrid work, and debase the many—teach that man is under the influence of fatal necessity in all his actions, and yet accountable for them—and present him with the dreary prospect of interminable transmigrations, in none of which he will know why he is rewarded or why punished—and as the last grand and total consummation, absorption, which is only another name for annihilation, all individuality having ceased:—had such a conclave assembled, Hindooism would have been their choice, it is such to the full."

"I cannot tell you how much pleasure it afforded me, to hear of an increase of Missionary zeal, and this too arising from the visit of brother Sutton.

Your affectionate brother,
JOHN GOADBY."

JOURNAL OF MR. BROWN. 1834.

(Just received.)

PREACHING IN THE VILLAGES.—
KAKAREE.

Feb. 8th.—This evening left Cuttack to visit the villages lying to the north-west of that place.

9th.—I went on foot over the sands to the places lying on the other side of the river. We preached the word in three places. The people appeared to be very ignorant, and but few could read. Gunga and Doitaree both addressed the people, and a few books were distributed.

10th.—Crossed again these barreu sands this morning, and went the re-

remainder of our journey to Kakaree market by water.

The market was not numerously attended, and at first the people refused the books, but afterwards they very gladly took them. We returned by the same conveyance as we went, and found it very warm. I feel thankful to the Lord for his continued assistance in the work; and if I strive to glorify him, he will, I am assured he will, still guide me by his counsel, and afterwards receive me to his glory.

Returned to Cuttack this evening; found all things right: this is a mercy, with a great charge like mine: so many under my care, to find all well.

DAGGARAPADAH.

13th.—At Daggara padah. Here we assembled a considerable congregation. One man could not conceive how we could have another life, without undergoing the mutation of another birth, according to the Hindoo notion of birth. I want the people to hear the Gospel quietly; to hear the word with all readiness of mind, and “search the Scriptures daily, to see whether these things were so.” How many real conversions; how many serious inquiries after the truth would there be, were men well-disposed, like the noble Bereans: but seldom do you find any thing of this cheering kind; but, instead of this, a cavilling disposition, as contrary to an inquiring spirit, as the east is from the west. But we must be patient under all reverses. Christ, our Master, was so; “who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.”

PADAGAR.

14th.—Arrived late this evening at Padagar, a considerable town to the east of Cuttack.

15th.—I am very weary this morning. The continued noise kept up by the town's people all night, prevented my sleeping. I must wait for my native companions: they are later than I expected.

Evening.—The day has been spent in speaking in different parts of the town. We have spoken in five places. The people have heard with much apparent attention. The truths of the blessed Gospel have been dispensed faithfully to these heathens by the native preachers. There has been little unpleasant dispute about any subject, and I only feel discouraged, when I think that one great

avenue to their minds is closed against the Gospel. They did not take our books; they said scarcely any body in the town could read; there was no school. Thus the preacher that goes into the bosom of the Hindoo family where no other preacher finds his way, must, in this case, be excluded. The little enlightening tract which, like the Gospel, wins its way silently but surely, must wait till some one can dispense the reading art to these benighted people. May the seed sown in weakness, be raised in power to the glory of God. This is the missionary's prayer by night and by day, “Lord, let thy kingdom come,” and “let thy will be done on earth as it is done in heaven.” I bless God for another entire day spent in the missionary cause. My attachment to it increases with years, and my faith in its final success grows exceedingly.

16th.—We moved very early at day-break, to catch the people as they went to work in the fields. In consequence of the surrounding dews it was bitterly cold: I was almost penetrated. The sun however arose, and then we had enough of heat to keep us sufficiently warm. Went to Bajracatta; assembled a few. The villagers said the people were gone into the fields, but my opinion was that they were still sleeping.

RANKAPATNA AND CHASAPORE.

The villages visited to-day, were Rankapatna and Chasapore. We found great difficulty in collecting people, in consequence of their being engaged in the fields: we however fell in by accident with a number of people travelling from the country of Runger Sing, to Pooree. They of course spoke only Hindoostanee. They wanted to know of our native friends whether they were Pundars. Doitaree told them that they were Jesus Christ's Pundars: a name, it appears, they had never heard of. This, of course, led to a Gospel sermon. I do not speak Hindoostanee myself, but I understand the general drift of a discourse delivered in that language. This appeared to be very suitable to persons who were quite unacquainted with the way of salvation. It stated who Jesus Christ was; what was the object of his coming; his doctrine and miracles; his death and resurrection; his coming to judgment; the consequence of believing or rejecting his word. We then pursued our way over the burning sands of the Mahanuddec.

These sands are perfect furnaces; but if souls can be brought to Christ, all will be well. May these think on what they have heard; and may the Holy Spirit enlighten their understanding, that they may know the truth; and that the truth may make them free.

17th.—Went to the Baptist school; had a good number of scholars. I read and explained the chapter they were reading as a lesson. I oftentimes find these opportunities very pleasing and profitable. By talking in a familiar manner to the children, you elicit from them the knowledge of many useful truths.

BYRAPORE.

23rd.—Preached this morning at Bhyrapore: all the natives here were present. I spoke from John xv. 14. The people seemed attentive, and many of the heathen were in the verandah of the chapel. I felt happy and at home, though in India. Why should I not? Where my work is, there I am usually happy to be. After preaching, I returned and heard brother Goadby preach in the evening, a pleasure after a day's travel.

24th.—Engaged all day in the school. Addressed the children in Oryah. I feel usually much at home in these pleasing and profitable opportunities.

CHRISTIAN-POOR.

26th.—Visited Christian-poor; found the brethren in health. Two Malabar Christians, who have just arrived at Cuttack. Lacey found them making their way to their own country from Calcutta: they are very poor. They spoke English, and appear tolerably well-informed about the truths of the Bible.

27th.—At Dagarapana we had a good congregation, but the pleasantest opportunity was with the scholars at the Baptist school. I talked much with them on serious subjects: they seemed to hear with much attention. I felt encouraged from the visit, and hope good is doing.

VISIT TO A HEATHEN FESTIVAL.

March 6th.—Commenced, in company with Lacey and Goadby, our long intended journey to Kopelass, to the large Jatra there this season. Arrived at Bhyrapore; stayed for the night.

7th.—Pursued our journey through the woods; the passes at the mountains were narrow, and our course was much impeded by the thorns and briars which hung over the path. At about nine

o'clock we stayed in my large tent which was previously sent forward: here we remained during the day.

Travelled again: arrived this evening at Moesee Curra. Here a vast multitude of pilgrims were assembled: the numerous lights around our tents, were illuminated this night; and we spent an interesting evening, talking with the people and amongst ourselves. We worshipped together in this heathenish place, and slept safely under the Divine protection. My mind was dark as the surrounding desert, notwithstanding the cheering presence of several Christian brethren, European and native.

8th.—Arrived at the neighbourhood of Kopelass hill where the multitudes were assembling, and exposed the rest of the day. All was confusion and uproar among the people, supposed to be 12 or 15,000 in number.

9th.—We have distributed about 4000 books to the people descending the hill on which the temple is situated. Early this morning they descended like a torrent, and we made the quickest distribution of books I ever saw. May a Divine influence attend the reading of these useful truths, and then our utmost desires will be realized, namely Christ glorified and sinners saved.

This evening we addressed the people in several different places. They heard with various dispositions; some were serious and attentive, others were abusive and outrageous.

INQUIRERS.

15th.—During the past few days some inquirers have come in from Chargar, and it was determined to remove them to the neighbourhood of Bhyrapore; and early this morning we left Cuttack to aid their leaving, in case of any interruption from the people of the town.

On our arrival, the villagers were curious to know, as usual, what we wanted, and who sent for us: the reply was, we came of our own accord. Lacey, Goadby, and myself saw the inquirers safe, and returned. The Chargar people were the folks who carried Bamadeb off out of the Buxee bazar by main force. They seem, however, by frequent defeats, to have lost some of their former courage; and they allowed these people to take with them their goods and chattels without interruption. The year commences with favourable prospects for the mission, and several additions are expected, for which I feel much thankfulness to the Lord.

19th.—Have been much engaged with the different scholars, and thus have said little in the bazar the last few days; but the natives have been out. We have just seen the official order for the abolition of the pilgrim tax.

21st.—Visited the schools in Buxee bazar, and addressed a small congregation on a part of the 6th chapter of Matthew. I spoke with freedom and felt happy.

ILLNESS.—INCREASE OF THE NATIVE CHURCH.

31st.—For several days past I have been indisposed, and have been confined till last evening to the house. I attributed my illness to going out to the last church meeting. It was very wet, and the wind from the neighbouring hills blew with considerable violence. The frame here soon becomes attenuated, so as to be incapable of bearing cold; often more dangerous than heat, which last we may easier avoid. But the Lord has mercifully restored me. I hope now to be able to commence a beloved employment after a few days' recess. The native church has lately been increased by two baptisms, and the English congregation appears on the increase. Several new subscribers have come to the assistance of the school, and our prospects are now pleasing. May we be found thankful to our gracious Protector, and may our faith and love increase with our numbers. I conversed with the candidates; they appeared to know the plan of salvation, and to feel confidence alone in Christ. Those two baptized last are unable to read, and much cannot be expected from them. May they find Divine assistance, and persevere to the end, and at last find a crown of life.

RAVAGES OF CHOLERA.

April 5th.—Several opportunities this week, but nothing unusual has occurred in connexion with our stated labours. The cholera is now raging in all directions. Thousands are dying, and multitudes are falling on either hand. Several villages are represented as depopulated; and in numerous places, the inhabitants of from eight, ten, or to twelve houses, standing together by places, are dead, and the cattle are running wild. In one place, all the people of ten houses died, excepting one child. The Europeans, however, appear to escape the contagion. I have not heard of any

being affected by the distemper. May we have hearts to be thankful to our great Preserver for his abundant mercy.

SCHOOLS AND ENGLISH PREACHING.

6th.—The chapel being closed in the forenoon, (Sunday,) on account of the heat, I preached to the school, and to a few neighbours, in my house. I had an agreeable opportunity, and my soul felt refreshed by the means of grace. In the evening heard brother Goadby preach from Heb. ii. 1—4: it was a solemn and weighty sermon. The English congregation, since his coming amongst us, appears to be rising from its ruins. I pray that the preacher may be a blessing to us, and that abundant usefulness may attend his labours.

7th.—My custom is, to examine the scholars, on a Monday evening, respecting the Sunday sermons. This evening, after worship, we discoursed together on Goadby's sermon of last night, and they noticed several particulars; but, of course, they are not yet theologians enough to dissect a discourse, as workmen "rightly dividing the word of truth." To find, however, the half savages of Orissa retaining in their mind the main facts of a Gospel sermon, delivered in a foreign language, is no small matter. I afterwards took some of the boys into the compound, and pointed out Sirius, Orion, and some other fixed stars; to be pointed out again by them, to me, to-morrow night. It is pleasant to instruct those who will be taught, whoever they are. I trust, by the Lord's help, to do much in the name of the Lord.

12th.—I have been engaged, visiting schools and speaking, every evening, excepting one, this week. Our times have been checkered with incidents, but nothing remarkable.

13th.—This morning preached in English, with some satisfaction of mind. The Christian's warfare was the subject of this morning's discourse. In English preaching, in this country, there is discouragement. I always feel that, even amongst those here, who pretend to know English, but few can really profit by an English discourse. They understand the language so little as a medium of instruction, and are little acquainted with our modes of composition, either as to the language or thoughts. To be misunderstood is worse than not being understood at all. After service, I examined the boys in the third section of Gall's exercises; but found them deficient, and sent them back to study the

lesson. A good congregation to-day at the chapel.

AFFLICTION.

20th.--We have this week been visited by affliction: my daughter has had the country fever, but I hope she is recovering. The cholera still rages; and in one spot, to the east of Cuttack, amongst a population of 6000 people, but few remain. These visitations of affliction are not joyous, but grievous; but O may they be sanctified, and then they will yield the peaceable fruits of righteousness in them that believe. The attendance at the schools and the bazars has been rather small the last few days; but the weather is now becoming so very hot, that little can be done. We shall have a vertical sun in a few days. May He who gave Jonah a gourd, to preserve him from the burning rays, keep us amidst the horrors of these fiery regions.

MURDER OF A MAGISTRATE.

A magistrate at Allepore has been murdered by the prisoners in the jail; the most daring outrage ever committed on a European in India. The circumstances are these. The magistrate visited the prison, in the discharge of his official duties; when he was attacked by several of the prisoners in the yard, and struck with their brass lotus, till his head was literally smashed to atoms. About ten or fourteen are supposed to have been concerned in this diabolical affair. The murderers are natives.

ATROCIOUS CRUELTY OF GHAUT MURDERS.

(*Extracted from some other writer.*)

"On my passage, during the last few days, from Calcutta to Berhampore, by water, my eyes and ears have been insulted and disgusted by the most inhuman sights, and the most awful cruelties that could be perpetrated by human nature. I allude to the Hindoo mode of carrying persons "seemingly near death" to the side of the river; and then pre-

senting them, as their last earthly consolation, with the wood which is shortly to consume them to ashes. I was feelingly impressed, two days ago, with the conduct of an old man, who was not, to appearance, past recovery. He burst out into the most fearful exclamations, inquiring, "How many hells have I to go through? Into how many beasts is my soul to be transmigrated?" In vain did the brutal murderers endeavour to administer consolation to the old man, by reminding him of the many virtuous deeds he had through life performed, by feeding brahmuns. No! such consolation was not suited to the state of a man on the very threshold of eternity, trembling under the horrors of an awful uncertainty, as to the happiness or misery of his eternal destiny! Now, Mr. Editor, ought not such an atrocious, murderous system, totally unauthorized by the Hindoo shasters, to be quickly abolished? Ought not a system equally incompatible with the dictates of reason and humanity to be swept, by the power of the civil arm, from the face of the earth?

"Those Hindoos who have emerged so far from the abominations of a multifarious idolatry, ought to sound an appeal in the ears of the Government, for the immediate abolition of this system, equalled only in brutality by the Suttee: the reformer, ever forward in the cause of the reformation of his countrymen, ought to exhibit, undisguised, the atrocity of such cold-blooded murder.

"After the Governor General, by an express mandate, abolished the Suttee, what reason can he have for continuing to sanction the cold-blooded murder of thousands of individuals on the banks of the Ganges? The system is, in itself, notoriously cruel: for, when individuals arrive at the last stage of their earthly career, they are peculiarly in want of consolation; what consolation, therefore, can the wood by which they are about to be consumed, or the sight of the dogs by which they are about to be devoured, afford?"

EDUCATION OF NATIVE FEMALES IN INDIA.

From the East India Magazine.

ALL throughout Asia females are degraded to a very abject state, and they are universally deprived of the benefits of education and of religious instruction; in fact, they are regarded as slaves, and almost as irrational brutes. As long as their mothers are thus brutalized, it is a hopeless task to attempt to instruct the people of Asia. This has been felt so

strongly, by societies and individuals interested in the instruction and conversion of the people of India and China, that, at every point, some separate effort has been made for females, and every day proves the absolute necessity of increasing that branch of missionary labour. Various associations have been formed, to promote the education of the females of Asia, and these associations are gradually becoming more and more important. A Ladies' Society has recently been formed in London, for this sole object; and such a step seems absolutely necessary, to give it that degree of prominence which it deserves: the information which a Ladies' Society may acquire, will bring the affecting condition of the female population of Asia to view; and a committee of ladies is better qualified than a committee of gentlemen possibly can be, to communicate with ladies in the East on the subject of school discipline. The objects of this Society are—to collect and diffuse information on the subject; to prepare and send out pious and intelligent women, as trainers and superintendents of native female teachers; and to assist those who may be anxious to form female schools, by grants of money, books, and superintendence.

What Christian lady will refuse to co-operate in this good work? To rescue the weak from oppression, and to comfort the miserable in their sorrow; to give to the infant population of Asia the blessing of maternal wisdom and piety; to teach the men, that those who are now their degraded slaves, may be their companions, counsellors, and friends;—these are the great objects which carried Mrs. Wilson to the daughters of Hindostan, and Miss Wallace to those of China. Surely the daughters, wives, and mothers of Britain will rise up and help their sisters in Asia; for the deplorable ignorance, superstition, and degradation, which prevail among the females of heathen countries, cannot fail to awaken the liveliest emotions of interest and compassion in every Christian bosom sensible of its own privileges, and anxious to impart similar blessings to others.

In 1820, the Baptists in Calcutta established the first three schools for native girls; the very next year, the British and Foreign School Society sent Miss Cooke out to Calcutta; various schools were speedily formed. In 1824, some ladies of Calcutta formed the Ladies' Society for Native Female Education; and the next year, thirty schools were established, in connexion with that Society, in which 480 girls were instructed; fourteen young ladies were early induced to study the Bengalee language, with a view to aid in the superintendence of these schools. At present, the opportunities for instructing females in India are limited only by the amount of funds.

In 1828, Miss Wallace sailed from England for Malacca, where she has formed five schools for Chinese females: she might have as many pupils as she and others could superintend, but the funds on which she depended are exhausted; and, unless supported, she must relinquish that promising field of labour, when better prepared than ever to cultivate it, by her experience in teaching, and by her acquaintance with the Chinese language. At Penang, Mrs. Dyer has two Chinese girls' schools under her care; and has been obliged, from want of funds, to refuse applications for more. At Singapore there have been schools for girls, which, though now suspended for want of teachers, might be resumed under the greatest advantages. In Java and Siam

schools might be established; and China itself will, probably, soon be prepared for as many teachers as all the ladies in Christendom can send out and support.

The education of the Company's servants, their native officers, and the people of India in general, was taken up by the Select Committee of the House of Commons on the affairs of the East India Company; but, as far as our recollection serves us, the education of the female sex was never thought of, in the course of the long investigation. As a parliamentary subject, it must, of course, now lie over until the present charter expires; for India has but one session during each lease, however long that term may be. We regret to observe, that none of the ladies of the Directors, or other members of the Home Government of India have yet joined their countrywomen, in providing for the instruction of the females of their own empire, in India and China.

MISSIONARY ANNIVERSARIES. *

LEICESTER.—The annual services connected with the Leicester General Baptist Churches, were held on Lord's-day, Feb. 22, and the public meeting on the following evening. Sermons were preached on the Sabbath in Friar-lane, Archdeacon-lane, Dover-street, and Carley-street Chapels, by brethren A. Smith of Quorndon, H. Hunter of Nottingham, J. Goadby and T. Gamble of Leicester. The public meeting was held in Dover-street Chapel on Monday evening, when Resolutions were moved or seconded by Revds. H. Hunter, Simmons, M. A. (Baptist,) J. Taylor, (Independent,) A. Smith, J. G. Pike, Sec., J. P. Mursell, (Baptist,) T. Stevenson, S. Wigg, and J. Goadby, who presided. The attendance was good and the meeting interesting. The Secretary expressed his great pleasure at the evidence which was furnished by the Leicester churches of an increased Missionary spirit, and expressed a hope, in which he was cordially joined by the General Baptist ministers of the town, that their internal prosperity might be continually evinced by the progressive increase of Missionary zeal. The collections and subscriptions amounted to near £70.

The following were the Resolutions passed at the public meeting; they are inserted by request.

1. "That the appalling condition of the many nations of the earth, who are the victims of the darkness and debasement of idolatry, calls for the deepest sympathy of every true Christian; and that the revealed will of Christ renders it the indispensable duty of all his disciples, to interest and exert themselves for the diffusion of the Gospel in heathen lands, 'that those who sit in darkness, may see its great light.'

2. "That as no success can be expected without the divine blessing, it is the duty and privilege of the people of God, to add to their zealous efforts earnest prayer to the giver of all good, for the outpouring of the Holy Spirit from on high, until 'the wilderness be a fruitful field, and the fruitful field be counted for a forest.'

3. "That in the estimation of those enlightened from above, the Societies existing for the diffusion of the Gospel in the dark places of the earth constitute the chief ornament and glory of the present age; and that the success God has vouchsafed to Missionary Societies of different denominations, as well as our own, demands our liveliest gratitude and praise.

* We should be obliged if the ministers of our churches would furnish us with some accounts of their Anniversaries.—Ed.

4. "That the thanks of this meeting be presented to the collectors, connected with our chapels in this town, for their assiduous labours; and that they be requested to use unremitting exertion for the ensuing year."

BILLESDON.—On the following day, Feb. 24, Mr. Pike, accompanied by brethren T. Stevenson and J. Goadby, visited Billesdon and held a Missionary Meeting in the afternoon, and the Secretary preached in the evening. This was considered by the respected Pastor of the church, Rev. W. H. Creaton, one of the most interesting seasons of this kind they have enjoyed in that village. Collections and subscriptions, £13.

BIRMINGHAM.—After sermons on Lord's-day, March 15, by Mr. Goadby of Leicester, a public meeting was held on Tuesday evening, March 17; James Room, Esq., presided. This meeting was addressed by Messrs. J. A. James, (Independent,) Swan, (Baptist,) Hooper, (Independent,) Pike, Sec., Goadby, Winks, and Cheate. This was a very pleasing meeting, the interest of which, was considerably excited by an announcement from Rev. J. A. James, that his revered and respected mother, to whose prayers, example, and assiduity in early life, he felt himself under immense and lasting obligations, and whom he rejoiced to hope he should meet in heaven, was a General Baptist. The Rev. Gent. concluded by expressing his determination to become a member of the General Baptist Missionary Society; and forthwith presented his annual subscription.

Our friends here have exerted themselves in a very praiseworthy manner in the Missionary cause; their collections and subscriptions for the year amounted to near £40; a sum considerably larger than any collected on former occasions.

CRADLEY AND DUDLEY.—Sermons were preached in these places on Lord's-day, March 15, by Mr. Winks of Leicester; and a public meeting was held at Dudley on Monday evening. Messrs. Cheate, Goadby, Rogers, (Baptist,) and Winks addressed the meeting. This meeting, from a variety of causes, was rather small, but it is hoped the Missionary services were adapted to be useful. Collections, £3.

MISSIONARY REVIVAL ANNIVERSARY AT CASTLE DONINGTON.—I hasten to inform the readers of the General Baptist Repository, that our meetings to promote the cause of Christ at home, and the cause of the Foreign Mission, took place according to the announcement in your last number.

Mr. Goadby, of Ashby, preached on behalf of the General Baptist Mission to Orissa, on Lord's-day, March 9th, 1835; at Sawley in the afternoon, and at Castle Donington in the evening.

On the following morning, the 10th, at seven o'clock, a prayer-meeting was held in the General Baptist Chapel at Donington, which was well attended, and conducted to the spiritual benefit of those who were present.

At ten in the forenoon, divine worship recommenced by singing the 470th hymn in the General Baptist hymn-book; "Arise, O King of grace, arise," &c. Mr. Dalby, the Wesleyan Minister, read the 2nd chapter of Acts and engaged in prayer. After singing another hymn, Mr. Stevenson, of Loughborough, made some pertinent observations on the necessity and importance of prayer, in the promotion of the cause of religion; read the 67th Psalm; presented a short but fervent

prayer for the blessing of God upon the engagements of the day; and, after the singing of the 107th hymn, "Now may the Spirit's holy fire," &c., preached a very suitable and effective sermon, from Phil. i. 27, "Striving together for the faith of the gospel:" and Mr. Goadby concluded the morning service with prayer.

Re-assembled at two o'clock in the afternoon. Mr. Simpkin, an aged friend among the New Methodists, presented enlarged and very fervent supplications to the God of all grace, for his blessing to rest upon the churches of his saints, and upon the whole family of man. Mr. Stocks, the minister of the place, detailed the efforts made by his friends to advance the cause of piety, and stated some particulars of the success with which it had pleased the Lord to crown them. Mr. Carey Pike prayed; and Mr. Yates, of Melbourne, made some remarks upon the *nature* of a Revival of Religion. Mr. Pike followed with many serious and weighty observations on the *importance* of Religious Revivals. Mr. Dalby stated, in a very clear, intelligible, and appropriate manner, the *means* of promoting the cause of Christ, in our families and neighbourhoods. Mr. Goadby followed in the same strain, and urged the *responsibility* of Christians to faithfulness and diligence in the service of the Lord; pointing out, from actual observation, the benefits therefrom resulting to the cause of religion, and showing the injurious consequences of a dereliction of duty among professors of Christianity. Mr. Stevenson closed the afternoon service with prayer. A hymn, or a portion of one, was sung between each prayer or address.

In the evening a Missionary meeting was held. The minister of the place presided; and, with Messrs. Goadby, Stevenson, Dalby, Pike, Yates, and Bamford, pleaded the cause of the perishing millions of the heathens.

The speeches delivered were, generally, characterized by soundness of sentiment, strength of reasoning, and ardour of appeal; and they were listened to, by the assembled multitude, with deep and intense interest. Collections, £11 13s. 7½d.; considered not to be inferior to those of last year, when the present depression of trade is taken into the account.

At the forenoon service the congregation amounted to about four hundred people. In the afternoon the spacious place of worship was nearly comfortably filled; and in the evening, though the weather became very unfavourable, the chapel was literally crowded in every part.

The day was one to be remembered, as one of the days of the Son of Man. The devout Christian could not witness such delightful scenes, and engage in such heart-cheering services, without indulging the hope, and breathing the holy and pious aspiration, that they may be rendered conducive to an extensive and glorious revival of the work of the Lord.

On the following evening, the 10th, the Missionary meeting was held in the General Baptist chapel, Sawley. Mr. J. W. Keetly, of Wils-thorpe, presided; and, with the minister of the place, Messrs. Goadby, Pike, and Ayrton, addressed the audience. The addresses delivered were of a serious and edifying description. Collections, £5.

BELTON AND LONG-WHATTON.—December 21st, 1834, Mr. Stocks, of Castle Donington, preached at Belton and Long-Whattou, on behalf of the General Baptist Foreign Missionary Society. The congregations were encouraging. Collections, £3 11s. 9½d.

BAPTIST MISSIONARY SOCIETY.

RECEPTION OF MR. BURCHELL
AMONG HIS COLOURED
FLOCK.

In our last, we gave some account of the reception of Mr. Knibb; we have great pleasure in presenting the following description of the reception of his fellow-labourer, Mr. Burchell.

We left Spanish town on Wednesday the 19th of November, and reached brother Coultart's the same evening, a distance of fifty miles; the following day we spent with our friends Mr. and Mrs. Coultart, from whom we received the most interesting and gratifying accounts of the progress of the Mission in the parish of St. Ann's. In the evening I preached at St. Ann's Bay, and although there were but a few hours' notice, still the principal part of the chapel house was full. It was to me unspeakably delightful to witness such an assembly in such a notorious place. Friday we proceeded on to Falmouth (thirty-four miles,) which place we reached about two o'clock; in the evening I preached for brother Knibb to a very large congregation, the chapel was crowded, and one of the tents also, and many on the outside of the chapel-house. Saturday morning we left our old companions for the eventful town of Montego Bay; when we were three miles' distant from the town, we had to pull up to shake hands with some who were come out to meet us; as we proceeded onwards, the numbers and frequency of the groups of friends increased. It was almost more than we could bear. The poor people looked at us as though they could scarcely believe their own eyes, and then they clasped their hands, blessed God, and burst into tears. When we entered the town, a crowd of recollections burst upon my mind as I looked upon the situation where the *Blanche* was anchored when I was first taken prisoner, &c.; but my attention was soon aroused from reflection, for as we passed along the streets, many of the inhabitants came to their doors and windows, congratulating us as we passed by. As we proceeded more into the town, the doors and windows became crowded, and many were the kind congratulations of our former town-friends; some expressed their feelings by their remarks, some waved their handkerchiefs, and others their hats; as we entered the centre of the town, we were recognised by one who had been a very staunch

friend in our difficulties, he took off his hat and greeted us most cordially; this excited the attention of the negroes in the market, and one of them recognising us, exclaimed, "Bless God, and him come for true. Massa Burchell, him come for true." Others now joined him and began clapping their hands, when the whole multitude, consisting of three or four thousand, waving their hands and hats, set up their shouts, and made the whole town resound with their thundering huzzas. I now endeavoured to press on to our house, but the negroes, leaving their baskets and the market, followed us. I drove hastily forward, fearing they would surround us and take out our horse, which I have since found they would have done. When we reached the house we were immediately surrounded; the yard and the street were crowded. One of the friends took the child and carried her into the house, for she was completely frightened. It was a long time before we could get out of the gig (which had been lent us for the journey) for every one was trying to shake our hand, or lay hold of us in some way. When we alighted from the gig, Mrs B., who was nearly overcome, was carried in by the friends, and then the throng crowded upon me, some taking one hand, some the other, some threw themselves on the ground. Indeed, the whole scene which followed was such that I cannot describe. It would not be possible to do it justice. The market-square was almost vacated, except the baskets of provisions, &c., which were for sale; and yet many have since informed me that when they returned to the market they found all as they had left it, nothing was lost.

The whole of Saturday, the 22nd, was spent in receiving the congratulations of the people, whose remarks were frequently affecting. Many threw themselves down at my feet, and wept aloud. Some looked at me, and then said, "Hi, Massa, and it you for true! and you for we, Massa Burchell! and me see you with me own eye! blessed God!" and then they burst into tears. After speaking to a party and shaking hands, I was compelled to request them to leave in order to give place to others. When one said, "No, Massa, me no go—me no able to believe yet—and is it Massa Burchell for true?" Another one said, "Now Massa, me know dat God him true—him hear for we prayer—but him take

him own time—and him work him own way—but him do every ting quite good.” Indeed, I could fill a sheet with their interesting sayings. One poor afflicted negress came down from the country (a distance of twenty miles) the next Saturday, the 29th; and when she saw me, looking upon me, as the tears rolled down her face, she said, “Massa, me hear you come—and me hungry for see you—and me cry for see you—me take two day for walk for see you—and now me believe—God him too good—me now willing for die—for now me know me God him true.”

I had no idea whatever of such a reception; I knew my friends, and knew they would be truly glad to see me, but I had not the most distant idea of such a manifestation of feeling. It was far beyond any description that I can give.

The following day, November 23, I again commenced my labours among my poor but dear people. There were at least 4000 persons present at the ten o'clock service. I preached out of doors. On Sunday, November 30, the attendance was still greater. At our morning prayer-meeting at six o'clock in the morning there were full 2,700 present; and at ten o'clock not less than 5000; but you must not be misled by this statement of numbers, as there was a union of the churches of Montego Bay, Salter's Hill, and Gurney's Mount, &c.

We conclude our present article by an extract of a letter of somewhat less recent date from Mr. Hutchins. It relates to the station at Lucea, and was addressed to a friend of the writer, who has kindly furnished it for our pages.

A few sabbaths ago I had such a delightful day, that the recollection of it will, I have no doubt, be ever attended with feelings of peculiar pleasure. Early in the morning we proceeded to the place of baptizing from Lucea, where I baptized nine of my black brethren and sisters, nay nine of our black brethren and sisters in Christ. The place was two miles from the Bay. We arrived at break of day. It was not in the river Jordan, but in a beautiful winding river in a most retired situation. We were covered by the majestic and graceful boughs of the bamboo, which, for grandeur of appearance and loveliness of shade, excels every other tree in the island, and is beautiful beyond description.

The congregation consisted of about 300 persons, all getting as near as possi-

ble to the banks of the river, while we arranged the candidates close to the border of the stream.

The day now dawned upon us, and I felt as if compelled to commence by singing the verse:

“Sweet is the work, my God, my King,
To praise thy name, give thanks, and sing;
To show thy love by morning light,
And talk of all thy truth at night.”

And indeed, if one may speak for others, it was truly sweet. I then engaged in prayer, and delivered an address to the various classes present; and judging from appearances, we cannot but hope that at some future period good results will be brought to light.

The Spirit of the Most High seemed to rest upon us. Persons whom I have seen trifling on other occasions, were overawed. Others, who were anticipating with pleasure the time when they shall have a name and a place among the people of God, were seen with the tear silently rolling down their cheeks. While others, with their hands clasped and pressed on their bosoms, with their eyes raised towards heaven, seemed to be fervently engaged in the interesting service, and to enjoy in their minds something of that feeling which is peculiar to the Christian, which the world can neither give nor take away. I then entered the stream and baptized them, singing two lines between each; after which I concluded, and thus ended one of the most interesting services I ever knew. We then repaired to Lucea, and commenced our morning prayer-meeting at seven instead of six o'clock: we had a good congregation. At half-past ten the next service was to commence. At ten I saw people going away to seek for sittings at the kirk, for not one could be found here. Our house is very commodious, being three stories high. The lower parts we use for the chapel, and in the top we reside.

The whole of the chapel was crowded to excess. People coming from all parts of the Bay with a chair from any person they could make their friend, filled the landings. The stairs leading up the whole of the three stories (which are carried up outside the buildings in this country) were occupied, by four persons on each. And then the poor creatures went into our hall and laid their ears on the floor to listen from beneath.

This is a congregation in Jamaica; and often we have them standing in the streets exposed to the rays of a vertical

sun! Behind and before, on the right hand and on the left, we are surrounded, yea crowded, in every possible way.

The result is, that on the evenings of the Sabbath we wear a completely emaciated appearance. Oh, say you, this is not right, you ought not to do so. I am fully aware that we ought not to do so, but the remedy is not with us. You may try, and try again, to overcome such feelings, but you cannot. I should pity that man who professed to have the welfare of souls at heart, who would not be aroused by such overwhelming scenes as we have here. When persons have come from two to twenty or thirty miles to hear the word of eternal life, to disappoint more than can possibly be helped, is what I cannot, what I dare not do. For as I value my own immortal soul, as I prize the joys of heaven and dread the miseries of hell, so in proportion I consider it my duty to let all, as far as

in me lies, hear the truths of that Gospel which is able through Christ to raise poor perishing creatures from the degradation of sin to a life of righteousness and holiness by faith in him. Pardon me, my dear brother, pardon me for giving vent to the flowing tear while I am again considering that the remedy is not with us. Here is myself and there are my brethren with congregations which are enormous. We cannot refrain from shedding a tear again and again, because we are not able to do more for their thirsty souls. The remedy rests with friends at home.

I often think that I must as I am now doing fall, very soon fall, a sacrifice to the cause in which I have embarked. Through mercy I fear it not. I am happy, truly happy, in my work, and feel confident that should I be a martyr to the cause, I shall receive a martyr's reward.

DEATH OF THE TREASURER OF THE BAPTIST MISSION.

Died, on Monday evening, the 16th Feb., at his house on Clapham Common, aged 70, John Broadly Wilson, Esq., well known and universally esteemed as an eminently devout Christian, and most liberal supporter of the cause of the Christian religion in every section of the church. His illness was of short duration; an attack of paralysis on Saturday, the 14th, the effects of which no medical skill was permitted to remove, being the appointed messenger to convey him into the presence of the Saviour he ardently loved, and in whose service it was his supreme delight to spend and be spent. Mr. Wilson was connected, more or less, with a great number of religious and charitable institutions; to the Religious Tract Society, and the Baptist Missionary Society, he stood in the relation of Treasurer, and each of these valuable Societies will have to mourn, not merely the loss of his munificent donations, but also of his judicious counsels and holy example. We trust some authentic account of this eminent philanthropist will be prepared, to edify the world which has sustained so great a loss by his removal; but we could not forbear inserting this hasty tribute of immediate respect to the memory of a man, whom to know was to love, venerate, and admire.

LONDON MISSIONARY SOCIETY.

NOTICES OF THE DEATH OF DR. MORRISON,

Who died at Canton, August 1, 1834.

The subjoined narrative of the circumstances attending the death of this eminent man is given by his son, Mr. J. R. Morrison, in a letter dated Canton, Aug. 17, 1834; addressed to the secretary of the London Missionary Society.

“How shall I tell you that my beloved Father—that the Father of the Chinese Mission—Dr. Morrison, is no more! Scarce can the announcement come to you more suddenly than the event did to me. My dear Father had, indeed, been long unwell, and was greatly debilitated by disease; but we had not, within an hour of his peaceful end, much apprehension that he was likely so soon to be taken from us. Most thankful am I, therefore, that I was permitted to close his eyes in death—to behold how peacefully he fell asleep in Jesus’ everlasting arms. The pallid cheek and glazed eye, quickly succeeded by failure of speech, were the first intimations to us that he had heard his Saviour say—*This night shalt thou be with me in Paradise.* About ten at night, on the first of the present month, while yet in the hands of the physicians, who in vain endeavoured to restore warmth and pulsation, he gently breathed out his spirit, without a struggle or a groan. And, oh! the recollection of the many preceding days, spent by him in pain and extreme weakness, compels me to rejoice, even amidst my utmost grief, that he has been released from the burden of sin and sorrow—has rested from his labours—and shall henceforth be for ever with the Lord. With what transports of joy may the Christian exclaim, *O Death! where is thy sting? O Grave! where is thy victory? Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ!*

“It would be superfluous to say that my Father was prepared for death. But I may tell you, that, though he did not think the Bridegroom was so near him, his thoughts had for some time been fixed on the subject. He wrote, I may say, his own Funeral Sermon. It was penned about forty days before his death, to be preached on the following Sabbath: but his increasing debility caused him to relinquish the Sabbath services in English, which he had kept up at Macao for several years, in his own house; and he was never permitted to resume them. The subject—taken from the first three verses of the fourteenth chapter of John—was ‘Heaven the believer’s home.’

“In a letter, written not long before his death, he spake of his apprehension that his work was finished; expressing his gratitude to God, for what he had been permitted to accomplish for the Redeemer’s cause; and adding, that he knew but of two surviving Missionary seniors—Drs. Carey and Marshman. I have this morning learned, with great sorrow, that, about the time when he wrote that letter, the venerable Carey also was called home. While the Lord is thus removing one, and another, and another, of his aged servants, will not the young crowd forward to walk in their steps; and take up the good work, of making known the everlasting Gospel to those who are perishing for lack of knowledge? Alas! China is in the depths of sin, and in the mire of iniquity. *All that honoured her, despise her, because they have seen her nakedness.*

“I have said, that, a short time before his death, my Father was obliged to relinquish his Sabbath services in English; but he continued to the last his services in Chinese, with the assembly of his domestics and dependants.

“On the last of his earthly Sabbaths, two days after he had come up, in attendance on the Superintendent of British trade, to Canton, about a dozen were assembled together in an upper room of the house in

which I am now writing. Two of these are professing Christians—one of them, I hope, really devoted to the Saviour; and two or three others well affected toward our Holy Faith. Afa's family met separately, within the city; and were not, therefore, of the number, with the exception of his son, a boy of about thirteen years, who was living with me. During the service, which lasted about an hour, the Spirit of God appeared to be indeed among us. We sang our Redeemer's praises in Chinese, with unusual ardour; and my beloved Father, notwithstanding his extreme weakness, read and exhorted out of the Word of God with more than his usual warmth, warning us to flee from the wrath to come. Let us hope that we shall yet see the fruits of the Word which was that day sown: for we have the sure promise of God, that His Word shall not return unto Him void, but shall prosper in the thing whereto He sendeth it. My Father has been blessed to plant the good seed: others have been, and are, watering it. Let us earnestly beseech the Lord, that He will give an abundant increase, and will send forth many labourers to gather in the plentiful harvest.

“By the aid of my Father's writings and translations, I am enabled to continue, in a feeble degree, his Chinese services, with my little family.

“It may, perhaps, be remarked, that my Father has been spared to see the first era of reformation in this country; which commenced with the establishment of the Protestant Christian Mission by himself in China, and ended with the arrival of His Majesty's Superintendents. He no sooner saw what we may term the second era fairly commenced, than he was removed—mercifully removed—from the world and all its troubles. But we are happy in the assurance, that our All-wise God and Father will over-rule all things for the furtherance of the Redeemer's kingdom. May grace be granted to those who labour here at the work commenced by my Father, that they may walk wisely and labour diligently.”

At a meeting of the Directors of the London Missionary Society, the preceding letter having been read, the following Resolutions were adopted:—

—“That, in receiving the afflictive intelligence of the decease of the Rev. Dr. Morrison, the first Protestant Missionary to China, the Directors bow with devout submission to the will of the Most High.

—“That, they deeply feel the loss which has been sustained, by this and kindred Institutions, in the removal of their esteemed fellow-labourer; whose able, indefatigable, holy, and benevolent exertions have been, during a period of twenty-seven years, devoted to the spiritual benefit of the chief nations of South-eastern Asia; and through whose instrumentality, in an eminent degree, by the Divine Blessing, the millions of China have the means of reading, in their own tongue, the entire volume of Divine Revelation.

—“That, while the Directors tender to the bereaved widow and fatherless children their sincere condolence, and pray that they may richly experience Divine support and consolation, they would express their firm conviction, that whatever alleviation the sympathy of the British churches can supply will be promptly and cheerfully rendered.”

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 18.]

JUNE, 1835.

[NEW SERIES.]

MEMOIR OF MR. JOSEPH BINNS.

(Concluded from page 164.)

SHORTLY after the settlement of Mr. Binns at Bourn, a friend in London presented the church with a machine, by means of which the ordinance of baptism might be administered without the administrator's being required to go down into the water; but it did not suit the primitive simplicity of our departed friend to make use of it. The smallest deviation from Scripture in attending to divine ordinances gave him pain; for he justly thought that the principle which admits of one innovation would admit of a hundred, and that the ordinances of Christ are like the stars of the firmament, infinitely above the reach of improvement from man. While he was zealous, however, in the maintenance of pure discipline and apostolic order, he was not disposed to confine his ministerial labours to a single congregation. He licensed houses in the surrounding villages, and regularly preached in them for many years with encouraging success. His own meeting-house underwent repairs in 1798, and was subsequently enlarged in 1807. In 1803 a Sabbath-school was formed, and taught in a place called the "old chamber," which was repaired for the purpose; but, in the year 1823, new school-rooms were erected at the expense of about £100. Compared with the monuments of zeal erected by large and wealthy congregations, these small indications of usefulness may appear to be scarcely worthy of notice; but they were viewed by our departed friend with humble gratitude to the Author of all good, and felt as an encouragement to future exertion. The prudence and piety under which he acted gave a character of permanence to the fruits of his faith; and it is hoped that the ultimate results of his labour will furnish him with songs of grateful praise through all eternity.

It should have been previously remarked, that the church at Bourn was united to the New Connexion in the year 1799. In a document before us we have an account drawn up by Mr. B., of the leading views on divine truth entertained by the brethren of that town. As we have often heard it debated whether our departed friend's ideas of divine influence, and of the power of the written and preached word, partook sufficiently of the humiliating spirit of the Gospel, we shall insert two or three statements sent to the Association. "We believe that all the ministers of Christ have a divine authority to preach the Gospel to every creature, and that they are bound by the command of the Lord of glory to warn sinners to flee from the wrath to come, call them to repentance, invite them to Christ, and encourage them to believe in Him, with the promises of pardon and eternal life. We believe that every creature unto whom the Gospel is preached has salvation offered to him freely; and that the Gospel is in its own nature adapted to the capacity and various wants of man, as fallen from God and dead in trespasses and sins. We believe that the Spirit of God is with the Gospel, to give all the influence necessary to enable the sinner to understand and trust in Christ; and that when any one exercises this trust, as directed by God's word, he is then, and not till then, pardoned and adopted into the family of God." The correctness of these views will generally be admitted: and it may be added, that the agency of divine grace, though not compulsory, is always necessary to sustain and complete the work of personal religion.

The reputation of Mr. Binns, for prudence and firmness, was the reason of his being sometimes appointed by the Association to visit churches torn by internal disagreements; and the effect of his counsels and admonitions was generally the restoration of peace and order. But the church most indebted to Bourn and its late venerable pastor is Whittlesea, in the Isle of Ely. Several of his members were dismissed to it; his eldest son and daughter were to it as "a nursing father and nursing mother;" and there are four of his grandchildren now united to this rising interest, whom he himself was to have baptized on the Sabbath preceding his death. In one view the benefit of his ministerial labours reached even to the province of Orissa, in India; for not only was our indefatigable brother Bampton born at Bourn, and a regular hearer of Mr. Binns; but it is highly probable he received from him his first serious impressions, and the first direct bias of his mind to spiritual and eternal realities. The number of church-members was never large. At the time of his death it was sixty; but when we reflect on the exceeding low state of the cause at the commencement of his labours at Bourn, on the regular causes of decrease by death, &c., on the dismission to Whittlesea, and on the very encouraging state of

his congregation at the time of his decease, the amount of his ministerial usefulness will not appear inconsiderable.

The following interesting account of his last public labours, and his last hours, was drawn up and presented to us by a young friend to whom he was much attached.

“We are sometimes permitted to witness the arduous labours, the steady and consistent course of a devoted minister of the Gospel, who, amidst successive changes of circumstances and of friends, has continued steadfast at his post, ‘instant in season and out of season,’ devoting his best energies to the cultivation of that part of the Lord’s vineyard committed to his care, till lengthened age and gradually increasing weakness announce the speedy termination of his work.

“Thus our lamented friend, having been faithful in his Master’s work through a long series of years; and having approached, as it were, the confines of eternity, was enabled to close his public labours and preach his last sermon with impressive energy and faithfulness,—

‘As if he felt he ne’er should preach again,
And as a dying man to dying men.’

“On the first Lord’s-day of June he accomplished his accustomed public engagements, by expounding a chapter in the morning, and preaching in the afternoon and evening. At the close of the afternoon service he also administered the ordinance of the Lord’s supper. The various subjects, together with the hymns selected for the day, being so affectingly appropriate, may justify the reference made to them in this brief notice.

“It was the practice of our departed friend to read himself, the first hymn in the morning and the first in the afternoon. The 612th, in the General Baptist hymn-book, beginning, ‘Must friends and kindred droop and die?’ &c., was read by him at the commencement of the afternoon service, and was the last he read in public. On this occasion he preached from 1 Peter ii. 24. But it was during the peculiarly solemn service of the evening that the most powerful impressions were produced, which it is believed will be long remembered, by many who were privileged to witness the closing labours of our lamented friend. The service commenced by singing the 584th hymn, ‘How swift the torrent rolls,’ &c.; after the general prayer the 443rd hymn was sung, beginning, ‘God my supporter and my hope,’ &c. The text was from Psalm ciii. 15, 16, ‘As for man, his days are as grass,’ &c. In discoursing from this text the venerable preacher referred, in the most touching manner, to the frailty and vanity of human life; and after remarking that ‘soon he must leave the pulpit he then filled, and soon his hearers must cease to occupy their places in the house of God, and that pulpit and those seats must soon be occupied by

others; he most affectionately exhorted the various classes of his hearers, who to the present had remained impenitent and careless, to seek without delay an interest in the blessings of the Gospel; and, by a suitable allusion to the interest and joy which angels are said to feel at the conversion of a sinner, endeavoured to awaken a corresponding interest and concern in the minds of the unconverted. Thus he seemed to blend with his reflections on the fleeting nature of human life, those lessons of instruction which are designed to teach us so 'to number our days, that we may apply our hearts unto wisdom.' At the close of the service the last two verses of the 597th hymn were sung, commencing 'Well, if our days must fly,' &c. Thus terminated the labours of one who, for nearly thirty-nine years, had sustained the ministerial office over the same church; giving evidence, to the end of his ministry, that he 'watched for souls as those that must give an account.' In a day or two from this time symptoms of disease began to appear, which gradually increased, accompanied with fever, which however were not considered of an alarming nature till the following Lord's-day. As has been previously remarked, he had engaged on this day to visit Whittlesea, on an interesting occasion; and it was not till late in the week, notwithstanding his serious illness, that he abandoned the idea of being there.

"From the prevalence of fever, and the rapid breaking up of his system during the ensuing week, there were few intervals when his friends could converse with him. His previously strong and vigorous mind seemed now incapable of retaining those ideas that were successively presented before it, yet various occasional remarks escaped him, though incoherent, such as the importance of principles, the stability of the Rock, his resting upon it, &c., and showed the bias of his mind. Thus he lingered, till Lord's-day the 15th of June; and, while his mourning flock were assembled in the house of prayer, he was called by his great Master to enter into the joy of his Lord.

'Happy soul, thy days are ended,
All thy mourning days below;
Go, by angel guards attended,
To the arms of Jesus go.'

The remark made by a neighbouring minister in relation to the late venerable Dan Taylor, was applicable to Mr. B., that "he died but once." It was granted to him to realize the aspiration of the poet,—

"O that, without a lingering groan,
I may the welcome word receive;
My body with my charge lay down,
And cease at once to work and live."

The death of this good man awakened in all classes of the town the most lively interest and sympathy. As Samson at his death did more service to Israel than in his life, so the departure of our friend was the means of awakening in many minds a very deep interest in religion. Though he was permitted to gather much fruit to eternal life, there is much seed still in the field that was sown by his hands; and may those who enter into his labours be permitted to reap the harvest of it, that "both he who sowed, and they who reap, may rejoice together." The congregations since his death have continued large. The remains of this faithful minister were committed to the dust on the Thursday evening, when his esteemed friend and neighbour, Mr. Everett of Spalding, with whom he had long laboured in the vineyard, addressed the mourning relatives and friends. His funeral discourse was preached on the following Sabbath, by Mr. Jarrom of Wisbeach, from Rev. xiv. 13, to a very crowded and deeply affected auditory.

To many now living it will be a sufficient delineation of the character of Mr. B. to say, that he was a General Baptist minister of the old school. A plain, upright man; of a hardy temperament of mind; strenuous in contending for the peculiar principles of the body, and for the purity of discipline; willing to bear hardships in the cause of Christ; faithful in his friendships; greatly attached to the writings of Dan Taylor; and, though perhaps not sufficiently polished or instructed, yet forming altogether a most interesting, valuable, and useful character. He was remarkable for the strength of his attachment to the denomination to which he belonged. In one of the intervals of reason, even on his death-bed, he turned to a member of the church and said, "Will you stand by the General Baptist cause in this place, so long as it retains its principles?" Of the heart of few men could it be said with greater propriety, that it was

"True to God;—

His words to it;—his actions to them both."

In conversation Mr. B. was apt to indulge in trite, sententious, facetious remarks. In argument, he was rather dexterous than energetic; aiming rather to involve his opponent in inconsistencies of statement, than to establish his own positions by the force of evidence. His sayings were sometimes weighty. The writer will never forget one of them, addressed to himself, a day or two before his departure for the work of the Mission. "Remember," said he, "God is the God of the sea, as well as of the dry land."

May his mourning church and congregation, his family and friends, reflect upon the Apostle's admonition, "Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their con-

versation; Jesus Christ the same yesterday, and to-day, and for ever." Heb. xiii. 7, 8.

"Cold in the dust the perish'd heart will lie,
But that which warm'd it once will never die;
That spark, embosom'd in a mortal frame,
That living light, eternal and the same,
Will bear its course through joy's eternal years,
Unveil'd with darkness, unassuaged with tears."

J. P. B.

ON THE KINDLINGS OF ANGER.

THE passion of anger is a part of our nature. Considered in itself it is not sinful; but when exercised without cause, at an improper time, or in an excessive degree, it involves us in guilt. Surrounded as we are by many persons disposed to injure and oppress us, we should be perpetually the subjects of ill-treatment, did not anger excite us to resentment; and it is rather pleasing to remark how the known existence of this passion in the human bosom operates, to prevent the aggressions of injustice and cruelty. The hand of violence is perpetually restrained by an anticipation of the self-defence and reaction to which anger would prompt the injured person. While this instinct, however, under proper government answers many wise and benevolent purposes, it does nothing but mischief when it rages without control, swells into wrath, or settles into malignity and malice. A good man may be angry when there is occasion for it without incurring blame; but his feelings of resentment will even then be chastised by prudence, and blended with those of charity and candour. His tongue also will be "kept in as with bit and bridle." The amiable and all-perfect Jesus was angry at sin; but he never carried his resentment to the least degree of excess, nor ever ceased to pity the sinner. A Christian does well to be angry at his own sins, at those of his family, and those by which God is dishonoured in the church and the world; but he should always distinguish between these causes of displeasure, and those which give offence merely because they wound his pride, and occasion personal inconvenience or loss. When affected by the latter causes, though we may feel resentment, and may be prompted to seek redress, yet it is our duty to watch our spirits, to beware of the delusions of self-love, and to guard against excessive and long-continued emotions of displeasure; for "anger rests only in the bosom of fools."

The causes of sinful anger are various. The imagination even of good people is sometimes quickened by an excess of sensibility; and the smallest appearance of sin is then magnified to an enormous extent. Combinations of thought are rapidly formed; and the diminutive fault committed is viewed by the excited mind in every possible relation, one moment as violating a great moral rule of action, the next as proceeding from a bad state of the heart, or from a deliberate intention to do wrong. Having thus magnified the sin, we begin to think we ought to be indignant at it. But in the hurry of our passions we do not reflect on extenuating circumstances, and on all the proofs which the offender may have given us of pious principle, of fidelity, or of friendly feelings of heart. The degree of our resentment is unreasonably great. Did we

know the motives from which he has acted, the feelings which have prevented him from acting according to our wishes, and especially the pain he has felt at having made us unhappy, we should view him as a genuine friend, and be ashamed of our animosity. The fact is, that even where no prejudice previously existed, a quickness of sensibility, a readiness to take fire, combined with an active imagination, will lead to expressions of passions and wrath, utterly unbecoming our profession as the followers of Christ. But previous antipathy or prejudice has often its share in producing anger. A malicious Christian, indeed, never existed. Malice is so directly opposed to the forgiving temper required by the Gospel, that to speak of a malicious Christian is to make an absurd and pernicious use of language. But when antipathy has rankled in the bosom even of professing Christians, the smallest offence will often be sufficient to produce an explosion of passion: and so violent, alas! is the vituperation they sometimes employ, that the greatest dishonour is brought on the holy name by which we are called. Pride, likewise, will add fuel to the fire of resentment. The fault committed is invested by the fancy of a proud man in all the colours of arrogance and impudence, inasmuch as the offender dared to perform an act having an unpleasant bearing upon that mysteriously important something called self. Timidity also will impart a quickness to the expressions of anger. Fear is a sort of wild passion; and while under its influence, as we are ready to anticipate a great degree of injury from an opponent, we are roused to resentment, and prompted to speak too violently in self-defence.

We do not expect that this analysis of angry passion will be of much use to those who neglect God and religion; for we are aware that the strongest restraints which can be laid on the wrong tendencies of the human mind, are those which arise from views of the moral government of the Creator, and the dreadful everlasting punishment it will inflict upon sin; and that the most powerful allurements to holiness are those which spring from reflecting with faith on the infinite love of God, and on the everlasting happiness which, through Jesus Christ, He will confer on the pure in heart. With the utmost humility of soul we would likewise acknowledge the necessity of the purifying, preserving agency of the Spirit of God, whose influences are given in answer to prayer. But there are real Christians, who are vastly too irritable; and who on reading the above may be admonished to beware of those excitements of passion which can only be pitied when they proceed from timidity or a morbid state of sensibility, and must be solemnly condemned when they are chiefly occasioned by the risings of pride, prejudice, malice, and an unsubdued choleric temper. They prove that the work of sanctification, if begun, has not made much progress; and that we have not learned of Christ to be "meek and lowly in heart."

The government of anger is enforced by many reasons. If we indulge it at an improper time, or to excess, we grieve the Holy Spirit. Like a peaceful dove, He flies from scenes of noise and strife, and withdraws his heavenly consolations; and when the storm of feeling has subsided, how wretched must the Christian feel, when he perceives that he has not only been torn, agitated, and distracted, not only robbed himself of the peace he might have enjoyed by self-government, but incurred guilt, and interrupted his communion with God. But this is

not the whole evil. Like every other passion, anger requires strength by indulgence; and it is only necessary to yield to its impulses a few times in order to give it a fearful ascendancy over reason and judgment. Instances have been known of persons who through giving way to passion have become miserable and hateful characters, the torments of those around them, and the scorn of those who have nothing to fear from their fury. Others have been led by it to acts of diabolical cruelty which they could never afterwards repair. Was it not anger which incited Cain to imbrue his hands in his brother's blood? Did not a recollection of the wrath of Simeon and Levi rouse the holy indignation of Jacob even on his dying bed? Was it not anger which incited Alexander to murder his friend Clytus? In short has not this passion, when joined with power, operated to the subversion of cities, the desolation of countries, the massacre of nations, and the perpetration of such horrid crimes as might induce a celestial intelligence, visiting our earth on the spot where they are committed, to regard us as a race of incarnate demons? Though it is granted that the restraints of law, and civilization, of virtue, and the lowest degree of religion, will prevent these enormous excesses of danger, yet they do not, as is obvious from facts, prevent many indecent and unseasonable manifestations of this passion; and it is hoped that some good will be done by pointing to the evils which have been produced by giving way to feelings of exasperation. In a civilized country, and especially in Christian society, the angry man himself is most injured by his violent passion. His pale countenance, quivering lips, and agitated limbs, bespeak a heart which can only be compared to a ship's crew who have murdered the captain and are proceeding to butcher one another. O my soul, may Divine grace preserve thee from the government of so fierce a spirit! Instead of permitting thee to act under the influence of anger, like a barbarian, a savage, or a madman, may it conform thee to the lovely image of the meek and lowly Lamb of God!

If the manifestation of excessive or untimely anger would benefit the object of it, we might by balancing the consideration of personal injury sustained with the amount of good done by our wrath, obtain some ground for comfortable reflection: but let it be well remembered, that the scriptures expressly assure us that "the wrath of man worketh not the righteousness of God." It does no good either to the subject of it, or the object of it. For persons of every character it creates work for bitter repentance, and often leads to acts of violence the consequences of which follow the performers of them to the grave. Do not imagine, passionate brother, that by all your fury you can change the heart of him who offends you. He may fear you, but he will cease to love you. He may be silenced, but he will not be convinced. Nay, if he be a man of spirit, he will speak again. Recriminations will multiply between you; and the little fault committed by one party at the beginning, will become an accumulation of sin, hateful in the sight of God, a burden to your own conscience, and pregnant with future evils not to be described. What will spectators say? Will your wrath work righteousness in them? If they be unbelievers it will fill them with contempt for religion; and if they be weak Christians, if they be among Christ's "little ones," it may prove to them an occasion of stumbling, and expose you to the dreadful woe of Matt. xviii. 6. "Whoso shall

offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

The scriptures teach us to seek the benefit of others by exercising "the meekness of wisdom," "by sowing the fruit of righteousness in peace," and by trying to "win souls" to the love and practice of virtue. We are not forbidden in all cases to seek for legal protection under injuries; but we are prohibited the indulgence of "bitterness, anger, wrath, clamour, and evil-speaking." A pleasing incident was related to the writer the other day. Two deacons of the same church having disagreed, one of them withdrew in high displeasure. The other immediately thought of the evil consequences of this breach on their mutual peace, on the welfare of the church, and on the reputation and prosperity of the cause of God; and knowing that his friend feared God and loved his Bible, he resolved to follow him directly, and seek a reconciliation. Having approached the house of his colleague, he knocked at the door. The brother deacon opened it, and having recognised the visiter, was about to close it in anger, when he was thus addressed by his colleague with a look and tone of tender affection, "Stop, my dear brother, the sun is going down." The allusion was quickly caught; and the offended party promptly replied, "Come in, my dear friend, and let us be reconciled." As each party bowed to the authority of the New Testament, which tells us, "not to let the sun go down on our wrath," amity and love were quickly restored.

"A man ought to be made to do right," is the maxim on which some persons take their stand in defending the wicked explosions of their passion. In reply, we may remark in general, that it is better to suffer wrong than to do wrong. Religion, however, does not forbid us to seek legal redress from the injurious person, if he be a man of the world; and if he be not, a church which does its duty will separate him from its fellowship, if he persist in a course of injustice or oppression. In a dispute between members involving secular interests, it will first appoint arbitrators or mediators to give their opinion as to the rights of the contending parties, and if possible to adjust the differences between them. If this measure fail of success, the authority of the church will have to be exercised; and if that be despised, the party or parties despising it ought to be excluded. But there is another way of making people do right, which passionate people do not consider. The Apostle says, "Overcome evil with good." The very persons whom we may think most perverse and contumacious, and who may appear quite wayward and obstinate in their feelings and fancies, will in all probability be moved by some fine displays of Christian principle. There may be but this one avenue to their hearts. Quick in their discernment of improprieties, and reckless in their opposition to them, they may seem utterly unmanageable, while we attempt to control them by harshness; but were we to yield in a small degree, and present to them the dignity, beauty, and sweetness of the Christian temper; it is possible that our ascendancy over them might be complete, and we should be able to number them among our most obliging and faithful friends. Were we not thus to succeed; were the characters we attempt to improve to take advantage of our kindness, and to become more violent in proportion to our meekness, we are not even then permitted to indulge in stormy

passion. An awful voice sounds in our ears, "Vengeance is mine, I will repay, saith the Lord." Again: "The Lord shall judge his people." Reader, are you a Christian? Let me remind you, that you will never get any good, or do any good by quarrelling. Let me entreat you never to speak while you are angry; for the tones of your voice will operate like oil cast on the fire of passion. "Say not I will recompense evil; but wait on the Lord and he will deliver you." W.

THE PRAYER OF THE DYING MALEFACTOR.

"Lord, remember me when thou comest into thy kingdom," &c. — Luke xxiii. 42, 43.

THE death of Christ was the most important event connected with the history of our world. It had been the subject of prophecy for thousands of years; and every sacrifice and ceremony of preceding ages distinctly referred to him as the Lamb of God, who should be slain for the taking away of the sin of the world. At last the important era arrived when the tragic event should take place. That event was associated with circumstances the most mean, and yet dignifying; the most degrading, and yet the most glorious of which we can have any possible conception. View the sufferer. How forlorn, wretched, and truly miserable his appearance! Forsaken by his friends, and falsely accused and wickedly condemned by his enemies; the object of malice and contempt, of base and unmerited reproach; subjected to a death the most painful and ignominious, viz. that of crucifixion; and to render that degradation the greater, crucified between two malefactors; men who justly suffered for the enormity of their crimes, as if he had been the most flagrant and notorious of the three. Around the cross multitudes were assembled, but they were so cruel as to add insult and derision to the scene; and even in this they were joined by one of those unhappy men who suffered by the side of Christ. But let us survey the glory which after all emblazoned the mount of Calvary, and which testified to the dignity of the illustrious sufferer. The priests rejected Christ with disdain, but now the veil of the temple is rent in twain; thus bearing testimony to the truth and importance of that sacrifice which was to be the last which should ever be acceptable to God, and which procures eternal redemption for man. The multitude felt not for the agonizing sufferer; but the rocks felt, and nature heaved a groan of dismay and horror. The sun refused to witness the death of the Creator of worlds; drove back his chariot wheels; withdrew his rays now that the light of life was sinking into the darkness of mortality. The living would not believe or receive him as the Christ, but the dead arose from their graves, and thus appeared to confront and charge them with their obstinacy and unbelief. But it is not any of these events, striking and interesting as they may be, that we shall consider at this time. No, we will pass by the rended veil, the groaning earth, the preternatural darkness, the rising dead, and refer you to the brief, yet astonishing history of one of those unfortunate, rather let me say fortunate, individuals who was crucified with him.

The interesting prayer of the dying malefactor was, "Lord, remember me when thou comest into thy kingdom." He was doubtless a crimi-

nal who had committed deeds of great atrocity, as such only suffered the ignominious death of crucifixion. It is probable that he had been a bold transgressor, a common and notorious robber, perhaps a murderer. He had been tried, found guilty, condemned to die, and was now justly enduring the reward and consequence of his crimes. It is under these circumstances, and in this situation, that he is presented to our view; offering up the interesting prayer which we have quoted.

His prayer was spiritual. It did not refer to his body, but his soul; not to time, but to eternity. He did not wish with his unhappy fellow-sufferer that Christ would save himself and them. No, his thoughts were fixed on the delivery of his soul from impending danger, the release of his immortal spirit from deserved future punishment. He was willing to endure the punishment of men, but he dreaded falling into the hands of an offended God.

His prayer was personal. It related to himself, to his own happiness and salvation. Nothing can be more foolish than for men under the pretence of love to others, to neglect themselves. Religion must first have a personal influence, then a relative one. We must first seek the kingdom of God for ourselves, the great salvation for ourselves, a personal interest in Christ, and then apply all our energies for the welfare of our fellow men.

His prayer arose from a conviction of his sin, and the danger to which it exposed him. He was no pharisee, he pleaded no righteousness of his own, he referred to no meritorious act he had performed. Conscious of his sin, of its great evil and demerit, of the purity and justice of God, of the misery awaiting the finally impenitent incorrigible sinner, he threw himself at once on the compassion of the Saviour.

His prayer was short, yet comprehensive. Not a word too much or too little; and every one full of meaning. Lord, remember me; do not forget me. Oh let me have a place in thy kind affection and memory when thou comest into thy kingdom.

His prayer was the result of vigorous faith. He believed in his own sinfulness and danger; he believed in the immortality of his being; he believed in the Messiahship and divinity of Christ; he believed in a state of future rewards and punishments; he believed that the rewards of the heavenly world were at Christ's disposal. These things are evidently implied in this prayer. But his prayer was that of vigorous faith, especially when you consider the circumstances in which he was placed. Abraham, having received the strongest assurances of divine care and blessing, believed in God; Jacob, having beheld the symbolic ladder which formed a communication between earth and heaven, and seen angels ascending and descending upon it, believed in God; and Moses, when he believed, had seen the astonishing bush unconsumed amidst the flames, and heard the voice of Jehovah from the midst thereof; Isaiah believed in God, but then he had seen the glory of God in the vision of the heavenly temple; the Baptist believed in the Saviour, but he witnessed the opening heavens, and heard the voice of the Father testifying his approval of his beloved Son; the three disciples, Peter, James, and John believed in Christ, but then they had seen him on the holy mount when he was transfigured before them; Saul of Tarsus believed in Jesus, but he was suddenly arrested by his omnipotent arm and addressed, "Saul, Saul, why persecutest thou me?"

But the dying malefactor saw no glorious manifestation of Christ, heard no testifying voice, was arrested by no supernatural agency. Before his eyes was a person in circumstances of peculiar meanness and degradation, the object of general hatred, enduring similar disgrace and misery with himself, yet his faith pierced through the whole; and recognising in that sufferer, his Lord and Saviour, he presented to him his humble supplication.

His prayer was accompanied by the genuine fruits of repentance. He could not give great proof of his sincerity, but he gave all that his situation would allow. He reproved his infatuated fellow-sufferer who upbraided Christ, and said, "Fearest thou not, seeing thou art in the same condemnation?" He confessed the justice of their sentence by saying, "We indeed suffer justly," and he justified the innocence of his dying Lord, by adding, "but this man has done nothing amiss." And he did all this in the face of the enemies of Christ, and thus publicly honoured and confessed him before men.

His prayer was effectual. He did not pray in vain, and who ever did? Did Jacob, when he wrestled with the angel? Did Moses, when he prayed for the fighting armies of Israel? Did Elijah, or the Prophets, or the Apostles, or Christians in any age or country? No, never. If we have not, it is because we ask not; for whatever we ask agreeably to God's will, and in Christ's name, it shall be given.

Observe now, the answer given to the suppliant.

1. *It was immediate.* He did not parley with him as he did with the Syrophenecian woman. No, there was no time to be lost; life was fast ebbing out, the Judge was at the door, death was seizing him as a prey, eternity was at hand, and therefore he almost prevented his supplication; for without delay, he gave him immediate reply, "Verily I say unto thee, to-day shalt thou be with me in paradise."

2. *It was kind and gracious.* It did not contain one upbraiding word, one allusion to his past life, one hint reminding him of his unworthiness, his wickedness, his deserts. No, in all the majesty of grace he pledges himself to grant his request.

3. *It was strong and positive.* "Verily, verily," that is, I say unto thee, thou mayest depend upon it, thy eternal all shall be secure. I give thee my word, my repeated word, in order that thy faith may not fail, and that thou mayest rejoice in the cold swellings of Jordan; that to-day thou shalt be with me in paradise.

4. *It was superabundant;* more than he asked for, more than he expected. He prayed, "remember me;" and Christ might have replied, I will; thou shalt not be forgotten. But instead of this he promises him a place with him in paradise; referring doubtless to the condition of our first parents in the earthly Eden. As they were then happy, holy, and dignified, so in heaven God's people shall be pure, happy, and exalted. See also 2 Cor. xii. 4. Rev. ii. 7.

Agreeably to the declaration, "I will come again and receive you to myself, that where I am you may be also;" and in strict accordance with the Saviour's prayer, "Father, I will that they also whom thou hast given me be with me where I am," &c., it was promised to this highly-favoured humble penitent, that he should that day be with Jesus on his seat of bliss. Does not this contradict the theory of those who speak of souls' slumbering until the morning of the resurrection? and

is it not in perfect agreement with the declaration of Paul, who desired to depart and be with Christ, because, he adds, "it is far better?" Not so, if Paul, the happy, useful, holy Paul, would after his departure have to sink into a state of inglorious repose; no, it were doubtless far better to be preaching, reproving, and winning souls to Christ, than to be in such a state of lethargy. Besides, he declares to be absent from the body is to be present with the Lord. Hence Christ said, Verily I say unto thee, to-day, before the sun sets in the western sky, ere the darkness of succeeding night, thou shalt be with me in that bright world where there is no darkness, no night, no sorrow nor crying, nor degradation, nor pain, but where there is fulness of joy and pleasures for evermore.

Learn 1st, The fulness and efficiency of divine grace; so free as not to be refused to so flagrant and vile a character as the dying thief; and so efficacious as instantly to slay his enmity, renew his heart, and make him meet for the inheritance of the saints in light. What encouragement to every sensible, sincere penitent!

2. What ought to be our first and chief concern. An interest in Christ's gracious remembrance, an interest in his precious promises, and a title to future blessedness. O seek these things first of all; for "What shall it profit a man if he gain the whole world, and lose his own soul?"

3. This subject affords no grounds for sinful presumption. Many from this have imagined that a death-bed repentance will be quite enough, and will be effective. Is not this reasoning ungrateful—is it not impious—is it not foolish? Are you sure that you will not suddenly be cut off—that you will have one hour for preparation for an eternal world? You may be seized by a disease that will at once unfit you for every rational pursuit; you may be deprived of reason at the onset of the affliction: and what can you do then? It must be evident that, in these eternal matters, 'tis madness to defer. If religion is valuable, it is so now: another day may be too late. Pray now, therefore, for mercy; let your prayer rest for acceptance on the merits of the once sacrificed Messiah; and the Lord will hear, forgive, accept, and at last receive you into his eternal kingdom and glory, so that you shall be for ever with the Lord.

Perth, March, 1835.

J. BURNS.

THE WORLD SUBSERVIENT TO MAN, AND ESPECIALLY TO THE CHRISTIAN.

(Concluded from page 174.)

If the world is nothing without God, and a well-grounded hope, it is something with him. If sin has made it "vanity of vanities," the blessing of God has rendered it subservient to his glory, in promoting the happiness of his people. If the saints have the riches of this world given them, God gives them wisdom to use them in a proper manner. If riches have increased in the hands of the Lord's people, they have not set their hearts on them as their God; for though Abraham and David were both very rich, they were not carried away with them. God was all in all to them. The latter could say, though covered with honour and almost buried in opulence, "There is none upon earth that I desire beside thee."

The world in its disappointments, troubles, and afflictions, conduces to the real advantage of believers. It is useful to see our present state is not our

rest, and that here we have no continuing city. When they are inclined through prosperity to live at ease, and sleep away their time in inactivity, sudden deaths in neighbourhoods, and painful revolutions in nations, rouse them from their deadly slumbers with this awakening inquiry, "What meanest thou, O sleeper? Arise, call upon thy God." When losses come in rapid succession, threatening our utter ruin; when afflictions come as a sweeping flood, we are led to feel, "The Lord gave;" and so we are taught our dependance upon him. When gold and silver, riches and pleasures, say, "Happiness is not in us—seek for it in God," the world works mightily for the saints' benefit.

The innocent pleasures of the world belong to Christ's flock, and they can be properly enjoyed only by the children of God. If any persons feel them in their unadulterated state; if any can pluck the rose without being made sensible of the thorn; if any can extract the honey without feeling the sting; certainly the people of God must be the persons: for they, if any, know how to use this world, without abusing it. They extract the sweet, and leave the bitter. They are so far above the world that they breathe a purer air, cleared from noxious vapours. God gives them light, though the wicked are left in darkness. He chooses for them a good land and glorious connexions, for they are made to sit in heavenly places in Christ. The chief Shepherd leads them to green pastures, beside still waters.

The providential world belongs to the saints of the Most High. The wicked are the servants of the righteous, "though they mean not so, neither does their heart think so." If one part of the world persecute the saints, another must succour and deliver them. Israel was persecuted by the Egyptians, and delivered from them by the waters of the Red Sea. Daniel was thrown by his enemies into a den of lions, (a singular place of safety,) however they proved to be his best guards. The command of the Lord to the universe, concerning his servants, is, "Touch not mine anointed, and do my prophets no harm."

The political, manufacturing, and mercantile world, is an active servant of Christ's church. The senator lays his schemes and harangues the nation for believers. The legislature diligently studies jurisprudence, that the servants of God may receive the benefit of equitable laws. The warrior throws himself into the arms of danger by sea, and exposes his life by land, that no harm may come nigh the saints. The civil magistrate is a "terror to the evil, a protection to the good, and a praise to them that do well." When he wields the sword, it is to "separate the precious from the vile," and to show the world that the difference between the good and the bad is great. The wicked are wood, hay, and stubble, compared with the righteous, who are gold, silver, and precious stones.

The manufacturer is in reality a servant of God's people, notwithstanding the latter are ostensibly the servants of the former. The unerring word of God, corroborated by observation, teaches this truth in the most striking manner. Job, one of the earliest scholars in the school of heavenly wisdom, had seen, "though the sinner may prepare raiment, the just shall put it on;" and Solomon made a similar remark, for he tells us, "God to the sinner giveth travail to gather and to heap up, that he may give to him that is good before God." Again: "The wealth of the sinner is laid up for the just."

The merchant too, in the hand of God, is subservient to the interests of the righteous. He crosses the trackless ocean, sacrifices his comfort, and endangers his life in foreign climes, that he may exchange his goods, and increase his wealth. What has he for all his toil? In reality, nothing at all. Food and raiment is all that he can possess here. The saint enjoys as much without so much overwhelming labour. The covetous man, that never can have enough, brought nothing into this world, and he can take nothing out. Though the sinner has gathered much, he can enjoy but little; and although the Christian possesses little, he has more than enough. The avaricious merchant goes to distant countries, that he may bring home their produce, to be

consumed by God's people, blessed with peace and safety. In closing these observations, we may say with the poet,

“How great the Christian's portion is!
 What endless joys, what worlds of bliss,
 The Lord for them prepares!
 Their boundless treasures who can know?
 For all above, and all below,
 And God in Christ is theirs.”

We will now terminate our remarks with a few words addressed to two classes of readers. Readers, if you are living in the world without Christ, the world is so far from being a blessed, that it is a cursed inheritance to you. Every creature frowns upon you, as enemies of God, and rebels against his Son. As to believers, “all the promises of God in Christ are yea, and in him amen, unto the glory of God;” so to unbelievers, all the threatenings of God, in him will be yea, and in him amen, unto the glory of God. For if you abuse the means of grace, resist the influences of the Holy Spirit, and stifle the convictions of your consciences, the longsuffering of God will end in swift vengeance; and, instead of a blessing coming to you from heaven, the curse of God will come upon you, rolling as a mighty irresistible torrent, to sweep you from the face of the earth into the bottomless pit, where the smoke of your torment will ascend up for ever and ever.

Children of God and heirs of heaven, how goodly is your heritage! How great is the gift of God in Christ! All things belong to you, and all creatures serve you. God gave Eden to our first parents in a state of innocence: to persons in a state of grace he has given the universe. To the former he promised the produce of time, to the latter the fruits of time and eternity. If the world is yours, it is unwise in you to seek for it. All that you have reason to dread is, a want of title to it, through a want of religion; for if, by faith, Christ is yours, all things are yours. Why then should you be anxious to gain the world, when you have it?—and lose it by seeking for it? Consider your inheritance, and then complain of its invaluable nature if you can. For “all things are yours; whether Paul, or Apollós, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's.” The blind may see, “Happy is that people that is in such a case; yea, happy is that people whose God is the Lord.”

DIDYMUS.

CORRESPONDENCE.

ADDRESS ON THE HOME MISSION.

To the Churches included in the Midland District, and meeting by their Representatives in the Midland Conference.

Dearly beloved brethren,

In compliance with the wish of the Conference held at Packington, April 21st, 1835, we proceed to call your serious and particular attention to the state and claims of your Home Missionary Society. The stations which it comprises are, Manchester, Macclesfield, Ashbourne, Burton-upon-Trent, Market Harborough, Northampton, and Coventry; each of them large and populous places, affording ample scope for ministerial labours, and promising ultimately large success. At each of these stations

a Christian church has been formed, which is gradually improving in numbers and strength, and furnishing ground to hope, that at no distant period it will not only carry on its own affairs without your assistance, but also take a part in your labours to establish our cause in other places. At each of these stations a Sunday-school has been commenced, which is in active operation. The aggregate number of members amounts to more than 400. Thus, brethren, you see that your labour has not been in vain in the Lord. But it is exceedingly painful to us to be under the necessity of stating, that the institution is in a state of great embarrassment, and that there was, at the close of the year 1834, a deficiency in the finances amounting to about £150. This deficiency has been accumulating

several years; and, though attempts were made to prevent its increase by relinquishing some stations and diminishing the grants made to others, yet the depression in trade, the diminution of contributions from some of the churches, the irregularity or weakness of others, and the withholding of all aid from some, have hitherto frustrated the efforts of the committee. The principal error, we conceive, lay in adopting more stations, and incurring a greater expense, than the disposition or ability of the churches would enable them to meet. This evil, we trust, is in a good degree remedied; and, if the churches could be all persuaded to assist the funds by private subscriptions and public collections, with regularity and cheerfulness, according to their ability, not only would the current expenses be supported, but the deficiency under which the institution labours, would be gradually and speedily removed. What evils would be prevented, what benefits would be secured, were this object attained! As things are, some of the grants to the stations remain unpaid, the difficulties necessarily attendant on raising an infant cause are increased, the labourers are discouraged, unfriendly feelings are excited, peace and harmony are interrupted, the object is either defeated or injured, and burdens are laid upon the shoulders of individuals, which are galling and oppressive. The committee also find themselves crippled and disheartened, and it is very difficult to persuade persons to undertake office, when a change of officers is required. These things, brethren, ought not so to be. We believe it is in your power to alter this state of things, and to place the institution in such circumstances as will render it regular, punctual, and efficient, and cause the administration of its affairs to be a pleasure and an honour, rather than a burden and a mortification. If the society be capable of any improvements, the committee and the conference are ready to pay respectful attention to any suggestions which the churches may make. They have nothing in view but the welfare of the Redeemer's cause, and the conversion and salvation of precious souls. We know that many of the churches are burdened with debt, and regret that there is no regular plan in operation in the connexion for affording them seasonable and sensible relief. We are willing to make for them every allowance that justice and candour may require. But, brethren, are we doing

what we can? If we cannot contribute as much as we desire, can we not do something? Should we not all labour to act in unison? Is it reasonable that the weight of the burden should rest on the most willing and regular, while others, not much inferior in ability, content themselves with affording little or no assistance? It would be better at once to wind up the affairs of the society honourably, than drag on in the present uncomfortable manner. Surely no churches desire this! Dear brethren, suffer the word of exhortation. The institution is important; the means for serving it are easy; the calls for it are numerous and pressing; the success which has attended it is considerable; the cause is good; our obligations to promote it are vast and indispensable; the time for labour is short and uncertain; and heaven will afford an ample recompense for every work and labour of love. "Let us not, therefore, be weary in well-doing; for in due season we shall reap if we faint not." We remain, with the best of wishes,

Your affectionate brethren,

RICHARD INGHAM.

April 27, 1835. RICHARD STOCKS.

P. S. We humbly request each minister in the district to read this address to the church in which he labours, the first convenient opportunity after it comes to his knowledge; and the senior deacon, where there is no minister, is requested to do the same.

PROPOSED RESOLUTIONS OF THE BAPTIST UNION.

*To the Editors of the General Baptist
Repository.*

Gentlemen,

We are instructed to transmit to you a copy of Resolutions, which it is intended to propose for adoption at the next Annual Meeting of the BAPTIST UNION.

I.—That a more General Union of the Baptist Churches throughout England and Wales, is very desirable; it being fully recognised, that every separate church, has, within itself, the power and authority to exercise all ecclesiastical discipline, rule, and government: and to put in execution all the laws of Christ, necessary to its own edification.

II.—That the following be the objects contemplated by the BAPTIST UNION:

1. To promote a Union of those

Baptist Ministers and Churches who cordially agree in the sentiments usually denominated evangelical.

2. To promote brotherly love and unity of exertion in whatever may best serve the cause of Christ in general, and the interest of the Baptist Denomination in particular.

3. To obtain accurate statistical information relative to Baptist Churches, Societies, Institutions, Colleges, &c., throughout the Kingdom, and the World at large.

4. To address to the United Churches an Annual Letter, containing such information as may be deemed necessary.

III.—That to accomplish these Objects an Annual Meeting shall be held in London or elsewhere, consisting of the Pastors and Representatives of the United Churches; that each Church be entitled, in conjunction with its Pastor, to send one Representative; and that each Association appoint such a number of Representatives as it may deem desirable; and that at the Annual Meetings, every Minister and Representative, and every Officer connected with any Association united in the general body, shall be eligible to attend and vote.

IV.—That each Church contribute a sum of not less than Ten Shillings per annum, towards defraying the expenses of the Union.

V.—That the Treasurer, Secretaries, and Committee, shall be elected annually, with whom the Officers of the Associations shall be corresponding members.

We beg leave also to call your attention to the following resolutions of the Committee:—

1. That a respectful invitation be given to our Churches and Associations in the country, to appoint Representatives to meet their brethren in London, at the next Annual Meeting, to be held in Park-street Chapel, on the 17th of June, 1835. Breakfast at Six o'clock *precisely*.

2. That a preliminary Meeting of the Committee, with the different Representatives of the Churches, be held on Monday Evening, June 15th, at Salters' Hall Chapel, precisely at 5 o'clock in the evening, to make arrangements in reference to the constitution of the Union, preparatory to the Annual Meeting.

3. That the Brethren who have not yet sent donations, be respectfully requested to solicit from their respective Churches, contributions towards the removal of the debt incurred by the Deputation to America.

VOL. 2.—N. S.

Earnestly entreating your zealous co-operation,

We remain, dear Sir,
Yours respectfully,

W. H. MURCH,
JOSEPH BELCHER, } Secretaries.

London, April 14, 1835.

As an entrance into this Union will not require from the General Baptists of the New Connexion the least sacrifice of principle, or the least imaginable change in any one of its forms of government, we respectfully inquire whether the ensuing Association should not consider the expediency of so far complying with the above invitation as to send Representatives, and an annual report from each of our Conferences, or from the annual Association.—EDS.

THE APPROVED CANDIDATES ;

OR, METHODS OF USEFULNESS.

To the Editors of the General Baptist Repository.

My dear Sirs,

It has occurred to me, that the circumstances connected with the six candidates whom I expect to baptize next Lord's-day, may suggest to the ministers, officers, and members of our churches, a few hints of usefulness. It is an excellent proverb among the Syrians, "A glance is enough for the intelligent."

The first approved candidate referred to a sermon by the writer, on the parable of the labourers in the vineyard, as having been useful to him. I have heard this discourse referred to by the wife of one of the candidates, as well as by others, with much interest. The second candidate is a person in business, once very averse to serious religion. He referred, before the church, to the faithful conversation of a relative, who visited this town last year, as being the honoured instrument of impressing his mind with the importance of eternal things. He adverted to different sermons, as nourishing those impressions, and leading him to Christ. The third referred to the reply of his eldest sister, when he declined being a spectator of the Lord's Supper, who said, "You will find time to die!" "How forcible are right words!" From this time he began to be in earnest in religion. The fourth spoke of the influence of reading the tracts which are regularly circulated, and which prepared him to accept the invitation of a

member, to hear a neighbouring minister preach the Sabbath-school anniversary sermons. The fifth and sixth are young females. The former referred to a tract, and the conversation of a young minister who was supplying; and the latter, to the ministry of the Word, in reviving and deepening the impressions which she felt while living with a pious aunt, and an attendant in a neighbouring Sabbath-school.

The design of this communication is, to stimulate those who love the souls of their kindred, and fellow-creatures, not to relax in their endeavours to "win souls." Several of these persons are very striking examples of the power of religion; and it is my fervent prayer, that they may all prove to the church, "helpers of the truth, and a comfort unto us." It is written, "The liberal devise liberal things, and by liberal things they stand." Let our hearts be "fully set in us" to seek the eternal salvation of kindred, and friends, and countrymen, and we shall, as it were, "travail in birth, until Christ be formed in them." I have sometimes thought of the words of Joseph's brethren, "They said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us." Gen. xlii. 21. Do not the ignorance, stupidity, and misery of kindred and fellow-creatures cry in our ears!—and yet how few are active in devising means for the salvation of souls! Before how many do we shrink, verifying the inquiry of Job, "Who shall declare his way to his face?" Job xxi. 31. May serious Christians cultivate "the spirit of power, of love, and of a sound mind;" that our hands may be pure from the blood of all men.

April 14, 1835.

A PASTOR.

P. S. Permit me to add, I preached at Barton a few years since, and was present at the church-meeting. Of eleven candidates, five made special reference to brother Pike's Early Piety, as being useful. Let this book be widely circulated, if we would do good.

ON ODD FELLOWS, FREE
MASON'S, &c.

Gentlemen,

In reading over a provincial paper, I observed a description of an "Odd Fellow's funeral," at the graveyard be-

longing to one of our chapels in the Midland district. Whether the ridiculous procession of the "children of a larger growth," and the "mummery of the insignia of the order," were by the permission of the minister and trustees, I know not; but certainly I should be grieved, if a minister of the Baptist denomination could be found to officiate, on such a solemn occasion as a funeral, and not protest, inveigh, or admonish the enactors of such "fantastic pranks against high heaven." I would, in the language of an apostle say, "When I was a child, I thought as a child, I acted as a child; but when I became a man, I put away childish things."

I know the plausible apology for Odd Fellowship, Freemasonry, and Ancient Druidism; that it is urged they promote good fellowship, hospitality, and kindness; the version of which is, they promote gluttony, drunkenness, improvidence, consequently poverty and beggary to their wives and families.

I should not have troubled myself in taking notice of the above event; but thought some weak-minded Christian might be pleased with the "fine show," and tacitly approve of the parade of the paraphernalia, and solemn mockery, and thus injure the cause of that high name by which he is called.

I am, Gentlemen,

Yours, &c.,

OBSERVER.

Nottingham, April 27, 1835.

A QUERY.

Gentlemen,

It having frequently been enforced, both from the pulpit and the press, that important beneficial effects result to a church who is accustomed to be stately visited by their pastor or deacons, as thereby whatever may be their peculiar wants, the visiter has an opportunity of saying, "Thou art the man."

But if the circumstances of a pastor and deacons be such as to prevent them, even stately, exercising this desirable course of discipline, what substitute for visiting can be recommended, especially with regard to members, who are in the habit of frequently absenting themselves from public worship? The insertion of the above in your valuable miscellany, and an answer in an early number by some of our experienced and judicious ministers, will sincerely oblige

March 20th, 1835. A. G. B.

OBITUARY.

April 2nd, 1835, died at Birmingham, aged sixty-four, MR. CHARLES HADDON, who had been for many years an honourable member of the General Baptist Church in that town. At an early age he was the subject of serious impressions, felt his lost condition as a sinner, embraced the gospel, and dedicated himself to the service of Christ. Through the whole of his Christian life his conduct harmonized with his profession, and gave evidence of the sincerity of his faith; he was "filled with the fruits of righteousness to the praise and glory of God." The Bible was his constant companion, its contents were familiar to him, it was indeed the joy and rejoicing of his heart, his faith and practice were based upon it; consequently his religious views were very distinct and clear, and his course one of undeviating rectitude. In his secular concerns, he was a man of unimpeachable integrity; as for twenty-seven years he was a faithful and trusty servant of the Crown Copper Company, and this situation, which was one of some responsibility, he filled to the entire satisfaction of the Company, and honourably to his character as one professing godliness. As a member of the church of Christ, he was universally and deservedly esteemed by his brethren, owing to his mild and friendly disposition, and the propriety with which he discharged his duty. The welfare of Zion lay near his heart, and nothing gave him greater joy than the prosperity of the cause of Christ. He abhorred contention, he studied to be quiet, minded his own business, followed the things which made for peace, and things whereby one might edify another. His attendance on the public ordinances of the Lord's-house was regular and devout, and though the distance of his residence from the place of worship was considerable, and notwithstanding

his being greatly afflicted with rheumatism, his place on the Lord's-day was seldom unoccupied. These impediments might, with one less spiritual than he, have formed the ground of excuse for absence; but he overcame them, and though there were several places of worship nearer to his own residence than that in which his brethren met, yet with all his frequent difficulty of walking, he passed them by and chose to dwell among his own people. Six years ago he suffered under a paralytic attack, from the effects of which he never completely recovered, and which was repeated about a fortnight prior to his dissolution. He was fully aware that this was the harbinger of death, and when it was proposed to call in the aid of the Physician, he said, "It is of no use, for I must go." But the approach of the king of terrors gave him no alarm, his mind was perfectly tranquil, his hopes were built on the rock of ages, he knew whom he believed.

His affliction though short was severe, and for the last week of his life he was insensible to every thing. This was a most distressing circumstance, inasmuch as it incapacitated the dying saint from edifying his friends by any pious exhortations, and also disqualified them from administering any consolation to his mind. But his work was done, he was prepared for his change, he was one of those blessed servants whom the Lord at his coming finds watching. On Lord's-day evening, April 12th, Mr. Cheate improved the solemn event in a funeral discourse from Rev. xiv. 13, "Blessed are the dead which die in the Lord." May his surviving widow be divinely supported under this affecting bereavement, and may the church of which he was so exemplary a member follow him as he followed Christ. G. C. B.

VARIETIES.

ON MORAL INFLUENCE, &c.

Dear Sir,

Permit me to suggest to your readers, the utility of noticing *interesting passages* in the course of their reading, and forwarding them for insertion in our periodical. By such means, the labour of an hour may give instruction and edification to hundreds of our Christian friends. The following occurred to me

in reading "*A view of the Last Judgment*," by J. Smith, Cambleton; a very solemn and impressive work. Its appearance in an early number, will oblige

Yours, in Christ,
May 7, 1835. J. P. B.

"In human reckoning, only a few of the grosser crimes were thought to be 'sins unto death.' But now it appears a dreadful truth, though once but little

regarded, that 'the wages of every sin,' unrepented of, is death eternal. It also appears, that most sins, though once considered as only single acts which reached no farther than the person of the sinner himself, were yet of so infectious a nature, that they spread their influence farther than could ever, till now, be imagined. Evil words, spoken perhaps at random, and evil deeds, afterwards little thought of, were not, as the authors of them fondly supposed, immediately lost and forgotten. With however careless a hand they were scattered, yet, like seed that is sown in too rank a soil, they grew luxuriantly, and spread and multiplied in an amazing manner. They were handed down from one person and age to another, for perhaps thousands of years, until this day; and still accumulating, as was observed of the guilt of the devils, at such a rate, that now the reckoning is most dreadfully enlarged. So closely were the interests of mankind warped into each other, and so strongly rooted in their nature was the principle of imitation, that there was not a single person, how insignificant

soever he appeared, whose good or bad qualities terminated in himself alone, without contributing also to the good or evil of others around him. And this influence still increased in proportion to any one's authority and station. Hence, whilst some have a large share in the merit of good deeds, which, in their own person, they never performed; others, on account of their careless or criminal example, stand charged with a great part of the guilt of the family or society in which they lived. This seems to be the case with that rich glutton who misled his five brethren. Others, who moved in a still higher sphere, are charged with a great share of the guilt of that age, country or community, in which they had a place; and which have contributed to the ruin of thousands of souls of whom they had no personal knowledge till this instant, (the day of judgment.) Such is Jeroboam there, 'who made Israel to sin;' and such are thousands more around him, whose examples, in their respective spheres, helped to keep vice in countenance, and to give, as it were, a sanction to impiety."

INTELLIGENCE.

LAYING THE FIRST STONE OF THE NEW CHAPEL, BOURN, LINCOLNSHIRE.

On Wednesday evening, May 6th, 1835, the first stone of the new General Baptist Chapel at Bourn, was laid in the presence of a numerous and respectable assembly. The hymns selected for the occasion, were 481, 480, 250, and 471 in the General Baptist Hymn Book, and the discourse on the occasion was founded on Ezra iii. 11. The earth thrown up for the foundation was levelled, and a platform erected; which, with the space in front of the building, and on the east side, afforded very good accommodation for the people. After the discourse was delivered, Mr. Peggs read an account from our venerable church-book of the erection of the present Chapel, and the purchase of the property on which it stands for £86, in the summer of 1717. He then read the copy of the document, on the rise and progress of the General Baptist Church at Bourn, which was enclosed in the first stone. This memoir is appended to the account of this interesting evening. The first stone was laid by Mr. E. Wherry, assisted by the architect. The chapel is to be completed Sep. 20th

May the special providence of God watch over this undertaking, and the top stone be brought off shouting, "Grace, grace unto it."

"And at the last may it appear,
That crowds were born to glory here."

*A brief Memorial of the Rise and Progress
of the General Baptist Church,
Bourn, Lincolnshire;*

Prepared for the occasion of laying the first stone of the new chapel at Bourn, May 6, 1835, to be enclosed in the stone, and then inserted in the records of the church.

The early history of the General Baptists at Bourn and its vicinity is buried in obscurity. The church in this town was originally connected with the church of the same faith at Spalding, till near the close of the seventeenth century. Taylor's "History of the English General Baptists" contains traces of this body of Christians at Spalding, in 1646; at Thurlby, Langtoft, and Narborough, in 1653; and at Stamford and Bytham, in 1656. The records of the Spalding church contain "An account of the officers and members appertaining to the

church of Christ in Spalding, Bourn, and Hackonby, and the parts adjacent; taken the 31st day of the sixth month, 1688." Messrs. Lawson and Hooke were then pastors, and the members amounted to *one hundred and fifty-three*. From these prosperous circumstances, this church had evidently been established a considerable time. The first pastor of the church at Bourn, after it ceased to be connected with Spalding, was Mr. Joseph Hooke, who was baptized in Peterborough river, in April 1676, by Mr. Reeve, a messenger of the baptized churches, residing at Rempston, Nottinghamshire. This is recorded (probably with his own hand) in the Bourn church-book. He was ordained, with Mr. Lawson, pastor of the church meeting in Bourn, Hackonby, and Spalding, Sep. 7, 1687. He was ordained a messenger of the churches in Lincolnshire, Sep. 6, 1696. He died Nov. 23, 1736; having been an honourable member of the baptized churches *sixty years, forty-nine* of which he had been the pastor of the church at Bourn and Hackonby. It was during the ministry of this eminently useful man, that the present chapel at Bourn was built; having been erected in the year 1717, as particularly noticed in the church-book. Mr. Hooke was succeeded in the pastoral office by Mr. Halford, who died July 4, 1759. He was succeeded by Mr. Young, who died Sep. 27, 1791. The church, which had considerably declined at this period, was supplied by various preachers, till Mr. Joseph Binns settled at Bourn, in July, 1795. He died, beloved and lamented by his numerous friends, June 15, 1834. In the year 1807, the chapel was enlarged, and subsequently, school-rooms were erected. Mr. Binns was succeeded by Mr. James Peggs, (late missionary in Orissa,) who arrived at Bourn, Nov. 13, 1834. It had long been in contemplation to erect a new chapel; and the recent increase of the congregations requiring accommodation, a special church-meeting was convened, Feb. 17, 1835, at which it was unanimously resolved to erect a new chapel; and a subscription was commenced by the members present, amounting to £212, 10s. 6d., which has since been increased to about £350. The dimensions of the intended chapel are fifty feet by thirty-eight feet, outside; and the estimated expense of the erection is about £1200, exclusive of the additional ground to the east, recently purchased, principally for the enlargement of the burying ground.

The first stone of the new chapel is proposed to be laid on Monday, May 6, 1835, by Mr. E. Wherry, the venerable and highly-respected deacon of the church, assisted by the architect, Mr. Browning, of Norththorpe, near Bourn, for many years a resident in London. On this occasion, it is proposed that the pastor of the church, Mr. Peggs, should deliver a discourse in the open air, founded upon Ezra iii. 11, "And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid." May the special providence of God attend this undertaking; may this house of prayer ever be blest with an evangelical and effective ministry; and, as it was written of the second temple, (which was honoured with the personal presence of the Messiah,) may it be abundantly realized in this, "The glory of this latter house shall be greater than that of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts." Hag. ii. 9. Let all the people say, Amen. Signed, on behalf of the church and congregation,

JAMES PEGGS, *Pastor.*

EDWARD WHERRY, *Deacon.*

Bourn, May 6, 1835.

This document is laid in the south-east corner of the chapel.

ORDINATION OF MR. EDWIN BURTON.

General Baptist Church, Portsea.

On Friday, April 17th, Mr. E. H. Burton was publicly ordained to the Pastoral Office, over the General Baptist Church, Clarence Street, Portsea. The services of the day were of the most solemn, the most interesting, and, as we trust and believe, the most profitable kind. The Meeting-house was crowded to excess for some time before service commenced, and, although nearly four hours were occupied, there were no appearances of weariness or impatience. At half-past ten o'clock Mr. Heatcote, of Lyndhurst, opened the solemn service by giving out a hymn, and Mr. Morris, Baptist Minister of this place, read and prayed. Mr. Stevenson, of Great Suffolk Street, London, then delivered an introductory discourse, on the reasons of our dissent from the church (so called) as by law established. For consecutive argument, and for striking appropriate

diction, Mr. Stevenson's discourse was allowed by all who heard it to be most excellent. At the conclusion of it Mr. S. proposed several questions to the church and to the elected Pastor; the former answered by a show of hands, and the answers of the latter respecting his conversion to God, his call to the ministry, his views on the great doctrines of revelation, and his acceptance of the church's call, were striking, and highly satisfactory. Mr. Pike, of Derby, offered the ordination prayer, and was joined in imposition of hands by Messrs. Birt, Arnot, Morris, Stevenson, and others. After singing a few verses, Mr. Pike delivered a most faithful, impressive, and affectionate charge, founded on Col. iv. 17, "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." Mr. Neave, Baptist Minister, then gave out another hymn, and Mr. Goode, recently from Bristol, and successor of the late venerable Dr. Bogue, of Gosport, concluded with a short appropriate prayer.

In the evening, after reading and prayer by Mr. Cakebread, Mr. Birt, of Meeting-house Alley Chapel, addressed the officers and members of the church, from 1 Thess. v. 12, 13, "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." Mr. Birt's sermon produced a very powerful impression; an impression, it is hoped, which will be lasting, and permanent. Mr. Neave concluded with prayer. This was a good day; and may the blessing of him who walketh amongst these seven golden candlesticks, richly rest upon its solemn services!

W. T. L.

RECOGNITION OF MR. BUTLER.

On Wednesday, May 20, 1835, Mr. Wm. Butler was publicly recognised as pastor of the church at Heptonstall Slack. The morning service was introduced by Mr. Hudson, of Queenshead, who read the Scriptures, and engaged in prayer. Mr. Goadby, jun., delivered an appropriate introductory discourse: and Mr. Hollinrake, of Birchcliffe, proposed the questions to the church, which were answered by Mr. James Hodgson, and a show of hands on the part of the members; and also to the minister, who gave some account of his conversion,

call to the ministry, and the reasons which had induced him to remove to Slack. Mr. Hollinrake then offered the designating prayer; after which Mr. Goadby, sen., delivered an affectionate and impressive charge, from 2 Cor. ii. 16, "Who is sufficient for these things?" and concluded the service with prayer.

Mr. Blackburn, (Independent,) introduced the evening service with reading and prayer; and Mr. Goadby, sen., addressed to the church a very judicious discourse from Philipp. ii. 29, "Receive him therefore in the Lord with all gladness, and hold such in reputation." The hymns were given out by Mr. John Taylor, of Clayton. The congregations were large, and the day was one of great interest. May He who holdeth his ministers as stars in his right hand, render this union a lasting blessing, both to pastor and people; that, "when the Shepherd shall appear, they may receive a crown of glory that fadeth not away."

STATE OF RELIGIOUS EDUCATION IN AMERICA.

Gentlemen,

The Congregational denomination of England appointed two ministers, Messrs. Matheson and Reed, to visit their brethren resident in the United States. Their report is printed in the form of a tour, which, I hope, all your readers will avail themselves of an opportunity to read. They have ignited a torch at the altar of American zeal and piety, which I hope will enkindle an ardent and enduring flame, which time itself shall not extinguish, throughout this nation.

The following is from a speech of Dr. Matheson, delivered at the anniversary of the Theological Institution at Glasgow. I hope it will act as a stimulus to our churches, to encourage talent and piety in young men, by bringing them out to effective public usefulness, and in spiritedly supporting our Theological Institutions. I am, Gentlemen,

Nottingham, Yours truly,
May 13, 1835. ARTEMUS.

The annual meeting of the Theological Institution, in connexion with the Congregational Union, was held in Dr. Wardlaw's chapel, Glasgow, on Tuesday evening, April 7; the Rev. Dr. Russell in the chair. The platform was occupied by ministers of the connexion, from different parts of the three kingdoms, who

are at present in town, to attend the anniversary of the Union. The advertisement calling the present meeting announced that Dr. Matheson, of Durham, who was lately returned from a tour in America, would communicate important information regarding the religious connexion of that country. After the annual report of the Institution had been read and adopted,

Dr. Matheson rose, and offered a few observations on the state of the Academy as described in the report, comparing it with similar institutions in America. He had been told by the secretary of one of the American educational societies, that if 100, or 200, or even 500 young men presented themselves, as applicants for admission to their seminary, and were found suitably qualified, they would receive them all; and when he (Dr. M.) made inquiry where would they find sufficient funds for such an undertaking, he was answered, "Give us the men, and we will soon find the money!" The Rev. Dr. then proceeded to give a statement of the religious state of America. The proportion of children under instruction generally, he stated to be much greater than in this country. In some of the States there are double the number at school; but taking the newly-settled states, the proportion is much greater than in this country. Some of the greater schools are supported by state funds; others, by a tax laid upon the inhabitants, they making up the deficiency by voluntary contributions; and others, by land set apart for the purpose: but no one system of support pervades all the United States. Amid all the changes in that great country, nothing is so remarkable as the increase of the collegiate institutions. In 1775, there were ten colleges, altogether, in the United States; from that time to 1800, there was an increase of thirteen; from 1800 to 1814, an increase of eleven; and from 1814 to 1835, there had been thirty-six new colleges founded in the different states of America. At this moment, there are no fewer than 70 collegiate institutions in that country, and nearly all of them in prosperous circumstances. The number of students attending on these institutions is 5,500. There are circumstances peculiar to these institutions, not common to the colleges of Great Britain. All the colleges in the United States of America, with the exception of two belonging to the Unitarians, three belonging to the Roman Catholics, and one other, are under

the direction of Christian influence. He did not mean that the students are compelled to subscribe to the thirty-nine articles embodying the principles of religion;—we know that these things can exist without any religious influence, we know and we grieve for it;—but in all these institutions, with scarcely an exception, the professors are themselves Christian men. The Christian principle of the professor is regarded, by the parents of the children committed to his care, as of equal importance with his literary and scientific acquirements. He mentioned this fact, for the purpose of indicating the important bearings such a practice must have upon the character of the people of the country generally.

THE NEXT ASSOCIATION.

Castle Donington, May 15, 1835.

Mr. Editor,

I take the liberty of informing the churches and ministers of the General Baptist Connexion, through the medium of the Repository, of the following arrangements relative to the ensuing Association, to be held at Castle Donington.

The meeting for business will commence on Tuesday evening, June 30, at six o'clock. At two in the afternoon of the following day, July 1, will be held the annual Missionary Meeting. Mr. Jarrom, of Wisbeach, is expected to preach the same evening. On Thursday evening, July 2, Mr. Bissill, of Sutterton, is expected to preach. Service each evening to commence at seven o'clock.

The accommodations for the ministers, and representatives, &c., will be provided at the Rawdon Hotel.

A carriage for luggage will be dispatched to the toll-gate, near Cavendish Bridge. Should the coach pass at the moment when the carriage is not in waiting, any kind of luggage may be left, for a short time, at the toll-gate house. No other conveyance was ever thought of, it being imagined that no person would come to the Association, who could not walk *one mile and a half*.

Praying that our annual interview may be rendered a season of spiritual refreshment, and prove subservient to the advancement of the cause of truth and righteousness,

I remain, Mr. Editor,
Yours fraternally,
RICHARD STOCKS.

BAPTISM AT HOLBEACH-DROVE, NEAR GEDNEY-HILL.

April 5, 1835, the ordinance of Christian baptism was publicly administered at Gedney-hill. The place chosen for the occasion was a large pit, at Holbeach-drove; and though the day was very unfavourable, and no public notice given, there were at least six or seven hundred assembled. Mr. Sarjant, of March, addressed the people by the water side in an appropriate manner; and many seemed convinced of the scripturalness of this solemn ordinance. Mr. Sarjant then went down into the water, and baptized eight persons.

In the afternoon Mr. Abbott preached a very suitable discourse to the church, and newly-baptized persons, from Acts ii. 42. Mr. Ewen then addressed those who had been baptized, prayed with and for them, and then, in the name of the church, gave them the right hand of fellowship. Mr. Ewen then administered the Lord's Supper to the church, and to some others from other places, who formed a goodly number. Mr. Ewen preached in the evening. The day was a good one: it filled our hearts with joy and gladness, and we hope will not soon be forgotten. M. S.

BAPTISM AT STONEY-STREET, NOTTINGHAM.

A friend writes:—"Have you heard of our baptism at Stoney-street, on the 2nd inst., twenty-four persons? At the Lord's Supper at least 500 communicants; a beautiful sight as was ever witnessed. At the baptism there were upwards of 2000 spectators. June 7th, I think there will be about thirty more.

We have now the most cheering prayer and inquirers' meetings ever witnessed in Nottingham."

BAPTISM AT HEPTONSTALL SLACK.

This divine ordinance was administered to twenty-three persons, on Tuesday, May 19, 1835, in the baptistry at Slack. Mr. Goadby, of Leicester, addressed a few words to the spectators, and Mr. Butler administered the sacred rite; and afterwards delivered to them an affectionate and appropriate address, and gave the right hand of fellowship. The interesting season was concluded with prayer.

THE TRUST DEEDS.

To the Churches in the General Baptist Association.

Dear Brethren,

Fearing that the arrangements made at the last Association, relative to registering meeting-houses and other property belonging to the connexion, may have been overlooked, I beg most respectfully to remind those churches which have not returned the printed form, with replies to the queries, that I shall have to give an account of this matter to the next Association.

Allow me to press the importance of this arrangement, and request that immediate attention may be given to the subject, so that the interests of the connexion may be promoted.

I remain, dear brethren,

Yours, &c.,

F. BEARDSALL.

Manchester, May 13th, 1835.

POETRY.

THE PUNISHMENTS OF HELL.

Descend, my thoughts, to hell below,
And trace the dungeon round!
But oh! what wretched scenes of woe,
On every side are found.

Here Satan, bound in fiery chains,
The prisoner of despair,
May vent his rage; for justice reigns,
Unbending and severe.

Here stupid sinners are awake,
In horrible surprise!
They once were deaf, when mercy spoke;
Now wrath rejects their cries!

Nor shall these torments have an end!
Nor shall these miseries close!
This thought shall every bosom rend,
"Eternal are my woes!"

O how the wretches weep and wail,
But tears, alas! are vain;
These floods of grief can ne'er avail,
To mitigate their pain!

Adieu, thou dreadful, dark abode,
Where cursed devils dwell!
'Tis the rich mercy of my God,
That I am out of hell.

J. BIRCH.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY.

MEMOIR OF MRS. MARY ANN GOADBY.

(*Concluded from page 190.*)

It is pleasing to behold in young Christians an enterprising and holy activity and devotedness, in the promotion of the kingdom of Christ. There are many ways in which they may be useful. Their strict and exemplary and earnest attention to spiritual exercises, particularly those which are connected with the house of God, is beneficial; showing as it does to a foolish and trifling world, that there are in religion, enjoyments preferable to theirs—and more lasting. Their peaceful and amiable deportment, and conscientious discharge of their relative duties, is essential to the honour of that holy name by which they are called. But in addition to these, Sabbath-schools, Religious Tracts, the sick and the afflicted, Missionary Societies, &c., present objects, and open before the young Christian, means of usefulness, which are highly worthy of regard. We have already observed, that our departed sister was an eminently devoted Sabbath-school teacher; and that she displayed a warm concern for the spiritual welfare of her scholars, her relatives, and friends. In every other way in which she could be employed usefully, she engaged with an earnest devotedness, peculiarly her own. She distributed religious tracts, collected for the Mission, visited the sick and afflicted, and displayed an earnest delight in every thing which tended to the prosperity of the cause of Christ. With her, religion, vital Godliness, was the one thing needful. The numerous letters which she addressed to the absent members of her father's family, with the pious and fervent sentiments they contain, evince no common degree of active piety. The following extracts are from letters to different individuals. The first was addressed to a brother, younger than the one already referred to.—

“Dear Brother,

“I was very glad to hear, by the letter you wrote to H——, that you think something about your immortal soul. You say you fear you have not found the Saviour; and what is the reason you have not? It is because you have not sought him; for he is found of all them that seek him in sincerity and in truth. He is, by his word, constantly inviting you to come to him; and has promised, that whosoever cometh, he will in no wise cast out. O then, my dear boy, come to Christ, come just as you are. Jesus Christ came to save sinners: he came to save you, if you will but believe on him. You will never find any true pleasure in the things of this world: they soon cloy, and always leave a sting behind; but the pleasures derived from religion never cloy. The reflection of them always produces fresh pleasure in the mind. They are true and lasting, solid and substantial: they will never fade, and no one can take them from you. How delightful would be the thought that God is your friend; and if he is your friend, you need not fear what man can do unto you. If he is your Father, you will never want any good thing; if you put your trust in God, he will guide and direct, support and protect you. If

this is your situation, you will be supported through life, comfortable in death, and happy for ever. If you love Christ here, and trust in him for pardon and salvation, when the nations shall be summoned before the bar of God, to have their sentence passed, and their doom irrevocably fixed, then you may look upon Christ as your friend; you may then rejoice, while the world, on which so many have set their hearts, is on fire. But, on the contrary, if you slight the overtures of mercy, if you neglect to seek for salvation in Christ, if you spend your life in the service of Satan, you must recollect you will receive his wages, which is, to have your portion in that lake which burns with fire and brimstone: and if you refuse to embrace the Gospel, remember your condemnation will be greater than many others. You have been taught the way, and if you walk not in it, your torture in the gulf of darkness, where you will be with devils and damned spirits, will be increased from your knowledge of it. O then, my dear, seek the Lord now, seek him earnestly, and never rest till you have obtained what you seek for; and you will not be disappointed, for God never said to any of the seed of Jacob, Seek ye me in vain. O my dear brother, what pleasure would it afford me, to hear that you had found the Saviour, that you were come out from the world, that you were travelling in the road to glory. I can truly say, it is my heart's desire and prayer to God that you may be saved. O my dear, I would entreat you to flee to Him who is strong, for strength; and to Him who is wise, for wisdom. You have been spared to see the beginning of another year, but long before the close of it, you may be in another world. O then, flee to Jesus now; for now is the accepted time, to day is the day of salvation. What folly it will be in you to put it off to a future period, when there is not a minute you can call your own. I dare venture to affirm, you will never think you sought the Lord too early. I said I would write you some news, but my pen has been employed for a more serious purpose. I am, yours affectionately,

M. A. COMPTON."

The following appear to have been written about the same time. They display the same marks of genuine and assiduous piety.—

"My dear Grandmother,

"*Isleham, Oct. 6, 1830.*

"Having been employed in writing to my younger relatives, a thought struck my mind that I had never yet written to my grandmother; and I likewise thought that it was quite time I should begin, for it is very likely that I shall not be favoured at present with such another opportunity. Since I saw you, some of our dear relatives have been numbered with the dead. I felt a good deal when I heard of my aunt Compton's death. I had seen comparatively but little of her, yet enough to love her; and though I could but sympathize with her husband and children, and I felt that another of my praying relatives was taken from me, yet I rejoiced on her account. She had only put off this clog of earth, with all its sinfulness, pain, and trouble: her liberated spirit winged its glad way to the realms of light and glory, the bosom of her Father and her God. Uncle and aunt Billings seemed as shocks of corn, fully ripe, and fit for the harvest. They had been waiting a long time for the coming of their Lord; their happy spirits welcomed such a release from earthly cares, and sin's incumbent load. They served the Lord faithfully while here; and are now gone to receive the "Well done, good and faithful servants," in a better world. O may we have the same grace imparted unto us, that our last end may be like theirs. But I feel my heart to be so depraved, my desires so earthly, my faith so weak, my love to the Saviour so cold, and such inactivity in his cause, that I am often led to doubt whether I have any part or lot in the matter, whether I possess any interest in the death and sufferings of Christ Jesus, or not. Yet I sometimes experience seasons of refreshing from the presence of the Lord. The Sun of Righteousness darts his enlivening and cheering rays into my frozen heart, and melts it into gratitude, love, and praise. O my dear grandmother, don't forget me when you

approach a throne of rich grace. O pray the Lord to grant unto me rich supplies of his grace, an increase of faith in the Redeemer, a warmer love to him, more ardent longings after a conformity to his will, and to grant me keeping and persevering grace, that I may hold out unto the end. O what a privilege, that we have a High Priest who can be touched with the feeling of all our infirmities, having been tempted in all points like as we are, yet without sin. O may you, my dear grandmother, be comforted and supported in the decline of life; may the everlasting arm of love and mercy uphold you, and when heart and flesh fail, may God be the strength of your heart, and your portion for ever. Give my love to uncle and aunt Jones, and children; and accept the same from
Your dutiful and affectionate granddaughter,
M. A. COMPTON."

"My dear Aunt,

"Isleham, Oct. 6, 1830.

"I very readily excuse your not writing, because I know you have but little time: yet I cannot but acknowledge, that I felt rather disappointed at not receiving a letter from you by my cousins; and I presume you will expect one from me at their return. Now remember you owe me two, and I hope you will not be long before you write, either. I often think about you folks. I should like to come and see you again, but I don't know whether ever I shall. If we never meet here again, O may God grant that we may meet in a better world, where parting is known no more. And though great may be the difficulties, and numerous the crosses we may meet with by the way, yet the Lord has promised to uphold all those, with the right hand of his righteousness, who put their trust in him; and though our little barks may be tossed upon the rough ocean of time, though the streams of adversity may roll over us, and tempests and darkness may frown around us, yet—

'By prayer let us wrestle, and he will perform:
With Christ in the vessel, we'll smile at the storm.'

Yes, he will be our pilot amidst the shoals of infidelity, and the rocks of temptation; he will steer us safely into the desired haven, where we shall joyfully drop our anchor, and triumphantly land on the shores of the heavenly Canaan. There—

'Far from a world of grief and sin,
With God eternally shut in,'

we shall have no more cause to sorrow on account of sin, or to withstand temptations to it; no inbred corruptions to subdue; no evil desires and passions to suppress; no enemies to overcome: but every power and faculty will be fully employed in celebrating the praises of our glorious God and Redeemer, through the countless ages of eternity; and one note will swell higher than the rest, which even angelic music cannot reach, 'Now unto him who hath redeemed us unto God by his blood, and hath made us kings and priests, be glory and dominion for ever and ever.' When I think of the love of God, as manifested in the redemption of guilty sinners, and of the happiness of those who have been made partakers of that love, and who are now enjoying the effects of it in the continual presence of their Maker and Redeemer, I almost long to be gone; but sometimes, and this is too often the case, this earth drags down my soul; and I lie grovelling, without one ray of light from the Sun of Righteousness, to chase away the gloom that hangs over my soul. And why am I thus? It is because I do not live near enough to the fountain of living waters; I do not cherish, as I ought, holy and heavenly desires; I want a stronger faith, warmer love, more ardent longings after the Divine presence, an assimilation unto his likeness, and a transformation into his image. But even in the darkest seasons, how cheering and consoling are the promises of his word. O may you and I make that word our guide, both in principle and practice. May we enjoy the presence of God through life, his support in death, and may we at last hear him say, 'Come in, ye blessed of my Father, inherit the kingdom prepared for you.' Mr. Jarron, from Wisbeach, was here about a

fortnight ago. Heard from G—— about the same time: he was well, and appears to be comfortable.

I am, yours affectionately,
M. A. COMPTON."

"Dear Cousin,

"Isleham, Oct. 4, 1830.

"I cannot let this opportunity slip, without answering your kind epistle. I should have been very glad to have seen you, with Jemima and Betsy; but as you could not come now, I hope you will be able another summer, if spared. My dear cousin, how ought we to admire the goodness and mercy of that God who hath continued us until now. He hath watched over and protected us, though we have rebelled against him in numberless instances; and instead of the mercy of God, we deserved his righteous indignation. But O, what love was manifested towards us! He laid his fury by, veiled his Godhead in human nature, and suffered the ignominious death of the cross, that we, through Him, might live. O my dear cousin, may our love towards the dear Redeemer be more ardent; our desires more spiritual, holy, and heavenly; may we increase in faith; may we live nearer to him, and walk more closely with him: so shall our light shine before men, so shall we be ornaments to our profession; so shall God be glorified, our own souls profited, and our fellow-creatures benefited. O may you and I be kept from ever straying into forbidden paths; may we turn off our eyes from beholding vanity; may we shun the haunts of the giddy multitude; may we not yield to the temptations of the wicked; may we not fear the taunts nor heed the scoffs of the unthinking; but O may that God, who has so kindly watched over and protected us, guide and direct us in the way that leadeth unto eternal life. And O, when we are called to pass through the valley of the shadow of death, may we fear no evil; may his rod and his staff comfort and support us; and may we at last be received into that kingdom where sin cannot enter, but where all will be peace, pleasure, holiness, and happiness; through the countless ages of eternity, is the prayer of

Your affectionate cousin,
M. A. COMPTON."

"How long it is since she first felt a desire enkindled in her bosom, to devote herself to missionary labour," an excellent relative* observes, "I really am not prepared to say; but I am persuaded it is *several years*. I have heard her remark, that it was primarily awakened by reading the memoirs of that devoted missionary, Harriet Newell." In the spirit and temper of Harriet Newell, she would find much that was congenial to her own; and we cannot therefore be surprised, that blessed with the same mind, she should feel herself prompted to pursue the same path.

In the acquaintance which she afterwards formed with her future husband, Providence seems evidently to have been friendly to her wishes. Like herself, his mind, for several years, had been directed towards the missionary work. Both were, in this respect, happily met. Their strong inclination towards the service of Christ among the heathen, existing independently of each other, and before they either of them knew that the other lived, would naturally be increased and confirmed by the acquaintance which afterwards subsisted between them. They were united in the month of May, 1833; in June, publicly designated to this arduous work; in July, took leave of their native land; and, after a favourable voyage, arrived in Calcutta in the end of November, and proceeded to their station at Cuttack. But how mysterious are the ways of Heaven! No sooner had she arrived at the scene of labour, than symptoms of a consumptive nature appeared, and under its influence

* Miss Pechey.

she gradually withered away. On the 9th of July, 1834, she was delivered of a weakly babe, that lived but a few hours; and, though there appeared afterwards some flattering hopes of her recovery, on the 13th she breathed her last!

The state of her mind during this long affliction, will perhaps be best given in the words of her deeply afflicted husband:—

“There seems to be a kind of melancholy pleasure in reciting or writing upon this painful subject. Many times during the past month has my mind been relieved in this way; but still, on my own account, I would rather it should not have been mine at this early period, to write concerning the death of one so dear, and who appeared peculiarly qualified for usefulness: but so it is. Often had we in prayer given ourselves to the Lord, requesting he would do with us as he pleased, and cause us to glorify him, whether by life or death. He has separated us: he has taken to himself whom he lent to me. It must be right I know, I feel it must; but the bereavement is heavy, and I am left alone in a land of strangers. It is the Lord’s will. I desire submissively and cheerfully to acquiesce, and say as my dear departed wife said, ‘He does all things well.’ So long ago as January, the complaint of which she died, began its work. While I was out with Lacey a cough commenced which never left her: she was, notwithstanding, habitually cheerful and happy, and continued so till towards the end of April; then her cough became more violent, her voice became weaker, and sometimes for two or three days she could only speak in a whisper: her cheerfulness left her, and though she was uniformly happy, I could see her spirits were breaking. She now began to complain of a pain in her right side, and I immediately was alarmed: day after day assured me she was fast hastening to the grave. She also often said she never could recover; that her complaint she knew was a consumption. I tried to rally her, but all in vain, and yet I knew from her situation it was necessary as much as possible to keep up her spirits. The pain in her side became so agonizing about the middle of May, that the doctor ordered copious bleeding with leeches, and blisters: these were applied and allayed a little the pain, but did not remove it. From the beginning of June till her death, she was too weak to take any exercise, and was reduced to a mere skeleton. She seldom slept more than an hour at a time, and sometimes not one out of twenty-four. During the last six weeks of her life, she was unable to speak at all, except in whispers. On the 7th and 8th of July, she was apparently much better, and her cough less troublesome; my hopes began to revive; on the 9th she was confined, a dear little boy who lived only five hours; on the 10th and 11th she continued gaining strength, but, alas! at mid-day on the 12th she suddenly became much worse; her perspiration was very profuse; her hands and feet, cold and clammy; her mind wandering; every thing indicated speedy death. My hopes were again blasted. O what a night was that! brother and sister Brown were with me. The morning dawned, but she was unconscious of the flight of time: she was delirious nearly all day, but her delirium was of a pleasant kind. About eleven o’clock, A. M. I informed her that she had but few hours to live. She was quite happy and resigned, and replied, ‘The Lord knows what is best; he will do right; I feel quite happy.’ I said, ‘he does,’ she immediately concluded the sentence, ‘all things well.’ I asked where her

confidence was placed; she replied, 'Only in the atoning death of Christ: I have had doubts, but they are all gone; I feel quite happy and am willing to die, if the Lord will.' I asked again, Are you afraid of the article of death? She said, 'O no, God will support me.' After a little more conversation of the same kind, she again became delirious, and I left her; and in a short time she expired."

Such was the end of our sister; such the evidence her days of decay furnish of the power of Divine grace to support the mind of the humble believer, though "heart and flesh fail." In her last communications from India, received but a few days before the intelligence of her death arrived, and therefore written when the reality of her speedy dissolution must have been impressed on her mind, she expressly says, "She did not once regret going to India."

We cannot take our leave of one so excellent and beloved, without alluding to one or two of the more prominent traits in her character and course.

She was endowed with considerable talents. This may be discovered from the letters, extracts from which we have given; and which would be most probably written hastily, and in no degree under the influence of any thing, but a simple desire to give affectionate advice and counsel to her beloved relatives. In conversation she was fluent, intelligent, and interesting. Her knowledge on general subjects was extensive: her imagination was lively, and her memory retentive. Few persons are called to engage in a public sphere, with abilities more promising, and adapted to effective service.

She possessed a remarkably cheerful disposition. This perhaps was partly owing to her happy constitutional temperament, as well as to the animating character of her piety. In her was constantly seen the becoming medium of cheerfulness without levity, and seriousness without sadness. Events, which were adapted to ruffle, to dispirit, or to elate, she regarded with a sweet equanimity of soul. She had learned in whatsoever state she was, "therewith to be content," and with cheerful heart to pursue the even tenor of her way. A returned Missionary,* under whose roof she spent a few days previous to her departure from England, observes, "I am thankful that I was personally acquainted with the deceased. I gave her the first instruction in the language of Orissa, and was particularly interested with the avidity and cheerfulness of our departed friend." Indeed so prominent was this engaging feature in her character, that it was impossible for any one, on even a slight acquaintance, not to discover it, and by sympathy to feel its exhilarating charm.

She was peculiarly kind and affectionate. A benevolent desire to promote the happiness of all around her, was the chief element of her life. Her happiness seemed to consist in administering to that of others. She wept with those that were afflicted, and sweetly and soothingly administered consolation. She rejoiced with those that rejoiced, and appeared to make their joys her own. Possessed of much mildness of disposition herself, she would bear the asperities of others with exemplary patience, and, if occasion offered, with winning and affectionate sweetness, would seek gently to soften or subdue them. She had much

* Rev. J. Peggs.

of that quality which is denominated "engaging;" a quality, the chief elements of which, are ease, wit, vivacity, good sense, benevolence, and love. When her friends inquired as to her feelings on taking a final farewell, she would reply with ardour, "O the thought of going, of the heathen, and of living for their welfare, is delightful to me! If I can but do *any good*, I shall be amply repaid for all the pains of separation. I feel much at leaving England and my friends and relatives, but I should not be happy not to go. I feel especially on my father's account. His increased feebleness and infirmities make it hard to leave him; but still, the Lord will be with him; he has kind friends around him, and you know, we hope to meet again." Alas! when she uttered sentiments like these, which she did repeatedly before her departure, she little thought that meeting was so near at hand.

A young lady, whose obliging communication has been before quoted, remarks: "It was mercifully ordered by Providence, that Mr. Compton and Mary Ann should both be spared the painful circumstance of hearing of the death of the other. And O, if we may be permitted to penetrate within the veil, what ecstatic rapture we may suppose must the beloved parent and child have experienced, when, for the first time, they met before the throne of God! With what adoring wonder must they have dwelt on the delightful thought, that both were for ever freed from the shackles of mortality, and admitted to dwell for ever with the Lord!"

Though our beloved sister was removed when just entering on her course, and thus was prevented from executing her heart's desire in contributing to the salvation of the heathen, the language of her Lord, when a far less costly offering was presented to him, is applicable to her; "She hath done what she could." She gave her heart and her youth actively to her Saviour; she persevered in this service with increasing delight and assiduity, and with considerable benefit to others; her light, though it shone for a short season, shone brightly; and when she was called above, it was from a far distant land, in the midst of delusion, idolatry, and despair; whither, from devotedness to her Lord she had gone, gladly leaving all on earth, that she might bear to them who sit in darkness and the shadow of death, the light of Religion and of Life.

J. G.

LIBERALITY OF THE LATE DR. CAREY.

"The following statement is given of all the sums Dr. Carey received from Government, from the time of his being appointed to Fort William College, in May, 1801, to his decease, June 9th, 1834:—

From May, 1801, to June, 1807, inclusive, as Teacher of Bengalee and Sanscrit, at 500 rupees, monthly	Rupees. 37,000
From July, 1807, to May, 1830, as Professor of Bengalee and Sanscrit, at 1000 rupees, monthly	275,000
From October, 1823, to July, 1830, inclusive, 300 rupees, monthly, as Translator of the Government Regulations	24,600
From July, 1830, to May, 1834, a pension of 500 rupees, monthly	23,500
	Rupees 360,100

It will be seen from this statement, that all Dr. Carey received from Government, these thirty-four years, as remuneration for labour, falls short of four lacks of rupees, (or £40,000.) On the average, it formed an income of 872 rupees monthly, during thirty-four years and five months of his connection with the Serampore Mission. When from this monthly sum are deducted, the support of himself and a family of four sons; that of his eldest son Felix's widow and orphans after his decease in 1822, as long as they needed support; the support of relatives in Europe, and the monthly expense of his garden of about twenty bigahs, the largest private botanic garden in India; the remainder will form precisely the sum he contributed from month to month, in conjunction with his brethren, to the cause of that Redeemer in whom his soul delighted."—*East India and Colonial Magazine, March, 1835.*

How remarkable the Providence that raised up such a man as Carey, and at "*such a time as this*;" placed him at the metropolis of British India; spared him for so many years; and preserved his integrity, piety, and devotion to the cause of Christianity in India. But "he is gone to his grave." Still, "the residue of the Spirit" is with the great Head of the church. "Out of his fulness" may his people receive "grace for grace;" and be raised up to accomplish throughout the world, "all the good pleasure of his will, and the work of faith with power." P.

April 14th, 1835.

EXTRACTS FROM THE REV.
J. GOADBY'S JOURNAL.

March 6th.—Left Cuttack between four and five o'clock for Copilass Jattrra, which Lacey attended two years ago. We halted at B——— for the night, and the dawn of day found us on our journey. The scenery was highly romantic. In the immediate vicinity of the hills, dense jungles with here and there a plot of cleared ground, but still uncultivated. The beautiful magnolia was in full bloom and formed a striking contrast to the barrenness of the land around. We reached Kunkera about half-past nine A. M., found our tent pitched; here we abode till four P. M., and then proceeded towards Mersephora, which we reached by sun-set, but had to wait two hours for the tent. The place we selected for our temporary abode was a small clear spot of ground surrounded by almost impenetrable jungle; near to us were one or two miserable huts, inhabited by a race of people, generally inoffensive, though wild; they inhabit the woods and feed on roots and fruits, which are plentiful. This station was about half occupied when we arrived, but by seven o'clock there were from 1800 to 2000 people cooking their rice; we excited great curiosity, they were all going to the Jattrra. Before sun-rise on the morning of the 8th, we were again

on our way, treading the intricacies of the wilderness, frequently the bushes and trees so completely covered the path, that our horses and ourselves were in danger from the immense thorns with which they abound. We arrived however in safety about ten o'clock A. M., at our journey's end. After dinner, we sent to know whether we might ascend the hill on which the temple stands; the Brahmins sent us word, "If it were not for the Company they would kill us all." However true this might be, we knew they had more good sense than to injure us, having lately had the Company's troops among them. The reason was, two or more Europeans had been murdered in the territory of Dicknal; in which this temple stands; and which at that time was tributary to the British government. The Council in Calcutta demanded that the murderers should be yielded to justice. The Ranee or Queen refused to obey the order; she has been dethroned in consequence, and is now a prisoner near Cuttack; her son, a youth of twelve years old, has succeeded her.

About half-past four P. M., brethren Lacey, Brown, and I; Gunga Dhor, Ram Chundra, Doitaree, and Rhadoo, began to ascend the holy hill as it is called. We met with no opposition from the people. No one requested us to take off our shoes, as they did Lacey

when here before, though we went much higher than he; having attained the summit of the first hill, which is very difficult of ascent, we sat down to rest. After sitting a short time we thought it advisable to retrace our steps, lest darkness should overtake us: we returned to our tent, and, after committing ourselves to the care of our heavenly Father, retired to rest. Though surrounded by thousands who would have thought it meritorious to kill us, we slept in peace; and the morning of the 9th found us on the lower part of the hill busily engaged with the people, some talking, and all distributing tracts. The pathway being very narrow, the press was not so great as might have been expected. Two women, however, were in imminent danger, they fell and would soon have been crushed to death had not brother Brown by main strength pushed off the men who were crowding upon them. We kept our standing for nearly four hours, and gave away not less than 5000 tracts; the people were exceedingly eager to obtain them. In the evening we went to the village just by, where, at a moderate estimate, 15,000 people were assembled. I and Gunga took one station, and had from 500 to 1000 hearers; Lacey and Ram Chundra another, and Brown and Doitaree the third. As soon as Gunga began, the cry of "hurra bol!" arose, but being possessed of a stentorian voice, he made them hear, and they heard very well afterwards; we gave away about twenty tracts and one New Testament, being all our stock, and returned to our tent for the night not a little fatigued.

10th.—Before day-break this morning, commenced our journey towards Cuttack, which we reached in safety on the evening of the 11th; we found all well. O how thankful we ought to be for the mercies and blessings we enjoy: it is no uncommon thing for persons to be taken ill and die the same day, but we and our wives were graciously preserved. May the lives he has spared be more devoted to his glory.

12th.—Lacey and I went to visit an inquirer, whose name is Trelochunar; he is from a village about eight or nine miles from Cuttack, in the Athgur territory. He is a young man, of pleasing appearance and diffident manners, and we hope a sincere Christian. While we were with him, he ate with Ram Chundra, and thus threw away his caste. His interviews with the native brethren were few, and by stealth before; he had been sent by his elder brother to a relation in

the interior, that he might have no opportunity of associating with Christians. But on account of his not worshipping their idol, and talking continually about Jesus Christ, he was sent home again. He had to leave his home in the night to come to Cuttack. He came and we have had no trouble from his relations, though we expected it, as he was on the eve of being married, and preparations were made. On the 14th, another inquirer from the same village. An elderly man followed his example. It was necessary for us to go to his house when his stuff was removed, the people of the village would not have allowed him to take it away. Lacey, Brown, and I, went on the 15th, but we had nothing to do when there, our presence was a sufficient safeguard from assault, and his little property was removed in peace.

21st.—This evening we had a church meeting, when five candidates for baptism and fellowship were proposed. Three were received and are to be baptized on the 23rd. Two of the persons received are those just mentioned, and the other an elderly woman, I believe the mother of one of the native brethren. O may they honour the profession they are about to make, and may we meet them in heaven for Jesus's sake.

23rd.—This day we had a baptism, the first I have seen in India; the two male candidates who were received as mentioned above. We fixed upon five o'clock, P. M., and assembled accordingly at the large tank near the jail. In consequence of a very heavy storm, we waited till near six o'clock, when we proceeded to the water side. I baptized for the first time. Not many people assembled, and we were obliged to be as quick as we could, because we expected the return of the tempest; it did return, and was very violent all the evening, so that it prevented our English service. Most of our native brethren and sisters were present at the baptism, and manifested all that delight which appears in the countenances of our friends at home on such occasions. I rejoice that the first I have baptized were from among the heathen, and I hope the last will be; and may there be many, very many between, brands plucked from the burning, trophies of the power of vital godliness, and heirs of eternal life. The promise is sure, and all nations shall call him blessed. May we labour indefatigably and pray without ceasing, and God will pour out his blessing.

I have commenced going to the bazar,

but do not expect to derive much benefit from it myself; though I may catch a word or two occasionally, the greatest benefit I can receive, will be to acquire the correct pronunciation, and this is highly important. Gunga Dhor is my companion when I go, and he is a good speaker. I can understand him better than any one else, though I know not why; he frequently attends English worship, though he cannot understand it. I asked him a short time since why he did so, as he knew not what was said. He answered "he could understand Jesus

Christ, and he liked to be where he was spoken of, though he might not know any thing beside.

A large Jattrā, or festival, general all over India commenced here on the 24th, and continues three or four days; it is the anniversary of Kristnoo's birth. It is more particularly celebrated by the bearer and cow-keeping castes; as the god himself became incarnate among this class, and was himself brought up as a cow-herd. His history is not fit to be read by civilized beings.

REVIVAL AND MISSIONARY MEETING AT KIRTON.

ON Good Friday, the 17th of April, a Revival Missionary Meeting was held at Kirton. The preparatory sermon was preached on Thursday evening, the 16th, by the Rev. J. H. Muir, Independent minister from Brigg: the text, "*What do ye more than others.*" It was a very close, searching, important sermon to professors; pointing out to them, what was expected of them more than others. The Revival meeting was held on Friday morning, and began at ten o'clock. The minister of the place opened the meeting with singing and prayer; spoke on the necessity of a revival in the sinner's soul; of those convictions which time, pleasure, cares and sin had blunted or defaced; of those solemn vows he had made to serve the Lord and walk in wisdom's ways, which had wickedly been broken, and that in too many cases there needed a revival of professors' faith, which was become weak; of their love to Christ, which was become very, very cold; of their closet duties, family worship, which are much neglected, or attended to in a fearfully indifferent and formal spirit. Brother Heaton, from Crowle, then addressed the meeting on that all-important question, "What must I do to be saved;" and the necessity of faith in Christ was urged upon the inquiring soul, and the necessity and importance of making a present personal application for the inestimable blessing.

Brother Peggs then delivered an address on the necessity and advantages of church members co-operating with their ministers in promoting the cause of Christ, so as to promote a revival of religion in our churches. The Rev. J. H. Muir, of Brigg, in a most solemn and affecting manner, addressed declining professors and backsliders; and while he was speaking many hearts were much affected, and the backslider was seen bathed in tears. May the impressions on such minds never be lost. Afterwards the Rev. Mr. M'Pherson, from Hull, P. B., delivered a most powerful and animated address on the necessity of the outpouring of the Holy Spirit, and earnest prayer to Almighty God for his divine blessing, which closed the meeting with much life and interest. Two of our Wesleyan brethren, and one of our Primitive Methodist brethren engaged in prayer between the addresses. Surely it might in a peculiar manner be said, "This is none other than the house of God, the gate of heaven."

In the afternoon, the Missionary Meeting commenced at two o'clock, when interesting speeches were delivered by the Revs. Handley, Primi-

tive Methodist; Sargeant, Wesleyan; Mair, Independent; M'Pherson, P. Baptist, and Peggs. The chapel, with a large temporary gallery, (which was erected free of expense,) was crowded, and many went away that could not gain admission. Brother Peggs preached the missionary sermon in the evening. The congregation was nearly as large as that in the afternoon: many of the most respectable inhabitants were present, and others afterwards sent their mite. The collections amount in all, to £8. 5s., including ten shillings given expressly for the Home Mission.* A few persons, since the meeting, have come forward and engaged to become collectors for our mission. May they "not grow weary in well-doing." May the Most High most graciously own and bless all the services of that day, is the sincere desire and prayer of the church and people.

J. FELKIN.

Kirton in Lindsey, April 27th, 1835.

ANNIVERSARIES OF RELIGIOUS INSTITUTIONS.

WESLEYAN METHODIST MISSIONARY SOCIETY.

The Annual Meeting of this Society was held on Monday, May 4, 1835, in Exeter Hall. Prayer was offered by Rev. Jos. Taylor, President of the Conference. John Hardy, Esq., M.P., presided. The report stated that the Society had twenty-four missionaries, and six Scripture readers in Ireland. They had established schools, at which 7000 children were receiving daily instruction; many Roman Catholic families preferring to send their children there, rather than to the schools of their own persuasion. There was also in Paris an Auxiliary Society, by whom 25,000 French Tracts had been circulated; in addition to which, £400 had been collected there. In Spain also the circulation of the Scriptures was making considerable progress. At Gibraltar a chapel had been built on ground furnished by Government, and was fully attended by the military. A school was likewise established, at which thirty children attended daily. The missionary in Spain wrote thirty-five letters to the booksellers and others of the principal towns, calling upon them to become venders of the Holy Scriptures on commission. In the South Seas, particularly in New Zealand, and the Friendly Islands, the missionaries had made the most astonishing approaches to the general establishment of Christianity. Much good had also been effected both in Southern and Western Africa; in the

West Indies: in the island of Ceylon they had ten missionaries, and the Scriptures were translated and circulated, and schools were established, at which 4000 children were receiving daily instruction. The prejudices of the people had been boldly met, and idolatry had been shaken to its foundation. In the West Indies they had seventy-six missionaries; but it was hoped they would be increased to 100, for whose labours there was ample field. They were preaching God's holy word to 800,000 of their fellow-creatures, just emancipated from that sin, and shame, and curse of the country—slavery.

After some further details, the report went on to say, there were 260 missionaries, divided between 170 missionary stations. There were 48,304 members, and 37,965 children were educated by the body. The amount of the year's revenue was £53,437, 15s. 2d.; being an increase on the former year to the amount of £1,204, 8s. 2d. This did not include the splendid legacy of Horatio Cock, of Colchester, which was one-eighth of his whole fortune, amounting to £5,274; this, with special contributions, raised the year's revenue to £60,865, 15s., but the average would be about £54,000.

The meeting was addressed by the Rev. Dr. Buuting, Sec.; Lord Mountsandford; Rev. J. Clayton, M.A.; Sir A. Agnew, M.P.—Revs. Theo. Drury, (Clergyman;) J. Dixon; Dr. Codman, (from America;) Professor Tolock, of

* In the account of the Missionary Meeting at Sbardlow, given in our last number, page 200, the amount of collections should have been 2l. 10s. instead of 1l. 10s.

Rerlin; — Williams, Missionary from the South Seas; Dr. Humphry, President of Amherst College, U. S.; W. O'Reilly, of Dublin; R. Newton—Henry Pownall, W. G. Scarth, Thos. Palmer, Esqrs.—and Revds. R. Alder, and M. Wilson.

BRITISH AND FOREIGN SAILORS' SOCIETY.

The General Meeting of this Society was held on Monday evening, May 4th, at the City of London Tavern, and was very numerous attended; the Right Honourable the Earl of Mountrandford in the chair. The meeting was addressed by Rev. J. Clayton; G. F. Young, Esq., M. P.; Rev. Mr. Williams, Missionary; Professor Hoppus; Revds. J. Chapman, Shenstone, C. Stovel, G. Evans; Mr. Angas; and T. Jopling, Esq. The report concluded by saying—

“Reviewing the various and increased agency of your Society during the past year, and recollecting their entering it with a debt of £341, 19s. 6d. owing to their treasurers, your Committee perceive the most solid reasons for heartfelt thanksgivings to God, the gracious giver of all good, and encouragement from the liberality of the Christian public. Their expenditure, during the past year, has been £1,665; and, considering the extent and variety of the Society's operations, they cannot but wonder that it has been so little: but this reference will lead them to acknowledge, with the warmest thanks, the very liberal aid afforded to them by the Merchant Seamen's Bible Society, the Religious Tract Society, and the Sunday-school Society. Gratuitous grants of Bibles and bound books for the Loan Ship Libraries, and of many thousands of religious Tracts from the two former Societies, have endeared those excellent institutions more than ever to their hearts, and constrained them to lift up their hearts to God, with desire for his choicest blessings to descend upon all their agencies and operations. Although pecuniary aids to your Society during the past year, have been received from numerous ministers and congregations, both in the country and in London, from the subscribers, and from several benevolent donors, the treasurers are yet in advance the sum of £313.”

The report, which is of great length, then notices the Auxiliaries at Camberwell, Islington, &c.; and concludes with some remarks on the unsectarian spirit and encouraging prospects of the Society.

The financial report was then read by Mr. Angas, one of the treasurers. It appeared as follows:—

Subscriptions, Donations, Collec- tions, &c., received during the past year	-	1668	8	10
Balance due to Treasurers	-	813	13	4
		<hr/>		
		£1977	2	2

Balance due to Treasurers last year	341	19	6
Various Expenses, as detailed in report	-	-	-
	-	1635	2
		<hr/>	
		£1977	2

CHURCH MISSIONARY SOCIETY.

The annual meeting of this Society was held on Tuesday, May 5, in Exeter Hall. The Earl of Chichester presided. The report stated that the funds for the year amounted to £69,582, including the magnificent legacy of £11,766 given by H. Cock, Esq., of Colchester. The increase since last year was £4,790; and of the whole sum £47,759 had been sent in by the different associations spread over the country. The expenses of the year were £55,638; those of the preceding £48,622; being an increase of £7,016. It was gratifying to find that, in almost every quarter, the labours of the missionaries had been successful. There was a fair prospect, too, that the hitherto inaccessible empire of China would not be closed against the missionaries. Thirty-one additional missionaries had been sent out since last year. In West Africa there were six missions at eight different places; and the total number of the persons who attended the schools, and received religious instruction, might be stated at 3000. The printing-press at Malta had been highly beneficial, in consequence of the useful works published there for the diffusion of Christianity; the number of books printed since its establishment being not less than thirty thousand: and these were distributed among the inhabitants of Egypt, Algiers, and Constantinople; and it was hoped that such a blessing would be extended to the other towns along the Mediterranean. At Smyrna the Greek schools were more flourishing than before; there being not fewer than 500 scholars, who were at liberty to speak with as much freedom as in Europe. In Egypt there was no material alteration since last year; but the success of the cause was gradually on the increase in India. In Australasia it was also successful; but in New Zealand the success was most emi-

ment, and held out the highest hopes of peace and the blessings of religion to that island.

The meeting was addressed by Rev. Mr. Jowett, Sec.; the Bishops of Chester, Lichfield, and Ohio; Mr. F. Buxton; the Marquis of Cholmondeley; the Earl of Galloway; Captain Alsager; and the Revds. W. Yates, and H. Stowell.

BRITISH AND FOREIGN BIBLE SOCIETY.

The thirty-first anniversary meeting of this Society was held on Wednesday, May 6, at the great room of Exeter Hall; and was more numerous attended than any meeting since the formation of the Society. Long before the chair was taken, notwithstanding the unfavourable state of the weather in the morning, every part of the hall, save a few seats reserved on the platform, was so closely occupied, as in many instances to be inconvenient to the parties; but even with that inconvenient pressure, there was not sufficient room for all who claimed admittance.

At eleven o'clock, Lord Bexley, the President of the Society, came on the platform. His Lordship was accompanied on the platform by the Marquis Cholmondeley, the Bishop of Lichfield and Coventry, Lord Lorton, Lord Mountsandsford, Lord Teignmouth, Right Rev. the Bishop of Ohio, the Rev. Archdeacon Corrie, the Rev. J. W. Cunningham, Mr. Plumtre, M. P., Mr. Hardy, M. P., Mr. Lushington, M. P., and many other distinguished supporters of the Society.

The report stated that the distribution by the Paris Bible Society had, in the year just closed, amounted to 62,194 Bibles and Testaments; the distribution of the previous year had not exceeded 55,666. That in Switzerland, a distribution to the amount of 27,000 copies had been effected. That 27,935 copies had been distributed last year, in the Hebrew, Greek, Latin, German, Polish, and other languages. In the islands of the Mediterranean, and in Greece, the distribution of the Holy Scriptures had gone on favourably; and the prospect was equally favourable in Moldavia, Wallachia, Bucharest, and part of Persia. In Calcutta, and other parts of the East Indies, there had been a much greater than ordinary distribution of Bibles and Testaments, and larger collections had been made to forward the objects of the Society. The attention of the Society

had, during the last year, been greatly directed to the West Indies, with the view of an extensive distribution of the Scriptures to such of the newly emancipated negroes as could read. An extra subscription of £15,000 had been raised, for the purpose of promoting that object without interfering with the general funds of the Society. The first shipment made by the Society to that part of the world, consisted of 73,695 copies of the Scriptures; the conveyance of which was given by the owners of the vessels, without any expense to the Society. Adverting to the progress made by the North American Bible Society, the report stated that its receipts, in the last year, were 88,600 dollars; that its issue of Bibles and Testaments exceeded 110,000 copies, bringing up the whole distribution, since the commencement, to 1,113,000. The receipts of the past year amounted to £107,926, 1s., being the largest amount ever received in one year since the Society's first commencement. In that amount there were two items which could not be included in the permanent income of the Society. The first was a legacy of £11,695, 12s. 9d., (less by the legacy duty,) being a bequest of the late Horatio Cock, Esq.; and the other a sum of £15,000, voted exclusively for the negro fund. The expenditure within the year was £84,249, 13s. 4d., leaving a balance exceeding £23,000; but the engagements of the Society amount to above £69,000. The distribution by the Society in the past year amounted to 653,604 Bibles and Testaments, and portions of the Holy Scriptures, including those sent to the West Indies, &c.; but even after deducting the latter, it would be found that there had been a considerable increase of the issues in the last year as compared with the previous years. The Report, after again adverting to the exertions made for the West Indies, and the prospect held out that those exertions would, under the Divine blessing, be attended with complete success in the religious instruction of the negro, proceeded to state that the present year, 1835, was the third centenary anniversary of the first printing of an English Bible. It then contrasted the state of society, and of England generally, of that day with those of the present, and deduced the moral greatness of England now, compared with what it was then, to its exertions to promote the free circulation of the Holy Scriptures. At that time the number of copies in cir-

enulation was very small; the extent of the demand in the present day, as contrasted with that, might be judged of from this fact, that in one day last month orders had been given for 365,000 copies of new editions. The circumstances under which the Bible was first printed in England, afforded as striking a contrast as any he had mentioned. The first English copy of the Bible had not been sent forth to the public under the auspices of any body of men. It was not even printed in England, but made its appearance at Zurich, where it was printed under the care of one who was in exile on account of his religion, the venerable Coverdale. Now, however, the highest and most distinguished nobles of the land, and the highest dignitaries of the Church, deemed it an honour to be associated for the purposes of ushering multiplied copies of it to the world.

The large meeting was addressed by most of the distinguished personages already mentioned, and Revds. J. Leifchild, W. Yate, J. Hannah, Wesleyan; Williams, of the London Missionary Society; H. Stowell, &c. Owing to the large concourse of people assembled not being able to enter the great room, another meeting was held in the lower room, at which John Thornton, Esq., the Treasurer, presided. It was addressed by Revds. Baptist Noel, C. Daly, G. Clayton, and Dr. Morison.

RELIGIOUS TRACT SOCIETY.

The 36th Anniversary of this very important Institution was held at the City of London Tavern, on Tuesday morning, May 12. Soon after six o'clock, the large room was completely filled, and the chair was taken by J. P. Plumpton, Esq., M. P.

The Report, after describing the operations of the Society in every part of the world, and its numerous grants of paper, tracts, &c., states that, during the year, the Committee have furnished 184 libraries of their publications, for the use of missionaries and their families, at permanent stations where two or more missionaries are placed. These libraries have amounted in value to £400; and have been sent to friends connected with the Church, London, Baptist, General Baptist, and Moravian Missionary Societies. The Committee have the painful duty of recording the death of their

highly-esteemed treasurer, John Broadley Wilson, Esq. Samuel Hoare, Esq., of Hampstead, will occupy the vacant office.

The Committee, being anxious to render to young men, on entering upon the duties of the Christian ministry, either at home or abroad, every facility, have determined to allow such friends whose pecuniary resources may be limited, and who can be satisfactorily recommended, to receive a selection from its publications, not exceeding £10; on paying one-half of such sum, at the reduced prices.

The grants to the Orkney Islands have been 15,400 publications. About 3,770 have been sent to the Shetlands, and 4,650 for circulation in Scotland.

The Committee have sent to Ireland, during the year, 326,570 publications for gratuitous circulation.

The following grants have also been made:—For British Emigrants, 60,000 tracts. For circulation on the Sabbath-day, upwards of 200,000. For soldiers and sailors, 60,000. For foreigners in England, 22,000. For London and its vicinity, including 125,000 voted to the Christian Instruction Society, upwards of 325,800 tracts and hand-bills. Miscellaneous grants for different parts of England, 329,000. For the coast-guard stations, £150, in the Society's publications, have been granted, in aid of a fund for furnishing the 500 stations connected with the service with circulating libraries. The Sub-Committee have granted sixty libraries at very reduced prices.

The new publications amount to 181. Several new auxiliaries have been formed. The publications circulated during the year amount to sixteen millions, two hundred and forty-one thousand, three hundred and forty-five; being an increase of two millions, two hundred and sixty-nine thousand, one hundred and forty-eight; without including the numerous tracts which have been printed in foreign countries, at the expense of the Society. The total circulation of the Society's publications, at home and abroad, in about eighty different languages, exceeds two hundred and fifteen millions.

The gratuitous issues, without any charge for agency, amount to £5,926, 5s. 4d.

The total amount of the Society's receipts for the year, is £56,370, 5s. 7d., being an increase of £8,070, 17s. 3d.

The assembly was addressed by Mr. Jones, Sec., Revds. F. Cunningham, Dr. Matheson of Durham, Dr. Spring of America, Williams, Missionary, D. Wilson, J. Leifchild, F. H. Nolan of Ireland.

IRISH EVANGELICAL SOCIETY.

The twenty-first annual meeting of the subscribers and friends of this interesting Society was held at Finsbury Chapel, on Tuesday, the 12th May; Thos. Walker, Esq., in the chair. The attendance was most numerous and respectable.

The number of agents employed by the Society, during the past year, has been 48. There are under their pastoral oversight 22 Christian churches. Their labours are of a character decidedly missionary, each agent having around his principal station a circuit of itinerancy, extending to five, ten, and sometimes twenty miles; and by this means they have made known the Gospel publicly, and from house to house, in at least 200 of the cities, towns, and villages of Ireland. While the preaching of the Cross is their primary duty, and the glory of their ministry, they are active and willing servants in the cause of that first and noblest of institutions, the Bible Society. They labour hard to correct one of Ireland's greatest evils, by promoting the principles of temperance. They are active distributors of religious tracts; and by their means, multitudes have been circulated, with the happiest effects, in the dark districts of Ireland. Under their superintendence, thousands of the children of the poor are trained in the nurture and admonition of the Lord. By the bedside of the sick and the dying, seated with the household of the peasant around the cabin fire, and conversing with the solitary traveller by the wayside, they endeavour, by all means, to save some.

The meeting was addressed by the Chairman; Revds. A. Tidman, Dr. Fletcher, J. Young, J. Burnet, T. Binney, — Nolan; and Josiah Couder, Esq.

LONDON MISSIONARY SOCIETY.

The subscribers and friends to this noble Institution celebrated their forty-first anniversary at Exeter Hall, on Thursday, the 14th May. The weather was extremely unfavourable; but such was the interest manifested, that, at an early hour, the large room was completely filled by an audience of the highest respectability, and a second meeting was simultaneously held at Orange-street chapel. A few minutes before ten o'clock, William Alers Hankey, Esq., took the chair.

The business commenced by the audience singing the missionary hymn, commencing,

“Assembled at thy great command,
Before thy face, great King, we stand.”

The Rev. Dr. Redford, of Worcester, offered up solemn prayer for the blessing of God on the proceedings of the day.

The Rev. Wm. Ellis read the report, which, upon the whole, was very encouraging. The following is the number of missionary stations and out-stations, belonging to the Society, in different parts of the world, missionaries labouring at the same, &c., &c.—

	Stations and Out-stations.	Mission- aries.	Native Teachers.
South Seas	38	15	72
Beyond the Ganges	5	5	4
East Indies	163	32	114
Russia	3	5	2
Mediterranean	2	2	—
South Africa	26	24	22
African Islands	5	4	3
West Indies	14	15	3
	256	102	220

making, with upwards of 480 School-masters and Assistants, more than 800 persons, more or less dependant on the Society, exclusive of families.

The Directors have sent forth seven-teen missionaries during the past year, chiefly to the East and West Indies.

The number of churches is eighty-four, and that of communicants 5,208; of schools the number is 478, and that of scholars, 26,960.

From the Treasurer's accounts it appeared that the total amount of receipts, during the past year, were £57,895, 9s. 10d.

In the course of his address, Mr. Knill related the following touching anecdote. “An American friend gave him an account of a meeting, not so large as the one he was now addressing; when it was about to close, a very fine boy, at the end of the room, rose, and said, with a tremulous voice, ‘Will you permit me to speak!’ Every eye was drawn towards the place whence the voice proceeded, and after deep attention had been excited, he thus addressed the chairman:—‘I am fifteen years of age, and about three years since, it pleased God to convince me of my need of a Saviour. I sought him, and I found him; and from that time to this my heart has been set on missions, and I have a strong desire to make Christ known to the heathen. I have been in schools where I had an opportunity of becoming acquainted with missions to the heathen, particularly with the labours of Mr. Judson in Birmah.

I have often thought that I should like to go and make Christ known to the poor Burmese. Having often felt this desire, I make it known to you; and if you think me a proper person to engage in missionary labours, here I am; I surrender myself to Christ and his church.' His address was mingled with many tears and sobs, accompanied with much agitation. When he had finished, the whole assembly was suffused with tears: fathers and mothers present were wishing that their sons felt as that boy did. After the sobs had subsided, a venerable man arose, whose silver locks adorned his shoulders, and said, 'That is my son. I long have thought he loved the Saviour, but I did not know what had been passing in his mind. God forbid that I should throw any obstacle in the way, when he gives himself to Christ and his church; and I unite with him and do the same.' The youth was the son of Dr. Brown, and his father said that he had not the means of sending him to college. An elder of one of the American churches was present, and immediately said, 'I am a man of property: I will accept him, and send him to college, pay his expenses, and send him to Birmah; and I do hope that we shall at last meet in heaven, when we shall unitedly cast our crowns at the feet of Jesus, and adore him.'

The following gentlemen moved or seconded resolutions:—Rev. G. Clayton, Hon. and Rev. Baptist Noel, Rev. J. Arundel, Dr. Thaluck, Revds. W. Reeve, Dr. Reed, Dr. Codman, F. Close, Mr. Knill, Dr. Morison, J. Williams, Geo. Christie, and Dr. Humphrey.

SUNDAY SCHOOL UNION.

The Anniversary of this Institution was held at Exeter Hall, on Thursday, May 7th. So numerous was the attendance, that it was found necessary to open the Lower Hall, which soon became filled by those unable to gain admission above.

A few minutes before six o'clock, Thomas Challis, Esq. took the chair, and offered an apology for the absence of Edward Baines, Esq., M. P., who was to have presided over the meeting.

The business was commenced as usual by singing the 117th Psalm, and the Rev. E. Prout, of Oundle, offered up solemn prayer for the Divine blessing.

Mr. W. F. Lloyd read an abstract of the report, which commenced with the foreign and colonial Sunday-schools, all of which were represented as in very prosperous circumstances. The accounts

from the West Indies were very encouraging, and attributed the peace and happiness of the 1st of August principally to the operation of Sunday-schools. The negroes manifested the strongest desire for books. In reference to Home proceedings, it stated that the jubilee fund was quite exhausted, but pressing applications continued to be made. The Committee regretted that their appeal on behalf of the Sunday-school building fund had not excited more general attention. A beginning, however, had been made. During the past year Mr. Wilson, the travelling agent, had itinerated through a great part of nine countries; had visited eleven existing Sunday-school unions; had formed four new societies; and held the usual meetings at seven considerable towns which had not as yet established unions. There were now in connexion with the Union about a million and a half of Sunday scholars. The sale of publications at the depository during the past year had amounted to £7,621, 0s. 7d., being an increase of £178, 14s. 3d. beyond the preceding year.

This meeting was addressed by the Rev. Professor Vaughan, the Rev. H. Townley, Henry Dunn, Esq., the Rev. J. Burnet, Sir Andrew Agnew, M. P., Rev. J. Williams, Mr. Lloyd, Rev. J. E. Giles, and the Rev. Robert Baird.

The building, which has been erected for the use of this Institution, in Paternoster-row, was opened on Wednesday, the 6th of May, when the Committee, and a few other friends, met together for the purpose of imploring the Divine blessing on the undertaking. W. B. Gurney, Esq., the Treasurer, presided; and the devotional exercises were conducted by Messrs. Jones, Thomas, Lloyd, and Challis. The building comprises a shop and warehouse, for the conducting the business of the Society; a convenient committee-room; and a large room designed for a library and reading-room, in which it is intended that lectures shall be delivered to Sunday-school teachers. The chairman, who assisted in the formation of the Society, and became its first Secretary, adverted to its humble origin, and to its gradual extension, which has from time to time compelled the Committee to obtain increased accommodation.

We trust that the Society will go on and prosper, and be made an instrument, in the hand of God, of extending and improving Sunday-schools throughout the world.

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ON PROMOTING SPIRITUALITY OF MIND IN
OURSELVES AND OTHERS.

SPIRITUALITY of mind, is a state of holy mental activity ; in which, while the beauty and glory of Divine truth are clearly seen and richly enjoyed, its practical directions, even in regard to motives and principles of conduct, are cheerfully obeyed. It has been confounded with a speculative habit. Forgetting that religious thoughts are of no value, any further than as they promote holiness of heart and life, people have imagined themselves to be eminently spiritual, when they have given themselves to the study of metaphysical theology, and of those curious points of doctrine which form the hinges of controversy. Superstition has been regarded as spirituality of mind. Not considering that the Gospel is a system of love, and teaches us to spend our strength in efforts to do good, those persons have thought themselves very spiritual who have withdrawn from active life, and spent their time in indolence or in the endurance of corporeal mortifications. The vile system of monachism was founded on this error. Formality has been mistaken for spiritual-mindedness. The simplicity and rationality of the Gospel dispensation not being considered, even popish priests with their gorgeous vestments, imposing exhibitions of worship, tinkling bells, and mummeries, have been regarded as eminently spiritual men. The capital error seems to have been that of disconnecting spirituality from the idea of holy energy. In proportion as its opposite, carnality, prevails, we are dead unto God and divine things ; possessing no perceptions of his beauty, and no desires to serve him ; but when spirituality increases, our affections rise to heavenly objects, our tongue is ready to discourse on them, and our conduct swayed by the motives they suggest. The spiritual man views himself as a pilgrim on earth ; and though

he does not neglect his secular business, he gives it but a secondary place in his thoughts. While he sometimes pauses on his journey to enjoy an enchanting scene, he does not wish "to live always" in this polluted land; but is constantly thinking of his eternal home, the residence of his divine Father, of Jesus the Mediator of the new covenant, and of the whole family of the redeemed. The Apostle says, "They that are after the Spirit do mind the things of the Spirit;" but what are they? The scripture character of God; the glories of Immanuel; the wisdom and mercy of the scheme of redemption; the richness of the promises, and the sublime purity of the precepts of the Gospel; the numberless exhibitions of holiness made by ancient saints; the doctrines of Providence and a future state;—these are a few of those "things of the Spirit," to which the spiritual man *spontaneously*, and *eagerly* turns. The constraint of outward circumstances is not necessary to urge him to think on them. He has a principle within, which is "like a well of water springing up to everlasting life." Possessing this, he finds but little difficulty in introducing religion into conversation. A holy ingenuity is at work to discover the first moment, and the most effectual manner for starting a good thought; so as not to obtrude it on the social circle; but to give it the grace of ease and fitness, and render it productive of much spiritual good.

It is not our intention to enlarge on spirituality of mind, or we might show how its holy tendencies are evinced in the nature of our pains and of our pleasures, our sympathies and our antipathies, in the choice of our company, our books, and even our recreates. But as these are familiar topics of thought, we hasten to speak of the *means* of promoting spirituality.

Habitual devotion is essential to the maintenance of a spiritual frame of mind. In converse with Deity, our thoughts are called off from terrestrial objects, our desires mount upwards; and by contemplating what is great and glorious, all our powers become enlarged and beautified. There is a natural tendency in prayer to spiritualize the character. Its chief recommendation, however, arises from its influence on the acts of God. Impressive and overwhelming as the consideration is, it is a truth that the cries of such feeble worms as we are, will draw from heaven a divine unction to enlighten the understanding, console the heart, sanctify the soul, and strengthen it in duty. By devotion we may not only promote spirituality in ourselves, but in the church to which we belong. The supplications of devout minds have been known to avail much with God in producing a revival of religion in decaying congregations. Encouraging facts of recent occurrence might be adduced in confirmation of this statement; but as some persons are ready, and not entirely without reason, to suspect the truth of some of

these narratives, we shall content ourselves with remarking that the Saviour himself appeared to come in answer to the prayers of Simeon, Anna, and a few other spiritual characters; that the Holy Spirit was sent while the disciples were engaged in united devotion, and that there are many passages in the divine record which speak of the agency of God as exerted on others in answer to his people's supplications. The writer is deeply aware of the difficulty which may be felt in attempting to reconcile the power of intercessory prayer with the idea of man's personal accountability and free-agency; but it is not insuperable. Say that our intercession will benefit other minds to a *certain degree*, but not so far as to compel them to be religious; or say that the grace which is given in answer to our prayers must still be used by them; say that intercession shall avail to procure for them the first impulse to divine things, that it shall bless them if they will only turn to God, and does actually benefit those who are seeking eternal life. On these and various other suppositions we may imagine how our intercessions may have power on others without destroying their freedom as moral agents. But if we could not understand the subject at all, it would still be our duty to "obey God and pray for all men;" to believe "that the inwrought, fervent prayer of a righteous man availeth much; and also that we shall every one of us give an account of *himself* to Jesus Christ." If we desire to see an increase of spirituality of mind, might not the members of our churches pray for it with more frequency; and might not ministers be somewhat specific and personal in their devotions on this point? Having a list of their members, might they not pray for each by name; entreating that one might be preserved from the love of display, another from covetousness, a third from spiritual sloth, a fourth from a factious spirit; and so on, taking special care to bless God for the good qualities which may appear in his brethren, suspecting also that the evil ones may be apparent to others in his own character, and entreating that he may be delivered from them?

Prayer-meetings are of great importance in promoting spiritual-mindedness. Where this grace prevails, it will lead to an attendance on these opportunities; and where it is not very conspicuous, if there be only a few individuals exerting their influence to uphold and encourage prayer-meetings, spirituality will quickly increase.

The regular habit of reading and devoutly meditating on the word of God has a powerful tendency to produce this state of character. The Scriptures present us with the brightest visions of Deity, the clearest expressions of his will, and the most tender developments of his love. The devout study of them is

essential to our growth in grace. Would you, reader, be eminent for spiritual-mindedness, think much on Divine truth. Enter deeply into the sublime views of the Gospel. Set before your imagination the abodes of future woe, the misery, guilt, and condemnation from which it is the design of Divine love to deliver you; look upward to the world of eternal glory, and meditate on the joys which God has in reserve for you; and especially let your thoughts dwell on the blood, righteousness, and intercession of Christ, through whom present privileges, and the promises of eternal blessedness are conferred on you. Thus shall you "be crucified to the world, and the world be crucified to you;" and while experiencing the vigour of a divine life in your own soul, encourage others to seek an extensive acquaintance with God's word. If you are a minister, be not afraid of your hearers gaining too much scriptural information; for be assured that the more they are filled with the knowledge of the divine will in all wisdom and spiritual understanding, the more kind and respectful they will be to yourself, the more cordially will they like your plain, practical, and evangelical preaching, and the more will they adorn their profession.

An increase of primitive simplicity at church-meetings, would increase the spiritual-mindedness of the body. The object of these meetings is not merely to attend to the secular business of the Society; it is to propose plans of usefulness; it is to hear of the good which has been done; it is to warm each others' hearts with love to God and to the souls of men; it is to mourn over our sins as a Society, and to intercede for a degraded neighbourhood, a fallen world. If these spiritual objects were more steadily contemplated, that impulse would be given to our affections and energies, which would cause temporal embarrassments to disappear like morning clouds before the rising sun; while the amount of good done and received would be incalculably greater. There is, it is true, temporal business to be transacted; and a church ought to be made acquainted with all receipts and disbursements. It ought also to be consulted in every new expense incurred; and measures should be taken to make the friends know that the debts incurred are their *own* debts, and to induce them to concur in the effort to discharge them. But the whole of the time ought not to be occupied in these worldly concerns; a portion of it should surely be engaged in inquiring what more can we do either to promote inward religion in our own hearts, or extend its influence around us; a few minutes, when all the members are together, might be profitably spent in stating the duties of church members, in suggesting hints for self-examination, and proposing methods by which the character of the church as a body might be exalted, and its usefulness pro-

moted. The pastor should take a leading part in these exercises ; but others might profitably assist. Some of our more prosperous churches have acted partly according to the above suggestions ; but in some smaller ones, spiritual objects not being sufficiently pursued the remaining time, when the business of the meeting is done, is too often employed in vain wranglings which answer no other end than that of dividing the church into factions. There ought to be no time for disputes at church-meetings. It is evident that the most spiritual opportunities we have, next to those of attending to the ordinance of the Lord's-supper, ought to be our church-meetings ; when none are present but those whom we regard as members of Christ's body, sharers of His Spirit, and heirs with us of eternal glory.

If motives are required to urge individuals or churches to attend to the hints in this essay, we simply quote the Apostolic statement: "To be carnally minded is death, but to be spiritually minded is life and peace." Possessed of this grace, duty is a delight ; religious privileges are sweetly enjoyed ; death is no longer felt to be an object of dread ; for a desire is felt to "depart and be with Christ, which is far better," than to remain in this polluted and trying world. Spirituality of mind is the great preparation for usefulness. We have said that it includes energy ; and it is of importance to remark that the grace of God operates in connexion with it. Christians are the "light of the world, and the salt of the earth ;" and in those thickly populated countries where none of them are found, there is nothing to dispel the darkness of heathenism and vice, nothing to stop the progress of corruption. The Eternal Spirit, who is the author of every good quality, is there with all his restorative powers ; but, be it observed, He refuses to employ his grace in an abstract independent way. He has deposited in human minds the vital principles which are to regenerate our race ; and his plan is not to work without them ; but to cause them to operate and spread "as leaven until the whole lump is leavened." How happy is a church when distinguished by spiritual-mindedness. In it there are no strivings for pre-eminence, no headings of faction, no contentions for power. There is no room for an Apostle to say to them, "Whereas there is among you envyings, and strife, and divisions, are ye not carnal and walk as men ?" But being indifferent to outward distinctions, and glorying only in the cross of Christ, they enjoy each others' society, "keep the unity of the Spirit in the bond of peace," and are gradually preparing for the company of the "spirits of the just made perfect."

AN ISRAELITE INDEED.

“Behold an Israelite indeed, in whom is no guile!”—John i. 47.

AN Israelite, properly speaking, is one of the natural descendants of Jacob or Israel. In this sense the term is generally used in the Old Testament. See Lev. xxiii. 42. Josh. iii. 17. 1 Sam. xxv. 1. Sometimes it denotes a person not only naturally descended from Israel, but also possessing his spirit and temper, and, like him, desiring and being intent upon the favour of God, and labouring to be conformed to his will and image. Hence we read, Psa. lxxiii. 1, “Truly God is good to Israel, even to such as are of a clean heart.” Also Rom. ii. 28, 29, “For he is not a Jew who is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” Of this description were the persons who waited for the redemption and consolation of Israel. Luke ii. 25, 38. To this class also belonged Nathaniel, the person spoken of in the words of our text. He is generally supposed to have been the person styled Bartholomew by the other Evangelists, and seems to have been eminent for piety towards God, and an artless, undisguised, and ingenuous conduct towards men. In this sense the term is applicable to every sincere believer in Jesus Christ, and is so used in different parts of the Apostolic writings. See Gal. iii. 26—29. Col. iii. 10, 11. Gal. vi. 15, 16. In this sense we wish to understand it on the present occasion. Thus understood, the meaning will be, “Behold a Christian indeed, in whom is no guile!” By an Israelite or a Christian indeed, we may understand either a *real* Israelite in opposition to a mere pretender, or an Israelite by way of eminence, one that greatly excels in piety, and is pre-eminent for humility, sincerity, and an upright, frank, and open conduct towards his fellow-creatures and fellow-saints. It is in both these views that we recommend the passage to your considerate and practical regard. And let it never be forgotten that the end of all Christian knowledge is experience and practice; and that if we know these things, happy shall we be if we do them.

In prosecution of our design, we propose,

I. To describe the character of an Israelite indeed, in whom is no guile.

II. To urge the duty and importance of labouring to exemplify this character.

III. To offer a few advices which may be helpful in enabling us to cultivate and exemplify this character.

First, then, we are to describe the character of an Israelite indeed, a genuine Christian, in whom is no guile.

But, before we enter directly upon this subject, let us be permitted to mention a few things, which do not constitute an Israelite indeed. Observe, then, first, that knowledge does not constitute the character we are called to contemplate. Knowledge is very useful. It is the foundation of all that is honourable and excellent in civil and religious society. “That the soul be without knowledge, it is not good.” Yet knowledge, of itself, how sound, correct, extensive, and scriptural soever

it may be, does not constitute an Israelite indeed. See 1 Cor. viii. 1, and xiii. 2. Neither is a person an Israelite indeed, because he attends to the external rites and forms of Christianity. He may read, hear, sing, and pray, attend regularly on the preaching of the word, make a profession of religion, submit to be baptized, sit down repeatedly at the table of the Lord, and be set down by others as a Christian indeed; and yet he may have neither part nor lot in the matter. See Rom. ii. 17—29; 2 Tim. iii. 5; Matt. v. 20. Again; *Gifts* are no sufficient evidence that a man is an Israelite indeed. It is very possible for a person to have a clear understanding, a sound judgment, a retentive and faithful memory, fluency of speech, an agreeable and engaging address, an aptitude for devising and executing, an ability to set forth a subject in a striking and commanding light, and a facility in managing difficult and intricate affairs, while, at the same time, his heart is not right in the sight of God. See 1 Cor. xiii. 2; Matt. vii. 22, 23. There may be much grace, where there are slender gifts; and there may be splendid gifts, where there is little or no grace. See 1 Cor. iv. 18—20; xiv. 1, &c. Once more; *Zeal* is no substantial proof that a man is an Israelite indeed. A person may be zealous, very zealous, in a good cause, according to a proper rule, so as to promote the best interests of others, and at the same time be personally destitute of an interest in the blessings of salvation. Are all subscribers to academies, to Bible and missionary societies, and all who take a forward part in collecting and in pleading for the general spread of Christianity, personally decided in favour of the Redeemer, and acquainted with the grace of God in truth? Is there no reason to fear that, while they circulate the Bible, some of them do not read, understand, and obey it themselves; and that, while they send the tidings of salvation to the perishing heathen, they themselves do not allow the Redeemer to reign over them? See Luke xix. 14; Heb. ii. 1—3; Luke xiv. 18. We say nothing in disparagement of zeal, any more than we do of knowledge, or gifts, or of a conformity to the outward requirements of Christianity. All we assert is, that these are no decisive proofs that their possessor is an Israelite indeed. He may, with all these attainments, be as sounding brass, or a tinkling cymbal. But the inquiry arises, What does constitute an Israelite indeed? Who are the persons to whom this honourable character may be justly applied? In answer to this inquiry we reply, that an Israelite indeed is a person truly converted to God; a sincere believer in Jesus Christ; one who loves the brethren; a person who possesses a devotional spirit; one who yields a cheerful and steady obedience to the Redeemer's commandments; and one who is free from all guile, dissimulation, and artifice, both towards God and towards man.

1. An Israelite indeed is a person truly converted to God. The necessity, the nature, and the importance of a thorough conversion to God are strongly insisted upon in the sacred volume. See Matt. xviii. 3; John iii. 3—7; Acts xvii. 30; 2 Cor. v. 17. The understanding must be enlightened and rectified, the will renewed, the conscience purified, the heart changed and sanctified, and the temper and conduct formed and moulded after the Divine image, before we can safely conclude that we are Israelites indeed. See Gal. vi. 15. This Divine change the Lord is willing to produce, he proposes to give his Holy Spirit for its immediate production, and none who desire it need be discouraged. See

Ezek. xxxvi. 26, 27; Prov. i. 23. But the question is, Have I ever been converted to God? Am I delivered from the love, and power, and practice of sin, as well as from its guilt and curse? Are old things, in my case, passed away? Are all things become new? Do I love God, delight in the law of God after the inward man, and am I following holiness, without which no man shall see the Lord? If not, I have reason to conclude that I am not an Israelite indeed.

2. An Israelite indeed is a sincere believer in the Lord Jesus Christ. He has been convinced that he is a guilty and sinful creature; that he has violated the Divine law, and drawn upon him its curse; that he has brought himself into extreme perplexity and distress; that he is in danger of nothing less than eternal fire; and that of himself he can do nothing which will be effectual to deliver him from the wrath to come. Helpless, hopeless, and undone, in his own estimation, he has been brought to look out for foreign assistance; his attention has been directed to Jesus Christ as the way, the truth, and the life; he has examined into his character and qualifications; and, being fully satisfied of his ability, willingness, and authority to save, and earnestly desiring the blessing of salvation, he has actually trusted in him as his atoning sacrifice, and yielded himself up to his authority and disposal, intending henceforward to live to his glory. Hence the cross of Christ is his boast; he feels the Saviour to be precious; what things were gain unto him, those he counts but loss for Jesus Christ. God forbid that I should glory, save in the cross of our Lord Jesus Christ. Is this your experience? Have you humble views of yourselves? Have you fetched your pardon, your life, and your hope, from the Redeemer's death? Can you truly say, "We love him, because he first loved us?" See Gal. v. 6; Phil. iii. 9; Rom. iii. 24—26. If Jesus Christ and his propitiatory sacrifice be not the foundation of your hope, you have reason to believe that you are not Israelites indeed.

3. An Israelite indeed is one who loves the real followers of the Redeemer with a pure and undissembled affection. He looks upon them as brethren; he recognises them as members of the same family with himself, redeemed by the same blood, renovated by the same Spirit, brought into the same near relation to God, actuated by the same principles, seeking the same end, adopting the same rule, rejoicing in the same privileges, and having the same cheering and delightful prospects of immortality and eternal life. "By this we know that we are passed from death unto life, because we love the brethren." 1 John iii. 14. "Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently." 1 Pet. i. 22. "By this shall all men know that ye are my disciples, if ye have love one to another." John xiii. 35. Does this principle dwell in our hearts? Does it govern our tempers, and conduct? Are we labouring to live under its influence, according to the beautiful delineation of its nature and properties, 1 Cor. xiii. 1—7? Do we esteem the people of God as the excellent of the earth, in whom our souls delight? Do we love them, because they are brethren? These questions must be determined, before we can lay claim to the character under consideration.

4. An Israelite indeed is possessed of a devotional spirit. "Behold, he prayeth." He has learnt his emptiness and poverty, and entire

dependance upon God for every needed blessing. He stands astonished at the Divine goodness, in inviting and encouraging him to pray, and opening the way for his approaching the throne of grace with acceptance and hope; he esteems it a sacred privilege to apply for mercy and grace to help in every time of need; and the language of his soul is, "Thy face, Lord, will I seek." See Psa. xliii. 4; lxxxiv. 1--12. "As for me I will call upon God; and the Lord shall save me." Psa. lv. 16. "Whatsoever ye shall ask the Father in my name, believing, ye shall receive." Yet for all these things I will be inquired of by the house of Israel, that I may do it for them." Are we possessed of this devotional spirit? Do we pray? Are we sincere? Do we set a high value on the privilege? Are we habitually availing ourselves of it? Is our fellowship with the Father, and with his Son Jesus Christ? Have we reason to believe that the Lord hears and answers our requests? "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Gal. iv. 6. This is the spirit of an Israelite indeed.

5. An Israelite indeed yields a cheerful and steady obedience to the Redeemer's commandments. He has renounced all right to govern and dispose of himself. He acknowledges the right of the Redeemer to his person and services. "He is not his own; he is bought with a price:" he considers himself, therefore, bound to "glorify God in his body and in his spirit which are God's." The language of his heart is, "I esteem all thy precepts concerning all things to be right, and I hate every false way." Psa. cxix. 128. "Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name." Psa. lxxxvi. 11. "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John iii. 21, 28. Hence his obedience is cheerful, constant, unreserved, and persevering. The commandments are not grievous but joyous to his soul. "Then shall I not be ashamed when I have respect unto all thy commandments." Psa. cxix. 6. How far is this the case with us? Do we love the word of God, because of its purity? Is the law of God written in our hearts? Are we labouring to evince our friendship to Christ by doing all things whatsoever he commands us? Is there no trimming, excusing, extenuating, qualifying, excepting, objecting, compromising, evading, or procrastinating, in the nature of our obedience? Let these questions be faithfully answered, before we conclude that we are Israelites indeed.

6, and lastly. An Israelite indeed is a person who is free from all guile, dissimulation, and artifice towards God and towards man. He labours to be sincere and without offence till the day of Christ. He is not a flesh-pleaser; nor a flatterer; nor a self-seeker; nor a deceitful worker, 2 Cor. xi. 13; nor a divider, Rom. xvi. 17; nor a busybody in other men's matters, 1 Tim. v. 13; nor a time server; nor an artful aspirer after praise, power, interest, or dominion. "We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." 2 Cor. iv. 3. "Let integrity and uprightness preserve me; for I wait on thee." Psa. xxv. 21. The Israelite indeed does not perform

every thing by stratagem. Policy and intrigue form no part of his character. He does not say one thing, and do another. He is not always burrowing under ground. He has no lackeys, poor dupes, whom he may employ, without their knowledge, in accomplishing a favourite object, or in recommending and carrying forward a favourite measure. He does not undermine another, that he may work himself into his place; nor detract from the merits of another, that he may enhance his own. There is nothing dark, sullen, reserved, insidious, or inexplicable in his conduct and proceedings. He does not take his model from Philip of Macedon, or the Jesuits of Rome; but from the pure and simple standard of the word of God. Frank, open, honest, free from disguise, sincere and upright in his aims and intentions, he makes it his study to be acceptable to God and approved of men. View this man in his secret intercourse with his Maker, in the bosom of his family, in his transactions with the world, in the church of the living God, in Conferences, Associations, Committees, &c., and you will find him the same pious worshipper, confidential friend, prudent adviser, consistent Christian, and disinterested servant of the Redeemer's kingdom. "Herein do I exercise myself, to have always a conscience void of offence toward God and toward men." Acts xxiv. 16. "Behold an Israelite indeed, in whom is no guile!" What do you think of this character? Are you not in love with the picture we have been drawing? Ought not a generous ambition to be excited in our breasts that we may answer this description? O how much is it to be lamented that we do not come nearer to this model! Mark the several parts of which it is composed. An Israelite indeed is a person who has been truly converted to God; he is a sincere believer in Jesus Christ; he loves the brethren; he possesses a devotional spirit; he yields a steady and cheerful obedience to the Redeemer; and he is free from all guile both towards God and towards man. We would not assert that no man is a Christian who does not come up to this standard; but we do assert that it is the duty of every Christian to aspire after and labour to attain the excellence we have been describing. This leads us to the second thing proposed, viz.—

II. The duty and importance of labouring to possess and exemplify this character.

In illustration and confirmation of this position, we call upon you to consider:—

1. The stress which, in the Sacred Volume, is laid upon the cultivation and exhibition of this character. As to a freedom from guile, it is spoken of by the Psalmist as a property common to every converted person. "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." *Psa. xxxii. 2.* "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." *Psa. xv. 2.* It formed one prominent feature in the saints, described *Rev. xiv. 1—5.* "And in their mouth was found no guile: for they are without fault before the throne of God." It was one conspicuous trait in the character of our Lord: "He did no sin, neither was guile found in his mouth." *1 Peter ii. 22.* And the Apostle Paul was a striking example of it. "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conver-

sation in the world, and more abundantly to youwards." 2 Cor. i. 12. There was no twisting, nor turning, nor doubling, nor equivocating, nor acting an assumed, artful, or designing part in the conduct of this great man. He could not stoop to such meanness. "But as of sincerity, but as of God, in the sight of God speak we in Christ." 2 Cor. ii. 17. See also 1 Pet. ii. 1, 12; 2 Cor. i. 17—19. N. B. There is a perfect consistency between what we have here advanced, and that passage, 2 Cor. xii. 16, where Paul is said to have caught them with guile. If the context be examined, it will appear that the words in question are to be considered as an objection brought against Paul by his enemies. This is their meaning, "But supposing we allow that thou didst not burden us; nevertheless, being crafty, thou tookest us by guile." The Apostle then sets himself to rebut the charge. "Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother: did Titus make a gain of you? Walked we not in the same spirit? walked we not in the same steps?" A similar mode of bringing forward an objection, and answering it, you may find, Rom. iii. 5—8. But a freedom from guile is only a part of the character we are recommending. Hear the other parts powerfully urged, in the following quotations. "Giving all diligence, add unto your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity." 2 Pet. i. 5—11. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. v. 22, 23. "For the fruit of the Spirit is in all goodness, and righteousness, and truth." Eph. v. 9. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. iv. 8, 9. "Be ye therefore perfect, even as your Father who is in heaven is perfect." Matt. v. 48. Surely these passages say, in substance, Be ye Israelites indeed, in whom is no guile.

2. The duty we are now urging may be argued from the odiousness and criminality of the opposite character, as depicted in the same book. Guile, deceit, artifice, and fraud are properties of the devil; 2 Cor. xi; 3, 13—15: and of wicked men who most resemble him; Psalm x. 7, Rom. iii. 13—18; James iii. 8. To this class belonged Herod, the fox; Luke xiii. 32; Pharaoh, the subtle, politic, and cruel, Exod. i 9—11 Pontius Pilate, the murderous time-server, and self-seeker, John xix. 12—16; and Judas, the traitor, Matt. xxvi. 49. Of a similar caste were the false brethren mentioned Gal. ii. 4, who were brought in unawares, and who came in privily, to act as spies upon the Apostle and his friends, to bring them into bondage; also the false apostles, and deceitful workers, mentioned 2 Cor. 11—13; and the synagogue of Satan, Rev. ii. 9. How detestable does such a spirit as this appear in a professed follower of the Redeemer! To what direful consequences does it lead, when it finds its way into a Christian church! It destroys confidence; creates suspicion and fear; leads to plotting and counterplotting; divides the body into factions and parties; gives rise to duplicity, falsehood, deception, and treachery, in almost every form; and exhibits the picture of a field of battle, or a military campaign between two contending armies, rather than a company of affectionate, united, and

peaceful disciples of the guileless Redeemer. Hear the apostle Paul once again; "Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates." 2 Cor. xiii. 7. O brethren, let us abhor that which is evil, let us cleave to that which is good. Let us be Israelites indeed, in whom is no guile.

3. The advantages that would accrue to the cause of Christianity from the spirit and character which we are now recommending, form another argument in favour of its attainment. Were we Israelites indeed, what an ornament and a credit should we be to Christianity, and how powerfully should we promote it. See Matt. v. 16. The heart of our brethren might safely trust in us. There would be no plotting between member and member, much less between members and minister; no private canvassing, in order to get a majority, on some contested point, at a church-meeting; no aspiring after an office to which our abilities are unequal, and the unbiassed voice of our brethren does not call us; no aiming at superiority, lordship, or dominion; no censurable advocating of measures that will tend to our own personal ease, accommodation, or profit. Among Israelites indeed, if they be formed into a union, or connexion, there will be allowed an equality of rights, liberty of thought, freedom of discussion, honest inquiry, impartiality, and the adoption of such conclusions as appear best suited to the case in hand, most consistent with the spirit and letter of the Gospel, and most in unison with the object of the union. How easy it would be to find persons suitable for bearing office in a church, and in the connexion! We should lay greater stress on character than talents, and should prefer a man of sound piety and upright conduct, with inferior gifts, to one of splendid talents, with doubtful principles, and an intriguing spirit. "Men that fear God, and hate covetousness." See Exod. xviii. 21; 1 Tim. iii. 1—13; Titus ii. 7, 8. Our efforts for the spread of the Gospel would not depend upon seasons and means of excitement. They would be regular, steady, and permanent; resembling the streams of a river whose springs are constant and steady, rather than the gushings of the torrent whose waters cease with the rain that gave it birth. Brethren, let us desire, and aspire after this character. Let us labour to be Israelites indeed, in whom is no guile.

4. The object for which we are pleading is further urged by the consideration of the numerous obligations we are under to it, and the favourable opportunities which we have for its cultivation. Do we not owe all that we have and hope for to the love of God, and the dying agonies of the Lord Jesus Christ? Is it not a fact that we are not our own, that we are bought with a price? Ought we not, then, to glorify God in our body and in our spirit which are God's? When the Saviour gave himself for us, was it not his design "to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works?" Did we not, on the solemn day when we publicly avowed ourselves the disciples of Christ, engage to put off the old man with his corrupt deeds, and to put on the new man; to "live not unto ourselves, but unto him who died for us, and rose again?" Is not the example of our blessed Lord binding upon us? "He that saith he abideth in him, ought himself also so to walk, even as he walked." 1 John ii. 6. The Holy Spirit, by whom we are sanctified and

inhabited, is a Spirit of truth. The word of God is the word of truth. The people of God are men of truth. "Surely they are my people, children that will not lie; so he became their Saviour." Isa. lxiii. 8. Besides, we have peculiar opportunities and advantages for cultivating this character. We belong to churches where the word of God is regularly preached, the ordinances are duly administered, Christian duty is frequently inculcated, and a superabundance of means is enjoyed to promote our purity, improvement, and perfection of character. We know little of persecution. Ours are peaceful times. Surely, we ought to be pre-eminent for every good word and work. "In his days shall the righteous flourish." Psa. lxxii. 7. "And the child shall die an hundred years old." Isa. lxv. 20. "That we may all 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." Ephes. iv. 13. Let us then be Israelites indeed, in whom is no guile.

5. The advantages that will accrue to ourselves from the possession of this character, furnish the last argument which we shall now mention in favour of its attainment. It will stamp a value upon our labours and services, render us acceptable and useful among our brethren, give weight to our advice and recommendations in our several circles, be attended with peace of mind and a sense of the Divine approbation, ensure the watchful care of Providence, save us from those numberless difficulties and mortifications by which the guileful are continually overtaken, render us loved and respected while we live, lamented when we die, embalm our memories through eternal ages, and, through the abounding mercy of God, procure us an unfading crown and kingdom in his immediate presence for ever and ever. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Whether, then, we be private members, deacons, or ministers in the churches of the Redeemer, if there be any force in the Divine commands and recommendations; any thing alarming in his prohibitions and threatenings; any thing lovely, amiable, and inviting in plain, unvarnished Christianity; if there be any value in comfort and usefulness, or any inducement arising from moral obligation and the final recompense of reward; let us make it our daily concern that we may prove, by our words and our actions, that we are Israelites indeed, in whom is no guile.

III. We shall conclude with offering a few advices which may be helpful in enabling us to exemplify this character.

1. Let us keep a steady and watchful eye over the workings of our animal nature. Flesh must be mortified; self must be denied. We must not reason with flesh and blood. We must keep our bodies under, and bring them into subjection. Appetite, passion, and inclination must be resisted; pride must be subdued; our affection to the things of the world must be moderated; and we must "labour to live after the Spirit, and not after the flesh." Rom. viii. 1. Without this we cannot be Israelites indeed.

2. Let us not make the conduct or attainments of others our rule in religion, but let us aim at the high and holy standard marked out to us in the word of God. The attainments of many are low and inconsiderable. They too much resemble children all their lives. The best of men are imperfect, and sometimes betray an unhappy leaven of

carnality. Let us labour to excel. Beholding as in a glass the glory of the Lord, let us seek to be changed into the same image, from glory to glory as by the Spirit of the Lord. See Phil. iii. 17--20. "That ye might be filled with all the fulness of God." Ephes. iii. 19.

3. While we maintain a high relish for the great doctrines of Christianity, let us always improve them to experimental and practical purposes. Is it a truth that man is naturally a fallen, guilty, and helpless sinner; that God remembered him in his low estate, and sent his Son to deliver and save him; that Jesus Christ, being God and man united in one person, made a full atonement for the sins of mankind; that he has wrought out a free and a full salvation for the human race; that faith in Christ is the appointed means of putting us in possession of this salvation; that there is no other name given under heaven among men, whereby we must or can be saved; and that every believer is already justified, adopted, sanctified by the Divine Spirit, and brought into the most endearing relation to God? Then let us improve these interesting truths so as to be cleansed from all filthiness of flesh and spirit, perfecting holiness in the fear of God. "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God as those that are alive from the dead; and your members as instruments of righteousness unto God." Rom. vi. 12, 13. "Be ye holy; for I, the Lord, am holy."

4. Let us often place ourselves, in imagination, under the immediate eye and inspection of God. "Thou God seest me." "Thou hast beset me behind and before." "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." Such a practice would check all artfulness and guile. It would make us serious and sincere. Our object would be to please and glorify God. It would make us solicitous to be sanctified wholly; and that our whole body, soul, and spirit, might be kept blameless unto the coming of our Lord Jesus Christ.

5. Let us frequently look forward to that great, decisive day, when every man must give an account of himself to God. How serious, how solemn, how particular, how momentous, will be the scenes and proceedings of that great day! "God will bring every work into judgment, with every secret thing, whether good or bad." "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." What an honour, what a privilege will it then be, to be proved to have been an Israelite indeed, in whom there was no guile! But, oh! what a tremendous aspect does this day bear on the proud, the artful, the false, the deceitful, the hypocritical, and the profane! "Without are dogs, and sorcerers, and whosoever loveth and maketh a lie." Let it be our concern, therefore, to be Israelites indeed, in whom is no guile. "May the God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

CORRESPONDENCE.

REMARKS ON MR. BINNS'S
MEMOIR.

To the Editors of the General Baptist
Repository.

Dear Sirs,

Permit me to solicit a small space in your pages for the following explanation relative to the memoir of my late predecessor in the ministry at Bourn. On my arrival in the scene of my present labours, in November last, I was requested to draw up a memoir of my venerable friend. This, with much diffidence, I undertook, and submitted it to the revision of different friends. This information, I trust, will afford sufficient explanation relative to a few strong, probably, though not inaccurate observations on traits of character, which some of your readers must have remarked. From me, so many years his junior, and now his humble successor, they would not appear decorous; from other pens, the freedom, playfulness, or pointedness of remark, in the memoir, might not have been considered unexceptionable. Confiding in your impartiality and respect to my feelings in this matter, I request the early insertion of these few lines.

I am,
Edenham, Yours in Christ,
June 17, 1835. J. PEGGS.

ON VILLAGE PREACHING.

To the Editors of the General Baptist
Repository.

Dear Sirs,

Accept an hour this morning, in endeavouring to interest your numerous readers with the necessity, facility, and importance of village preaching. In my scene of labour the villages are very numerous; there are nearly *thirty* villages and hamlets within five miles of our chapel. There is only one evangelical clergyman in any of these villages, and two Methodist chapels; indeed, in some of them, there is but one sermon on a Sabbath! Take, as an example, the village where I now write, in sight of the church and the incumbent's house, who is said to have £800 per annum from his two livings. There are four villages and hamlets which parish to this church, and the clergyman preaches only *once on a Sabbath!!* Some few weeks since as he was returning on a Sabbath evening from a neighbouring church, he met some per-

sons who had been at an open-air religious service in his own parish; affording him a powerful admonition to take care of his own flock. The state of souls in many of our villages is very affecting; the people are "as sheep not having a shepherd."

I have felt desirous in the course of the summer of visiting many of the villages in this neighbourhood. Last evening I preached in the village of E—, which is very contiguous to three others; and, including nearly twenty friends from our own chapel, there were, I apprehend, about 250 persons present. The service was conducted in the open air, amongst some venerable oaks, within sight of an old castle; and the whole scene was peculiarly interesting and impressive. Tomorrow evening I expect to visit the village of W—, to which three hamlets parish; and I trust that the attendance will be encouraging. Our regular station at M— is contiguous to three or four more villages. Thus four or five services command congregations, probably, from nearly twenty villages and hamlets. On a Lord's-day, there are generally persons at our chapel from eight, or ten, and sometimes twelve villages. An old man from one of these little hamlets told me, last Sabbath, that there were about twelve persons from his place of residence. I state these circumstances in the words of "truth and soberness;" to "stir up the pure minds" of our brethren in the churches, to ask, "What more can we do for the extension of the Gospel around us? I am sorry to observe, no one has ventured any remarks on the state of the villages in Leicestershire, that natural and spiritual garden of our father land. (See General Baptist Repository, April, p. 141.) Are these things so? then what are we doing? Let us hear the exhortation of the Lord, stated in that account, "Come, my beloved, let us go forth into the field; let us lodge in the villages."

"O city of our God,
Begin the glorious song!
And let the scatter'd villages
The lengthen'd notes prolong."

It may be necessary to remark, that services in the open air are particularly adapted for usefulness, especially, if I might be allowed to say, when conducted by respectable, aged ministers, or countenanced only by their occasional presence. There are many ministers and laymen in

our churches, whose very presence and character would awaken attention, and awe into respect the rude inhabitants of a village, so that not "a dog would move his tongue." In such circumstances, in the open air let the Gospel be preached; and the villagers will flock to the chapels in the towns, "as doves to their windows."

I am, yours in Christ,

AN OLD CORRESPONDENT.

June 17, 1835.

ON WRITING FOR THE GENERAL BAPTIST REPOSITORY.

Gentlemen,

I love reading, but have little inclination for writing, when I have any idea that what I have written will have to be printed. *Cacoethes scribendi*,* frequently afflicts persons who have little capacity for writing. I have occasionally been affected with this irritable plague; but, alas! no sooner do I seize the implements which are absolutely necessary to favour posterity with a few important ideas, or excellent maxims, than my heart begins to falter, I heave a sigh and say to myself, "It is of no use, I cannot write any thing worth reading, do study to be quiet and leave this department of labour to those beloved brethren who have sound understandings, excellent ideas, and a full command of the most appropriate and impressive language." I may have a strong desire to assist you in your Editorial labours, a disposition to instruct my Christian friends, and a considerable fund of religious knowledge; these are not qualities which you will despise; but then I falter, because my notion is that we ought not to become writers and authors unless we produce something which possesses a superior character. Writing instructive essays for periodical publications, embodying the doctrines and precepts of the gospel; which shall promote the conversion of sinners and the edification of saints, are very weighty matters. I think, however, much more might be done; and perhaps some of my brethren in the ministry might be more extensively useful, if, as the venerable Adam Taylor once said to the writer, "*our young ministers would make a beginning, labour to improve, and be determined to succeed.*"

I am not, therefore, quite satisfied with myself; and as to many others, whom I could name, who appear to me

to be well qualified for extensive usefulness through the medium of our valuable Miscellany; it is highly desirable that they should commence in earnest, and distribute among the Churches, through your medium, that fund of scriptural knowledge and practical piety which they have acquired. I believe, gentlemen, that you labour to instruct and improve the New Connexion of General Baptists. You frequently request the assistance of your brethren, and express your gratitude, at least once a year, to those who have kindly favoured you with their help. This excites at times my propensity for writing, makes me groan under a secret desire to send you something, but all my efforts are paralyzed under the idea, that another brother might write a better piece if he would, that nobody will think it worth his while to read such incoherent reasonings as mine, that some sharp-sighted friend will rise up and criticise me to death, or else the Editors may see no beauty or excellency in what I have graciously sent them; consequently I am consigned (O what a dreadful idea!) to a scribbler's grave, that is, the fire, or to some dark hole in the corner of the Editor's room, from which I must never be restored, except it be to convey the vital spark to the Editor's lamp, or, what is worse, to give ignition to narcotic fumes.

I am now arrived at the principal part of what I have to say, upon which I shall not enlarge. A word to the wise is enough. Do as you may deem the best with my production; I will not complain, as you have so many to please. It is true, I should like you to print and publish all of it, because if I am able to do any thing, it may rather encourage me. I shall rejoice if you feel disposed to improve my communication, especially if you take out all unkind language, uncharitable insinuations, and fulsome compliments. I have great respect for all my aged brethren in the ministry. I frequently conceive I see them going home, crowned with honour, because found in the way of righteousness. The faculty of speech, by which they have delighted thousands on earth, will quickly be silent in the grave. They are sound and scriptural in their doctrines, and are richly replenished with experimental and practical knowledge, and were they to devote their leisure hours to composing essays on various subjects for the Repository, our churches would be edified and blessed, inquirers would be instructed and comforted, young minist-

* The itch of scribbling.

ters would be enlightened, cautioned, and warned, the circulation of our Repository would be considerably increased, and the whole connexion would derive unspeakable advantage. When they have been requested to write circular letters by the Association, we have been uniformly favoured with productions of an impressive and useful kind; and would our brethren send essays of a similar character on a variety of subjects to our Repository more frequently, would it not be a very material improvement? An aged Christian father in the ministry, writing like one approaching the confines of the grave, and confidently leading forward the armies of the living God to final victory and eternal triumphs, would improve our piety, arouse our energy, and inflame our zeal. Our love to Jesus and compassion for souls would be considerably deepened, and we should be excited to prepare ourselves to fill up the places of those beloved fathers, who, through many disadvantages and difficulties, have risen to hon-

our and eminent usefulness in that connexion to which we all belong.

I am, therefore, very anxious that those brethren whose occasional communications would be so extremely useful to our churches, should have *the itch of writing*. Good writers ought to have it, because they are capable of directing this fashionable habit to practical and important purposes. Let young persons also write frequently; their powers will enlarge, and writing will become a delightful exercise. I should be sorry to oppress the aged, but I should rejoice to see monthly, an essay in your Repository from an aged minister. If what I have written should be the means of stirring up some aged friend to give some sound advice to young ministers, or of bringing forward our aged brethren more prominently and frequently in the pages of our Repository, I shall be thankful, you will be highly gratified, and our churches may be abundantly blessed.

I remain, yours affectionately,

SALMOTH DONHUSHAL.

REVIEW.

MEMOIR OF THE LATE REV. JOSEPH HUGHES, A. M., *one of the Secretaries of the British and Foreign Bible Society*. By JOHN LEIFCHILD, 8vo. pp. 520. Ward and Co.

The memoirs of Joseph Hughes will go down to posterity, as furnishing a brilliant illustration of the principle that humility is the road to honour. Within the last few years the friends of religion have beheld with sorrow the desolating strokes of death cutting down many distinguished individuals, the patrons, protectors, and defenders of those Institutions which are the glory of our age; but to no one of them will future generations look back with deeper feelings of affection than to the originator, and first secretary of the Bible Society. The mild radiance of his character pleased all his associates, without exciting their envy; his unassuming deportment disarmed even opponents of their acrimony. His pacific disposition, his prudence in counsel, his learning, his powers of communication, and his caution in conduct, eminently qualified him to fill the honourable office of secretary to that noble Institution, not only during the period of its early infancy, when the high-church party threatened it with speedy destruction, but during those more recent conflicts, when an attempt

was made to alter its principles and its constitution. Fame was not the object of his pursuit. The love of Christ constrained him; and he was even disposed rather to depreciate than aggrandize his own merits, and to withdraw into the shade than contend for places of distinction. It is not too much, however, to say that his name will shine brightly in the page of ecclesiastical history, and that future ages will look back to him with veneration, as having been led by the Spirit of God to make those observations at a Committee of the Tract Society, on Dec. 7th, 1802, which, issuing in the formation of the Bible Society, have been productive of results, so stupendous, and so beneficent.

This excellent man began his earthly existence, on the 1st of January, 1769, in Hand Court, Holborn, London. His parents were pious characters. His father died in the year 1779; but his mother, though left with a slender income, was enabled through the liberality of Mr. John Thornton the philanthropist, and some other benevolent individuals, to give her son a liberal education. He gave very early indications of a love to the Bible, and was often observed, while yet a child, to withdraw into solitude for the purpose of studying its contents. His affectionate mother was rather imprudent in obtruding him on

the attention of visiters, and requiring him to try his powers as a preacher in their presence; a practice which is calculated to fill children with spiritual pride and vanity, and which Mr. H. himself was ever disposed to condemn. In the tenth year of his age, he was removed to Darwen in Lancashire, and placed in the school of Mr. Smalley, a Presbyterian minister; a gentleman of learning and of great condescension and liberality of sentiment, but of very little piety; and if while at home the religious propensities of Joseph had been unduly stimulated, they were now exposed to a chilling, and almost a freezing atmosphere. He did not remain at this seminary much longer than twelve months. Towards the close of the year 1780, he was removed to a public school at Rivington in the same county; where he remained four years without acquiring any particular distinction as a scholar, and without making the least progress in religion. His companions were of a mischievous, frothy cast of character; and he had no friend or guide near at hand to guard him against moral danger, and direct his aspirations to the objects of Christianity.

On his return home in 1784, he was persuaded to devote himself to the study of theology. In subsequent years he was often led to suspect the correctness of his conduct in beginning to prepare for the ministry without those high-toned principles, and strong devotional feelings, which are necessary in the discharge of ministerial duty. He was afraid he acted not so much from the fear and love of God, as from a regard to the persuasions of men. He was baptized by Dr. S. Stennett; and a few months afterwards, was placed on Dr. Ward's trust, as a theological student, in the Baptist Academy at Broadmead, Bristol. No very striking displays of talent were made during his studies. The Institution was, as he conceived, defective both in system and in stimulants; neither adapted to conduct the students regularly through an extensive field of knowledge, nor to excite their mental powers to activity. Great improvements have recently been made. His attainments in knowledge, though far from satisfying his own mind, or equalling his views of what they ought to have been in his circumstances, must have been gratifying to his friends; for they placed him upon what was called "Dr. Ward's fund," for a continuance of his preparatory studies, by a residence of three or more

years at one of the northern universities. Accordingly, in October 1787, he went to Aberdeeu; where he enjoyed the precious privilege of hearing the lectures of Dr. Campbell and Dr. Gerard, on divinity, and of attending to the other branches of science which are comprehended in a collegiate course of education. But Mr. H. had no taste for mathematical studies. His imagination loved to roam over the beautiful fields of poetry, or to wander among the scenes, and dwell on the noble deeds, to which history points our attention; he laboured hard to enrich his mind with classic lore, and to conform his own style of composition to the finished models, left us by the great masters of antiquity. Nor did he fail to become imbued with their spirit, and familiar with their diction; as is evident from the variety and pertinency of his Latin quotations, and from his habit even in the autumn of life of recurring for entertainment to the historians of Greece and Rome, and to the philosophical works of Cicero. He was, it is very obvious, a very diligent student; although he was ever bewailing his waste of time, and endeavouring, by self-reproach, to lash on his mind to increased activity. On one of the days which he registered in his journal as woefully ill-spent, he had read six chapters in Isaiah, one hundred lines in Homer, together with the preface and preliminary observations of Dupin's Ecclesiastical History, which occupy fifty folio pages in small type. His ardent aspirations after spiritual excellence, not being equalled by his actual attainments, led him to mourn with still deeper emotions of heart, over the remains of carnality, his backwardness in religious duties, and his tendencies to evil. The fact is that Melancholy had cast too dark a shade over his character. She has often been the companion of genius, and her praises have been sweetly sung by poets of a high order; but it has often been the fact that her admirers have been men of morbid sensibility. Cheerful piety is preferable to the spirit of heaviness and dejection. The first vacation he spent at Aberdeen, and was very diligent in his efforts at self-improvement; but it does not appear that he arrived at any particular eminence among the students. During his third session he established a Sunday-school in connexion with the College, in which he was made useful both to children and parents. The hall in which he assembled his youthful charge was often crowded to excess by

visitors who came to observe his manner of conducting the school, and to listen to his concluding address. His religious character ripened fast during these six months; and though his diary contains no direct intimations of his having made great intellectual progress, it is pretty certain he was held in high esteem by his fellow students as a man of knowledge and ability; for when at his suggestion two or three literary institutions had been formed, he was always requested either to preside or prepare the first essay. Having taken his degree at Aberdeen, he resolved to spend one session at Edinburgh. In this seat of intelligence and learning he completed his preparatory studies; and returned to London in 1791, enriched with substantial if not with shining attainments.

We are now to contemplate him on the theatre of active life. Shortly after his return to England, he was invited to accept the office of classical tutor in the Bristol Academy; a situation which it might have been thought he was destined to occupy, as the whole of his previous training was apparently so fitted to prepare him for the discharge of its duties. The students became much attached to him. While ability to teach was obvious to every one of them, they were captivated by the gentle and unassuming manner in which he imparted his instructions. Causes of uneasiness, however, quickly arose. Dr. Evans having deceased in August 1792, Mr. Hughes was solicited to fill the pulpit in a kind of probationary way; and the church became divided in its opinions of his merits as a preacher. He was indeed invited to become an assistant minister to Mr. Ryland, who had been requested to succeed Dr. Evans; but even that invitation did not express the unanimous wish of the church at Broadmead; and it was not long before a disagreement between himself and Mr. R., rendered his residence at Bristol intolerably painful to his mind. The ground of difference between these eminently pious men was not one which impeached either their moral or religious character; and it is probable that *now* they both look back upon it with wonder that so small a circumstance should have issued in creating a breach between minds which had been so cordially united, and had expressed their esteem by many reciprocations of kindness. From Bristol he removed to Battersea, a pleasant village situate on the banks of the Thames, where he formed a Baptist church on the principles

of free communion; and where, for several years, his labours were eminently blessed. That sensibility of mind, however, which rendered him unable to bear the little collisions at Bristol, followed him into this retreat; and even though prosperity beamed on his worldly circumstances, and his sources of mental consolation were not small, it still withheld him from the enjoyment of internal peace. There were not wanting moments when the whole scene around him was gilded with the sunshine of heaven; but they were quickly followed by others in which his sky was overcast with portentous clouds, and his trembling mind was ready to anticipate the worst of calamities. His sensibility at times was excessive, and would probably have prevented the enjoyment of comfort, had it not been connected with zeal for the glory of God, with restless, active benevolence, and a most friendly disposition of mind. But it was almost impossible that a person should act from the impulse of these noble principles, and be honoured as he was in the formation of several religious societies and institutions, without being often lifted above his natural infirmities, and regaled with the luxuries of exalted devotion and glorious hope. It was he who formed the "Surrey Mission Society;" an institution which has greatly contributed to the diffusion of Christian knowledge. He assisted in the formation of the Religious Tract Society, and was appointed its first secretary, which office he retained for thirty-four years. It was he who drew up the first account of his plan, and the address to the public on its behalf. Above all, it was he who suggested the plan of the Bible Society, and drew up that celebrated pamphlet entitled, "The excellence of the holy Scriptures, an argument for their more general dispersion at home and abroad," which was the earliest public act of preparation for the establishment of this greatest of our national institutions. The interesting circumstances connected with the origin of this noble Society are detailed by Mr. Leifchild with the evident desire of doing justice to all parties; and he concludes with this emphatic statement, "It may, therefore, be safely concluded, that the elements of the new institution were first of all deliberately conceived in his mind,—that there its original seed was planted by the hand of its Almighty author."

(To be concluded in our next.)

BRIEF NOTICES OF SMALL WORKS.

SABBATHS ON THE CONTINENT. By MRS. SHERWOOD, pp. 136. 12mo. By Ward and Co.

Mrs. Sberwood gives us some affecting descriptions of the manner in which the Sabbath is violated on the continent. The charms of a sprightly fancy are diffused over her narratives, and her reflections are instructive. Our readers have often heard of the ways in which business and pleasure are pursued on the Lord's-day in infidel France, the shops being open, the theatres thronged, and the churches and chapels deserted; they have heard likewise of the degeneracy of Geneva, the principles of the Reformation in that city having been abandoned for those of Voltaire and Rousseau; but they may not have heard that in Italy the people are wicked enough to make the betrayal, crucifixion, death, and resurrection of Christ the subjects of amusing dramatic exhibition on the stage. Is not this custom a horrible profanation? Can we wonder at the degradation of the people among whom it is practised? The person who acted as guide to Mrs. S. told her, that "a young man having been employed to

represent our Lord on the cross, and been bound, as usual, was found actually dead when taken down, having been accidentally stabbed by the spear which was intended to have pierced a bladder of blood attached to his side." We recommend this little book. The perusal of it will bring the reader to a knowledge of facts, which, except in very peculiar circumstances, it would hardly be right for him to try to gain by actual observation.

THE WAY TO BE HAPPY. Addressed to the young. By MRS. L. H. SIGOURNEY. Revised. Reprinted from the second American Edition. pp. 101. 12mo. By Ward and Co., Paternoster Row.

This is an excellent little book, full of practical instruction. It contains twenty-six lessons on praying to God, obedience to parents, respect to age, industry, kindness to animals, the love of knowledge, &c., &c., with questions upon each of them adapted to ascertain how far the child has understood what he has been reading. Both parents and Sabbath-school teachers would find it useful.

OBITUARY.

To the Editors of the General Baptist Repository.

Dear Sirs,

As it is one design of your improving Publication to record the names and perpetuate the remembrance of such persons in our denomination as have been distinguished from the generality of their brethren, by rank, piety, talents, character, office, or labours and qualifications for usefulness; I here send you a short account of the late Mr. William Gibson, of Greenwood Lee, near Heptonstall Slack, Yorkshire. I take some blame to myself that I have not done it sooner, but several things might be alleged in the way of excuse, or perhaps of justification. An early insertion of the present communication, if you think it suitable for your pages, will oblige many, and among others,

Yours, affectionately,
RICHARD INGHAM.

Nottingham, May 4th, 1835.

MR. WILLIAM GIBSON was born at Greenwood Lee, in the township of

Heptonstall, in the parish of Halifax, in the West Riding of Yorkshire. He was the son of parents creditable for rank, property, and character, who bestowed on him and their other children, a good education; and who paid an attention to their temper, habits, and morals, superior to that of most parents around them. In this good work both the parents united. They agreed to act upon one and the same plan. The indulgence of the one did not counteract the authority of the other. They frequently conversed together, apart from their children, upon the important charge which devolved upon them; and, if either of them noticed any thing defective or faulty in the management of the other, it became the subject of conversation, and a remedy was applied. In this manner they trained up eight children to years of maturity; in habits of honesty, industry, meekness, a kind and affectionate carriage one towards another, a regard to the rights and privileges of others, a love of truth, and a proper deportment at home and abroad. Hence their children rose up generally to be

loved and respected. The education, habits, and early connexions of Mr. and Mrs. Gibson naturally disposed them in favour of the Established Church, and they habituated their children to an early and regular attendance upon the worship of God in a consecrated edifice. They were, however, free from that bigotry and blind attachment, under which so many labour. They did not approve indiscriminately and without examination, nor condemn without reason and unheeded. They left the minds of their children, in a good degree, free to make their own choice, when they were arrived at years of judgment, and a capacity for deciding. Early in the year 1807, the General Baptists commenced preaching at Heptonstall Slack, and in a short time Mr. James Taylor removed thither from Derby, and had the happiness to see a chapel raised, a good congregation collected, and many souls added unto the Lord. Among the crowds that attended were the younger members of Mr. and Mrs. Gibson's family; at first, occasionally, and afterwards, more regularly. Mr. William Gibson, their oldest surviving son, was among the first who took up his abode among them as a regular hearer. His conduct was steady, his character good, his disposition amiable, and his connexions respectable. It was therefore thought, at the time, a great acquisition to secure him as a friend and patron to the Sunday-school. He became a teacher, attended to the duties of that office many years with regularity, punctuality, and great usefulness, and afterwards as a superintendent and treasurer, still promoted with assiduity the best interests of the rising race. But though his conduct was unexceptionable, and his spirit and manners were generally approved, yet it was long before he came to a public decision in favour of Christianity. Several causes contributed to this delay, particularly humble views of himself, a high opinion of the nature and requirements of Christian Baptism, a sense of his unfitness, a fear of bringing a blot upon the cause, together with a natural modesty and diffidence, and the want to himself of a clear and satisfactory evidence that he was born of God, and consequently a suitable person for Christian Fellowship. At length, however, he offered himself for baptism and fellowship, was approved, and baptized May 27th, 1830. This was a day of rejoicing to many. From that time to the day of his death, he continued a steady, peaceable, up-

right, grave, and creditable member of the Society, into which he was baptized, and enjoyed the esteem and respect of his brethren. The decrease of the number of deacons through death and removal, having, near the close of 1831, rendered it expedient and necessary to make an additional selection, he was called, with several others, to that important office, and after a suitable time of trial, was ordained with them to the deacon's office, Dec. 26th, 1832. He prepared himself for his work, and made arrangements to serve his brethren in that capacity with fidelity and usefulness. But how short is human foresight! How different are the designs of Providence from the arrangements and expectations of men! In the course of the succeeding February, he was arrested by the hand of death, and to the great grief of his family and friends, breathed his last, Feb. 12th, 1833, aged 46 years. He possessed naturally a strong constitution; but had experienced occasional attacks of disease during several of his last years. He had felt unwell nearly a week, but he was able to attend to his business, and conceived himself a little better. On the day but one, however, before he died, he became considerably worse, and notwithstanding all the efforts of affection and medical skill, died the following day of a mortification in the howels. What a stroke was this! Yet the Lord mercifully supported, and enabled his friends to acquiesce. At the time of his decease he left four sisters, four nieces, and one nephew; esteemed members of the same respectable church. His mother, a brother and sister, died before him; another sister has since followed. He has left an aged father, far beyond his eightieth year, and a widow and three young boys to lament his loss. May the Lord bless, and sanctify, and save them. I saw him twice during his short, severe affliction, and found him calm, tranquil and resigned. Upon asking him the latter time, whether he had any thing which he wished me particularly to pray for, he answered, "No; only that I may be accepted." He was my school-fellow, my friend, and, in a spiritual sense, my brother, my companion, and my fellow-traveller to the heavenly Canaan. His death was improved from 1 Cor. vii. 29—31. May his surviving relatives and friends be followers of them who through faith and patience are now inheriting the promises.

INTELLIGENCE.

MIDLAND CONFERENCE.

Mr Editor,

The Midland Conference assembled at Sawley, June 9th, 1835. Mr. Hull prayed, and Mr. Stocks, the minister of the place, presided.

The Reports of the states of the churches were generally encouraging. Short as is the time since the last Conference, seventy-eight persons were stated to have been baptized, and ninety-five were still waiting as candidates for that holy ordinance.

The Home Mission Secretary, chosen at the last Conference, positively declining to act in that capacity, the Home Mission Committee were desired to manage the business of the Home Mission in the best manner they can. Mr. A. Smith was requested to assemble the Committee the first convenient opportunity.

Mr. Pickering was requested by the Conference to publish, in the Repository, the substance of the very suitable and excellent sermon, which he preached in the forenoon of this day.

The application for pecuniary assistance from Belper, was referred to the Home Mission Committee.

The friends at Macclesfield requesting assistance toward lessening the debt on their Meeting-house, they were advised to apply to those churches which have not rendered them any assistance; and to adopt the most effectual means, among themselves, for removing the burden that presses heavily upon them.

The next Conference to be at Nottingham, Stoney-street, on the last Tuesday in September next ensuing.

Mr. Ingham opened the morning service by reading the 2nd chapter of Philippians and engaging in solemn and earnest prayer, and Mr. Pickering preached a most powerful and impressive sermon on "Christian steadfastness," from Hebrews x. 23, "Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Mr. Stocks introduced the evening service with reading and prayer, and Mr. Ayrton preached from Rev. xxii. 5, "And there shall be no night there." RICHARD STOCKS, Sec.

ENLARGEMENT OF THE GENERAL BAPTIST CHAPEL, CHESHAM.

We are happy to learn that the meeting-house in this place is now undergoing

considerable enlargement. The ancient church here, long under the pastoral care of the late Rev. Edward Sexton, has invited the Rev. E. Stevenson to become its pastor. His ordination is expected to take place shortly after the Annual Association.

REMOVAL OF MR. E. STENSON.

Having lost our beloved minister, Mr. J. Howarth by death, we have invited brother E. Stenson, late of Syston, to become our minister, which invitation he has accepted, and is expected to enter on his new station toward the latter end of June.

SUFFERINGS OF THE FRIENDS.

The distrains made on the Members of the Society of Friends during the past year, as stated in their Annual Epistle, for tithes, and other ecclesiastical demands, amount to *twelve thousand, eight hundred pounds!* And one Friend is now suffering imprisonment in the gaol at Carlou, in consequence of his conscientious refusal to pay tithes.

OUTRAGE ON REV. J. PEGGS.

On Tuesday evening, June 9, a disgraceful scene was exhibited in the small village of Hacconby, near Bourn, which proves the state of vice and irreligion into which many places are sunk, even in Christian England, in the nineteenth century. The Baptist Minister of Bourn, the Rev. J. Peggs, had taken his stand on the village green with ten or twelve friends, for the purpose of preaching the gospel, when a series of indecent and outrageous attacks were made, which first compelled him to remove from his situation, and ultimately, after singing and prayers, to retire from the place. The ancient watchword of the enemies of Christianity, "Crucify him," was adopted on this occasion, and promptly answered by the yells and hootings, &c. of boys, farmers' servants, and others; headed by several of their masters residing in the place. A statement of the whole affair has been transmitted to John Wilks, Esq., M. P., the secretary of the Society for the protection of Religious Liberty, in London, and will receive prompt investigation. It may be sufficient at present for the information of the public to state, one

of the principal persons concerned in the outrage, caused the modesty of the assembled congregation to be outraged by a most indecent order, which was immediately obeyed. After this stones, hard clay, rotten eggs, &c. were thrown. Boys were encouraged to play at football, and the ball was frequently aimed at the minister, who on one occasion took it and put it into his hat. It was thence forcibly taken away by the constable, and the chair used by the minister kicked by him on the road! The ball was afterwards taken by one of the individuals, and, after being put into a privy, was kicked about: and one of the persons present from Bourn was violently struck on the breast by a stone, and otherwise much abused.

Stamford Paper.

These abominations speak for themselves. They require no comment. A feeble attempt has been made to give a different version of the affair, but the whole of the facts are unshaken. Was our friend ever treated more roughly when among the heathen at Juggernaut, than among these nominal Christians?—Ed.

SHAMEFUL TREATMENT OF AN
AGENT OF THE BAPTIST HOME
MISSIONARY SOCIETY AT
ALDERMASTON.

Sir,

The persecutions carried on against the Dissenters at Aldermaston, for the last six weeks, have produced a great sensation in this part of the country. The village of Aldermaston, which is about ten miles from Reading, is the property of William Congreve, Esq.; and application had been made in vain to procure a cottage or room for the Dissenters to carry on their religious services, when the Rev. Henry Young, of Brimpton, who is in connexion with the Baptist Home Missionary Society, and the Rev. J. H. Hinton, of Reading, in connexion with other ministers, attempted to introduce preaching in the open air. In this laudable undertaking they met with opposition and insult; and the outrages committed by those who obstructed their proceedings, have been such as are a disgrace to civilized society, and reflect the greatest disgrace upon the parties by whom they were encouraged, and who ought to have set a better example.

One of the churchwardens, Mr. J——, was seen huzzaiing the mob, in front of

his own house, previously to their attack upon the minister. The son of the other churchwarden, by the beating of a great drum, assembled a mob, comprising some of the vilest characters in the village and neighbourhood. The constables of the parish, instead of keeping the peace, were found looking on with evident delight, while this mob were engaged in throwing addled eggs and other offensive missiles. I was an eye-witness to the whole, and was twice bespattered with the eggs; another time, while standing by the minister, my clothes were spoiled. Before I could order my chaise to go home, a coachman in the service of one of the magistrates (William Mount, Esq.,) committed a gross assault upon me and the minister. He said, his master would not allow us to come there; and holding up his fist in my face, he stripped to fight us, and then pushed us violently into the stable, against the heels of a blood-horse, which was kicking and prancing about from the great noise made on the occasion. In the yard of the inn, where this coachman (William Winter) assaulted us, there were at least a hundred persons surrounding us, many of them hallooing, swearing, and uttering the most awful imprecations against us. Our situation became at last truly perilous. The churchwardens rallied the mob round my chaise, who, by the great noise they made, so frightened my horse, that he pranced about and broke the spring of my chaise. At length, by the kindness of friends, who accompanied us till we got out of sight of the village, we escaped out of their hands, the mob having pursued us behind the chaise till they were out of breath. I summoned Mr. Mount's coachman before the magistrates at Reading. He was convicted of the assault and fined FIVE SHILLINGS!! On the same day, at Newbury, the magistrates fined a man four times the amount for breaking a gas-lamp! This trifling fine seems to have done more harm than good, as the coachman considered it a virtual triumph, and afterwards openly ridiculed us. On Friday week, the Rev. Mr. Hinton went to preach at the village, and a large number of people were assembled to hear him; but he was prevented by the same party, who, in addition to other means made use of to annoy us, had hired three men, who had covered themselves with the most offensive filth; and by this nuisance, put it out of our power to attempt any religious service. Mr. Congreve's steward

had also ordered all the open spaces on the side of the road to be enclosed, in order to prevent Mr. Hinton and his friends from standing there.

Application has since been made to John Wilks, Esq., M. P., Secretary to the Society for the Protection of Religious Liberty; and it is hoped that the Society will take up the matter; as a

grosser case of intolerance can scarcely ever have required their interposition.

Mr. Hinton has drawn up an address to the inhabitants of Aldermaston, which it is intended to print and circulate amongst the villagers and persons residing in the neighbourhood.

I am, Sir, yours truly,
From the Patriot. J. V.

POETRY.

GOD SEEN IN HIS WORKS.

INFINITE GOD! with raptured eyes,
We view thy grandeur in the skies;
And in thy meaner works below,
We trace our Maker's footsteps too.

The rolling Sun's majestic rays,
And Moon's pale glories teach thy praise;
In every lucid Star, we see
A sweet, but awful glimpse of Thee!

The various tenants of the earth,
To thee, great Sovereign, owe their birth;
The countless myriads of the sea,
Were form'd by thy supreme decree!

Man, the last product of thy skill,
Stands forth, the noblest wonder still!
He shall exist through endless years,
Whenglowing flames dissolve the spheres!

Lord, while thy greatness we explore,
Our spirits tremble and adore!
Gladly our voices shall express
The noble deeds of saving grace!

J. BIRCH.

—
LINES ON THE DEATH OF
MR. DEAN,

Late pastor of the General Baptist Church, Linholm; who was drowned, Dec. 16, 1833.

OUR friend, alas! is now no more,
His work of toil is ever past;
The waters swept his life away,
In swollen floods he breathed his last.

No more on earth his friends he'll view,
Nor e'er for them with fervour pray;
His voice no more, in sweetest sounds,
Will drive the sinner's fears away.

But O! though dead, still does he live,
Beyond this world of sin and pain,
For ever present with the Lord;
To die, for him, was heaven to gain.

And at the great eternal day,
When every one from death shall rise,
His soul and body then will join,
To meet the Saviour in the skies.

Changed like to his immortal frame,
He'll soar aloft to joys unknown,
And view his Saviour face to face,
For ever seated on his throne.

There, in that heavenly world above,
With saints and angels he will join,
To praise the ever-blessed God,
In songs immortal and divine.

Far from this vain, delusive world,
From flesh and sin for ever free,
And by his heavenly Father bless'd,
He'll reign to all eternity.

Then, O why weep o'er such a change,
For one who now is ever blest?
O rather strive to follow him,
That you may share in heavenly rest.

—
THE CHURCH PARTING WITH
ITS MINISTER.

O THOU' indulgent, pitying God,
By long experience tried,
Be with us in this new distress;
We in thy love confide.

Fruitless, unless thy smiles be given,
Our feeble efforts vain;
But thou hast might, Almighty One;
Do thou thy cause sustain.

Since thy unerring providence
Our pastor calls away,
O leave us not quite destitute;
Be thou the mourner's stay.

Do thou the parting shepherd bless,
And still protect the sheep,
Till each, the wilds in safety pass'd,
In Canaan's pastures meet.
Coventry. H. G.

MISSIONARY OBSERVER.



MEMOIR OF THE LATE REV. R. MORRISON, D. D.

Missionary to the Chinese Empire.

(COMPILED FROM DIFFERENT SOURCES.)

IN our April number, we gave a short notice of the death of this enterprising and devoted Christian Missionary. The extreme excellence of the man, his arduous and almost unparalleled labours, and the mighty object he contemplated, the introduction of Christianity into the immense Empire of China, seem to demand from us a more especial notice. In ages to come, when the benign influence of Christian doctrine shall have overspread that mighty empire, the name of Robert Morrison will be as ointment poured forth. "The righteous shall he had in everlasting remembrance."

Robert Morrison was of Scottish descent; but born at Morpeth, in the north of England, on the 5th of January, 1782. He was blessed with pious parents, who early instilled into his mind the principles of that religion, which was his guide and joy in life, and his hope in death. He appears, however, to have lived nearly sixteen years without hope and without God in the world: but, about the age of fifteen, his mind became deeply impressed with religious sentiments, which led him to reading, meditation, and prayer. After alarming convictions of his sin, and fear of the wrath to come, he was brought to rest his soul in Jesus Christ for salvation. He then found inexpressible happiness from committing to memory daily one or more sentences of the Scriptures; so early did the all-wise God, foreseeing in him the future Translator of the Bible, begin by this bias to prepare him to relish that holy but laborious task.

He united himself with the Scottish church in the year 1798. From this time he seems to have been constantly animated with that unconquerable spirit, which raised him above a thousand early difficulties, and characterized his subsequent life. Hitherto he had followed the humble occupation of his father, that of a boot-tree maker, in Newcastle-upon-Tyne; but, about two years after his conversion to the Lord, prominent marks of the genuineness of that change began to appear. He felt springing up in his heart new and ardent desires to serve the Lord Jesus Christ, and promote the best interests of his fellow-men. These desires he indulged till they became a part of his existence—ripening into a design so fixed, that neither the dissuasions of friends, nor the impossibility of marking out any definite way of its accomplishment, could divert him from his purpose.

To compass this design of being useful, he saw it was necessary first to get knowledge; but his resources were small—his days were spent in manual labour—and his first application for instruction was discouraged by the Clergyman to whom he applied. About 1801, he placed himself under the private instruction of the Rev. Mr. Laidler, of Newcastle,

to acquire the Latin language; to this pursuit he devoted his mornings before six o'clock, and his evenings after seven or eight; and this course he continued for fourteen months. In the beginning of 1803, his situation was changed, so as to promise the attainment of his wishes; he was received into the Theological Seminary at Hoxton, in the north of London, where he spent a year and a half assiduously pursuing his studies.

On entering Hoxton Academy, Jan. 1803, observes an intimate friend of the subject of these lines, I found that Mr. Morrison had arrived a few days before me; and as we both regularly attended, with our friends, the ministry of that eminent servant of God, the Rev. A. (afterwards Dr.) Waugh, we were very soon intimately acquainted with each other: the result was an indissoluble friendship of nearly thirty-two years, during the whole of which period, we frequently interchanged our joys and our sorrows, and reciprocated our congratulations and our sympathies; while fidelity and affection mutually tendered, when necessary, admonition and reproof. His character was even then distinguished by those qualities which subsequently rendered him so illustrious—the most ardent piety, indefatigable diligence, and devoted zeal. His natural disposition was grave and thoughtful; so that, as his mind was often the subject of anxious and desponding views, especially of *himself and his attainments*, he probably occasionally appeared to some as gloomy and melancholy. But those who knew him best were fully convinced, that most of his anxieties arose from his deep sense of the importance of the work for which he was preparing, of his own utter incompetency for its faithful discharge, and of the consequent obligation under which he was laid, to exert himself to the utmost, to secure the *full benefit* of every advantage placed within his reach. Hence he was a most exemplary student, and always aimed at distinction, even in some branches of study for which he appeared very little adapted. But his chief reliance to secure success, was not on any effort of his *own*, however diligently and constantly exerted, but on the divine blessing. Hence few ever entered more fully into the great Luther's favourite axiom, *to pray well is to study well*; for of him it may be very justly said, that prayer was the element in which his soul delighted to breathe.

His mind had long mourned over the deplorable state of the heathen world, to which he wished to publish "the unsearchable riches of Christ;" though he then knew not *how* it could possibly be accomplished. But after having attended two Missionary Anniversaries in London, he saw the door effectually opened before him, and instantly resolved to enter on the arduous task. The appeals of Thorpe, Bennet, Dickson, and Scott, the commentator, at the last of these Anniversaries, were to him irresistible; and he "immediately conferred not with flesh and blood," but consecrated himself to the work of the Lord among the heathen, saying, "Here am I, send me." No sooner, however, had he signified his intention, than every objection was made, and every difficulty thrown in his way; and when these failed, he was tempted by favour and honour, to remain at home; but all proved equally in vain. This opposition doubtless arose from a mistaken estimate of the superior claims of home; as it was manifested by some of the "excellent of the earth," who afterwards most cordially rejoiced in his success abroad. Thus, while faithfully following his own convictions of duty, he not

only exhibited that decision of character which he ever displayed, but eventually found the truth of that sacred declaration, "Them that honour me, I will honour; and they that despise me, shall be lightly esteemed."

After the usual examination, he was most cheerfully accepted by the Missionary Society; and having been affectionately commended to the special grace of God, by his fellow-students, he left the Academy at Hoxton for that at Gosport, to enjoy the missionary training of the venerable Mr. (afterwards Dr.) Bogue. Few students ever left the house more irreproachable in their conduct, or more generally respected, by all, for their real worth, and unfeigned piety; or more beloved by those who enjoyed the felicity of their faithful friendship. Though it was little apprehended that he would so soon be called to fill one of the most arduous and important spheres which could be conceived; or, that he would ultimately rise to such an eminence in it, as to command the admiration of all classes of the Christian church, and of the community in general; yet, it is impossible to reflect on his diligent and devoted course at Hoxton, without clearly recognising the *incipient elements* of all his future success. Others, indeed, possessed more brilliant talents,—a richer imagination, a more attractive delivery, or more graceful manners,—but, I trust I may be permitted to say, that there was *no one* who more happily concentrated in himself the three elements of moral greatness already enumerated—the most ardent piety, indefatigable diligence, and devoted zeal in the best of all causes.

Many and many an age had the millions of the Empire of China appeared on the stage of life, and groping their dark and cheerless way down to the gates of death—"having no hope, and without God in the world." Generation after generation here had risen, flourished, and passed away quite unknown to the Western world; their exploits were recorded, indeed, and their maxims treasured up; but in an unknown tongue: so distant and distinct seemed they, that one could scarcely avoid imagining them the fabled inhabitants of another world, or of some fairy land. But the spirit of Primitive Missions was returning to the Western churches; and enlightened Christians could not rest satisfied while the Divine Revelation was withheld from the first and the greatest of nations. The benevolent spirits of that day, who projected this Mission, and most of whom now rest from their labours, did not suffer the general ignorance respecting China, nor the prevalent prejudices against missionaries, to divert them from their purpose, till they succeeded in planting their agent in Canton.

To that immense empire their attention had been directed by their first devoted Treasurer, Mr. Hardcastle, who judged it highly important to attempt the acquisition of its difficult language, and the translation of the Scriptures by some competent Missionary. This, he it remarked, was at a time when it was quite uncertain, whether any Briton would be allowed to go thither from England, or permitted to reside even on the borders of China, if he should be able to reach its shores. So strong then were the prejudices, in certain quarters, against attempting to evangelize the East, that the Directors for a time avoided the use of the term *Chinese Mission*; and actually were obliged to send Dr. Morrison and others round by way of America. For this station, China, he was eminently adapted; as it was well remarked by the lamented

Dr. Milne, that "talents rather of the *solid* than the *showy* kind, rather adapted to accomplish important objects by a course of persevering labour, than to astonish by any sudden burst of genius, were the most proper for the first Missionary to China: and such exactly were the talents which the Giver of every good and perfect gift had conferred on him."

After spending about fifteen months at Gosport, he came to London, to obtain some knowledge of medicine, and to study the elements of astronomy at the Observatory, Greenwich; from a misapprehension that these, especially the last, would be essential to his success in China. But however much they tended to expand his own mind, they were subsequently found almost superfluous in practice: nevertheless, another object was obtained by his residence for nearly eighteen months in the metropolis. An amiable Chinese was found willing to reside with him, to assist him a little in the acquisition of the language, and in transcribing a Chinese Harmony of the Gospels in the British Museum, and a Latino-Chinese Dictionary, borrowed from the Royal Society, both composed by some unknown Roman Catholic Missionaries. It was with reference to him, while employed on the former, that an eminent individual afterwards remarked, that he then little thought, as he passed through the Museum, that *that* stripling sitting at the table transcribing an unknown tongue, would one day translate the Scriptures into Chinese! Well may we exclaim, "Who hath despised the day of small things?"—"Man looketh on the outward appearance, but the Lord looketh on the heart."

When the time of his departure from his native shores drew nigh, as I was then at the University of Glasgow, he thus took his affectionate leave of his friend before-mentioned by letter, January, 1807.—

"The period, my dear brother, has now arrived when I must bid an affectionate, and perhaps a last farewell. On Thursday evening I was solemnly ordained to the ministry of the Gospel of the Lord Jesus Christ among the heathen. The service was at Swallow Street. Rev. John Townsend opened by prayer and reading the Scriptures. Rev. G. Burder asked the questions. Mr. Waugh offered up the ordination prayer. Mr. Nicol gave a charge, and Mr. Buck closed the service by prayer. It was a very solemn and impressive opportunity. Messrs. Gordon and Lee were ordained with me. We proceed on the 24th inst., in the Remittance, Captain Law, to New York; from thence they take a ship to India, in all probability to Madras; whilst I alone, in another vessel, sail for Canton. If permitted, I intend to reside there; if not, I shall probably return to Malacca. Such, at present, my dear —, are my external circumstances and prospects. With regard to success, I am not sanguine, nor am I depressed. I hope—I *believe* I may safely take the comfort of our Lord's words, 'Lo, I am with you always, even to the end of the world;' and, with this persuasion, what have I to fear? If Christ be with me, who can be against me? Let me, my brother, have occasionally an interest in your fervent prayers. Pray that I may not think it hard, if I fare as well as my Master! Farewell, my dear young brother; the God of peace be with you! My love to my dear brother Hooper."

Thus inspired, he departed for China, *instructed* by the Directors to learn its difficult language, and, if possible, compose a dictionary of

it, and, above all, to translate the Scriptures into a language understood by a third part of the human race; and *counselled* by a beautiful letter, officially signed, but evidently composed by the venerable Dr. Waugh.

The following extract from his Instructions, dated London, Jan. 20, 1807, will exhibit the leading object of the Missionary Society in this enterprise:—

“We trust that no objection will be made to your continuing in Canton till you have accomplished your great object of acquiring the language; when this is done, you may probably soon afterward begin to turn this attainment into a direction which may be of extensive use to the world; perhaps you may have the honour of forming a Chinese Dictionary, more comprehensive and correct than any preceding one; or the still greater honour of translating the Sacred Scriptures into a language spoken by a third part of the human race.”

On the 31st of January, 1807, Mr. Morrison embarked for China, by way of America; where he stayed twenty days, and then re-embarked in the American ship *Trident*, for Canton. During that brief stay, he made the acquaintance of some active Christian friends; which, together with his subsequent correspondence, contributed to that lively interest ever felt for him in America. He received from Mr. Madison, then Secretary of State, a letter of introduction to Mr. Carrington, American Consul at Canton, requesting for him all convenient aid in his literary pursuits.

On the 4th of September he reached Macao; but had no sooner landed, than he was ordered away by the Portuguese, through the jealousy of the Roman Catholics. Compelled to come to Canton at once, the letter alluded to procured him attentions from Mr. Carrington and several other gentlemen; and he was received into the factory of Messrs. Milner and Bull of New York. His first appearance in Canton, though not cited for imitation, cannot be uninteresting, to all who knew him. At first, he ate in the Chinese fashion—became an adept with the chopsticks—dining with his native teacher: he imitated the native dress also—let his nails grow long—cultivated a cue—and walked about the Hong in a Chinese frock and thick shoes. His mode of living, too, was rigidly economical: he lived in a go-down, which was his study, and dining and sleeping room: an earthen lamp gave him a light; and a folio volume of Henry's Commentary, set on an end, screened his lamp from the wind. Here he studied day and night at the language; but, having little help from teacher or books, with success not proportionate to his toil. His Chinese habits were soon laid aside; for though he meant well, yet, as he often afterward said, he judged ill.

At the close of 1808, with all the British, he was obliged to go to Macao, in consequence of the arrival of troops from Bengal. Here he was so unwilling to expose himself to public notice, that he never walked out; in consequence of which his health began to suffer. The first time he ventured into the fields was by moonlight, under the escort of two Chinese. Yet, during all this time, he was silently studying the language; and so anxious was he to acquire it, that his secret prayers to the Almighty were offered in broken Chinese.

From the commencement of 1809, his circumstances were materially changed: on the 20th of February, he was married to Miss Mary

Morton, eldest daughter of John Morton, Esq. The same day he accepted the appointment of Translator to the East India Company, as assistant to Sir G. T. Staunton, to whom he had been introduced by a letter from Sir Joseph Banks. This arrangement secured for him a permanent residence in China—contributed to his own pecuniary support—and enabled him to devise liberal things for charitable objects and public institutions.

From Macao, December 28, 1810, he thus writes :—

“I believe I was in Canton when I last wrote to you, viz., the beginning of this year. I continued there till March, carrying on a discussion with the Chinese government respecting the alleged murder of a Chinaman. I obtained great eclat, by the public examination of witnesses. Every body was astonished, that in two years I should be able to write the language, and converse in the Mandarin and vulgar dialects. In consequence of that, three of the Company’s servants determined to begin the study of Chinese; and I have during the summer been a regular Chinese tutor. I pray that the Lord may soon grant to me some from among the heathen, who will faithfully join in the promulgation of divine truth. I wish you had come with me to China: I want some humble, persevering fellow-labourer.”

He regularly spent six months alternately at Macao and Canton, in compliance with the requisition of the Chinese policy, whose jealousy permits few foreigners to reside in the “celestial empire,” as they proudly denominate it; but which, in consideration of an annual revenue, tolerates the Portuguese settlement on the insignificant island of Macao.

In a letter dated December 29, 1811, he states :—

“Sir George Staunton, who is very friendly to me, leaves the Company’s service this year; and I am appointed to his place, as Chinese Secretary. This will confine me in Canton six months of the year. The Missionary Society judge it proper that I should be in this employment. It is far from being congenial with my taste or wishes, considered in itself. I greatly prefer entire devotedness to my missionary labours, and the perfecting, for future missionaries, a dictionary of the language.”

In his public capacity, as connected with the East India Company, he ever sustained the character of an able and faithful translator. The duties were at first extremely oppressive; owing to his own imperfect knowledge of the language, and his want of confidence in the native assistants; the perplexing hours spent in his new duties were not relieved, till further acquaintance with the language taught him that their intercourse was mutually intelligible. He was, early, the only translator; and, during twenty-five years, till the late expiration of the Company’s charter, he held this station. Twenty-three years he was in actual service; in which time, amidst the occurrence of innumerable difficulties and collisions, he has sometimes been the only means of communication with the Chinese Government, when property and life were at stake. In the embassy of Lord Amherst to Peking, in 1816, Mr. Morrison was attached to the suite, as one of the translators, in which duties he bore the principal part; and on the recent arrival of Lord Napier in China, as chief British superintendent, he accepted the appointment of Chinese secretary and interpreter under his Lordship. It was in the discharge of those new duties that he came to Canton, to die on the spot which had been the scene of his most important labours.

About the year 1809, though he had before been turned out of a miserable house, because its owner said he had converted it into a chapel, he commenced his exercises on the Lord's-day, by reading the "Harmony of the Gospels;" and afterwards continued it, by exhorting a few Chinese who attended, principally from his own household. These humble efforts were rendered, under the Divine blessing, the means of enlightening and converting several who are now actively engaged in the dissemination of Christian knowledge among their pagan countrymen. In 1810, he tried the practicability of printing the Scriptures, by revising and publishing the Acts of the Apostles, which he had brought out with him; for printing which he had paid the large sum of a dollar per copy—the price at which the whole New Testament has since been published—on account of the personal risk which those who engaged in it were supposed to run. About the same time, he published his own translation of Luke's Gospel, and a tract which the Missionary Society had requested him to write, on the "Redemption of the World," and a Catechism for the use of the Chinese. Thus he proceeded, step by step, till, in 1813, he finished his translation of the New Testament; having thus successfully toiled six years alone at the most difficult language on earth, and done what was quite enough to immortalize his name. The whole expense of the mission and translation had hitherto been borne by the Missionary Society; but about this time, on the presentation of a copy, first of one of the Epistles, and then of Luke's Gospel, translated into Chinese, the British and Foreign Bible Society twice voted £500. And soon after, on the presentation of the whole New Testament, they voted the noble sum of £1000; and this was, subsequently, munificently repeated, at different times, till, on the completion of the whole Bible, it amounted to the princely sum of £5000, without which, the work of translating the entire Scriptures would, probably, not have been accomplished.

His complete success in printing the Scriptures in China gladdened his heart; and the thrill of joy, which he felt in his own bosom, was immediately caught by thousands of Christians, who were praying for the good of China. In the translation of the Old Testament he bore the chief part; but his colleague, Dr. Milne, who joined him in 1813, shared in this good work. In 1823, the WHOLE BIBLE IN CHINESE was printed at the Mission press at Malacca—a work, which all the Nestorians, and the hundreds of Catholic Missionaries in China during 240 years, had not accomplished. If it has the imperfections of a first attempt, yet experience proves it to be mainly intelligible; and God has honoured it in communicating the saving knowledge of salvation to some for whom it was destined. Many editions of portions, and two editions of the whole Bible, have been printed and distributed, through the liberality of private friends, and of the Bible Societies of England and America.

With great propriety he once observed in conversation, "*I could have died*, when I had finished the Bible." On that memorable day he wrote a long memoir, in which he described the principles which he had adopted, and the plan which he had pursued, in its execution; and concluded thus:—

"To have Moses, David, and the prophets, Jesus Christ, and his apostles, declaring to the inhabitants of China, in their own language,

the wonderful works of God, indicates, I hope, the speedy introduction of a happier era in these parts of the world: and I trust that the gloomy darkness of pagan scepticism will be dispelled by the day-spring from on high; and the gilded idols of Budh, and the numberless images which fill this land, will one day assuredly fall to the ground, before the force of God's word, as the idol Dagon fell before the ark."

When Mr. Morrison began to study this language, it is said that there was but one Englishman who understood it. Many men doubted the possibility of acquiring it, and its capacity for expressing the truths of the Christian religion. Having no Grammar, and but a partial copy of a manuscript Latin Dictionary, he commenced the task, with the same spirit which had sustained him in mastering the Latin, during the hours due to repose and recreation. Experience of the want of aids in learning the Chinese, doubtless confirmed him in the design speedily to prepare facilities for future students.

His great work in this department is his English-and-Chinese Dictionary; not indeed as a specimen of perfect lexicography, but as an astonishing proof of ability and industry, and, as all later students know, eminently useful. This extensive work was published at the expense of the East India Company, reserving for themselves one hundred copies—an expense of £12,000. It consists of three parts, comprising six large quarto volumes and 4595 pages. The Chinese-and-English part contains about 40,000 words. The first volume was issued at Macao, in 1816, and the whole was completed in 1823.

Besides the Dictionary, Mr. Morrison published several minor philological works. His Grammar of the Chinese language was finished as early as 1811, and was also published under the patronage of the East India Company. There is also a volume of Chinese-and-English Dialogues—View of China for Philological Purposes, with several minor works—and, lastly, in 1828, a Vocabulary of the Canton Dialect, in two volumes. These various works procured him the esteem of learned men, and the reputation of a benefactor of mankind. The University of Glasgow, in 1817, gratuitously conferred on him the degree of Doctor in Divinity. He was also a Fellow of the Royal Society, Member of the Royal Asiatic Society, &c.

The Anglo-Chinese College at Malacca owes its origin to Dr. Morrison; who, at first, devoted £1000 to it, and gave £100 annually for the first five years from its commencement; he was, subsequently, a liberal contributor to its funds. Since laying the foundation-stone in 1818, the Institution has found generous patrons in South-eastern Asia, England, and elsewhere. Its chief object is the cultivation of Chinese and English Literature, and the diffusion of Christianity in this part of the world. Dr. Morrison being then resident in China, it was the part of his beloved colleague, Dr. Milne, to superintend the erection of the College, and to carry into effect their mutual plans regarding its establishment. From the beginning of its operations, till his death in 1822, Milne was Principal of the Institution; and its increasing success justified the cherished hopes of its departed founders: by his early death the College sustained a loss at that time irreparable; though its usefulness, if not extended, has continued. But the present prospects are more favourable than ever; and we cannot but indulge the hope, that, under the present experienced Principal, the Rev. John Evans, this Institution

will exceed in usefulness the hopes of its benevolent founder. Dr. Morrison held the office of President of the College from its commencement till his death.

It is painful to observe here, that, during a considerable portion of his unwearied labours, he was visited by the heaviest afflictions. His own health suffered exceedingly at different periods, under a most painful disorder; his beloved wife also was, for several years, still more grievously afflicted; and just before he had the happiness of finishing his Bible, the wife of his colleague was early taken away, leaving four fatherless children to mourn their unspeakable loss.

As Mrs. Morrison's complaint appeared to baffle the medical skill there, and as it was quite impossible for Dr. Morrison to leave the sphere of his important labours, she was obliged, in 1815, to visit England, accompanied only by her two children. Having sojourned amongst us several years, and finding herself greatly improved in health and spirits, she returned with the same charge to China, in 1820, to his unspeakable delight. But the following year she was suddenly removed, after an illness of a few hours; and he was once more, and for ever here, separated from "the wife of his youth." He had formerly lost his first-born, on the very day it saw the light; and the Portuguese had cruelly refused permission to inter the child of a heretic in their consecrated ground. He was therefore obliged, under the shades of night, to carry his own babe under his arm, attended only by a servant; and to fee some of the Chinese, to let him pass the brow of a hill which was behind his house; where he dug a grave, and buried his dead, purposing in future an occasional visit to the interesting spot. And now he wished to lay his beloved wife by the side of her babe; but the Chinese threatened to oppose force, if he attempted it; and the Roman Catholics were as inveterate as ever. But that kind Providence which had in so many instances appeared for him, roused the indignation of the gentlemen of the factory at Macao; and they subscribed and purchased a plot of ground, just outside the walls, and devoted it as a perpetual Protestant burial-ground. There he honourably buried her.

Next year, 1822, he was deprived of his able and beloved colleague, Dr. Milne, who, on the 2nd of June, fell a sacrifice to his close and unwearied application, and left the Anglo-Chinese College, of which he was the Principal, the mission in general, and Dr. Morrison in particular, to mourn his almost irreparable loss.

Having visited the College, and made every possible arrangement for its present emergencies; and having some time before fully accomplished the three great duties assigned him—either of which was almost enough for any ordinary man—to learn the language, to translate the Bible, and to compose a Dictionary, Dr. M. felt himself now at perfect liberty to visit his native country, which he reached in the spring of 1824.

He here enjoyed a grateful relief from his incessant labours, in the solaces of friendship and Christian communion. While in England, he was married to Miss Eliza Armstrong, daughter of W. Armstrong, Esq.; with whom he re-embarked, in 1826, for China, which he was to leave no more. With his own health declining, he was obliged, by Mrs. Morrison's continued debility, to part once more and for the last time with his family. In December last, Mrs. Morrison and six children embarked for England, leaving his eldest son with him in China.

Though the press was his chief instrument for diffusing the knowledge of Christianity, yet he has not been limited to that alone. From first to last, he maintained in his own house, on the Sabbath, Divine worship in the Chinese language. Long before the arrival of the Company's Chaplain in China, he performed one service in English, and two in Chinese, on each Lord's-day: the Chinese he never omitted, but the English has been more limited and occasional during late years. Preaching in Chinese has ever called for caution, more perhaps in past years than at present; but he was able to continue it during the violent measures adopted by the Chinese Government against Roman Catholics, in 1814.

On the last Sabbath before his death, he was peculiarly animated and solemn in his exhortations to his native audience, that they should give heed to the repeated instructions which they had enjoyed; as if, and as it proved, they were to enjoy them no more. In singing, his favourite devotional exercise, he sung with them the hymn which he had prepared and translated during the present summer—

“Jesu, lover of my soul.”

Thus have we glanced at the leading events and labours in the life of one who lived for the benefit of mankind. “I have a few,”—so he wrote to a friend, a few days before his death,—“I have a few, and but a few seniors in service, throughout the whole extent of Asia: Carey and Marshman are the only ones I know.” But, alas! the venerable Carey, Father of the Protestant Mission in Bengal, had already gone. We would not eulogize these men, for their works live to praise them. But how changed their scenes of labour, since they first became actors in them! In the one case, Christianity has risen above the prejudices which then enveloped her glory, and has assumed the attitude of blessing the many thousands of India. In the other, even in China, one of the strongest of the strong-holds of the Great Adversary, a stand has been taken, a work commenced, which, though but commenced, will yet lead surely on to victory.

We mourn, in him, the loss of a good man; who has worn out his life in labours for the good of his native country, of China, and of the world. We mourn the loss of a man of stern integrity, and public spirit; a tried and faithful friend; and, more than all to us, the first and most experienced of Protestant Missionaries to China. But the church of God, and the friends of the Gospel, which he served during life, are not alone in their regrets for his departure. It was not, however, his disposition to seek, nor his lot to gain, the favour of the world; further than it was secured by his uniform good-will, his undoubted integrity, and his indispensable usefulness. His talents and great industry need no eulogy from partial friendship, for his works praise him. In extent of knowledge he was undoubtedly the first Chinese scholar living; in efforts to make this language known to foreigners, and chiefly to the English, he has done more than any other man, living or dead; and in making known our holy religion to the Chinese, no one has done more. He lived to see all the chief objects, on which were spent his labours and life, either accomplished, or in the way of accomplishment; and was then taken away. In the midst of his life, but not of his work, he was called hence. His plans were completed, though his days were not full.

GENERAL BAPTIST MISSIONARY SOCIETY.

ARRIVAL OF REV. C. LACEY, AND FAMILY.

We have to announce to the friends of our mission the arrival of our highly-esteemed and devoted missionary, Mr. C. Lacey, and family, in this country. The circumstances arising from the dangerous state of Mrs. Lacey's health, and the absolute necessity for a voyage to her native land; the greatly impaired health of our brother, who has now for thirteen years been actively employed in devoted missionary labour; with the certificates from medical gentlemen in Cuttack, and the recommendation of the missionary brethren, his coadjutors, having been laid before the Committee, on Monday, 22nd ult.; a resolution was unanimously adopted, to the effect that his return was desirable and important, and that his friends thankfully welcome him to his native land. We are extremely happy to state, that Mrs. Lacey's health has been much improved by the voyage: that our brother's devotedness to missionary labour is unabated; and that, in due time, it is his desire to return to his beloved employment in Orissa.

Mr. Lacey preached, at Loughborough, on Lord's-day, June 21, the annual sermons for the Foreign Missionary Society. The public meeting was held on the following evening, which he addressed with considerable effect, and related some striking anecdotes as to the progress of Christianity among the Oreahs. At this meeting, Messrs. Stevenson, senr., J. Goadby, Wigg, Aveline, (P. Baptist,) Hunter, Pike, A. Smith, and Burton moved or seconded resolutions. Collections unknown to the writer. The amount of contributions for the year ending May, 1835, was stated to be about £83, 13s.

EXTRACTS FROM A LETTER
FROM MRS. SUTTON.

Portsmouth, April 10, 1835.

My dear sister,

Mr. Sutton has been wishing to write to Mr. Pike for some weeks past, but finding no leisure for the purpose, requests me to undertake a task, which I perform with pleasure.

I kept a journal of our travels in November and December, a copy of which has probably reached your worthy partner before this time. After this, we spent a week or two with our friends in Boston, and nearly three in travelling about in Rhode Island. Here Mr. S. preached several times, and collected for the Free-Will Baptist mission. However, I believe he sent Mr. P. some account of this journey, so that I need not enter into particulars. About the middle of February we went to Dover, N. H., where there is a Free-Will Baptist church. Being destitute of a pastor, they were anxious Mr. S. should spend a little time with them, which he readily

consented to; supposing it would be a mutual advantage. We had been roaming about so much, that he wanted a little quiet and leisure to adjust his writing and other affairs; while at the same time he might be exerting an influence for our Free-Will Baptist brethren. Dover afforded just such a home as we wanted. Mr. S. preached for our brethren there on the Sabbath, and attended several of their week meetings; made occasional excursions to Free-Will Baptist churches in neighbouring towns to preach for the mission; contributed several pieces to the *Morning Star*, which is printed in Dover, &c. &c. The church was in a low state when we went among them, but seemed greatly revived before we left; some backsliders, we trust, were reclaimed, and much good and permanent impression left on the congregation generally.

About the 17th of March Mr. Sutton attended a Committee meeting of the Free-Will Baptist Foreign Missionary Society, in which it was decided that Mr. Noyes, a young brother who had

offered himself three months before as a Missionary, should be accepted. This is the first Foreign Missionary among this denomination, and an important and interesting era in their history. We believe it is the harbinger of good days for Orissa. It was hoped that one or two others would have been selected to accompany brother Noyes. Several offered conditionally, but there were difficulties in the way of their acceptance. Still we are not without hope that one more, at least, will be found. We have come to the conclusion that it is our duty to re-embark for India by the last of July or first of August. There seems to be much for Mr. S. to do yet in America, but our hearts are in India, and our late intelligence from thence induces us to hasten our departure. Brother Noyes is, of course, expected to accompany us, as well as a young lady to whom he is attentive. Mr. Sutton thinks that if the Society in England have, as we hope they have, any Missionary or Missionaries in view for Orissa, they had best come to America, and go in company with us. We earnestly entreat our friends in England to exert themselves to the utmost to send, at least one other brother to accompany us to India. O we hope they will do this!

We left Dover on the 31st of March, and on the 1st inst. came to Portsmouth, according to previous arrangement with Elder Marks, to attend a protracted meeting. There was a meeting of this kind among the Particular Baptists in Dover, previous to our leaving. It continued upwards of a fortnight; we left in the midst of it; but by a letter received from thence the other day, learn that ten or twelve persons had experienced religion, and between fifty and sixty were attending the inquiring meetings. Among several interesting circumstances which occurred during the time we attended this meeting, I will give you a brief account of one very novel one. A Captain F., a man about sixty years old, who had been a worldly and a profane man, attended a prayer meeting prior to a sermon being preached. Some remarks were made about the depravity of man, his abuse of God's mercies, &c., when this man arose and said something like the following. "God has always been so good to me, given me so many blessings, delivered me from so many dangers, especially

when I was out at sea, that I think it must be that I love him; I think my heart is not so bad as has been represented." The minister, whose turn it was to preach, was not present at the prayer-meeting, and knew nothing of the Captain's remarks. On arising to preach, he took for his text, "Not knowing that the goodness of God leadeth to repentance," &c. The truth came home so close to the poor Captain, that, in the middle of the sermon, he arose and cried out, "I am not so bad a man, I appeal to my neighbours who sit here, if I am; O you must not be in such a hurry; I cannot be converted in a minute, you must give me time." This produced quite a sensation in the meeting. The Captain was requested, if he had any thing to say, to defer it till after the service was over; and, with some difficulty, he was persuaded to sit down. However, he afterwards appeared to have deep convictions, said he had no longer any thing against the minister, it was between God and his soul. We have not heard the result, but trust he has been savingly brought to Christ.

Mr. Sutton writes:—

Dear brother,

We arrived from Portsmouth this morning; we left the meeting in a very interesting state, but I expect to start for Virginia in a day or two, to attend the Baptist Convention and other business, where I hope to meet Dr. Cox and Mr. Hohy. I received your letter this day, and the parcel of pamphlets. If I can I shall write you from New York, if not I shall write soon. Phelon is likely to be settled with a church near Providence. If you wish to publish the hymn soon, you had better publish it as it is, for the variation from the Oriyah is not very great, and the Bengalee words are adjusted to the tune; however, I will attend to your request when I next write, if possible. I hope to attend the May meetings in New York. The Tract Society here promise to enlarge their grant this year for Orissa. Do if it be possible send a Missionary to sail with us from America. We hope to get off the end of July or beginning of August. June is the best month in the year to sail to America, and the passage is short. We feel happy in the prospect of going back, though sorry to leave so much undone in America. *Pray for us, that we may finish our course with joy.*

FORMATION OF A SWEDISH MISSIONARY SOCIETY.

The Rev. Geo. Scott, Wesleyan Minister at Stockholm, has transmitted the following translation of interesting documents relative to the formation of a Swedish Missionary Society, under the sanction of the King.

ADDRESS TO THE SWEDISH NATION.

Go ye into all the world, and preach the Gospel.—Such was the command of our Saviour to his disciples. This command is now binding on every one who professes the name of Christ, and consequently, ought to be a disciple of Christ. At this time, extensive portions of the surface of our globe exist, over which the darkness of heathenism lowers, and a bloody idolatry reigns. What Christian can, without deep distress, reflect on the fact, that about six hundred millions of men have no knowledge of the Gospel of Christ; and these, redeemed as well as we by the blood of Christ, may truly charge the Christian world with cold-heartedness and indifference, as regards the fulfilment of one of the most precious duties of Christianity.

Much, if we judge after the manner of men, much, beyond expectation, has been accomplished in other lands, especially during the last thirty years, by the blessing of God on the zealous labours of members of the Protestant Church, in the missionary work; but, compared with the great whole, this can only be considered as a very small part, only as the dawning of that glory of God, which is to shed its rays over the circle of the whole earth.

The people of Sweden would certainly, like other nations, have known their obligation to co-operate in the great and noble effort made for the conversion of the heathen, and the extension of the benefits of Christianity, had they not hitherto waited for some inland point of union for carrying their desires into effect. And shall not we, who have from others received the blessed doctrines of Revelation, and, in consequence, well-ordered religious and social institutions, desire to spread the knowledge of these doctrines, and their happy fruits for time and eternity, among our fellow-men, children of the same Father, who live in ignorance of them, but, according to his will, ought to receive the knowledge of salvation? Or shall our co-operation for their welfare be delayed to an uncertain futurity, which does not belong to

us? Every opportunity offered is “a convenient season,” and exhorts to “work while it is day.” Soon may circumstances occur, which will resemble “the night, when no man can work.” Nor should this great labour of love be confined to the rich alone; even the less-favoured may share in it, and from this brotherhood no one ought to exclude himself. He, who with approval noticed the widow’s mite cast into the treasury, will, even in this cause, value the motive rather than the gift. He receives labourers into his vineyard even at the eleventh hour, and gives them a full reward; but portionless shall he be, who obeys not the call to labour.

Thus have a few friends of Christianity reasoned. On the last Epiphany, the Festival of Light, the day celebrated in Christendom, in remembrance of the arrival of the strangers from a great distance in the presence of the new-born Saviour, did they assemble together, to form a Missionary Society. They united in prayer to the Father of Lights, that he would make the star of his word visible to the heathen; directing them to that sanctuary where it remains stationary, that they may be made wise unto salvation.

To the Swedish public is now conveyed their exhortation to co-operate with them in their benevolent enterprise. Canst thou rightly estimate thy happiness, even that the “glory of the Lord has risen upon thee:” while, in many directions, “darkness covers the earth, and gross darkness the people?” So “lift up thine eyes round about,” and look with compassion on those who enjoy not the advantages conveyed by Christianity to thee. If thou become zealous for the enlightening of thy heathen brethren, and take a part in the efforts of other Christians for this godlike object, so shalt thou also, hereafter, “see and flow together, and thy heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.” (*See the Epistle for the Epiphany, Isaiah lx. 1–6.*)

Those friends of Christianity and

humanity who desire to unite themselves with the now-established Missionary Society, are requested, in accordance with the appendage of his Majesty's sanctioned rules, to address themselves to the Directors of the Swedish Missionary Society, Stockholm, or to such persons in the country as may hereafter make known the confessedly-important objects of this Society.

Signed, in behalf of the Swedish Missionary Society,

M. ROSENBLAD, *President*.
 B. E. FRANC SPARRE, *Vice-President*.
 G. T. KEYSER, *Treasurer*.
 A. Z. PETTERSON, D. D., *Secretary*.
 GEORGE SCOTT, *Foreign Secretary*.
 J. O. WALLIN, D. D.
 SAMUEL OWEN.
 C. F. af WINGARD, D. D.
 JOS. WALLIN, D. D.
 C. ARFREDSON.

Stockholm, April 3, 1835.

ROYAL SANCTION, AND RULES OF THE SOCIETY.

His Majesty's gracious confirmatory resolution, in regard to certain rules for the regulation of a Missionary Society for the spread of Protestant doctrines among the heathen, proposed by the following persons, viz. His Excellency Count Matthias Rosenblad, Minister of State for the Judiciary Department; Lieut-General Count Bengt Erland Franc Sparre; the Right Rev. C. F. af WINGARD, D. D., Bishop of Gatteborg; the Right Rev. J. O. Wallin, D. D., Bishop of Stockholm; the Rev. A. Z. Pettersson, D. D., and Mr. G. T. Keyser, Merchant. His Majesty allowed the above-mentioned rules to be laid before him, and has graciously sanctioned the same. They are as follows:—

1. Every one, of each sex, is a member of this Society, who pays a yearly subscription of five R. D. Ber., (7s. 6d.,) or at once makes a donation of fifty R. D. Ber., (75s.,) and upward; as also such as, by collecting from other persons, obtain yearly fifteen R. D. Ber., (22s. 6d.) and upward.

2. The business of the Society shall be conducted by a Direction, consisting of at least nine members; who, from among themselves, shall elect a President, Vice-President, Secretary, and Treasurer; which office-bearers cannot, for the services which they may render, receive

any salary from the funds of the Society. The Direction shall meet as often as is found necessary: no decision is binding, unless at least five members be present. Yearly, at the closing of the accounts for the year, three members of the Direction shall go out by lot; but these may, in the immediate filling up of the vacancies by the remaining Directors, be re-elected.

3. The money which the Society, by yearly subscriptions, collections, or donations, may obtain, shall be employed by the Direction:—1st, For the issuing of such publications as may make the mission cause known and beloved in the land. 2dly, For the support of such missionary institutions in other countries as appear most to need, and best to deserve, contributions. 3rdly, For the support of any young man, zealous for the extension of the kingdom of God, who is considered by the Direction as possessed of the qualifications requisite in a Missionary. The Direction shall take charge of such a one's preparatory school-education, should he lack this; and fit him out, to be received into some one of the Missionary Seminaries in Germany, Switzerland, or England. 4thly, In case a Swedish youth, duly prepared in some such Seminary, and ready to take any place which may be offered in the heathen world, is required, and by the proper Authorities can be received, as a Missionary or Catechist in Lapland or other place, the Direction shall, according to circumstances, support him in his enterprise.

4. The Direction is empowered to receive greater or smaller gifts and contributions for other Institutions engaged in promoting the Missionary Cause, and shall appropriate them as desired by the donors.

5. Agreeably to the practice of similar Societies, a Missionary Prayer-meeting shall be held on the first Monday of every month, in such place and at such time as the Direction appoint, when Missionary intelligence, carefully selected, shall be read.

6. The Society shall yearly hold a Public Meeting; when a Missionary Sermon shall be preached in a church or other public place of devotion; and a Report of the proceedings of the Direction for the past year, as also a statement of the moneys received, be read; which Report shall be subsequently printed, and a copy sent to each member of the Society.

7. The Direction shall endeavour to establish similar Associations in other parts of the kingdom, which shall maintain intercourse with this Society, and send hither the moneys collected by them for the Mission Cause.

All which shall serve to direct those concerned. (Signed)

CARL JOHAN.

Given at Stockholm Palace,
Feb. 27, 1835.

AUG. VON HARTMANSDORFF.

BAPTIST MISSIONARY SOCIETY.

JAMAICA.

Mr. Knibb writes from Falmouth, under date of the 20th of February:—

My church is, I hope, in a prosperous state; most of the backsliders have returned with weeping and supplication, while the inquirers are pressing forward to the kingdom of God. Since my return rather more than 200 have been baptized; their experiences have delighted me; I do believe that the Lord has been with them of a truth: full 1000 are now waiting for examination. I shall proceed slowly and prayerfully with them, and I hope shall receive assistance from above. Most of those who have been baptized were praying for five years, during which time, their conduct, as far as we are able to discover, has been consistent. My plan is this; I examine each one privately, Mrs. K. talking with the females. The deacons are appointed to examine into their conduct, and I get them to talk with them. I then call a church-meeting, read over the names of those whom I have examined, and of whom I think favourably, and request any member present to mention any thing they know against any one. If nothing is said, I receive them for baptism. I speak as plainly as I can, and I feel that if they are deceived, I am clear of their blood.

On February the 14th, the corner-stone of the new chapel was laid, and a glorious day it was. Being Saturday, the country friends could be with us, and they came from various distances of ten to fifteen and twenty miles round. About half-past three the service commenced. We had erected half our useful tent, and had provided a temporary platform under it. Brother Hutchins commenced by giving out the 102nd Psalm:

Let Zion and her sons rejoice,
Behold the promised hour;
Her God hath heard her mourning voice,
And comes t' exalt his power.

Brother Burchell read several short and very appropriate portions of the word of

God and engaged in prayer. Brother Tinson gave a short address; when he and brother Dendy, with myself, proceeded to lay the stone, which had previously been prepared, and a cavity made, in which was placed a bottle containing a short account of the formation and the history of the church and the laying of the stone, with the coins of his present Majesty in it. After reading aloud the inscription, I placed the medal struck in commemoration of the abolition of Slavery, presented to me on the 7th of August at the City of London Tavern. When this part of the ceremony was completed, which excited intense interest, brother Dendy gave a most appropriate address for about fifteen minutes, and we sang,

Now let the slumbering church awake,
And shine in bright array;
Thy chains, O captive daughter, break,
And cast thy bonds away.

The collection was then made, which amounted, with the one on Lord's-day for the same object, to £104. 10s., of our money. I then addressed the multitude assembled, urged upon those who were emancipated an attention to their duties, and having, as I thought, a fit opportunity, as two or three magistrates were present, assured them that I was still the foe of Slavery, and the friend of the oppressed; and that, while they acted right, I would defend them, let the consequences to myself be what they might. Another hymn being sung, brother Dexter concluded in prayer. Though nearly 3000 persons were crowded together, the utmost order prevailed, while to me it was truly a happy day.

On the Sabbath-morning (the fifth anniversary of my recognition as their pastor,) the ordinance of baptism was administered to seventy-two persons. The place selected was the sea, at the point of a beautiful cove; full 2500 persons were assembled, no unseemly noise was made, or gazing curiosity manifested. We commenced by singing and prayer. Brother Burchell administered the ordi-

nance; it was one of the most solemn seasons I ever had the pleasure to witness. On returning home numerous were the greetings we received from our happy friends; the narrow road was lined for nearly half a mile with them—truly it was a scene I longed that you should behold. Brother Burchell preached in the morning; I received the new members by the right hand of fellowship in the afternoon, and administered the ordinance of the Lord's supper, which was a solemn season, and rendered additionally so by its being the anniversary of my pastorate among them; which brought to their and to our minds our dear de-

parted brother Mann. At the conclusion I tried to sing the hymn we sung at his death, but they wept and sobbed aloud. Oh, they did love him, they still love him, and he was every way worthy of their love. Brother Tinson preached in the evening; and, rather fatigued *in* but not *of* the exercises of the day, we closed our fifth anniversary.

The first stroke of the foundation was struck on the 10th of February, the anniversary of dear Mann's death; it was not done by design, but was purely accidental. The corner-stone was laid on the anniversary of my release from prison, being three years from that period.

DEPARTURE OF MISSIONARIES.

Mr. and Mrs. Quant embarked for Nassau, in the *Little Catharine*, Captain Kopp, on Monday, May 11th; and Mr. and Mrs. Shotton, for Jamaica, in the *Witton Castle*, April 28th.

LINES ON THE DEATH OF MRS. GOADBY,

Missionary in Orissa.

SHE'S gone! her transient day is o'er!
Her sun is set to rise no more!
But faith pursues her to the skies,
Where bliss and friendship never dies!

Fitted for usefulness below,
Where duty call'd her, she would go;
And hence, for India, she resign'd
The home and friends she left behind.

But in that land of Pagan gloom,
Our much-loved Sister found a tomb;
We weep, yet on her dying bed,
"The Lord does all things well!" she said.

Go, saintly soul, to Jesus' breast!
Go, and enjoy thy heavenly rest!
We hope, in glory, soon to see
Our SAVIOUR too, and rest with thee!

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 20.]

AUGUST, 1835.

[NEW SERIES.]

MEMOIR OF MR. JOHN THORPE.

MR. JOHN THORPE died June 28, 1835, at Greatness Mills, near Sevenoaks, Kent. He was born at Smarden, in this county, Aug. 3, 1771. Of his early history little is known, more than that he followed the business which he afterwards prosecuted, with so much success, to the end of life. What is known, however, furnishes convincing proof of the great advantage resulting to young persons from maternal instruction: for, by the blessing of God on his mother's pious endeavours and holy example, he was not only preserved, during this period, from bad company, and the follies more peculiar to youth; but was deeply impressed with a sense of the reality and importance of Divine things, and ultimately brought to a saving acquaintance with the Gospel. At the age of twenty-one he was baptized, and added to the General Baptist church at Smarden, then under the pastoral care of elder Morles; and of this church he continued a consistent and useful member seventeen years. When twenty-two years old, Mr. T. removed to Bursted, near Maidstone, and commenced business for himself. This year also he entered into a new relationship, by marrying a pious female, a member of the church with which he was connected. By this union he had five children, with whom, and their mother, he lived in the uninterrupted enjoyment of domestic happiness ten years. At the end of this period, the desire of his eyes was taken away by death, and he was left to mourn the absence of departed worth.

In 1800, our friend removed to Shoreham, a village about three miles from Sevenoaks. Here his success in business was very considerable, and industry met with its appropriate reward.

In 1804, Mr. T. again entered the married life, by uniting himself to Elizabeth Boorman. A numerous family was the result of this connexion, of whom five only survive their father

Though Mr. T. remained a member of the church at Smarden all this time, yet he by no means confined his assistance to that church. The old General Baptist cause at Bessel's Green, which was then identified with our own in religious views, received his efficient support; and when the minister, with others, was obliged to leave, on account of a difference in sentiment, he cheerfully contributed to his support, while endeavouring to found a new interest at Wrotham, a town about seven miles distant; and is the "pious individual" referred to in A. Taylor's History of the English General Baptists, Vol. II., page 450.

In consequence of declining health, Mr. T.'s medical attendant advised his removal to a warmer situation, where his lungs, which were very tender and irritable, would not be so liable to inflammation. The estate at Greatness being offered for sale, was accordingly purchased, and he and his family removed thither in 1816.

Two years after this, our friend, in conjunction with a few others, introduced the General Baptist cause into Sevenoaks.

At first a room was hired; this soon became too small. Afterwards, a piece of ground was purchased, and a small meeting-house erected, which was conveyed to trustees, for the use of the denomination for ever. In this place a church was formed: Iden Henham was ordained its pastor, and Mr. T. one of the deacons. This office he sustained during the remainder of life, not nominally, but effectually: for, though ill health and other infirmities prevented his being so efficient as he wished, yet it must be acknowledged that, till very lately, he devoted considerable attention to the duties devolving on him, and always supplied, by his liberality, the deficiencies of others.

The last illness of our friend was protracted and severe. During its continuance he exhibited the power of Divine grace, and proved its sufficiency in the hour of trial: for, though naturally quick and irritable, he manifested the most perfect composure; checked, both in himself and others, any disposition to complain; and awaited, with calmness and resignation, the termination of his sufferings. As his end approached, he showed increasing anxiety for the spiritual interests of his family, talked of his approaching dissolution undismayed, and longed for the arrival of the period that should witness his departure to a better world. At length the messenger came, performed his office, and dismissed, without a struggle or a groan, our beloved brother from this vale of tears. Such was the life and such the death of one who had served as a private soldier, and an officer, in the army of Jesus Christ, forty-two years. He fought the good fight, finished his course, kept the faith, and is therefore gone to receive a crown of righteousness, which the Lord, the righteous Judge, shall give unto him at

that day, and not to him only, but to all them also who love his appearing.

As a man of business, Mr. T. was remarkable for diligence and punctuality. With him time was of the utmost consequence; and to do whatever his hand found him to do, with promptitude, was a rule from which he seldom departed.

As a husband and father, Mr. T. was kind and affectionate, and always alive to the interests of his family. For them he strove, and watched, and prayed; and even now, if departed spirits are allowed to take an interest in the affairs of this world, there can be no doubt but that he watches over those whom he has left behind, with paternal, yea, with more than paternal solicitude.

As a Christian, our friend was decided in his sentiments, liberal in his feelings, and exemplary in his walk and conversation. With the most humbling views of himself, he relied exclusively on the sacrifice of the cross, for pardon and Divine acceptance; and sought, in the diligent use of all appointed means, those gracious influences which are requisite to guide the understanding, elevate the affections, sanctify the heart, and prepare the believer for the abodes of purity and blessedness, as well as for the full enjoyment of those refined, exalted, and everlasting pleasures, which flow from the immediate presence of God. His experience was unvarying and regular; and his course like that of a river which constantly moves onward, but seldom varies, either in depth or width. He had few mercures, and but little depression. An abiding sense of the mercy of God, and a firm persuasion of his interest in the Redeemer, pervaded his mind, and imparted that peace which the adorable Saviour bequeathed for the consolation of his followers.*

From the above it is evident that Mr. T.'s family, the church with which he was united, and the world, have experienced a loss of no ordinary value. It is, however, delightful to remember that, though his removal is a loss to others, it is a gain to himself; for, where grace was so apparent, glory cannot now be absent. May this conviction cheer the heart of his widow and children, calm the anxieties of those more distantly connected, and lead all to prepare for a similar event.

The remains of our friend were deposited in the General

* The Connexion has often heard of his liberality in supporting the cause of God, and of his generous hospitality to Christian friends, at anniversaries and conferences. A statement of his large and numerous contributions would shame many wealthy professors, who think that a pound or two, beside their seat-rent, is the full amount of what they ought to give, to promote the spread of the Gospel, and the salvation of souls: and the writer of this paragraph is certain, that the ministers and friends of the London district will be ready cheerfully to acknowledge the generous treatment they have uniformly received from all the pious inmates at Greatness Mills.

Baptist burying-ground, Bessel's Green; and his death improved by his pastor, from Job xiv. 10, "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he?"

Sevenoaks, July 6, 1835.

G. P.

ON RECLAIMING BACKSLIDERS.

FEW subjects are of greater importance, and call more loudly for the active exertions of the members of churches, than that of restoring the backslider to a sense of his guilt and danger, and urging him to return to the paths of piety. A pious mind ought not to let any opportunity pass unimproved which may contribute to the accomplishment of so desirable an object. The minutes of our Associations concur with the statements of scripture, in proving, that men who have tasted the good word of God, and felt something of the powers of the world to come, do frequently depart from the pure principles and practice of the holy gospel, bring upon themselves the displeasure of the Almighty, and grieve the Spirit by which they were enlightened to discern the beauty and excellence of evangelical truth. Now, while we acknowledge that it is the bounden duty of churches to exclude such persons from their communion, when their conduct has been grossly immoral, and when they have proved themselves to be incorrigible, we would respectfully ask whether, after exclusion, the treatment of the backslider is not sometimes harsh and unfriendly. He is left to himself. The friends with whom he formerly associated either forsake him entirely, or only approach him to load him with scorn and contempt. At the same time the world hangs out its gay colours to him, and wicked characters solicit his regard and court his company. In such circumstances what can be reasonably expected, but that the poor wanderer, abandoned to his own corrupt inclinations, disgraced in the circle in which he has been accustomed to move, surrounded by temptations, and deserted by every friendly monitor, should rush on headlong to ruin and misery? The flashes of conscience bring him sometimes to reflection; but when he considers the conduct of his former friends, he is ready to take up the lamentations of David and Job, "No man cares for my soul. Have pity on me, O my friends; for the hand of God has touched me." Shall he thus bewail his situation? Is there none to compassionate his case? Shall he be suffered to go to destruction without some christian effort to reclaim him? No. The blood and tears of Jesus cry, No; the hosts of angels, who stand ready to rejoice over returning prodigals, cry, No; the whole tenour of scripture, and every rightly placed heart, forbid so cruel a neglect of a perishing, miserable, immortal soul. What christian eye has not been ready to weep over the two words, "*and Peter*," added to the message sent to the disciples? "Go tell my disciples, and Peter, that I am risen from the dead," &c. That humbled penitent backslider was ready to imagine that on him no future mark of favour would be conferred, nor would he have dared to consider himself as included in the word *disciples*; and it was, therefore, the perfection of tenderness and mercy in Jesus to mention him by name. The fact is, no individual was ever too degraded for the Saviour's compassion. Crimes were never so numerous as to exceed his power of forgiveness. The publicity of misconduct did not deter

him from endeavouring to work a reformation in the mind of the guilty. Witness Zaccheus, the collector of taxes; Mary Magdalene; the woman taken in adultery; the woman of Samaria, and many others, whom he reclaimed by his ministry, and encouraged by his mercy. To those who censured him for his kindness to sinners, he made this reply—"The Son of man is come to seek and to save that which was lost. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains and seeketh that which is gone astray; and if so be that he findeth it, verily I say unto you, he rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so, it is not the will of my Father, who is in heaven, that one of these little ones should perish." In imitation of the example of Jesus, ought we not to arouse from our lethargy on this important subject, and double our exertions to reclaim backsliders, in consequence of the indifference hitherto manifested?

We are not pleading for laxity of discipline, or connivance at guilt. A christian church ought to exclude unworthy characters; and when that painful act has been performed, the members ought so to demean themselves towards the offender as to show him that they respect the decision of the body, and have been pained by his misconduct. This will be found an important means of bringing him to repentance; whereas, if we act towards him with the same cordiality as before, and especially if we sanction the idea of his having been harshly dealt with, we may prejudice his mind against his former friends, and encourage him in sin. A due regard to the decision of a church, however, is compatible with attempts to restore the backslider; and as many persons fail of success in these attempts through adopting a wrong manner, we would suggest a few hints on this point. Discretion should be used in selecting a suitable time for giving admonition or exhortation. Proper persons should be deputed to inform the excluded party of the decision of the church, and to accompany the information with a few serious and affectionate remarks; but it will often be perceived that this is not the right time for exhorting the individual to repentance. Self-love may hide the enormity of his guilt from his view; pride and passion may urge him for a time to scorn the opinion of his christian friends, or he may be inflamed with resentment against some who have taken an active part in the discipline pursued against him. Fit opportunities for speaking will occur; but if the individual you desire to reclaim be addressed in a harsh and angry tone, however scriptural and true may be your language and sentiments, you will produce no good effect upon him, but probably leave him in a worse state than you found him. While exercising authority over him, and giving him no evidence of real kindness at heart, you will not persuade him that your motive is a regard to his spiritual welfare. A christian does well to be angry at those sins by which the church of God has been publicly dishonoured; and it is his duty to speak freely and boldly in depicting the enormity of such conduct; but with sentiments of anger at the sin, there should still be blended those of compassion for the sinner. If we prove, by our manner of speech, that we have a real regard to his spiritual welfare; if, when we allude to the circumstance of his being brought under the displeasure of God, we do it in a gentle, affectionate, and commiserating tone, we shall scarcely fail to touch the

tender strings of his heart; and his feelings being thus excited, we may the more readily convince his judgment, and rouse his slumbering conscience. There is a narrative in the Old Testament which will illustrate this part of the subject. When David had committed the double crime of murder and adultery, the Lord sent Nathan the prophet to point out to him his guilt and danger; and it is interesting to remark the skilful manner in which the man of God contrived to touch the conscience of his royal Master. He did not abruptly charge him with the crimes he had committed; but by employing an affecting parable, he kindled the indignation of the monarch against a somewhat similar, but much inferior sin. But, ah! how did the arrow of conviction sink into his inmost soul, when the prophet exclaimed, "Thou art the man," and proceeded to narrate a course of conduct of his own, incomparably more atrocious than the one he had so vehemently condemned. The result was, that David was brought to repentance, and ultimately to the enjoyment of pardoning mercy.

Souls are to be won; and he that winneth them is wise. Let those who are spiritual try, by a little address, to restore their erring brethren. If it should so happen that the backslider will pay no regard to our affectionate appeals, we shall have the satisfaction of thinking that we have done what we could. But there is no doubt this work of faith, and labour of love, would be blessed to the bringing of some poor out-cast to seek for that mercy, which the Lord is ever ready to impart to them that seek it in sincerity. In that case, how amply shall we be repaid for the little pains we have taken, when we see the wanderer return! With what holy joy shall we mingle our notes with those of the angels of God!

"A wandering sheep's returned, they sing,
And strike the sounding lyre."

If motives are wanted, let us reflect on two facts; the peculiarly acceptable nature of this service, and our own peccability. When we consider Jesus as the Shepherd and Bishop of souls, we feel we are performing a pleasing duty, when, in imitation of his example, we go after those sheep which have wandered from the fold. Will not he smile with complacency at these humble attempts to snatch from ruin those precious souls who once formed part of his flock? Angels, as we have remarked, will rejoice over our success. No sight is so interesting to those celestial intelligencies as that of a sinner returning to his duty, his God, and his Saviour: and, while they look with comparative indifference on the progress of knowledge, the extension of civilization, the enlargement of empires; they rejoice with ecstasy over a prodigal restored to the enjoyment of Divine favour. Let us, moreover, remember how liable we are to be tempted, and to fall away. God is able to keep us from this dreadful sin; and if we look to him, and to the word of his grace, he will be both our protection and our guide. But when we reflect on the subtlety of sin, the power of temptation, and the very many distinguished characters who have been suddenly surprised into the commission of grievous sins, we must see reason for the exercise of great vigilance, fervent prayer, and constant fraternal admonition. "Woe unto him that is alone when he falleth; for he

hath not another to help him up." Brethren, if we desire that a brother's hand may be extended to us, to aid us in the day when we have fallen into sin, let us not be backward in endeavouring to restore others in the spirit of meekness. But may God, of his infinite mercy, check our wayward passions, watch over us, and preserve us blameless to his heavenly kingdom.

MONITOR.

ORIGINAL CORRESPONDENCE.

From the Rev. John Berridge, of Everton, to the Rev. Samuel Lucas, of Walsal, Staffordshire.

Dear Sir,

Everton, Oct. 28, 1779.

Your letter of the 2nd of July came duly to hand, but has waited a wearisome while for an answer: indeed, I have been much, yet not too much, afflicted with my old disorder for some months, a nervous fever. We have been housekeepers every summer for fifty years; and this fever friend has kept me, this summer, twelve weeks at home, and forbid me all literary correspondence. As winter comes on, I begin to revive; and when the swallows march off, I begin to march out, as when the swallows return, I am often forced to keep in. It is well we are not in our own keeping, nor at our own carving, since we so little know what is good for us. I do not love this fever friend, yet he is certainly the best earthly companion I have. No lasting gain do I get, but in a furnace. Comforts of every kind, in the issue, make me either light or lofty, and swell me, though imperceptibly, with self-sufficiency. Indeed, so much dross, native and acquired, is found in my heart, that I have constant need of a furnace; and Jesus Christ has selected a suitable one for me, not a hot and hasty one, which would be likely to harden and consume me, but one with a gentle, lingering heat, which melts my heart, and lets out some of its dross. Though I cannot love a furnace, nor bask in it like a salamander, yet the longer I live, the more I see of its need and its use. A believer seldom walks steadily, or ornamentally, unless he is well furnaced. Without this, his zeal is often scalding hot, his boldness attended with fierceness, or rashness, and his confidence, at times, more the result of animal spirit, than the fruit of the Spirit of God. But a furnace consumes these excrescences: when sweetly blown with grace, it will make a Christian humble, watchful, and mellow, very censorious of himself, and full of compassion for others. May your congregation be increasing in numbers, and the power of the Lord be present to heal, to chicken, to comfort, and build up: but let me add, the growth of the children will greatly depend on your conduct, for a congregation quickly drinks into the spirit of the preacher. Much reading and thinking may make a popular preacher, but much secret prayer makes a powerful minister. If you converse much with God in the mount, as Moses and the old Puritans did, your hearers will see a Gospel lustre on your countenance, and stand in awe of you; and what is best of all, like Moses, you will not be sensible of that lustre, while others see it, and reverence it. Much secret prayer will solemnize your heart, and make your visits savoury, as well as your sermons. The old Puritans visited their flocks

by house-row. Their visits were short, they talked a little for God, and then concluded with prayer to God; an excellent rule, which prevented tittle-tattle, and makes visits profitable. May Jesus bless you, and water your flock, is the prayer of
Your affectionate brother,
JOHN BERRIDGE.

A PLAN OF UNION.

“*Endeavouring to keep the unity of the Spirit in the bond of peace.*” Eph. iv. 3.

FOR several years a desire has been felt, by the judicious and pious members of our body, to draw more closely those bonds which unite the General Baptist churches of the New Connexion, and to introduce a system of rules for the regular management of public business. For the accomplishment of the former of these objects, the following plan was submitted to the Association by brother R. Ingham, of Nottingham. As, with the exception of a few phrases, and one or two rules, it appeared to meet with the approbation of nearly all the brethren present, it was agreed to refer it to the inspection of a numerous formed committee, and to have it read in its revised state at a subsequent sitting of the Association. A few alterations having been made, each provision was read a second time to a large meeting of the associated brethren, and apparently approved. A few slight objections were raised. It was ultimately agreed to submit the plan to the consideration of the whole connexion, by inserting it in the Repository, to request each church to give it a careful examination, and to signify to the next Association their willingness or refusal to unite on its principles. Wishes were likewise expressed that intelligent and pious brethren, who earnestly desire to see union and harmony in all our operations as a body, would suggest hints by which the plan may be improved.

A plan for improving the General Baptist Connexion and Association.

Let it be agreed,

1. That this Connexion shall be perpetuated, and that it shall bear the name of “THE EVANGELICAL GENERAL BAPTISTS.”

2. That this Union shall consist of such Christian Churches as approve, maintain, and intend to promote those views of divine truth which are contained in the Confession of Faith, drawn up in 1770, at the formation of the Connexion.

3. That it shall be the design of this Union to promote the peace, purity, and prosperity of the churches which it shall comprehend, to ensure to each an equality of rights and privileges, to afford relief to needy churches burdened with debts on their places of worship, to take measures for promoting an increase and a succession of pious, gifted, well-instructed, and devoted ministers, to assist bereaved and destitute churches in obtaining ministerial aid, and to cooperate in measures for the general spread of Christianity at home and abroad.

4. That the business of this Union shall be transacted by means of an Annual Meeting, called an Association, consisting of the regular stated and approved ministers of the several churches, and a number of brethren deputed from each church, according to the proportion agreed upon at the Association of 1817; and that these brethren shall have full power to fix their own times and places of meeting, choose their own officers, make their own arrangements, and transact the business assigned to them in such a manner as shall seem to them most scriptural and eligible, and most likely to advance the glory of God, and the good of the Connexion.

5. That the churches forming this Union shall engage to make an Annual Collection for each of the three following funds: the Academical or Educational

fund, the Home Mission Fund, and the Foreign Mission Fund; and that this collection shall be understood as intending private as well as public contributions, according to the ability of the several members, leaving the amount of these contributions to the piety, judgment, and voluntary principles of the churches, according to New Testament directions.

6. That the monthly publication, called the General Baptist Repository and Missionary Observer, shall be continued, its improvement and circulation promoted, and the profits arising from the sale of it be applied to such purposes as the members of the Association shall deem eligible and appropriate, with the understanding that it shall be subject to the disposal and management of the Annual Meeting.

7. That the decisions of the Association, in all cases which affect the conditions and character of the Union, shall be final; that the members of that meeting shall have the power of receiving into the Connexion such churches as apply to them for admission, and give them the necessary information and satisfaction, without the present circuitous and tedious method; that they shall also have a right to inspect, advise, admonish, exhort, and reprove, and also to suspend and exclude from the Connexion reprehensible, offending, and incorrigible churches, if cases of this kind shall ever occur to render such proceedings necessary. But the Association shall not interfere with the private independence or internal government of any individual church, nor intermeddle in any affairs which do not affect the conditions of the Union and the character of the body; or, if interference be in any case expedient, it shall be only in the way of advice and recommendation.

8. That the Home Mission shall be carried on, according to its present plan, by districts and conferences; that the year shall be considered as ending at Whitsuntide; that each conference shall present to the succeeding Association an Annual Report of all its Home Missionary proceedings; and that the substance of these Reports shall be printed in the Minutes, and circulated through the Connexion for the information of the whole.—N. B. The conferences might be revised with this view; and if there must be Sunday-School Unions, let them be formed according to districts, make their Annual Report to the conference to which they belong, and through the conference to the Association.

9. That the Foreign Mission shall be under the direction, control, and management of the Association, and shall be conducted by a Committee appointed by that body; that the Association shall receive the Annual Report of the Committee, examine the income and expenditure of the Institution, fill up the vacancies in the Committee, and transact all the other business of the Mission according to regulations already in force, or hereafter to be adopted; and, in order to expedite the adoption of this rule, that the present Secretary, Treasurer, and Committee shall be recognised as the Officers of the Association, and that they shall prosecute their duties in conformity to this rule. That the Public Meeting, which has been heretofore held annually, shall be continued; that the resolutions which shall be brought forward shall be chiefly such as have been previously approved and sanctioned by the Committee; and that the design of this meeting shall be to communicate information, solicit contributions, and keep alive a zeal for the cause of the perishing heathen.

10. That the Academy at Wisbeach shall continue to be conducted according to its present plan; that the Loughborough Institution shall be recognised by the Association; that the churches which at present support it shall be encouraged to continue their aid and sanction; that the Committee shall be chosen, as at present, out of the churches which espouse it, shall proceed in their operations as heretofore, and make an Annual Report of the Institution to the Association; that those churches which have collected for neither, shall be considered as bound to collect for the Academy at Wisbeach, or that at Loughborough, according to Rule 5.

11. That the Association shall continue to be held in the districts according to the present rotation; that the Association shall appoint the place, in each district, where the meeting shall be held; that the Association appoint the first preacher and the time of preaching; fix the time and order of the public services; hear and decide upon the circular letter; specify the subject and writer for the succeeding year; enjoy the free use of the chapels where they shall meet during the time of their sitting; and exercise all the power conceded to them in the 7th Rule.

12. That in cases in which the Association may be called upon to exercise discipline over individual churches, such as a departure from the faith, employing Arian, Socinian, Antinomian, or immoral preachers, refusing to fulfil the conditions of the Union, or some woful rupture and rent, the same rules shall be adopted by the members of the Annual Meeting, and the same process followed, that a church is enjoined to do, in a similar case, in reference to its offending members.

13. That the Association shall have power to exercise a kind and friendly superintendence over the churches; that it shall be within the province of its members to examine the list of churches, notice any thing which they learn to be unscriptural, irregular, or disorderly in the constitution or proceedings of any; give them advice, admonition, and exhortation, as the case may require; labour to encourage and persuade them to act according to the precepts and precedents exhibited in the New Testament, and suggest to them such things as may tend to their improvement, honour, and usefulness. But this friendly interference and inspection shall be only admonitory and recommendatory, leaving the private freedom and independence of the churches untouched.

14. That each church shall send to the Annual Meeting a written report of its religious state, and also a representative or representatives, so far as circumstances will admit; and that such churches as neglect to send a written report, shall be considered as coming under the discipline of the Association.

15. That the regulations already in force, respecting the Secretary of the Association, the printing of the Minutes, the order in which the cases shall be considered, and any others that have not been rendered useless or inapplicable by these regulations, shall be continued, and be all distinctly stated.

16. That every church received into this Union shall be expected to comply with these Regulations.

17. That no public Institution shall hereafter be commenced in the Connexion without the previous knowledge, consent, and approbation of an Annual Meeting; and that all existing Institutions which affect the body shall be brought under its knowledge and cognizance, or so modelled as to comport with the nature and unity of the Connexion; otherwise they shall be discountenanced.

18. Without prosecuting these Regulations further, allow a few suggestions and inquiries. Would it not be advisable to make an early list of the representatives at the Association, and call it over after the commencement of every adjourned meeting? (Absentees and irregulars might be reported to their constituents.) Should it not be understood, also, that unanimity shall be sought after in the decisions of the Association, and that no measure shall be pressed in which the minority is large and dissatisfied?—that something shall be done to retain to the Connexion its present places of worship?—that more care shall be taken that the representatives sit near each other, and that there be greater stillness, order, and decorum, than generally exist?—that the Association shall not be drained by Committees?—and that a closer connexion should be formed between the Association and the several conferences, so that conferences may be a kind of intermediate tribunal between the churches and the Association?

Thus, brethren, I have submitted to your consideration the best thoughts that have occurred to my mind while ruminating upon this difficult subject.

How far these Regulations are adapted to remedy the evils of which most of us complain, and to render the Connexion something like what it ought to be, must be left with you to judge. Wishing you wisdom from above, I remain,

June 3rd, 1835.

Yours sincerely and affectionately,

RICHARD INGHAM.

Rule 13th. Irregularities, &c., that deserve to be noticed are, an annual change of Deacons in some churches, as if Deacons were annual Officers, employing them permanently, after a sufficient time of trial, without their being ordained—Ministers administering the Lord's supper, and doing all the work of a pastor before they are ordained—Churches employing such Ministers, or tempting or overawing them to officiate in such a capacity—when one church is a refuge from the discipline of another—a destitute church neglecting to take measures to obtain a suitable stated minister, and contenting itself with supplies to save expense (it being cheaper), &c.—allowing members to preach in public before their gifts have been examined and approved by the church, and a proper sanction has been given to their use—persons who are members of two churches at the same time—neglecting to look after absent members, and retaining on the list the names of some that are dead—cases of offence between one church and another—allowing the members of sister churches that are near frequently to sit down with them at the table of the Lord, without the knowledge of the church to which they belong—stealing members—allowing members from a distance to sit down and enjoy, for years, all the privileges of Christian fellowship without being received by dismission.

THE WANDERER FOUND.

It is pleasing to trace the leadings of Divine providence in reference to the poor, as well as the rich; to view the Almighty interesting himself in the affairs of the lowest and humblest of his creatures, as well as in regulating the concerns of nations and empires. To a truly pious mind, the doctrine of a superintending Providence is exceedingly cheering. None are forgotten. None are overlooked. The care of God is exercised over all his creatures, from the insect on a particle of dust, to the archangel, who, swift as the rays of the morning, flies to execute his Maker's commands. This doctrine is clearly stated by the Saviour, in the sixth chapter of St. Matthew.

It is customary with me, on the evening of the Lord's-day, to invite all those who are desirous to have some conversation on religious subjects, to remain after the congregation is dismissed. This I have found, under the Divine blessing, to be very useful to such as have had their minds seriously impressed with the services of the Sabbath. It was on an occasion of this kind, about four months ago, that, amongst the number that stopped, was a young woman, who appeared to be much concerned about her soul. I asked her how

long it was since she was brought to see her condition as a sinner. She said that it was a few months since: that it was owing, under God, to the death of her master's little daughter. I knew the child to whom she referred: I had often visited and prayed with her, in her affliction. She certainly was a most interesting little girl; and, although only about thirteen years of age, she enjoyed a satisfactory evidence of her acceptance with God, through faith in Christ Jesus. "It was, sir," said she, "owing to the death of this child, that I was led to seek for the salvation of my soul. I was led to examine whether, if God were pleased to call me away to eternity, I could leave the world with the same heavenly prospects that she enjoyed. I was convinced, sir, that I was unfit to die, and unprepared to meet God." I asked her whether her parents were alive. She said she hoped her father was; that he lived in the city of Edinburgh; and that she ran away from home, when eleven years of age, in consequence of the cruelty of her stepmother. She said that she travelled from town to town, till she arrived at N——m, where she had resided, as servant, in several families, for seven years. I felt deeply interested in the poor wanderer. And,

although never exactly tried as she had been, I had known what it was to be in the midst of strangers; and, thank kind Heaven, I had also known what it was to share in the sympathy of Christian hearts. I told her to call upon me, and give me an account of all her travels and trials since she left her father's house; and of the goodness of God to her, in preserving her, and inclining her heart to seek after religion.

After the lapse of a few days, she called upon me, and stated that she had written to Edinburgh, and found out her father; that she had received an answer from him, and hoped that I would have the kindness to write him in return. To this I cheerfully consented. It was on this occasion that I got from her the following particulars.—

“My mother died when I was quite a child, and left me, two brothers, and a sister, to deplore her loss. Father was not a bad man, but he was seldom at home. After some time, my father married again, and brought home a stepmother to us. She was not kind, and I am sorry to say that we were not what we ought to have been.

“At this time I was about eleven years of age. My father did not love us as he used to do, at least I thought so; and one night, after a severe beating from my stepmother, I determined, if spared to the morning, that I would leave for ever my father's house.

“The thought of leaving home very much distressed me; it was the place where I had enjoyed a mother's smiles; but I found that the constant ill-treatment which I received from my stepmother made me careless where I went, or where I resided, so that I was but from under her power. The next morning I got up very early, tied up my clothes in a little bundle, and set off for Portobello. I hoped that some person would take me in as a servant. Unfortunately, in my hurry, I took one of my sister's shoes, and one of my own; so that I could not wear them, and I was obliged to walk without shoes. When I arrived at Portobello, I could get no situation. No person would take me in. I had not one farthing in my pocket, and where to go I knew not. I continued to travel on, and just as I left the town, I overtook a woman on the road, who said that she was a native of Macclesfield, and a soldier's wife, and if I would accompany her, she would try and get me a situation. After having received from

her some bread and cheese, which, with a little water, we made our breakfast, I consented to go with her. The first day we got to Dunbar; but instead of my companion going into a lodging-house for the night, she passed through the town. When we had got nearly a mile on this side of Dunbar, we came to a large barn in a field. There was no dwelling-house near. My companion said that it was her intention to stop here all night. Night came on, she made a pillow of her mantle, and lay down upon the floor, and soon fell into a sound sleep. I could not sleep. I thought of home, and felt much distressed; but would rather endure any hardship than return to my stepmother. I walked about the greater part of the night. I had been taught to pray to God when very young. When I was a very little girl, my father used to take me on his knee, and teach me to say, “Our Father, who art in heaven,” &c. While my companion slept, I prayed to my heavenly Father many times. It was about the beginning of June, so the nights were very short; and God preserved me until the morning. About five o'clock, we left the barn, and set forward upon our journey. The woman was very kind to me: she gave me bread and cheese out of her bundle, and we got water to drink. This day we came to Haddington.

“When we got near the town, my companion went into a farmer's house, and asked them if they would allow us to sleep in the barn. To this they very kindly consented. They gave us some straw for our bed, and the farmer ordered that we should have some bags to cover us. This night I got a comfortable sleep. Next morning, we went into the house, and got some breakfast. There was one thing for which I was very much grieved. My companion said that I was her daughter, and that we were travelling to England. When we left the house, I told her that she had been guilty of falsehood, by saying that I was her daughter; and that God knew she had done wrong. She said circumstances obliged her to say so.

“The third night we slept in a dwelling-house, but the name of the place I cannot remember. In this place we stopped several days. My companion went out in the morning, and returned in the evening: where she went, or what she was about, I knew not; but she never refused to pay for my lodging. The next place we came to was Berwick-upon-

Tweed. My companion took me to an old woman's to lodge. Here we stopped several weeks. And here, for the first time, I observed something in the conduct of my fellow-traveller which I could not approve. From this time, I made up my mind to accompany her no further. She pressed me very much, but I refused to go. The next morning, she got up very early, and went away with another companion, taking the best of my clothes with her. It is true I suffered much from the loss of my clothes, but God preserved me from her company and example. The old woman with whom I lodged was very kind, and told me that I might stop with her until something better turned up for me. Sometimes I had almost made up my mind to return home; when, one day, a man and a woman called at the lodging-house. They had a little child with them, and were going to the harvest. They persuaded me to accompany them, and nurse the child, and they would pay me for it. To this I consented; and we left Berwick-upon-Tweed, and travelled to a place called Elwick. Here we stopped during the whole of the harvest."

I interrupted her in her relation, and asked her whether she went to any place of worship. She said, No, nor had they any family worship; she never saw a Bible all the time she was in the farmer's house. The Lord's-day was principally spent in telling tales, and joking, and laughing. Reader, this was in England, a land of Sabbaths, and sanctuaries, and Bibles! What an awful account will such masters and heads of families have to give to God, in the final day of retribution! She continued:—

"At the end of harvest we came on to Darlington; and, I suppose, fearing lest I should be a burden to them, one morning they set off without my knowledge, and left me ouce more, friendless and penniless, in the midst of strangers. However, God provided for me. The person at whose house I then was told me not to be distressed; that I should not want for any thing I required. I shall not soon forget the affection with which I was treated. Their kindness comforted me very much. I often thought of my dear mother; but she was gone, gone never to return: and I, her child, a poor, penniless wanderer, in a strange land. I thought of the time when father seemed happy with his children, but O what a change! These thoughts often

led me to weep bitterly. After I had been at Darlington for some time, a man and a woman, who were going to London, came to lodge at the house where I lived, and pressed me to go with them.

"In company with these persons I came to N——m, and although they wished me to go on to London with them, I determined to go no further. When I came to this town, sir, I was in great distress. I had no friend, not one. In several instances I was obliged to ask for food. In a short time I got a situation as a servant, and then I felt more comfortable. After several years had passed away, I went to live at the house where I was led to seek the Saviour, and to give my heart to God. I feel thankful that I ever came to your chapel, and that I was made to see my need of a Saviour!"

I inquired whether she had experienced an interest in Christ; whether she had been enabled to commit her soul into the hands of the Lord Jesus. She said, "Yes, I believe that Jesus Christ died for me, and I can trust my soul in his hands."

She told me that she had received another letter from her father, and that she was determined to return home. She wished to see her father before he died. "And Oh! sir," said she, "I should like to call at your house, that you might pray with me before I set out on my journey." She thought of going by Hull, and sailing to Leith, as the cheapest and speediest mode of conveyance. At the appointed time she came. I gave her what advice I could. We knelt down at the footstool of mercy, and I commended her to God.

O that Heaven may keep this poor wanderer, and bring her in safety to her father's house. May her feet never slide from the ways of the Lord, until she is brought to that bappy world, where the salvation of the soul is infallibly and eternally secure. Look at the care of God over this child, for upwards of seven years. Sinner, this poor wanderer found rest in the Saviour, and you are welcome to come. And if God cared for her when ignorant of him, Christian, how much more will he watch over this lamb of his flock. Remember the exhortation of the apostle, "Casting all your care upon him, for he careth for you." May he assist us to do so, for the Redeemer's sake.

H.

CORRESPONDENCE.

ON FAMILY WORSHIP.

To the Editors of the *General Baptist Repository*.

Dear Sirs,

Before family worship this morning, my little boy inquired whether I had family worship in a morning while I went to the association. I felt the question, and was very careful in the terms of reply. It is a painful fact, that in many families of professors, there is no family worship in a morning. Permit me to solicit a space in your valuable *Repository* for a few remarks upon this subject, enforced by a few anecdotes that have fallen under my observation.

The duty of family worship is equally the dictate of reason and revelation. Does reason demonstrate "by the things that are made, the eternal power and godhead;" and urge man to worship the Deity? Does not the same power in man inculcate that his children and dependants should, with him, worship the Creator of heaven and earth? Man is a social being, and religion inculcates social worship. But if reason be defective in these inductions, revelation is conclusive in inculcating the worship of "the Giver of every good and every perfect gift." Family worship is manifestly the worship of a family, a whole family; and how good and how pleasant it is, to see a whole household assembled around the family altar. Surely the blessing of the Lord is upon the habitation of the righteous. "Thy blessing is upon thy people." The references in Scripture to family religion are very striking. The worship of Cain and Abel, recorded Gen. iv. 3, was probably the worship of the human family, Adam forming the high-priest of the little assembly. Of Abraham, the father of the faithful, it is said, with peculiar reference to the perpetuity of religion among his descendants, "I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." Gen. xviii. 19. The resolution of Joshua, on a memorable occasion, is well known, "As for me and my house, we will serve the Lord." Josh. xxiv. 15. What can be more evident, than that Joshua's house served the Lord? Of David it is said, "He returned to bless

his house." Children are to be trained "in the nurture and admonition of the Lord:" and what member of a church has not read that awful passage, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name?" Jer. x. 25. Family worship appears a self-evident and important duty.

The time and manner of its performance are worthy of serious consideration. The best time appears to be *immediately before* the family sits down to breakfast and to supper. The writer respectfully and earnestly suggests, that peculiar advantages result from this arrangement. It is more easy to assemble a family before a meal than after it; and when family worship is deferred till after supper, the younger children are frequently gone to bed, the servants are weary and sleepy, and the whole family present generally unfit for the spiritual exercises of the duty. These seasons may also be commended with more regularity than any others. The manner of performing this duty will, of course, be varied according to circumstances. In families of business, probably, nothing more should be attempted in a morning than reading ten or fifteen verses of the word of God, and a short, comprehensive prayer. In the evening more time may be taken; and in addition to reading the Scriptures and prayer, it has frequently struck me that a hymn should be sung. "The voice of joy and praise is in the habitation of the righteous." Let us resolve with the poet in one of our beautiful hymns—

"In our own houses we will raise
The daily hymn, the pious prayer;
But still to give our highest praise,
We'll to thy public courts repair.

Devotion loves in such a scene
To spread her Maker's praise abroad;
Though well she knows how poor and mean
Her noblest notes to such a God."

The *important results* connected with the neglect or discharge of this duty are deserving of serious consideration. I have often thought of the remark of an intelligent gentleman at a meeting in one of the midland counties—"Where we have facts we need not reason." There are many facts to demonstrate the utility of family worship. A son of one of my friends has lately removed to —, and resides with a member of the church. I felt his remark, when he said to me

lately, there has not been family worship only two or three times since I have been here. Mark the contrast. A youth belonging to a large respectable family, connected with the established church, lives in the family of a member of one of our churches that has family worship morning and evening. This youth has very serious impressions, and it is peculiarly pleasing to the friends belonging to the church to see so many of this family attending the ministry of the gospel. How different the moral influence of these two families. Some years since our valued brother Pike of Derby related to me the following facts:—There were two brothers, members of our churches; one brother had family worship regularly, the other had not. Mark the state of religion in the descendants of these brethren. The brother who had family worship was blest by all his children becoming decided in religion, and members of some of our churches; and the children of the other brother, though friendly to religion, and respectable members of society, were not decided in religion, and remained without the sacred enclosure of the church. I am apprehensive this is still the state of the descendants of this individual.

Let parents, heads of families, and guardians of youth, consider the importance of family worship. Is it not the *palladium* of family prosperity—the ark which blesses the household? When our children ask, Is there family worship in the houses of our distant friends? let us not have to blush in covering their defects. “The blessing of the Lord maketh rich, and addeth no sorrow therewith.” May this be sought by all the families of Israel; may the time speedily come when the Lord shall be “the God of the families of the whole earth.”

July 7, 1835.

A PASTOR.

ON IMPOSITION OF HANDS.

To the Editors of the *General Baptist Repository*.

Gentlemen,

Will you permit me, through the medium of your interesting and instructive miscellany to offer a few remarks on the communication of your correspondent W., which appeared in your number for January, in reply to my strictures on the imposition of hands in ordination? It is not my wish, did I

possess either leisure or ability, to provoke or to prolong unnecessary controversy, especially with those who bear office in the Christian Church, and to whom we are accustomed to look as guides in matters of religion; but as I am not convinced of the incorrectness of the position stated in my former communication, viz., “That the design and intention of this ceremony was to communicate miraculous gifts,” I hope you will allow me to offer a few additional observations.

Your correspondent observes, “That the imposition of hands is a rite which was uniformly connected with the ordination of officers in the church of Christ,” implying that this, and this only, in the present day at least, is the meaning of this ceremony, and that it “is a prescribed, appropriate, and accompanying rite.” Now if such were the case, it would have been well to have referred to the passage in the New Testament, where it is “*enjoined or prescribed*,” as that would have been conclusive; for it is not my wish to set aside any of the directions or precepts of Scripture, because I could see no utility in either this or that. That the laying on of hands was attended to in some cases of ordination is admitted, but that it was *uniformly* attended to, or that it was for the sake of conferring or appointing to office, I apprehend would be difficult to prove. Hence if we refer to the first account given of ordination in the New Testament, we do not find any thing said relative to, or in any way implying, that this ceremony was attended to. I refer to the account given of the ordination of the twelve Apostles by our blessed Lord himself, Mark iii. 14—19, Luke vi. 13—16; and surely if our Lord had wished to establish this ceremony as the means of conferring authority or appointing to office, he would have adopted it himself on this occasion, and would have instructed them to pursue the same course when they appointed their successors; but as there is not the least intimation given of this being the case, it is saying more than can be substantiated by an appeal to Scripture, “that it is a practice divinely authorized,” and therefore ought to be retained in all ages of the Christian Church; while, on the other hand, in confirmation of the view I take of the passages where it is referred to, there is in every passage the most unquestionable evidence that those miraculous gifts were imparted which were peculiar to the apostolic age.

The manner in which your correspondent explains away the passage, already quoted in reference to this subject, is exceedingly ingenious, but far from being satisfactory. "Acts viii. 14--17, he remarks, has nothing to do with this service;" the obvious design of which is to mislead the unthinking; for I never said that it had any thing to do with the ordination service, but "that it was the most direct evidence of the meaning and intention of that ceremony which is to be found in the New Testament;" which assertion remains at present uncontradicted. Again, his remarks on the setting apart the seven brethren to the office of deacons are of the same nature. He observes, "that they were previously men full of the Holy Spirit and of wisdom, and not a syllable is said of any spiritual gift being conferred on them by the imposition of hands." Admittiing this to be the case, the whole narrative affords presumptive evidence in my favour; that they were men previously full of the Holy Spirit and of wisdom, in the ordinary acceptation of the terms, is unquestionably in agreement with the declaration of the apostle—"If any man have not the Spirit of Christ, he is none of his;" but that they were invested with the extraordinary gifts of the Holy Spirit, prior to the laying on of the apostles' hands, does not appear, though immediately after we find Stephen and Philip working miracles in the name of the Lord Jesus. Of the remaining five we read nothing so as to affect the argument. In confirmation of this view of the passage, I might advert to the opinion of the learned, candid, and excellent Doddridge, who observes, that "this ceremony was not only designed to express their solemn designation to the office, but to confer upon them such extraordinary gifts as would qualify them yet more abundantly for the full discharge of it." The same remarks are applicable to Paul and Barnabas, Acts xiii. 1—4. Though no mention is made that the Holy Spirit was communicated on that occasion, yet their subsequent possession of those gifts, which it does not appear that they previously possessed, is evidently favourable to my argument. The assertion that the power of imparting the Spirit was confined to the apostles, is not so apparent as to admit of positive proof. The circumstance of Peter and John being sent to the Samaritans for this purpose, is no proof that Philip had not the power to communicate it. He might not consider it expedient or prudent thus to act entirely on his own responsibility, or he

might have other reasons to influence his conduct herein. If, however, an argument is to be derived from this circumstance against the inability of Philip to communicate the Spirit, the same argument will apply to many of those who participate in the ceremony on which I have animadverted—as it is generally found that those on whom hands have been laid are qualified to lay hands upon others. But if the assertion that the power of conferring these gifts belonged exclusively to the apostles be correct, it would be difficult to prove that none of them were at Antioch, at the setting apart of Paul and Barnabas, or that there is any thing in it contrary to the bestowment of the gifts imparted to Timothy, by the laying on of the hands of the presbytery. I am not aware of the exact definition of the term presbytery; but I really cannot see why it should not include the apostles, whether it was composed of them exclusively, or not.

The writer of the account of the ordination at Derby, recorded in your number for February, has also referred to this subject; and states, that the venerable minister, in his introductory discourse, "argued, and we think proved, that instances occur in the New Testament, of the laying on of hands, where the communication of the Holy Ghost, or of miraculous gifts, did not follow." This, if it can be proved, is saying more in favour of the continuance of this practice than any thing which had been previously advanced; and I wish, most sincerely, that the instances which the worthy minister alluded to had been quoted, or, in the words of that writer, he had recapitulated what was then heard, for my advantage. I really am not aware what passages they were, above referred to; but if they are of that kind recorded in Acts ix. 17, and xxviii. 8, &c., &c., they can have no bearing on the present question, but was evidently acting according to the direction of our blessed Lord, in Mark xvi. 18, to attest the possession of those miraculous powers before an unbelieving and ungodly world.

To bring my remarks to a close, allow me again to observe, that it appears very clear, from the passages referred to, and others that might be named, that the communication of miraculous gifts was imparted by the laying on of hands; that the practice of laying on of hands in ordination is not divinely authorized; that our Lord did not attend to it, nor

have we any intimation that he instituted it; that it is not always spoken of in connexion with ordination; and therefore, we have no reason to conclude that it was a constant and essential part of the ordination service. It is to be feared, that the continuance of this practice, amongst our denomination, furnishes an argument against our consistency. We are apt to pride ourselves on our taking the Scriptures alone as our rule of faith and practice; and often say, when exposing the errors of others, "To the law and the testimony; if they speak not according to this rule, it is because there is no light in them;" while it is evident, to me at least, that the authority for this practice, if traced to its proper source, would be found in the Church of Rome. Perhaps I shall be called uncharitable, or censorious, or may be supposed to wish to detract from the dignity of the ministerial character; but, whatever may be thought of my motives for taking up this subject, I trust it is my desire to render honour to whom honour is due; and to esteem all the ministers of the Gospel highly in love for their work's sake. The object which I had in

view, in bringing this subject before the Connexion was, to endeavour to ascertain, from some of the advocates of this practice, the ground on which they stood, in supporting a practice, the propriety of which, to say the least, is questionable; and though I am represented as endeavouring, "in no very measured terms, to hold it up to ridicule and contempt;" and advised that, before I had "pronounced such a peremptory sentence upon it, I should have waited to hear what some one had to say in arrest of judgment;" yet I have reason to believe, if I had merely proposed a query on the subject, it would not have been inserted, (as this was done a few years ago,) or it would have passed unnoticed. The subject is now, however, fairly before the Connexion. Let the arguments on both sides be fairly weighed; and as truth suffers nothing from investigation, there is no doubt that good will come out of it. Praying that we all may be guided in a right way, and ultimately conducted to that place where we shall see eye to eye,

I remain,

Yours, &c.,

A GENERAL BAPTIST.

REVIEW.

THE DUTY OF GOD'S PEOPLE IN THEIR GREATEST DIFFICULTIES. *A Sermon preached in the New Connexion General Baptist Chapel, Staley Bridge.* By T. SMITH. Bennett, Nottingham; Wilson and Co., Halifax; Wilkins and Son, Derby; Hull, Harvey, and Co., Leicester.

This is a discourse delivered by the worthy author in the ordinary course of his ministrations, and was published at the request of his people. It is founded on Exodus xiv. 15. "And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward."

After a few pertinent observations on the importance of prayer, and a recognition of the fact that there is a time to act as well as pray, the preacher proceeds to consider, 1. The people of God as they are described in his word; 2. The difficulties which they must necessarily encounter in this world; and, 3. Their duty in these difficulties; which is, to go forward.

Under the *first* article, the people of God are compared to the children of Israel—as a chosen people—as liberated

from bondage—and as entered into a covenant relation to God. Under the *second*, the perilous condition of the Israelites is described—and a general view is given of the various difficulties with which God's people have to contend in the present state—their duty to go forward in all their difficulties is urged from the consideration, that no peril can justify a child of God in forsaking his duty—that God has commanded them to go forward—that thus it is they are made to know and feel the power of true religion:—that the heavenly Canaan, the land of promise, is before them—and that they are near to this glorious inheritance. The whole concludes with a suitable application to various classes of hearers.

We do not wonder that the discourse was heard with marked attention, and desired to be printed. And we cannot but express our hope that it will be extensively circulated, and carefully and devoutly perused.

As a specimen of the author's manner and style we give the following extract:—

"The children of Israel were in the most discouraging circumstances that could be imagined, when Moses was en-

joined to command them to go forward. Nature had been seized with violent convulsions of trepidation, and hope was struggling for life in the arms of despair. Art and nature seemed bent on their extermination; escape from the power of their pursuers appeared to be almost impossible. They evidently saw, an attempt to retreat must be followed either by miserable death, or a bondage more dreadful than death. They could not go back, and they must not stand still. The land of promise, deliverance from their enemies, and the glory of God, required them to go forward.

“As the people of God were formerly commanded to go forward, so they are at the present time. All the promises of God are exclusively applicable to those persons, who circumspectly go forward: there is not the least shadow of a promise to them that go backward. Floods of misery, and certain destruction, have possessed the rear of every professor, as, if mercifully intending to keep him from ever thinking at all about going back into the world. An apostate from Christianity unfits himself for the Church of Christ on earth, and the kingdom of God in heaven. He has forfeited all claim to the promises of God made to works of faith, and labours of love; and has plunged himself into unknown depths of guilt, shame, and wretchedness. No man, of whatever rank or office, ‘having put his hand to the plough, and looking back, is fit for the kingdom of heaven.’ ‘If any man draw back,’ saith the Lord, ‘my soul shall have no pleasure in him.’

“No event can happen—no circumstance can occur, to justify a *child of God* in forsaking his duty, and withdrawing from the flock of the Great Shepherd. If man can find in himself no justifiable cause for taking such a step, surely he must search in vain to find one in any other individual. For, however many difficulties may present themselves before a person in the path of duty; if there should be armies of them, God will make a way through them, that his faithful servant may go forward. Yea, if mountains of difficulties should be heaped upon mountains, so as to strike the heavens with their fearful summit: ‘before Zerubbabel, they shall sink down into a plain.’ ‘If the Christian’s path lie through the waters, the Lord will be with him; and through the rivers, they shall not overflow him.’ ‘If his way lead directly through the fire, he shall not be burnt; neither shall the flames

kindle upon him.’ ‘The Lord converts gloomy prisons into palaces: destructive flames into a salubrious atmosphere; and voracious lions into faithful guards, for his obedient people.’ If all the wicked men in the world, strengthened by all the legions of the bottomless pit, should unite to stop the progress of God’s people, the believer, by going forward, in obedience to the Divine word, will find them as stubble before the fire, and as chaff before the whirlwind.”

REMARKS ON THE RITE OF CONFIRMATION. By J. JONES, of *March, Hull and Co., Leicester*; *Wilkins, Derby*; *Noble, Boston*; *Bennett, Nottingham*; *Wilson, Halifax*; and *Sarjant, March*.

The rite of Confirmation, as a Christian ordinance, is destitute of support from the inspired volume; and therefore ought to be abandoned by all those who seek to be guided by Scripture only, in matters of faith and practice. The Church of England seems to regard it, not as supported by Scripture, but as “a custom in the church of God, continued from the Apostles’ times;” though we remember reading a sermon on Confirmation, by one of her ministers, in which it was argued, from Acts xv. 41, to be of Scripture authority; but the fallacy of his argument might have been detected by a child who could read the Scriptures. Destitute of Scripture authority, the appeal is made to antiquity; but what does this avail? If the Apostles had practised infant baptism, the precursor of Confirmation, it would have been recorded in the New Testament; and if they had practised Confirmation, we should have found it there too: but without such support, however ancient their origin, they must be classed among the corruptions of the truth as it is in Jesus.

But while the rite itself is unscriptural, the positions which it assumes, the influence it is adapted to exert, and the manner in which it is observed, furnish every reflecting mind with unconquerable aversion to it. Who, in the possession of his senses, can look on the giddy and thoughtless throng that are brought for the reception of this rite, as renewed by the Holy Spirit of God? And yet this is the basis on which the whole rests, and thanks are offered by the bishop to Almighty God, on this account! Who can contemplate the soul-destroying effect of such an error, wherever it is

received in the mind! And who that beholds the folly, lightness, and revelry, that are the frequent, we do not say uniform, attendants of these seasons, but must blush for the sacred name of Christianity, if it is to be answerable for them!

The tract noticed at the head of this article "originated in a conversation among several friends, a short time previous to the celebration of that rite. No person present being acquainted with a separate treatise respecting it, the author was requested to draw up a small tract, convenient for general distribution." We have perused it with much satisfaction, and hope it will have a very extensive circulation. While the worthy author denies that any thing like this ceremony has been continued in the church from the time of the apostles, his reflections are chiefly intended to show, that the rite, as now practised in the Church of England, is at variance with the true spirit of Christianity. He notices the unwarrantable assumption that its recipients are regenerated and pardoned—the encouragement which it gives to neglect spiritual religion—the incorrect notion which it is adapted to convey, as to the nature of

true religion—and the injury which it inflicts on the usefulness of pious ministers in the Establishment. He recognises it as one link in a dangerous series of error; and concludes by an affectionate appeal to the young, on the uselessness of this ceremony, and the importance of serious piety. We feel sincerely thankful for such a production, and would suggest that it be procured by every family in our denomination, for the perusal of their young people; and that it be given to every scholar in our Sabbath-schools. It is adapted to do much good.

—
THE NEGRO INFANT SCHOOL. *Religious Tract Society.*

This is a most interesting account of the establishment of an infant school in one of the West Indian Islands, and of its beneficial results in repressing vice, and conducting several persons to a saving knowledge of the gospel. If it be an unembellished narrative of facts, it would have been better to name the place in which the events occurred; but if it be partly fictitious, as we rather suspect, the cause of infant school does not need its support.

VARIETIES.

LOVE TO GOD.

AN EXTRACT.

"O love to God! thou sacred light; whose beams gladden the hearts of seraphs, and in whose brightness the cherubs bask! Thou diffuseth thy rays through all the universe, and cheerest with thy vital warmth the souls of the pious in its most distant regions. Thou changest the darkness into light, and the midnight into meridian splendour. Thou convertest the heart and the wilderness into green pastures: thou openest springs of water in the dry places, and fountains of comfort in the desert. Inspired by thee, the poor, naked, and houseless mendicant goes on his thorny and rugged way, like the rich eunuch, rejoicing. He reads in thy clear beam his character for heaven, and exults with joy over his unspeakable treasure. All nature is to his eye beauty, and to his ear music. The gloomy vale smiles before him. The bleak mountains and the barren hills break forth into singing, and all the trees of the field clap their hands in sympathy with his joy. The thorn, to

his cheerful and contented eye, appears a fir; the brier is a myrtle. The dirty path is covered with flowers; and the rack itself is, to him, a couch of down to rest upon. I see the future angel now in the barren wilderness; I see him bending his knee with gratitude, because the lines have fallen to him in places so pleasant. With increasing light and joy, I see him travelling on to the mount of God, as Elijah to Horeb, in the midst of guardian angels and attending spirits. He sits down at the scanty brook to eat his little morsel of bread and water, and blesseth God for the milk and honey-comb, with which he is satisfied. 'Thou hast not,' he says, 'provided so rich a repast for others, nor granted them so exquisite and delicious a viand!' No, heir of glory! for thou hast eaten of the hidden manna of those angels who sat down to their spiritual meal beside thee, and who gave thee a portion of their fare, as thou wouldst have given a share of thine to any other that wanted. Thou hast also drank with them of that stream which quenches the thirst of seraphs, makes glad the city of God, and waters the plains of Paradise."

EARTH AND HEAVEN.

(From a Young Lady's Album.)

How much, in its best state, is earth inferior to heaven. Here there is piety, but it is mingled with imperfection. Here there is knowledge, but we know only in part. Here there is communion with God; but it is often interrupted by cares, and impaired by unbelief and sin. Here we rejoice, but it is with trembling. Here we have friends; but they are encompassed with infirmity, and soon leave us, and wither, and die. Here there is beauty, but it soon fades; strength, but it decays; honour, but it is fleeting; wealth, but it is possessed by few, and flies away. Here night follows day; winter, summer; a storm, a calm. Even the world, and all that it inherit, must be dissolved.

There is a world which never changes, a calm which never ceases, a sun which

never sets, a beautiful spring which never ends. In that bright world are riches which never pass away, honours which never perish. There vigour is immortal, and beauty never fades. Friendships there are perfect, and farewells are a sound unknown. Danger and fears are eternally banished from that happy region, and joys never decay. There all are righteous, all are filled with wisdom; all imperfection, and sin, and sorrow are done away: and there, with uninterrupted and holy delight, all eternally commune with their God. For God is there, Christ is there, holy angels are there, and all the redeemed walk there.

Happy region! This is heaven, the rest that remaineth for the people of God. Thrice happy they, most favoured of their race, whose hopes are fixed on high, and whose title to that blessed state is secured by redeeming love.

INTELLIGENCE.

THE ANNUAL ASSOCIATION.

THE sixty-sixth annual association of the General Baptist churches was held at Castle Donington, on Tuesday, June 30th, and the three following days. The Reports from the churches were, on the whole, more generally pleasing and satisfactory than for many years past. With but one or two exceptions, most of them were reported to be in the enjoyment of internal harmony and peace. A considerable number, one thousand, are reported as having been baptized during the past year; while the hand of death, and the exercise of discipline, had made a very material impression on the number of members in some churches. As to the former source of diminution, the thought is pleasing that they are, we trust, gone to be with the church above; though removed from the earthly branch of the family of God, they still commune with the same objects, partake of the same joys, and pursue the same course, as when on earth, only in a far higher degree:—

“The saints on earth and all the dead,
But one communion make;
All join in Christ their living head,
And of his grace partake.”

And in reference to those removed by discipline, the reports, as to the number “restored” during the past year, give some reason to hope that many of them will take with them words, and return

unto the Lord, saying, “Take away all iniquity, and receive us graciously,” and become partakers of the promise, “I will heal their backslidings, I will love them freely.” The clear increase, during the past year, is about five hundred and seventy-one.

An unusual number of Representatives from the churches were present, which, with the brethren and friends from the neighbouring churches, completely crowded the spacious chapel during the first two days of meeting, and gave an air of activity and liveliness to the village itself. This meeting of the brethren was characterized by a very abundant display of kindness and good feeling; the order which prevailed during the various discussions was exceedingly pleasing, and the hospitality of our Castle Donington friends highly exemplary. On the whole, we cannot but concur in a sentiment we heard more than once expressed, by senior as well as junior ministers then present, “That it was by far the happiest Association we have ever been permitted to attend.”

BAPTIST UNION.

In accordance with the notice given in the General Baptist Repository for June, the Committee of the Baptist Union met a number of their brethren, chiefly representing the country associations, in Salters' Hall school-room, on the after-

noon of June 15th; the Rev. J. P. Briscoe, of Folkestone, in the chair.

After the minutes of the proceedings of the Committee during the past year had been read, and the correspondence relative to the revised constitution of the Union had been laid before the brethren, a very animated but friendly discussion relating to it was sustained for several hours; by which means it underwent several important alterations, when it was unanimously resolved to recommend its adoption at the annual meeting. It was, indeed, gratifying to witness the harmony of brethren, many of whom then met for the first time, on a subject of so much importance, and presented, we trust, a favourable earnest of good things to come.

The annual meeting was held at New Park-street chapel, on Wednesday, the 17th, and was more numerously attended than on any former occasion. The Rev. E. CLARKE, of Truro, in the chair.

The business having been commenced by singing and prayer, by the Rev. C. ROOM,—

The CHAIRMAN, after a few prefatory remarks, observed, that he would yield to no brother present in a desire to promote, by every possible means, union throughout the Baptist denomination. It was the memorable prayer of our Lord for his disciples, "That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." The want of union among the professed followers of the Lord Jesus Christ was, even at this period, one of the greatest stumbling-blocks to the advancement of Christianity. On every side they were reproached on account of the number of sects into which they were divided. If the Episcopalians and Wesleyans had union without independence, it was to be feared that the voluntary churches had independence without union. He thought that the times were such as to call for strong and vigorous measures on that subject. It was a pleasing circumstance, that, concurrent with the efforts to establish a union in the Baptist body, their Independent friends had made a similar effort. It was desirable that religious denominations, between whom there were such trifling differences, should be prepared for a greater union throughout the country and the world than had ever yet existed in voluntary churches. An amended plan for conducting the union would, in the course

of the morning, be presented for the adoption of the meeting.

The Rev. JOSEPH BELCHER, one of the secretaries, then read the Report, which commenced with a few observations on the importance of union among Christian churches. It then furnished the statistics of those country associations which had made returns to the union. It appeared that in England and Wales there were 802 churches in association, 663 of whom had reported 4,261 baptisms within twelve months, being a clear increase of 2,275 members. In 498 churches there were 40,763 members. In 136 Sunday-schools there were instructed 19,480 scholars. If the 300 churches, not associated, had proceeded in the same way as those reported, there would probably be 107,000 members, and upwards of 100,000 Sunday-scholars. From Scotland and Ireland no information had been received; but it was hoped that gratifying intelligence would be afforded at succeeding meetings. The Report then adverted to the deputation appointed last year to visit America. It stated that Dr. Cox and the Rev. Mr. Hoby sailed from Liverpool for New York on the 12th of March, and arrived on the 14th of April, and left there for Richmond on the 16th. They had met with a most affectionate reception.

We may add, that the last General Baptist association, impressed with the desirableness of a friendly recognition of those Baptist churches and associations which hold evangelical sentiments, resolved, as an association, to connect themselves with this union; and appointed brethren J. G. Pike of Derby, J. Peggs of Bourn, J. Wallis and J. Stevenson of London, to be our representatives at the next annual meeting of the union.

RISE AND PROGRESS OF THE GENERAL BAPTIST CHURCH AT ALFRETON AND RIPLEY.

(From the Association Letter of
Application.)

A few friends belonging to the General Baptist church, Stoney-street, Nottingham, having removed to Alfreton, and there being no General Baptist interest in the place, felt desirous to open a door for the preaching of the Gospel, consistently with their own views of divine truth. Accordingly they applied to the church at Sutton-in-Ashfield for ministerial aid; this being afforded, preaching

was commenced in the open air, in the summer of 1831. A room was subsequently hired and licensed, and divine worship regularly conducted. Divine Providence so overruling events, as to render it necessary for brother Burrows, Pastor of the church at Sutton, to remove to Alfreton, and the field of labour extending to Ripley, where a few other friends resided, a room was also opened for divine worship in this place, by brother Pickering of Nottingham, Jan. 13th, 1833, and a respectable congregation collected. The state of things assuming a pleasing aspect, it became a matter of serious consideration whether it might not tend more to the advancement of the Redeemer's cause in general, were we to form ourselves into a separate society, and make a united effort to plant a Christian church in this populous neighbourhood. The opinion of the friends being decidedly in favour of this step, arrangements were accordingly made to accomplish this object; applications were made to the several churches, with which the friends stood connected, for their dismissions, which were promptly and cordially forwarded.

Feb. 7th, 1833, was appointed for the formation of the church, and brother Austin was invited to attend on the occasion; when, after imploring the divine blessing, he delivered a suitable address, stating the nature of a Gospel church, and pointed out the duties devolving upon church members. The brethren then present received each other in the Lord, by giving each other the right hand of Christian fellowship. Brother Burrows was unanimously chosen to the pastoral office; and brethren Ward, of Ripley, and Parsons, of Alfreton, to the deacon's office. Subsequently we have had many difficulties to contend with, consequent on the establishment of a new interest.

We trust the time is not far distant, when we shall have the unspeakable pleasure of seeing a General Baptist chapel erected in this place; a weekly subscription has been going on for some time for this purpose. Notwithstanding the discouragements we have had to contend with, we have reason to believe the Lord has blessed our feeble efforts to advance his blessed cause. Eleven have been added to us by baptism since the commencement; and one has been removed from this vale of tears, leaving an honourable testimony behind, that she is gone to unite with the ransomed blood-washed throng above.

CASE OF BRADFORD, YORKSHIRE.

The following case was submitted to the late Association. As it describes the progress of the General Baptist cause in this place, we deem it worthy of insertion in our pages.

By advice of the Yorkshire conference, the General Baptist cause was introduced into the populous town of Bradford, in the spring of the year 1831. In the first instance a small house was lent as a place of worship, but this soon became too small for the congregations that assembled, and a room was engaged, which was opened by Mr. RICHARD INGHAM, now of Nottingham, who preached to numerous congregations. This room, however, was in an uncomfortable situation; and another, much more eligibly situated, was taken. This room was opened for Divine worship October 16th, 1831, by Mr. HUDSON, of Queenshead, and Dr. STEADMAN, of Bradford. At this place a considerable congregation has been gathered, and the preaching of the Word has been attended with encouraging success.

On Lord's Day, May 27th, 1832, five persons were baptized by Mr. HUDSON, in Dr. STEADMAN'S chapel, which was lent with great cordiality for the occasion; and they, with six others, were formed into a church, in the presence of considerable congregations, who appeared interested and affected by the proceedings of the day. This church has now increased to twenty-seven members, and the prospects are still encouraging. A Sabbath school has also been established, which is now in an encouraging condition, and promises to this infant cause extensive usefulness.

But, notwithstanding these tokens of the Divine approbation on the efforts employed for the advancement of religion, the friends of the Saviour have had a settled conviction that the cause has suffered for want of a more commodious place of worship. Impressed with these convictions, they have been endeavouring, for a considerable time, to obtain a suitable piece of land, on which to erect a comfortable chapel. They have at length succeeded in obtaining a plot of ground, measuring 60 yards by 30, for which they are to give £330. The situation is considered eligible by those who are deemed competent to form an opinion; as it is in the immediate neighbourhood of a very populous part of the town, and at a considerable distance from most of the other chapels. On this ground it is

intended to erect a suitable place of worship, which, through the Divine blessing, may prove a lasting benefit to this and succeeding generations, in this large and respectable town. It is very desirable that the building be commenced speedily, inasmuch as W. Tetley, Esq., the gentleman of whom the land has been purchased, has generously promised £24 towards the erection, providing it be completed within two years from November last.

Bradford is a large and improving place, its population is rapidly increasing, and the villages in its immediate vicinity are increasing in like proportion. It is therefore devoutly hoped that the friends of religion will liberally patronize this deserving case, and thus encourage the friends at this important station, (who are all poor, and have to labour for their daily bread,) in their laudable endeavours to establish and extend the cause of the great Redeemer.

"He that hath pity on the poor lendeth unto the Lord, and that which he hath given will he pay him again."—Prov. xix. 17.

W. BUTLER, Heptonstall Slack.

T. H. HUDSON, Queenshead.

March 27th, 1835.

Elevations and specifications are in a state of preparation for a chapel of sixteen yards square, with a gallery on three sides. This intended place of worship, we apprehend, will seat nearly eight hundred people. It is also intended to furnish accommodations for a Sunday-school beneath the chapel. We design, and hope, to get the roof on this building before winter. The whole expense of the land and chapel is estimated, at least, at £1200.

LINCOLNSHIRE CONFERENCE.

The Lincolnshire Conference assembled at Spalding, June 4th, 1835.

The brethren met at eleven o'clock, when prayer was offered by Messrs. Ewen, Dunkley, Peggs, and Judd. The states of the churches were then heard, some of which were encouraging, particularly those of Bourn, Stamford, and Gedney-Hill. Since the last Conference several persons have been baptized, and many are standing as candidates for baptism and fellowship.

The Conference met again at three o'clock, when the following business was attended to:—

1st. A letter was read from Stamford, which gave an encouraging account of the state of the cause there.

2nd. The accounts of the Home Mission were audited and agreed to; and it is requested that the Secretary of the Conference will publish them as soon as possible.

3rd. That the Conference presents its grateful acknowledgments to Mr. Butters, for his services as Treasurer to the Home Mission, and that he be requested to continue those services.

4th. That as the next Association will come into this district, the Conference recommend that it be held at Bourn, if agreeable to the friends there.

5th. That the Conference recommend the consideration of the subject of the Baptist Union to the next Association.

In the evening Mr. Dunkley preached from Luke xii. 32.

The next Conference to be held at Peterborough, on the 10th of September; Mr. Lyon to preach, or in case of failure, Mr. Wood. Subject to be left to the preacher. GEORGE JUDD, scribe.

Secretary being absent.

REMOVALS.*

Mr. BURNS, late of Perth, has removed to the church at Mary-le-bone, London, formerly under the care of Mr. Ferneyhough, with a view to a permanent settlement with the infant cause here.

Mr. FOGG, of Smalley, has accepted an invitation from the church at East Retford, and was expected to enter on his labours July 12th.

CONDITION OF THE APPRENTICED NEGROES.

We are extremely sorry to learn, on most unquestionable authority, that the apprenticed Negroes, instead of enjoying the privileges of freemen, are, in many places, in a condition little better than before. The cat, the iron collar, and the abominable cruelties of Slavery, are continued to a very fearful extent. If government do not spontaneously interfere, it will soon become the duty of the people of England to rouse themselves, and loudly to remonstrate with parliament. We give a few extracts.

Extract of a Letter from a late Stipendiary Magistrate, dated Jamaica, April 1st, 1835.

"You can conceive nothing more thoroughly horrible than the system of coerced

* In the notice given last month of the removal of Mr. E. Stenson, the name of the place (Tarpoley) was inadvertently omitted. ED.

labour, under the Apprentice Law." After alluding to the nature and severity of the punishments inflicted on both the male and female Negroes, he adds, "Unmitigated Slavery was nothing to this. It induces a most hopeless feeling, for it is injustice under the pretence of law, whereas the old state of things, the Negro knew to be lawless altogether."

Extracts from private Letters, dated Demerara, 24th August, 1834.

"The Governor and the slave owners are at daggers drawn, and they talk loudly of his being suspended. His conduct since the 1st of August has been most praiseworthy, and his exertions to obtain peace and obedience from the Negroes great. If he expected that the slave owners would give up their power of terrifying the Negroes, he must have found out his mistake. Some of the missionaries are threatened, and a clergyman has given offence. To advocate mild measures is abetting insubordination, and to talk of mercy, rebellion. The ships cannot get cargoes, the former dry weather will account for this, though, no doubt, it will be laid on the difficulty of getting the work done. The blacks must be relieved from the power of their former masters, or the mortality during the apprenticeship will be greater than before, and England will have given her treasures in vain."

5th December.—"As far as concerns the condition of the slaves at present, they are worse off than ever, and the

money has been thrown away which England has voted for their relief."

13th March, 1835.—"The official report of one of the Stipendiary magistrates, mentions the case of the manager of an estate in his district refusing to allow the clergyman of the parish to visit the sick. 'Sickness in a Negro, is a crime that occasions the separation of husband from wife, mother from child.' Let government complete the work of emancipation, and free all the Negroes at once. The present system is worse in many cases than the old one."

"Mr. Mouchette, at Montego Bay, was indicted for causing one of his Negroes to be torn by dogs, and severely injured thereby. The man's offence was going without the leave of the Overseer to bury his wife, then dead three days, he (the Overseer) having previously, on three occasions, refused the man time to dig the grave. When it was discovered that the Negro in his desperation had gone without permission to dig the grave, Mr. Mouchette had the dogs brought out, and set on the Negro. The result was the injury alluded to. The Chief Justice, to his honour, put the case before the Jury, in such a way, that the white man could not escape conviction. There was a verdict of Guilty, and 'the atrocious cruelty,' as the conduct of the prisoner was stigmatized by the Chief Justice, was punished with a fine of £100 currency.

POETRY.

CHRIST A HIDING PLACE.

BY HENRY KIRKE WHITE.

In heaven we shall be purified so as to be able to endure the splendours of the City.

AWAKE, sweet harp of Judah, wake,
Return thy strings for Jesus' sake;
We sing the Saviour of our race,
The Lamb, our shield, and hiding-place.

When God's right arm is bared for war,
And thunders clothe his cloudy car,
Where, where, oh where, shall man retire
To escape the horrors of his ire?

'Tis he, the Lamb, to him we fly,
While the dread tempest passes by;
God sees his Well-beloved's face,
And spares us in our hiding-place.

Thus while we dwell in this low scene,
The Lamb is our unfailling screen;

To him, though guilty, still we run,
And God still spares us for his Son.

While yet we sojourn here below,
Pollutions still our hearts o'erflow;
Fallen, abject, mean, a sentenced race,
We deeply need a hiding-place.

Yet courage—days and years will glide,
And we shall lay these clods aside;
Shall be baptized in Jordan's flood,
And wash'd in Jesus' cleansing blood.

Then pure, immortal, sinless, freed,
We through the Lamb shall be decreed;
Shall meet the Father face to face,
And need no more a hiding-place.

The last stanza of this hymn was added extemporaneously, by Henry, one summer evening, when he was with a few friends on the Trent, and singing it, as he was wont to do on such occasions.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY.

ANNUAL MEETING.

THE Annual Meeting of the General Baptist Missionary Society was held on Wednesday afternoon, July 1st, at the General Baptist chapel, Castle Donington, being the time of the Annual Association. The attendance was so numerous that many could not obtain admittance.

Mr. R. Clarke, of Wisbeach, presided.

The Secretary read extracts from the Report, which were both interesting and encouraging. The state of the funds was not given, the accounts for the year not being made up.

Resolutions were moved and seconded by Messrs. Goadby, of Ashby; Pickering, of Nottingham; Lacey, (Missionary;) Orton, of Hugglescote; Stevenson, Loughborough; Wigg, Leicester; Peggs, Bourn; and Butler, Heptonstall Slack.

The presence of Mr. and Mrs. Lacey, and one of their children, on the platform, excited much interest; and the address of Mr. L., on the difficulties with which Missionaries had to contend in the execution of their great work, was listened to with deep and serious attention. In the course of the remarks offered by Mr. Pickering, a touching reference was made to our friends Mr. and Mrs. L.; who, after twelve years' toil in the Missionary field, were returned to recruit their health, and visit their friends. He not only felt bound to give them a most cordial welcome, and to express his hope that they would be so far invigorated by their native air, as to return with renewed energy to their high and self-denying engagements among the heathen; but also to venture the remark that all Missionaries, after so extended a term of labour and exposure to the rigour of a tropical climate, should enjoy the privilege of a "furlough," and revisit their native land: a sentiment which was cordially approved of by the meeting.

NUMBER OF MISSIONARIES SENT OUT BY THE GENERAL BAPTIST MISSIONARY SOCIETY.

To the Editor of the Missionary Observer.

Dear Sir,

Permit me to correct an error into which I inadvertently fell, at the Annual Meeting of the Missionary Society, held at Castle Donington during the Association. I made reference to the discouraging aspect of the Society, when the Association was held in the same town, in 1817; and stated, from my recollection at the time, that nineteen persons had been sent into the great field of missionary labour. This statement is erroneous, and should be corrected. It is an interesting thought, that a generation is rising into activity, in our churches and congregations, to whom the rise and progress of our Foreign Mission is the subject of *history*; to others its various proceedings are generally known.

Perhaps the following account of the number of Missionaries sent out by the Society, and the time of their leaving their native country, may be interesting to many of your readers, and to the numerous friends of the Mission.

Mr. and Mrs. Bampton	May, 1821
Mr. and Mrs. Peggs	May, 1821
Mr. and Mrs. Lacey	May, 1823
Mr. and Mrs. Sutton	August, 1824
Mr. and Mrs. Hudson	May, 1826
Mr. and Mrs. Bromley	January, 1827
Mr. Cropper	June, 1827
Mr. and Mrs. Allsop	July, 1827
Mr. and Mrs. Brown	June, 1830
Mr. and Mrs. Goadby	June, 1833
Mr. and Mrs. Brooks, in company with Mr. Sutton, <i>via</i> America	August, 1834

From this statement, which it is presumed is correct, *twenty-one* persons have been sent by our feeble Society into the missionary field. In addition to these, Abraham, and the two Sunders, with Gunga Dhor, Ram Chundra, and Doitaree, have been raised up, through the blessing of God, to aid the cause of Christ in Orissa. These numbers, with the present Mrs. Sutton, (a native of America,) make *twenty-eight* individuals that have been employed by the Society, since the commencement of its actual operations abroad, in 1821.

The review of the past fourteen years, in reference to these labourers in the work, is instructive and affecting. The relinquishment of the mission in the West Indies, in May, 1830, is a subject of deep regret: but it is grateful to reflect that other brethren are gathering the fruit of our labours in Jamaica; and the time is hastening, when that which is written shall be fulfilled, "He that soweth and he that reapeth may rejoice together." From the commencement of the Mission, the following brethren and sisters have died:—Messrs. Allsop, Bampton, Cropper, and Abraham, the native preacher; and sisters Sutton, Hudson, Goadby, and eleven children. The Society's Missionaries, at the present time, are Messrs. Brown, Goadby, and Brooks, and their wives; Mr. and Mrs. Sutton, now in America, and purposing to return to India, accompanied by a Missionary or two from the American Society; Mr. and Mrs. Lacey, recently arrived in England; and the native preachers, Gunga Dhor, Ram Chundra, and Doitaree. The rise and progress of the Mission, even at this period of its history, is interesting. At the Nottingham Missionary Anniversary, a few days since, a reference was made to the rise of the Society. Would it not, Mr. Editor, be very instructive to the junior members of our families, churches, and congregations, if some friend of the mission would perform this acceptable service, before the lapse of time, and the ravages of death prevent its accomplishment? Seven cities contended for the honour of being the birth-place of Homer: in what town, or city, or rather in what breast, was the heaven-descended scheme originated, that the General Baptists should "come up to the help of the Lord, to the help of the Lord against the mighty?" Such a record of the origin of the Society would be interesting to the historian, and the friend of the Mission, in succeeding generations. Hoping that this hint

will be regarded by some one for whom it is peculiarly designed, and that this service for the cause of Christ in Orissa will be soon performed,
I am, my dear Sir, on behalf of the Mission,
Your helper in Christ,

Bourn, July 8, 1835.

J. PEGGS.

BAPTIST MISSIONARY SOCIETY.

ANNUAL MEETING.

THE Forty-third Anniversary of the Society was held at Finsbury Chapel, when the attendance was numerous and highly respectable. At eleven o'clock, T. F. Buxton, Esq., M.P., appeared on the platform and took the chair.

This meeting was addressed by the Rev. J. Statham, of Amersham; the Rev. John Dyer; W. B. Gurney, Esq.; the Rev. Samuel Nicholson, of Plymouth; R. Foster, Esq.; the Revds. James Sprigg, of Ipswich; J. Watts, of Maze Pond; the Chairman; B. Goodwin; S. A. Dubourg, of Clapham; H. Townley; E. Hull, of Watford; J. Edwards; W. Reeve, from India; and E. Clarke, of Truro.

Mr. Townley's address is too interesting to be omitted.

"The Report and other things had readily conducted his mind to India. The allusion to the liberality of his revered Christian friend, the late J. B. Wilson, Esq., reminded him of the worshippers of Doorga. This might seem a strange association, and it was right he should explain it. He referred to the exceeding liberality of those blinded idolaters. The late Mr. Ward, in his valuable work, made a computation that the inhabitants of Calcutta, for the purpose of an idolatrous festival, lasting three days, expended in one year the sum of £500,000. The cause in which the friends of Christian Missions were embarked required their whole soul, and especially should they call into that difficult work the exercise of faith. When our Lord was interrogated on one occasion by the apostles, as to why they could not cast out a demon of peculiar malignity and power, he replied, 'Because of unbelief.' Why were they not more successful in their efforts among the heathen? He apprehended that the chief part of the answer must be, that they possessed such languid faith. 'Lord, increase our faith,' should be the incessant cry of every one connected with the Christian Missions. The heathen were trembling, and preparing for the downfall of their own superstition. They reminded him of the inhabitants of Jericho, who were filled with anxiety when they heard the rams' horns blown, and saw the priests walking round the city. He remembered a conversation which he once had with a Hindoo. A native came to him, and remarked, 'You have recently come out to India, as I understand, from another Missionary Society. My eye has been upon Dr. Carey and his colleagues at Serampore from the first hour that they exhibited themselves to public view, as the servants of Jesus Christ, endeavouring to overturn Hindooism. I have watched their movements, and I shall watch yours also.' He (Mr. T.) inquired what had been the result of his observation; to which he answered, 'I must in candour and truth say, I do believe our system is falling to the earth, and I am confirmed in this for this reason, that our shasters contain a prediction that ultimately all will be of one caste, and I apprehend

you Christians are the persons employed to bring out the fulfilment of this prophecy. I have asked Rammohun Roy, and he agrees with me that the system cannot last.' He then said, 'While I make this candid acknowledgment, you will admit our shasters must be from heaven; for you Missionaries assert, that the accomplishment of a prophecy is an evidence of its Divine origin; and here we have the prophecy accomplishing. You will, therefore, certainly acknowledge the divinity of our books.' He told him he would acknowledge the first part of his proposition, that their religious system was being demolished; but as to the divinity of their books, he must pause and dissent. He begged to be allowed to speak in a parable. A man built a house, and said, 'I am a prophet, and I predict, that if a tempest arise and beat against the house it will not stand.' Some time afterwards a tremendous storm arose, the floods came, the winds blew, and the house was destroyed, and his neighbours began to say, 'That man was certainly a prophet.' An aged inhabitant came and said, 'I will tell the secret; I watched the progress of the building, and I observed, to my surprise, that the architect laid no foundation for the house. No prophetic skill, therefore, was required to foretel that such a house, the moment it was attacked by the storm, would not be able to continue.' So it was in the case of Hindooism; it was coming down, and when it fell, its followers would say, that it was of man's device, that it had no basis. Christians should go on, in confidence that theirs was the cause of God,—the cause of love. When he was passing through Serampore on his way home, a message was sent from some native females to their Christian sisters in Britain. 'Tell them we love you, and for this great reason—you love Him whom we love, and you have loved us, and had mercy upon us in sending to us the gospel.' One added, 'We must have love to the Redeemer, and it is not enough to love him here,' pointing to the lip, 'but we must love him here,' pointing to the heart. They must love the Lord Jesus Christ firmly, and warmly, and constantly, if they would go on successfully in this, which was truly a labour of love. He was one day accompanied by Mr. Pearson, with whom he resided at Chinsurah, to the house of a rich native gentleman, where they were invited to a discussion. A Brahmin was present as their antagonist. The Brahmin spoke in terms of great disdain against Missionary effort. He said, with regard to Christians—addressing the inhabitant of the house—'They have come and taken away our kingdom, they have now taken our money, and here come their Missionaries to take away our religion; and what shall we have left? Be on your guard against these men; they are bad men; stop your ears with regard to all they say.' When he had finished his philippic, it devolved upon Mr. Pearson to say, 'If men have come and taken your kingdom, that was not our fault, or the fault of Christianity; if they have despoiled you of your substance, over that we had no control; and as to taking away your religion, we have come to give you one, for you do not possess any.' It was further stated, that all their efforts were prompted by love, and that they had given their children instruction. The man was confounded, and said, 'I, as a Brahmin, cannot say that Christianity surpasses Hindooism; but I must say that the temper of Christians is better than our temper.' Mr. Townley concluded by entreating the meeting to offer their unceasing prayers for the success of the cause in which they were engaged."

PILGRIM TAX AT THE TEMPLE OF TRIPETTY.

(To the Editor of the *Missionary Observer*.)

DEAR SIR,

It is very important in war to cut off the resources of the enemy; and it has frequently occurred to me that our Missionary detachment may perform valuable service in the holy war, by promoting the destruction of the supports of idolatry. The prophet refers to these achievements through the special providence of the Almighty, when he says, "*The Lord will furnish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen.*" Zeph. ii. 11. The measure for the abolition of the Pilgrim Tax, dated February, 1833, is referred to by the brethren in Orissa, but was not carried into effect when brother Lacey left India. A letter from Cuttack, under date January 20, 1835, states—"We have much talk here respecting the abolition of the Tax—assuredly it must take place; and as I told Gunga Dhor, a few nights back at Tangby, my firm belief was, that fifty years hence will make the temple of Juggernaut a Christian place of worship." Ah! when shall this consummation, so devoutly to be wished, be realized? The temple of Tripetty is very famous in southern India, and a development of the nature of British connexion with idolatry at this place shows the magnitude of the evil, the removal of which from all the temples of India is contemplated by the measure for the abolition of the Pilgrim Tax. The insertion in the *Observer* of this account of Tripetty, extracted from the *Asiatic Journal*, it is presumed, will interest your readers, and oblige,

Yours in Christ,

July 8, 1835.

P.

"Tripetty is in a valley, about the centre of a long range of hills running almost north and south. The town of the same name is about eight or nine miles from the pagoda, but not more than two, perhaps less, from the foot of the hills. On the town side, there appears to the eye only one accessible path up the hill; and at different distances, the last at the top of the hill, are three gopurrows or portals, and the pilgrims all pass through these on their way up. On the other side of the hills, which I have never seen, there are other passes up. No Christian eye has ever seen the pagoda, nor even has the profane Mussulman ever attempted to put his foot on the hills, the mere sight of which so gratifies the Hindoos, that leagues off, upon first catching a glimpse of the sacred rocks, they fall prostrate, calling on the idol's name. None but a pure Hindoo dares step beyond the first portal: so we know nothing about the appearance of the pagoda and other sacred buildings, said to be very handsomely constructed there. The idol is worshipped, by votaries who pour in from all parts of India, under a thousand names, but the three principal ones are,—Vengataramana Swamee, or the repeller of evil and insurer of good; Surinawasawamee, implying the habitation of Sri, the Indian Ceres; Seshachellawausah, implying the habitation of Sessa, Seshachella being the hill's name, the etymology of which is *Sesha*, the king of serpents, and *achella*, a mountain: Vishnoo having, in one of his incarnations, assumed the appearance of a serpent, and transformed himself into the Tripetty hill. The idol in the temple is an erect stone figure, about seven feet in height, with four arms, and personifies Vishnoo in two of his hands; the right contains the *chuckr*, or uace of war; the left, the *chank*, or holy shell; the other right hand points to the earth, alluding to the sacred origin of the hill; the other left holds the lotus.

"The early history of the pagoda is involved in the obscurity of Indian mythology and fable. Its antiquity is undoubted, and the bramins assert that it was erected at the commencement of the Cal-yug, of which, I believe, 4,930 years have expired. This period is to last only 5,000 years, when the period of Vishnoo's worship on earth is to cease, and the Hindoos are taught

to expect his last and most glorious incarnation in person, terminating the days of 'contention and business.' This is generally understood from the *Bhavae Shestarum Poorana*. Its founder was Tondimaun Chukrawurtee, or Rajah, and there is a village called Tondimanaund, only twelve miles from Tripetty, but containing no remnants of grandeur of any sort. The district called Tondimanaud forms now a portion of the rajah of Calastray's territory, but I cannot help thinking that a very large portion of country, called Tondeimundalum by the natives, was the original kingdom of this dynasty, if it ever existed. It is true, that long before the English ever came to this land, Tondeimundalum existed only in imagination; but, notwithstanding Hindoo, Mussulmanee, and English changes of names, divisions, and districts, a large tract of country, capable of forming a territory to support a very powerful prince, is known to the well-educated natives by that name, and is distinguished by peculiar merassy and other rights above other parts of the surrounding countries.

"This temple is distinguished by the oblations which are offered to its god by Vishnoo's votaries from all parts of the Indian world. Princes send their vakeels, or ambassadors, to present their offering to the shrine; whilst the poorer peasant, who may have little else to offer, wraps up some petty oblation in a piece of wax-cloth; a handful of rice stained with munjall makes it look a larger packet. The cause of these offerings is as follows: the idol, smitten with love for the blooming Tudmavuttee, daughter of Akasha, rajah of Nar-raineunnun, in the Bom Rauze zemindary, determined to espouse her; but wanting coin for the matrimonial expenses, he raised the wind by the aid of Cuvera, the Indian Plutus. This god, however, directed that the money thus lent should be repaid annually to the sovereign of the countries lying between the Palaur and Soonoomookei rivers, and the votaries at the shrine pour in in great numbers during the Brumbhautsoween, or nine-day celebration of the nuptials, and, annually, at this period, two-thirds of the usual collections are made.

"The bramins maintain that the Hindoo princes allowed the revenues from this source to be entirely employed on the spot in religious ceremonies, and that the *Mussulman first appropriated, on the score of the above claim, the produce of these oblations*. During the early wars we had with the French, in this part of the world, this source of revenue was one of the first fruits of our conquests; though certainly its legitimacy is much to be doubted. These offerings, or *caunickes*, are made generally from interested motives, and are of every diversity of articles conceivable; gold and silver lumps, coins of all sorts, bags of rupees, copper money, spices, assafoetida, the hair cut off the head, frequently vowed from infancy, and given up by some beautiful virgin in compliance with her parent's oath. A man who is lame presents a silver leg; if blind, a silver or gold eye; in fact, there would be no end were I to enumerate the various ways in which Hindoo superstition develops itself on this occasion. The jewels, which a woman has worn with pride from infancy, are voluntarily left before the idol; she appears with a shabby cloth before the stone god, and presents a splendid one, which has never been worn; she tears the bangles from her infant's little legs, and fondly hopes that the god, whom she

Sees in the clouds and hears in the wind,

will shower down his blessings on her and hers. She has, haply, travelled hundreds of miles, and accomplished her object; and, perhaps, before a journey, which to her might have been one of terror, never left her village and the bosom of her own family. The birth of a son, reconciliation with enemies, success against the foe, safe termination of a journey, the marriage of a son or daughter, prosperity in trade, enjoyment of health, and the reverse of these, are among the reasons which lead together, in the direction of Tripetty, the wise as well as ignorant heathens.

"The offerings are not always presented by the interested party; they may be sent by relations, friends, or vakeels, but they are frequently forwarded by

goseynes. A goseyne is a servant of the temple; there are a considerable number of them. A few months before the Brumhautsoween, they set out in different directions; and reaching the country they intend to commence their operations in, they unfurl the sacred flag of the god, with which each is intrusted. Round this idolatrous banner the Hindoos gather, and either trust their offerings to its bearer, or carry the caunickee themselves to the foot of the idol. A sufficient mass being congregated, the blind leader of the blind strikes the standard and returns whither he came, in time for the nuptial anniversary. The farmers of the customs generally permit all pilgrims to pass free to the temple. The goseynes seldom are detected in stealing the caunickee intrusted to their care; but they no doubt derive some emolument from the pilgrims, as their presence alone secures them from trouble, taxation, and other annoyance. As they journey they chaunt out, every five or six minutes, the name and attributes of the god:—"Gov-Gov-Goveenda Rauz-Rauzoo!" the whole party, men, women, and children, successively take up the word, as rapidly as possible, and then simultaneously burst out with it. On my road to Tripetty, we passed several groups of those besotted heathens, and it made the road quite lively, whilst, strange anomaly! a slight reflection excited mournful feelings.

"The offerings are, of course, of various extent; they seldom exceed 1,000 rupees. The god compliments the worshippers at his altar with presents proportioned to the liberality of their oblation; if the victim gives 100 rupees, he receives a turband; from 100 to 500, a flowered silk vestment; from this to 1,000, a shawl, &c. A second source of revenue is called *wurtena*, or presents given to the idol for its own use; whether jewels, or horse's cloths, &c. The donor is made to pay the estimated value of the offering to government before he is allowed to make the idol its present; however, the article is then retained for the use of the temple. A third source of revenue is designated *arjeetum*, or receipts, and is of three classes, *viz.* *abbesheykoom*, or purifications; *naivaidoom*, or offerings; *wahanum*, or processions.

"1st. *Abbesheykoom*. Every Friday throughout the year the idol is anointed with civet, musk, camphire, &c., and washed clean again with milk. So important a spectacle cannot be seen for love, and the devotee, desirous of viewing the operation, pays what he chooses during the rest of the year, but at the Brumhautsoween, pays through the nose, in a sum formerly more, but now reduced to fifty rupees. This ceremony of rubbing, scrubbing, and causing the god to smell sweet, and *vice versa*, is styled *poolkaub*. 2d. *Porlungee Seeva*, or enrobing his excellency the god in a flower garment. This ceremony takes place every Thursday. During the festival sixty rupees are paid for seeing the business. 3d. *Soomaulah Seeva*. Twelve rupees are paid under this head by all who delight in seeing the idol decorated with a necklace of flowers, and this pleasure may, for this daily payment, be enjoyed for 365 days of the year. 4th. *Sahasranamaschana*. This term signifies the diurnal worship of the god under his thousand names: five rupees is the price of this piece of devotion. 5th. *Munsoon Seeva* is an imposing ceremony, and the spectator yields forth twelve rupees for seeing the mighty object of his worship rocked to sleep!

"Proceed we to *naivaidoom*, or offerings. 1st. *Annaidoom*. Under this head are,—1st. *purmanum*, 2d. *pooleevagarrum*, 3d. *moodgarrum*, and 4th. *duddeedavum*.

"The first is an offering of milk, sugar, and rice; the second, tamarinds, sweet oil, and rice; the third, doll, ghee (clarified butter) and rice; the fourth, buter, milk, and rice. These good things may be prepared severally by the offerer at option, in which case he pays six rupees only; but if the circar provides the treat, he pays sixteen. Second, *Bugchanavaidoom*, or offerings of sweetmeats: the devotee has the offering prepared by the circar, and twenty to twenty-eight rupees are paid for the honour of presenting it. Third, *Malanavaidoom*, commonly called *Tecroopowrah*, is a large offering of from 1,000 to 2,000 puccah seers of rice, provided by the circar (the British government),

but paid for in 100 to 200 pagodas. Fourth, *Amuntranarvoocharrum*, or united offerings of all daily offered, but of course to a less extent: the price is sixty-five rupees. Fifth, *Ookaipudchadee meersa*, a presentation of the plant ookai, said to be peculiar to the Tripetty hill; this is four rupees.

“ There remains now to describe *wahanum*, or processions of the idol. They are twelve in number, and each has a reference to different parts of the Hindoo mythology, as connected with the adoration of Vishnoo. The idol, exhibited on these occasions, is a gilded representation, made of metal, of the stone fellow in the temple, who is too lazy to turn out himself. *Kulpavaroocha wahanum* is a procession of the idol placed under a gilt wooden tree; *andoleeka wahanum* is a procession attending his excellency in a palankeen; *sesha wahanum* is the god carried forth on a gilt serpent, *Sesha*; *seroah boopaulah wahanum* signifies the carrying the idol on a gilt throne; *sooriah prabuh wahanum* is a procession of the idol attended by a gilt sun; *addah arrah* is a trip of the gentleman to a room surrounded by looking-glasses, adjusted to reflect him several times; *andoolum wahanum* is another kind of palankeen procession. For all the above, the votary, who gives the idol the trouble of coming out, is forty rupees less rich than he was before. *Girda wahanum* is the procession in which the idol is mounted on a gilt parrot; *chundra prabuh* is a procession of the idol accompanied by a gilt moon; *hanamuntrum wahanum* is a procession of the idol mounted upon a gilt figure like an elephant, something in representation of Hanamun, the Indian Pan; *sinha wahanum* is a procession in which the idol rides a gilt lion; *balasesha wahanum* is the last procession of the idol, sitting upon a gilt serpent.

“ The whole of the revenues of the temple, from whatever source derived, are under the management of, and appropriated by, the circar, or British government. A regular establishment is entertained, paid by salaries; and a horde of bramins are maintained by lands, appropriated for that purpose, over the face of the surrounding country, called *manniyums*, or estates enjoyed on very favourable terms under the government, subject only to a slight jody, or tax. The temple is kept up in all its dignity; and the average receipts, on the account of government, for the *last ten years or fusties*, will show what a good thing we make of it. The head general officer there is called the tahsildar, whose business is the general superintendence over the others; to see the pilgrims are well treated and lodged in proper places; supplies kept fairly in the bazaars; ceremonies duly performed as paid for, and that no bribery, tyranny, or oppression of any sort takes place. He reports to the collector or his assistants, according to orders, on all cases of doubt or importance. Next is the sheristadar, or head native accountant, who acts under the tahsildar, assists him in all his responsible duties, and superintends the regularly kept accounts of all disbursements and receipts for the use of the temple. Under him are four goomushtabs, or native writers. The rysager is a police clerk, and is assisted by a ghola, and obeys the tahsildar in all magisterial matters. Common servants are allowed for taking care of the dufters, or records, lighting and sweeping the catcherry, &c., and twenty peons attend the tahsildar's catcherry, and are paid a pagoda (eight shillings) a month, with two duffadars, or head peons, with larger salary. During the Brumhautsoween, or *nine days' festival*, an additional sibbundy is allowed of twenty-five peons, twenty pullwars (another kind of peon on lower salaries), and two hircarrahs, or scouts, to bring intelligence of the arrival of any pilgrim of rank; and to keep the peace among the enormous crowd that annually fills this part of the country; we also assist the tahsildar with forty or fifty peons, a party of whom are constantly on the hills looking out for the thieves who congregate where the prey may be, whilst another party range the country, assisted by the village police, to apprehend suspicious characters. A company also of sepoy, under a native officer, are stationed, as the tahsildar may choose, as permanent guards. The temple has attached to it a granary and storehouse, under charge of the jeengar and ekanjee, or his deputy; these have under them a goomushtab, an alowagher,

or grain-measurer, three peons, a sandal-wood carrier, a flower carrier, a musk extractor, a potter, a woodman for the cook, a ghola, a sweeper, and a mossolei, or man to light up the place. The tahsildar always sees that the store contains a sufficient stock for any run upon it; he keeps regular accounts of all that enters the granary. The jeengar keeps account of all that is disbursed upon the orders of the partutteegar, or manager of the temple. The parputteegar, or monigar, supplies daily rations of food to all the numerous servants of the temple, sees that they all do their several duties, and is second only to the tahsildar in general superintendence; he takes care that the gifts presented are duly disposed of, searches the guards and others over the places for receiving the offerings, and, with the result of the day's oblations, accompanies them to the tahsildar, who with him seals up in gunny bags whatever is collected in money, jewels, copper, plate, &c. Attached to this officer is a goomushtah, an alowagher, and four peons, and he keeps another account of all he receives from the store; the offerings of food, sweetmeats, &c. presented by the pilgrims, are prepared for them by his orders, and his accounts are counter-examined by the tahsildar. The partutteegar, previous to drawing in any large quantity on the store, sends the estimate to the tahsildar, who countersigns it.

"In passing through the bangla wakalee, or silver porch, the pilgrims are admitted into a rather confined court, and are introduced to the god, in front of whom are two vessels; one called the gungall, or vase, the other kopree, or large cup, and into these the votaries drop their respective offerings, and, making their obeisance, pass out through another door. At the close of the day, the guards, both of peons and sepoy, round these vessels, are searched. Without examination of any sort the offerings are thrown into bags, and are sealed first with the seal of the pagoda, then by the tahsildar and jeengar; after which the bag is sent down to the cutcherry, below the hill at Govinda Rauz Puttum. At the end of the month these bags are transmitted to our cutcherry here, or *huzzoor*, meaning 'the presence,' and they are then opened, sorted, valued, and finally sold at auction. However, during the Brumhautsoween, either the collector or a subordinate must be on the spot, owing to the value of the offerings, their number, the crowds of people, and to see that no cheating takes place from the want of power of immediate representation; and on this duty I was bound when I wrote from Chandragherry. I have little more to add, except the average revenues of the last ten years. The annual net proceeds from this source is about 87,000 rupees. In 1822, the collections were 1,42,000 and odd; but this is exclusive of expenses, for which 20,000 may be deducted. In 1820, or fusly 1230, the collections were 1,02,000.

"You may, perhaps, start at such an organized system of religious, or rather you will say profane, plunder on the part of the government. But such, strange as it may appear, is far from the case. Those who, without just reflection, join the spiritless cry against our government, are rejoiced in soul to start up such a topic as this, as an answerable specimen of what, with other things, should draw down the vengeance of heaven on us. The fact is this: we find that the resources of this pagoda were legitimately enjoyed by the Mussulman government; for services earned with blood and treasure, and at the risk of losing our trade on the Coromandel coast, one of the first rewards, or rather poor payment, was this revenue, and it has been paid unremittingly ever since. We found that the allowing the temple to support itself upon its own funds led to the grossest imposition upon settlements of kists; moreover, that the only cultivation in that part of the country was in the hands of bramins, who cannot legally touch a plough; and, therefore, all other castes of ryots were virtually their slaves, and it was absurd for them to dream of holding lands, when it embraced competition with Vishnoo's bramins, under the very nose of his sacred hill; the consequence was, the priests had it all their own way, labour was drawn towards their district to the comparative impoverishment of the surrounding ones, and such was found to be the case all over the presidency. Every village-pagoda was the petty oppressor of its range, and its influence only

stopped when the effects of a neighbouring one interfered with it. It was a strange but a *determined piece of policy*, when, throughout the country, the pagoda lands were resumed by the Company, and tusdeck allowances granted in their place; the lands passed into other hands, and the riches, solely grasped by the bramins, are diffused amongst the real cultivators of the soil, and the coffers of the state replenished by the new stimulus thus afforded to every branch of native manufacture. Our tenure of this country was then very precarious; and, wild as is the Hindoo, he has fought, and will fight again, perhaps sooner than we think of; and the experience of ages tells us what religious enthusiasm, or fanaticism,—or call it what you will—will do when wrought up to despair. What did we? why, secured them in the exercise of their religion—tolerated it—we never encouraged it, we could not if we would. Now let us contemplate the result of this plan. From one end of the country to the other, pagodas are ruined; unmaintained bramins are in trade, serving in the army, and gradually learning that even to them beggary is no livelihood. The oppressive hand of the bramiu was removed from the neck of the people, and the influence they once had will never again be felt to a similar extent. The revenues of Tripetty are on a gradual decline, and will die in the lapse of years a natural death. Some of the most celebrated temples in the country are worse off, but there are still, alas! many more strong holds of the devil.

“For the correctness of all the above details I cannot answer, as the temple or devasthanum is not within the scope of my duties, although I have the revenue administration of the talook in which Tripetty is; but to the best of my knowledge the information I have given is correct; it is derived from what I can collect in my office; but the natives in general are deplorably ignorant when you push them on such a subject, or perhaps pretend to be so.”

For further information respecting the proceeds of this temple, and the gain of this unhallowed connection with idolatry, see “*India’s Cries*,” 3d edit. p. 98. Total net receipts in seventeen years, £205,599!!

MR. BROWN’S JOURNAL.

MISSIONARY TOUR TO JANGPORE AND POOREE.

Dec. 7, 1834.—Preached to-day at Christian Poor, from John iii. 36: felt happy in the work.

8th.—Sent off the tents, early this morning, from Cuttack, and followed them, in company with Doitaree, and arrived at Tangee in the evening, a distance of five Oreah coss, about twelve miles English. Nothing occurred on the road worth recording, and the day has passed without any direct missionary labour. I pray that it may be the commencement of many useful days in the Lord’s service. I intend travelling three weeks. I feel low, very low, in a strange land; but He, whose I trust I am, and whom I wish to serve, will, I feel assured, guide my footsteps aright, and cause our labours to redound to his glory.

9th.—This morning read Hebrews, eighth chapter, with Doitaree. Afterwards went to Tanjee market. Many people, but they seemed afraid of us. We have been here many times. I did not attempt to speak, I felt so distressed in

mind; but Doitaree, as usual, was ready to supply my lack of speech. Here we were joined by Ram Chundra. They both addressed the people; we distributed a few books. I arrived at Chuttea, a small village on the great road. I read a portion of Scripture, and Ram Chundra prayed, and thus we closed the day.

10th.—Last night we were disturbed by a very heavy shower of rain. The water came into the tent, which made our situation a little unpleasant. There was no other shelter, though near a town, and we were forced to stay where we were. After an hour the rain subsided.

A GOOROO OR RELIGIOUS TEACHER.

Gobinda Poor Market.—The people heard with tolerable attention. The subject of Ramara’s discourse was drawn from passages of the Bhagabut, which he made use of, in an ingenious manner, to enforce the Gospel. His discourse was not long, but much to the purpose. Doitaree spoke, and I concluded, and distributed books. I was better satisfied with to-day than I

was with yesterday. We made a call upon a celebrated Gooroo, (religious teacher,) who lives at Adamayaru. He received us very civilly. His appearance was the most dirty and filthy imaginable; he wore a red cap, and was seated on a mat; he ordered one for us, that we might sit down; several of his disciples were present at the interview; we were assembled in a small square, surrounded by buildings: I told him I was come to hear his wisdom; he sat silent for a few minutes, and then gave utterance to a set of sounds the *oddest* I ever heard; they appeared a kind of jingle between rhyme and prose, and they were as unintelligible to Ramara as to myself; we smiled at this novel way of communicating instruction in an unknown tongue, and begged of him to tell us in plain Orah what he meant. He, however, declined to do this, either because he did not wish to reveal his secret, or because he did not himself understand his own jargon. We put several questions to him. M. Whom do you worship? Gooroo: The sky, and all things. M. Why? G. Because God is in all things. M. I worship the invisible God; he is not the object of sense, but to be meditated upon in the mind. G. Well, that is very good. M. Where do the spirits of men go when liberated from the body? G. (Hesitating a long time) The body mixes with clay, and the spirit mixes with air, wind, &c.; but I do not know exactly. Doitaree here interrupted us, and spoke very affectionately and much to the purpose, explaining the plan of redemption. The people had never heard the gospel before, and the Gooroo and his disciples heard with much attention. We left them some books, and we pray that the Holy Spirit may accompany the reading of them to their own conversion.

PREACHING IN MARKETS.

11th.—Travelled from Chuttea to Bramana cole Dhurma Sala, 15 miles; we took in *Chumper Poor Market*; a good assembly; they heard with considerable attention, and received a few books. Ram Chundra visited, by himself, another *Mala*; there they heard his words, but were afraid to take the tracts; the journey has been fatiguing, and we are all tired; but we are, under the Lord's protection, safely lodged again for the night. May the Redeemer, whose word we are endeavouring to spread, be manifested in our hearts and lives: this is the one thing needful.

12th.—I can hear nothing of Mrs. B. and the children; many days have passed, and no news: I really begin to feel very anxious; we are now about 100 English miles apart, she having left Cuttack for Pooree at the time I left for Jangpore.

Ethapoor Market. This was an assembly of about 300 people; they seemed well disposed towards hearing the gospel; we had to leave the main road a coss to find this place, which lengthened our journey considerably. I arrived this evening at Barua, much fatigued: I usually walk with the native preachers. There is an advantage in this; we show them that we are ready to do ourselves what we require from them; we have travelled about 15 miles: I read part of 1st Corinthians 14, and prayed with the brethren; we have distributed a few books to-day to persons anxious to take them. May the Holy Spirit bless them to the conversion of many souls.

GUNGA DHOR'S JOURNAL,

For April and May, 1834.

April, from 1st to the 9th day.—Went not out, because ill from fever. Mr. and Mrs. Brown, having mercy, gave me medicine, which taking, I became well. By the grace of the Lord, from illness I live.

10th.—On the great road, Chowdry bazar. For one hour and three quarters gave instruction. Forty people from the multitude heard. Some asked me concerning this. I gave testimony from the Scriptures: their mouths were stopped. They then said, "This instruction is true: we are not worthy to judge." Others, being full of anger, departed. I returned home.

11th.—Telinga bazar. For one hour and a half gave instruction. Much attention: a hundred people heard. A man about to swing went by, with hooks in his back. People left me; I returned home.

12th.—Great bazar. Staying a short time, said a little. Called to the people to hear about salvation. They came not, nor gave their ears. After staying an hour, returning, I came.

13th, *Sabbath-day.*—In this manner it was; to my house, Krupa Sindoo, and his daughter, and wife came. They two, being full of Satan, much abuse gave. My mind was much troubled, enduring. The mind knew no fault: this I understood, and was settled. Leaving wife and children, went to chapel.

14th.—Great bazar. Calling the people, I spoke much about Christ and sin

twenty people heard. After preaching two hours, went home.

15th.—Chowdry bazar. Calling the people, I preached the Gospel. Some hearing, stood, and said, "You have found (obtained,) salvation for us." I said, "I am nothing in the affair." Saying this they went. Many other people came, and heard, and gave abuse, and departed. In this time Mr. Lacey came up: he gave instruction to the people. After staying two hours, went home. Guessing sixty people heard.

16th.—Great bazar, and Chowdry bazar. In these two places gave instruction. Fifty or more people heard without confusion, with steady mind, judging well, regarding the truth; others reviled.

17th.—Great bazar. Gave instruction; showing many sins, and Jesus Christ, the only Lord of heaven, caused them to understand. Forty people heard; they said nothing.

18th.—Near the hospital. For an hour and a half gave instruction. Twenty people heard. Some heard, and in their minds judging well, regarded the truth. Some gave bad abuse, and went away.

19th.—Chowdry bazar. An hour and a half gave instruction. Sixty people silently heard.

20th, *Sabbath-day*.—Heard Mr. Lacey preach. Received benefit mind; found peace.

21st.—Chowdry bazar. Gave instruction an hour and a half. Thirty people heard. Various sorts of ridicule and abuse giving, they departed.

22nd.—Telinga bazar. Stood the same time as yesterday, and met with the same reception.

23rd.—Chowdry bazar. Standing an hour, calling the people, told them about Jesus Christ. They came not near, but threatened and abused. My mind was changed. I went to Telinga, and gave instruction. There two persons regarded.

24th.—Great bazar. During an hour and a half standing, many words speaking, preached the Gospel. Hearing, the people reviled, abused, and laughed. I write not this; the Lord heard. (It was too vile to write, Gunga told me.) In this time Mr. Goadby arrived; and the people feared, and were silent. Then, with a loud voice, I preached. About a hundred persons heard.

25th.—Telinga bazar. Two hours taught. With steady mind, sixty people heard. Mr. Goadby was with me. Gave away tracts.

26th.—Near the hospital. Taught for an hour and a half. Thirty people

heard. Some regarded the truth, and some regarded not.

27th, *Sabbath*.—Heard holy instruction from Lacey. Pleasure in the mind, hope in the truth, and peace, I found.

28th.—Chowdry bazar. Two hours teaching; people disputed much; I preached the Gospel. To this time, sixty people heard in silence; then some ridiculed, some sang the slastras, and made much confusion, and some thought my instruction true. My mouth became dry. Gave away tracts, and returned.

29th.—Great bazar. For two hours opened my mouth. The people calling, the new covenant preached to them. Some disputed: I answered, and their mouths were stopped. They said, "The Scriptures are true, the Lord is true, but we are unworthy. Some threatened, and regarded not, but asked for the evidence of sight. Not hearing (regarding,) their words, I answered by preaching the Gospel. A hundred heard.

30th.—Telinga. Two hours standing, with much pleasure preached the good news. In the midst of this, the people disputed much among themselves. I spoke to them, they became silent, and at last, many people heard well. "There is one God, and no other; (this I said;) all others are false." They said, "We are ignorant, and die, not knowing God." In this manner speaking, they reviled themselves. Then I, in a peaceful, affectionate manner, spoke the words of life; and, giving invitation, returned. About a hundred people heard.

May 1st to 3rd.—Obliged to stay at home, from sickness.

May 4th.—A baptism: four persons baptized.

5th and 6th.—Ill; Doctor gave me medicine, which taking, I became well.

7th.—Chowdry bazar. Preach an hour and a half; twenty people heard.

8th.—Same place. Same time preached; heard much reviling: forty people heard.

9th.—Great bazar. Taught an hour and a half: much disputing; some regarded, some reviled: forty people heard.

10th.—Chowdry bazar. Calling the people, spoke to them of the great gift, Jesus Christ; people came not near. Returning, instructed five people an hour.

11th, *Sabbath*.—Attended Oriya worship.

12th.—Called on a country born; sang two hymns and talked much, giving instruction; in this manner spent two hours; eight persons present.

13th.—Going to bazar; in consequence

of rain, went into a shop, instructed six people an hour, then returned.

14th.—At home repairing my house.

15th.—Chowdry bazar. Essence of the Scripture sang through: in the time of giving instruction a heavy storm came: stayed an hour and a half.

16th.—Great bazar. Spoke an hour and a half; had much disputing; three people heard; some were attentive, others reviled.

17th. Chowdry bazar. Gave instruction an hour and a half. Called the people. Speaking of sin, preached the Gospel of salvation in the name of Jesus Christ. They came not near; but standing at a distance, hearing, they went away. Twenty people heard.

18th, Sabbath.—No worship; heavy rain.

19th.—Great bazar. Standing an hour, calling the people, they came not to hear: making excuses, they went away. Rain coming, I went home.

20th.—At Christianpoor, gave instruction, an hour and a half, to five Telingas. They were Christians by name; had not been baptized. Being unsteady in mind, they understood not.

21st.—Early in the morning, going three coos, (about seven miles and a half,) saw the Christians at Bhoirepoor. Stayed three hours; gave much instruction. After praying with them, departed.

22nd and 23rd.—Was kept at home, repairing my house; having been injured by the storms.

24th.—Much rain; therefore could not go out.

25th.—Attended Oriya worship.

26th.—Chowdry bazar. Gave instruction an hour and a half. About fifty heard.

27th.—In the same place. For two hours preached: sixty heard.

28th.—Same place. Spoke two hours. The sand blowing from the road, took away the pleasure of speaking, and some began to revile.

29th.—Chowdry bazar. Sang the Essence of the Bible, and spoke of earthly and heavenly things; heaven and hell, sin and holiness, after the manner of the two parts; made the people understand; about one hundred heard; much useless talk; some hearing silently, went away.

30th.—Same place; spoke two hours; about fifty heard; some giving laughter and abuse, went away.

31st.—Same place; an hour and a half gave instruction; fifty heard.

This is my first attempt at translation from a living voice; I could not read Gunga's writing, so he read it himself, and I put it in English. The greater part

of it is literal; in some parts you will perceive the style is more English: I wrote it thus to avoid sameness of expression. I hope it will interest you; it did me very much; he is an invaluable man; nothing distresses him more than to be obliged to cease for a time from labour. J. G.

ZEAL OF NATIVE CONVERTS.

I am now at Pooree, on my way to Berhampore. I expect, when there, to baptize a woman, the wife of a young man who came over to Cuttack some months ago to be baptized; his wife was taken ill on the way, and he was obliged to leave her with her friends, while he prosecuted his journey. He gave strong proof of his consecration to God by this journey; he felt it his duty to be baptized, and hesitated not to travel one hundred and fifty miles, in the month of July, to discharge this duty. He had nothing to gain, but much to endure from his friends and acquaintance; most, if not all of whom are Catholics. The pilgrimages of the heathen, though five or six times the distance, sink into insignificance when compared with his; their pilgrimages, like his, are performed on foot, but they seldom walk more than ten or fifteen miles in a day. He had fifteen days' leave of absence from his regiment: in six he walked to Cuttack—stayed three there, and returned in six more; thus making twenty-five miles a day, for twelve days. They travel among people whose habits are like their own; their ambition, their passions, and lusts, are peculiarly gratified during their journey, and they return to be honoured for their zeal and devotedness to their gods, when, in most cases, there is no more thought of performing a religious exercise than there is in the generality of christenings in England. He performed his journey without one companion, amidst a people whose habits were entirely different; no gratification to obtain but the satisfaction of his conscience, by the performance of a known, but despised religious duty; with the certain prospect of being persecuted and reviled on his return. I need say no more, it is plain.

Dec. 25th.—This is Christmas-day; I am now on Chilka lake, returning from Berhampore, and have baptized the wife of the above young man; she was brought up a Catholic. I need not say more, as other information will probably reach you as soon as this on this subject.

J. Goadby's Journal.

ADDRESS ON MISSIONARY OPERATIONS.

The Rev. Alexander Duff, Missionary from the Church of Scotland to Calcutta, having returned to his native land, delivered an address before the General Assembly, on May 25th, in explanation and illustration of the principles on which the mission had been conducted. This discourse is highly worthy of attentive perusal, we therefore purpose to insert the whole of it.

Address of the Rev. Alexander Duff to the General Assembly.

MODERATOR—I regret exceedingly that the multitude of cases brought before this Assembly is such, that but a small portion of time can be devoted to the important subject now introduced to your notice. For sure I am, that amongst them all, none can be found to possess greater magnitude in the sight of Heaven than that which regards the conversion of 130 millions of idolaters. Did time permit, one might draw a picture of India that were enough to rend the heart of adamant; for *there* seems to be the chief seat of Satau's earthly dominion; and *there* the grand theatre of his wildest revels. But, as the time is so very limited, I shall confine myself to the endeavour to point out, as briefly as possible, some of the ordinary difficulties which impede the progress of Missionary effort, and some of the most successful modes resorted to in surmounting these difficulties. Since it is clear, that if there be difficulties great and manifold in the way, it is essential that we should know their nature and amount; else we may be for ever fighting in the dark and beating the air, in attempting to grapple with them. Time will not allow me to enter into a full exposition even of these topics. I shall, therefore, only refer to a few leading particulars.

Difficulties which impede the communication of the Gospel to acute and sceptical Hindoos.

I shall suppose that the great object is, to make known the Gospel of Christ among the people of India, as the only all-sufficient remedy for all their miseries. I shall suppose that one goes forth to that land, fired with inextinguishable zeal, and charged with the overtures of mercy—overflowing with compassion toward perishing souls—and resolved, as directly as possible, to proclaim the Gospel message, that God in Christ is a reconciled Father, and waiting to be gra-

cious to the very chief of sinners. I shall suppose that he has landed in that part of the country which I know best, and to which I shall chiefly refer—Bengal. I shall suppose that he directs his attention primarily to the study of the native language; and that, after having, in his own estimation, thoroughly mastered it, he eagerly issues forth to make known his proclamation.

He commences his address; and, for a little, some attention may be paid to him. His bosom now warms with the glowing anticipation that vital impressions are about to be made. But speedily he is disturbed out of his pleasing reverie. The flow of his discourse may be roughly interrupted by some one in the crowd, boldly challenging him to unfold his *evidence*—to exhibit the *credentials* which attest his *authority*.

This demand may not indeed be made by the mass of the people; for these are miserably ignorant—as ignorant and brutish as the stocks and stones around them. But go where you may, the more learned part, belonging to the brahminical caste, are interspersed throughout the community, so that you can scarcely address an audience without finding some of these among them. Now, these are the uncontrolled leaders of the people, who bow down before them as before the gods—for limbs or fragments, they are verily believed to be, of the great mass of Deity. These, therefore, you must be prepared to meet; their inquiries you must answer, their objections repel, in order effectually to reach and impress the mass: and if you are unable to cope with them, your authority goes for nought, and your religion is thrown into contempt. “We have,” say they, “a religion of our own, and we are amply satisfied with it; you also have one of your own, and we acknowledge that it is the best for *you*; but *we* do not want it: *our own* is best for *us*.” If you assert, that yours is not only better than theirs, but that it is *best* for *them* as well as for *you*, they ask, “What is your authority for so saying? Where is your proof? Where is your commission? Ours is from God: yours is from God: who is to judge betwixt us?” This stops your mouth, and what are you to do?

Contrary to your original design, you are now driven from the *direct* announcement of the message—you are *literally* driven to entertain the previous question of evidences. At home, you remember

that there is a vast phalanx of evidences, external and internal—evidences so clear, so cogent, so irresistible in proving our authority, that infidels are left without excuse, and convicted of the grossest irrationality, inconsistency, and absurdity, in rejecting them. You now take courage. Planted on the rock of demonstrable evidence, you holdly refer to the *historical* argument. But how will this tell on a people who know nothing, and care nothing, about our histories? “We have histories of our own,” they will say, “extending backward for nearly *four millions* of years: yours, according to your own account, embrace only a period of a *few thousand years*: compared with us, by your own showing, you are but the children of yesterday.” You are now forced to exclaim, “Would that I could convey a sound general knowledge to these minds; that they might be able to distinguish between fabulous traditional tales and authentic written records!”

You next try the argument from *miracles*. This argument, when disentangled from the mazes of sophistry, when understood aright, is invincible. They retort, however, that they themselves have miracles far more stupendous; and, doubtless, if mere *gross magnitude* is considered, they say what is true; for, in this respect, *their* miracles set all comparison at defiance. Besides, with them, the *original* miracles form an *inherent* part of their *theology*; and they have no notion of what is meant by an appeal to them, in order to authenticate a *doctrine*. And *modern* miracles they have in such abundance, that they are exhibited on the most trivial occasions, and become matters of daily occurrence. Again, you are compelled to wish that you had the power of conveying such a knowledge of common science, the laws of nature, or first principles of things, as would prevent their confounding things monstrous with things divine—things merely *extraordinary*, with things absolutely *supernatural*.

You resort to the argument from *prophecy*—an argument, the truth of which, in past and passing fulfilment, can be rendered visible to the very senses. But where is the impression? Of the countries where they were uttered, the people to whom they were addressed, the times and circumstances in which they were fulfilled, they know nothing, and wish to know nothing; so the argument falls powerless on their ears, as the evening breeze upon the solid rock. Once more you are aroused to a sense of the

necessity of communicating general knowledge—sound in quality, and sufficient in quantity.

Driven to the last shift, you perhaps appeal to the *internal* evidence. You find yourself farther than ever from your purpose. Internal evidence is, to them, pre-eminently a new and unheard-of idea; it implies spiritual purity, and wisdom, and excellence; and how minds like theirs, which are either pre-occupied with airy subtleties, or stultified with utter neglect, can be brought, *in the first instance*, to attend to or comprehend such topics, constitutes the great, the insuperable difficulty. You are now reduced to the lowest degree of helplessness. And however sincere, and honest, and apostolic in your zeal—if not blinded by a wild and senseless fanaticism—you cannot help exclaiming, “Oh, that I had the means of conveying the knowledge which would enable me to establish, by enabling these people to apprehend, the nature of my authority!” Thus the urgency of the call to communicate general knowledge to such a people is felt to be resistless.

We know, when our Saviour went forth, if he were asked, “Where is the sign of your authority?” He could reply, “Bring hither the maimed, and the sick, and the lame, and the blind;” and, with simple majesty, he could say to the lame, “Walk;” and to the blind, “Receive your sight.” “Here,” he might add, “is the attestation of my authority—the seal of my commission.” Precisely similar was the case of the Apostles; with this only difference, that theirs was a *derived*, not an *original* divine power. Now, when asked for *our* authority, we cannot render it palpable to the senses; we cannot work miracles. You cannot convey to us the power of working miracles: but *we can* impart that knowledge, which enables those whom we address to comprehend the nature and the strength of the evidence from miracles; and *you can* intrust us with the means of imparting that knowledge. Will you then refuse us the means of communicating this requisite knowledge? Will you still hold the communication of such knowledge to be detrimental or dishonourable to the cause of Christianity? In the present case, so far as the exhibition of *evidence* or *authority* is concerned, *the power of conveying the necessary knowledge seems to me to be the only substitute which we possess, instead of the power of working miracles*. And if you deny us the exercise of this power, you deprive us of a

right arm, or rather bind us hand and foot: you send us forth, so far unprotected, unpanoplied, to contend, in an unequal strife, with the subtlest pantheism, the bloodiest idolatry, and the vainest but most seductive philosophy "beneath the circuit of the sun."

But, perhaps, instead of demanding your authority for the truth of the system which *you* wish to propound, they may begin to challenge you to invalidate, if you can, the authority of *theirs*. This, with them, is a favourite mode of procedure; because in this they believe their cause to be invulnerable. You soon discover that their modes and principles of arguing are totally different from your own. You find yourself carried back to the days of European darkness. The fine-spun distinctions and airy subtleties of the schools are vividly brought to your recollection; and if you once enter their fastnesses of argument, you might as well be contending with the "angelic doctors" and "irrefragable doctors" of the middle ages. After hours, and days, and months of argumentation, you come to no satisfactory conclusion. Both parties are as wise at the end as at the beginning. They keep you playing round and round the main point, without ever allowing you to reach it. Their artful evasive logic secures them against defeat. The termination of the contest is generally of the nature of a drawn battle. Each combatant may claim the victory, or content himself with saying, "Well, I am not beaten." Having thus found that you have no common ground, you are again driven to extremities, and ready to exclaim, "Oh that I had the power of communicating the first principles of inductive reasoning—the elemental principles of experimental knowledge—that from these I might rise to higher results, and on them rear a noble superstructure!"

Unwilling to be baffled, and resolved, if possible, to discover some inlet to the mind, you abandon the higher ground of theological and metaphysical research, and descend to things visible and things tangible. You refer to Physical Science, in order, if practicable, to detect some simple

principles of evidence which might be admitted in common. Here again you are unexpectedly met by the declaration, "We have not only Religion, but Systems of Learning; and we do not want any thing of yours: we have Systems of Law, and Medicine, and Geography, and Astronomy, greater and more perfect than any which you possess." Hence, these men often look down on us, *at first*, with a proud and disdainful self-complacency. And certainly, if you look to *mere* number and magnitude, they have stupendous systems of learning. Even their Geography is a stupendous system. If you take a flat surface, and suppose a central island, consisting of the known and habitable parts of the world, surrounded by a circular ocean several hundred thousand miles in breadth; and that, by a succession of seven alternate oceans and continents, in concentric circles—oceans of sugar-cane juice, and wine, and milk, &c.—each doubling the extent of the preceding, till they reach more than five times the actual distance between our earth and the sun! "Well," say they, "compared with your puny geography, is not this a magnificent system?" It is only about two years ago, that, in one of the Bengalee newspapers, the native editor, in imitation of his European contemporaries, proposed to give a course of literary and scientific instruction, as well as political intelligence. But, scorning to draw information from our books, he regaled his readers with gleanings from their own. In his concluding article on geography, he rose into the heights of self-elation. Contrasting our system with theirs, he, in substance, exclaimed— "Behold, my countrymen, and judge between these hoastful Europeans and us! Why, some few thousand years ago, these foreigners were little better than monkeys in the forest, while we were the enlightened descendants of a countless succession of sages!" and his climax was, that "the whole system of European Learning was merely a single drop, somehow surreptitiously drawn from the great ocean of Hindoo Literature!"

(To be continued.)

ARRIVAL OF MR. AND MRS. BROOKS.

WE are happy to announce to our Readers the safe arrival of Mr. and Mrs. Brooks in India. They have written from Calcutta, letters bearing date Feb. 28, 1835. We hope to give some extracts from their letters next month.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 21.]

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[NEW SERIES.]

ON PLEADING WITH GOD IN PRAYER.

IN reading the Scriptures, we often observe that ancient saints were accustomed to plead with God in prayer. Not contented with merely asking for what they wanted, they urged their suit, employed a variety of arguments, and, to speak in Scripture phrase, wrestled with God until they prevailed. It has often been our privilege to hear Christian brethren indulge in enlarged and importunate supplication. Unshackled by any narrow system of theology, unchecked by the paralyzing suggestions of infidelity, they have laid open all their wants, and pleaded their whole cause before God, with an enlargement of thought, a copiousness of expression, a humility, fervour, and confidence of mind, which has contributed much to the edification of their fellow-worshippers. On self-reflection, we have to charge ourselves with too much neglect of this part of prayer. We think we have also remarked not only a deficiency of it in the devotions of some others, but indications of a fear to indulge it, lest they should offend against the doctrines of grace, or speak to God as persons expecting favours on some ground distinct from the mediation of Jesus. The workings of their hearts are thus repressed; and the richness, unction, and elevation they would otherwise discover are greatly prevented.

Dr. Watts, in his Guide to Prayer, observes, that we may plead with God from the greatness of our wants, our dangers, or our sorrows; from the several perfections of his nature, or the relations in which he stands to us, and especially to his people; from his promises, the honour of his great name, the experience of past mercies, and particularly the mediation of Jesus Christ. As the reader is probably in possession of that little work, we shall not occupy our pages by introducing the thoughts contained in it; but merely offer a few general observations on this feature of prayer, to enforce the cultivation of it, and to relieve

the minds of those who have been fettered in the exercise of it. In these remarks the praying person is supposed to be in a state of justification. We are pardoned and justified through faith; and as in this state we have an interest in the perfections and promises of Deity, it is both our privilege and our duty to plead it.

That it honours the faithfulness of God, to plead his promises, is obvious. To state engagements which he made a thousand years ago, and to implore the blessings held out by them, is to proceed on a principle of confidence in his unchanging veracity. It is, in effect, saying, that though, in a short time, the character and purposes of men will change, yet those of God remain the same through everlasting ages; and that his word is as stable as his eternal throne.

By pleading the promises our own faith is increased. The mind discerns a ground of encouragement. Having formed a distinct conception of a needed blessing, and seen it in a promise, we not only feel our desires quickened, but perceive the basis on which hope may rest, till that blessing comes into our possession. In this way faith is made to grow exceedingly: and if it be the standard of Christian experience; if, according to the constitution of the Divine covenant, faith has an ordained efficacy; if it be all in all in the beginning and progress of the Christian life, the importance of that method of prayer by which it is so much strengthened must be apparent.

We remarked that a sinner becomes interested in positive promises by faith in Jesus: and we now observe that the habit of pleading those promises will frequently remind him of the necessity of the Saviour's mediation; just as a sincere and earnest attempt to do the will of God will compel him to think of the need of the Spirit to help his infirmities. The question will occur, "Is this promise to me? Am I the person to whom God engages to give this benefit? On what ground may I appropriate to myself that promise which was made to a particular individual?" Now, when convictions of sin are oppressive and painful, when we seem to have no consciousness of a work of grace on the heart, the *only* method of realizing an interest in the promises is by realizing our justification. Often as we are reduced to this state of humiliation and abasement, we are compelled to go again to the throne of mercy, as we went when we *first* obtained a sense of pardon and acceptance: and as we have every day to deplore our imperfections and infirmities, so, in order to lay hold on the promises, we have every day to look again to Jesus; and, in fact, "live by the faith of Him who loved us and gave himself for us."

To plead with God, to cast ourselves on his mercy; to mention with lively faith the incarnation of Jesus, his experimental knowledge of the condition of humanity, the power of temptation, and

the effect of suffering; to recite appropriate promises, and lay claim to them on evangelical principles; to speak of the prayers of others on our behalf, and, in short, to enforce our requests by the various arguments suggested by Scripture, is at once a refreshment to the mind, and a mode of prayer honourable to God. There is a difference between this style of addressing the throne of grace, and that which deals in mere generalities, without alluding to the particular events of life, without fervour of heart, earnestness of desire, or the use of any appropriate pleas in devotion. If our private prayers are not characterized by this special pleading, there is reason to fear we are greatly declining in religion. "When we pray," said the late Kirke White, "we must not kneel down with the idea that we are to spend so many minutes in supplication, and after the usual time has elapsed, go about our regular business; we must remind ourselves that we have *an object* in prayer, and that until that object be attained, that is, until we are satisfied that our Father hears us, we are not to conceive that our duty is performed." Even public prayer, though it cannot be so specific as that which is private, might often assume a more pleading style. With what pertinency and energy did the Apostles plead the promise contained in the second Psalm, Acts iv. 24—30. It was a promise exactly suited to their circumstances; and while by pleading it they evinced their faith, they moved the Divine Mind to come forth speedily, and with great power and glory vindicate his own faithfulness. "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with all boldness." We put it to the Christian world, whether the Infinite Majesty of heaven and earth may not be waiting to hear his people adopt a similar style of supplication before He pours out that copious measure of his Holy Spirit, to which reference is so often made at our annual missionary meetings. So joyful and glorious is the change which will be produced by the outpouring of the Spirit, that it may appear necessary to the Supreme Mind to withhold the bestowment of this gift until his people are brought to the humble posture of faith, disposed to plead his promises, and distinctly to refer the effects produced to his fulfilment of his own word.

But to return to private prayer.—There are pleas which many pious minds scruple to use for fear of offending against the doctrines of grace. It is very evident that ancient saints were in the habit of pleading not only their distresses and troubles as if to move the pity of the Divine Mind, but their various purposes of piety, feelings, and exercises of faith. Let the reader observe the following prayers taken from Psalm cxix., "Remove from me reproach and contempt, *for* I have kept thy testimonies. Stablish thy word unto thy servaut who is devoted to thy fear.

Take not the word of truth utterly out of my mouth; *for* I have hoped in thy judgments. Let thy tender mercies come unto me that I may live: *for* thy law is my delight. Consider how I love thy precepts, quicken me," &c. The question is, may Christians plead in this style? Many persons think that if they do, they shall act rather like the Pharisee than the Publican. We have no doubt as to the propriety of such pleas under the gospel dispensation, and that the disuse of them often proceeds from slavish fear, and from misapprehension of the design with which they are mentioned. Imagine a man to come into trouble through adhering to the path of duty; may he not in seeking succour, say, "O Lord, I have come into these circumstances through cleaving to thy word. I have met with much opposition; but I have meditated on thy statutes. Let not him be put to shame whose hope is in thy truth." If we actually possess the characteristics of the heirs of promise, we may plead them; not, indeed, as proving that we *deserve* the blessings we ask, but solely as showing that we are the persons whom God, in infinite mercy and boundless grace, has engaged to bless. Observe this distinction. If David had pleaded his devotion, his delight in the Scriptures, his steadfastness, as giving him a legal claim on God, he would have acted the part of a proud, boasting, self-righteous character; but it is very certain he had no such idea; for while he states these pleas, he still humbly appeals to mercy. Our references in prayer to the exercises of faith and piety, should be characterized with the deepest humility; and though, on some occasions, we may mention them in pleading the promises, we ought always to view Jesus as the only *meritorious* ground of hope. In our holiest state we are pensioners on mercy; and even our tears need to be washed in the blood of the Lamb. Before we conclude we would remark, that there is abundance of scriptural evidence to prove that the promises made to individuals in ancient times may be appropriated by all the people of God, when in similar circumstances. Those which have been made to the poor, the tempted, the persecuted, the sorrowful, may be pleaded by us whenever in our condition the reason of the promise exists; that is, when we are in circumstances of poverty, temptation, persecution, or sorrow. Many of the promises are annexed to directions; obey the direction, reader, and the promise is yours. "Perform the conditions of the promises," says Bishop Tillotson, "and the promises will apply themselves." In our view there is more wit than wisdom, more smartness than sound sense in this remark. To taste the comfort of the promises, we must look after them, and cleave to them even when circumstances are discouraging; and it is, as we conceive, of high importance to plead them humbly, fervently, and constantly, at a throne of grace.

ON METAPHYSICAL REASONING.

DISQUISITIONS, on subjects of a moral and religious nature, when confined within due bounds, and conducted in a proper manner, are productive of great and important advantages. Calm and impartial discussion, by exciting inquiry, and affording opportunity for the comparison of ideas, and the examination of evidence, has, in many instances, eminently subserved the cause of truth. But while this position is fully admitted, in favour of free disquisition, on all topics, respecting which satisfactory evidence is attainable, it must be confessed, that, on some subjects, there are boundaries to human knowledge, which investigation cannot pass, concerning which speculation would be at least useless, and peremptory decision presumption.

In physics, or natural philosophy, we should not applaud the wisdom, if we could commend the industry, of the man, who directed his labours and studies, to objects which could neither be made the subjects of mathematical calculation, nor subjected to the test of experiment; and concerning which all his reasonings must necessarily be fallible and undecisive, from the total want of data to conduct his inquiries. Many important and useful discoveries have been made, and more may still be made, respecting the phenomena of the natural world; yet there are questions, that curiosity might suggest, concerning the material universe, which philosophy cannot solve, and which learning and science will, probably, never attempt to discuss. Admitting that the planetary worlds are inhabited, who will presume to ascertain the qualities, dispositions, talents, customs, and pursuits of their inhabitants? As far as a knowledge of the material system may be subservient to purposes of utility, to the improvement of commerce, the intercourse of nations, and the diversified comforts of civilized life, it is attainable; but it may be observed as a *general truth*, that where *utility terminates* and useless curiosity commences, a boundary seems fixed to investigation, in the natural as well as in the moral world.

If this be the case, in certain respects, as to our knowledge of the works of God, it is not surprising that similar limitations should be placed to our knowledge of the divine conduct. Revelation was intended to answer the most important practical purposes: to direct us in the knowledge of God, to bring us into an acquaintance with the method of his mercy, through his Son Jesus Christ; and by the cordial reception of it, to lead us to a holy conformity of character to Himself. But the word of God was not intended to gratify our curiosity, on questions of a speculative and metaphysical nature, which have no good practical tendency, nor to assign to us the reasons on which his conduct is founded, in the moral system of the universe. Its intention is to lead man to God, not to submit the Holy Governor of the world to the judgment of the creatures.

If these observations are just, it becomes an important branch of human wisdom, to determine our inquiries in religion to those subjects on which, from the light of nature or the evidence of revelation, we may arrive at some certain and indubitable conclusions; and on others, respecting which it was not the divine intention that we should be dis-

tinctly informed, to rest satisfied with those limitations to our knowledge, which the benevolence as well as the wisdom of Deity has prescribed.

If this acquiescence in the limited circumstances under which we are placed, had been always exercised, the world would not have been amused with unprofitable speculations on indeterminable questions; nor the attention of serious Christians perplexed with attempts to settle, by the aid of metaphysical reasoning, certain points of theology, which the word of revelation has left undecided or unexplained.

The sentiment now expressed is not intended to convey any censure on the science of metaphysics, properly understood, and rightly directed. To that sublime science, improved and matured, by some of the most able modern writers, we are indebted for an enlarged and correct knowledge, of the powers and operations of the human mind: and an intimate acquaintance with it, as freed from the ancient jargon of the schools, is perhaps the best means of cultivating and improving the human intellect, of inuring it to habits of just and regular thinking, and to teach it to distinguish, arrange, and define its ideas, with perspicuity and precision, on all subjects which may occupy its attention. Metaphysics of this description are nothing else than the application of the powers of reasoning, in a clear, luminous, and orderly manner, to the subjects on which they are employed. But, this is very different from that combination of artificial, and abstract forms of speculation, which darkens subjects by the use of metaphysical terms, and instead of illustrating envelops them in a cloud of obscure diction. To common minds this is unintelligible. Metaphysical speculations of this latter kind, are censurable, and deserve to be rejected, because they may equally deceive those who indulge, and those who peruse them, by leading them to suppose that they have made or contemplated sublime discoveries, when their attention has only been occupied on combinations of abstract terms which convey either no ideas, or such as are very feeble, indistinct, and confused. This is to darken counsel by words without knowledge.

It is not, however, by the aid of metaphysics in any sense, that we can hope to determine those questions of a moral and religious nature, on which the word of revelation is wisely silent. But those of the former kind may assist us to reason correctly on many of its discoveries, and enable us to detect, and demonstrate the fallacy, of such speculations as are inconsistent with them.

PARRY.

REMARKS ON THE PECULIAR DOCTRINES OF THE GENERAL BAPTISTS.

ALTHOUGH the New Connexion of General Baptists has been a distinct and separate body for a considerable number of years, and has been constantly publishing its sentiments in its own accredited monthly journal, yet great misconception is entertained respecting the doctrines it professes to hold. Some persons identify it invariably with the Old Connexion, and the sentiments of that body; others call its members Arminians, and represent them as being unsound in what are technically

designated the doctrines of grace. For names, especially nicknames, I do not care a single straw; and I never would strain my mouth to pronounce the shibboleth of any party whatever. Yet, to give a reason for my creed, as well as for my hope, to every candid inquirer, is a duty I would always rejoice to perform. In those things where the General agree with the Particular Baptists, it is unnecessary largely to dwell. In the existence of one true and living God, scripturally presented to us as Father, Son, and Spirit; in the original holiness and happiness of man; in the fall of our first parents, and the consequent depravity of the whole human race; in the redemption of the world by the blood of Jesus Christ; in the divinity of the Saviour, and the personality of the Holy Spirit; in the necessity of Divine influence, to awaken and renew the mind; in justification by faith; in the necessity of obedience to the Lord Christ; in the divinity of the Holy Scriptures, and their sufficiency for every purpose, both of faith and practice. Now in these, I presume, the General Baptists are one with their Particular brethren. And it must be evident that these doctrines embrace the great leading truths of our holy religion. The points of difference cannot, therefore, be many; and the question as to their importance is altogether matter of opinion. The writer of this does, however, attach great importance to these points of difference; and while he would rejoice in the increase of brotherly love, christian charity, and friendly co-operation, he would deeply regret any steps being taken to sink these differences, and to throw into the shade the peculiarities of faith which distinguish the New Connexion of General Baptists. Unity may exist, where complete unanimity is impossible. Indeed, it is extremely doubtful, if, in this present twilight state of being, and differently constituted as we are, if we shall ever see exactly eye to eye, and face to face. Let us then contend for truth, for the truth's sake, and in the spirit of those who are under its hallowed influence. Let us buy the whole truth, however dear it may cost us, and sell no part of it; seeing there is nothing which we can receive in exchange, that can, for a moment, be compared in preciousness to it.

The very term General, annexed to the common name Baptists, is the great point of distinction; as being intended to show forth their belief in the *general redemption* of man, in opposition to those who believe in the redemption of the elect only. And this is much more than a difference in words. It is a clear, striking, and important difference. It involves many other precious truths; and it has a necessary connexion with the faith, hope, and labours of the Christian. If Jesus died only for the elect, then the whole of the non-elect are still unredeemed; and can have no lot or place in the blessings, privileges, and duties of the redeemed. As such, the Gospel is not theirs; for there can be no glad tidings to a sinner, where Christ is not announced as his Saviour. As such, to believe is not theirs, as the great Object of faith has not redeemed them; and did they conclude otherwise, they would be deceiving their own souls. Now I merely refer to these things at present, to show that there is a most important difference, a difference that affects us materially, in the doctrines of General and Particular Redemption. The influence of these differences on other doctrines must be left for their proper time and place. Let us, for the present,

endeavour to ascertain if the *Redemption of the World by the death of the Lord Jesus Christ* is a scriptural doctrine or not. We believe in the redemption of all mankind,—

1. *When we consider the infinite love and benevolence of the Divine Being.* It is a settled truth, that in the love of God the design of redemption originated. From no other source could it possibly flow. To this perfection of Deity do the inspired writers invariably attribute it. If so, might we not expect that this glorious perfection, (or rather let us say, *nature* of Deity, "for God is love,") would be manifested in the highest degree, and to the utmost possible extent? In the general redemption of man we realize all this. We behold the love of God irradiating the whole hemisphere of our sin-benighted world. We perceive the streams of mercy flowing to the universal family of man, and we witness the gracious solitudes of our heavenly Father embracing every child of his apostate family on earth. A love less than this would be less than that displayed in creation and providence. For, as the Source of all existence and preservation, all his creatures wait upon him, and are supplied with good. A love less than this would have been but a partial manifestation of that glorious attribute, where all his other glories meet and are concentrated. And no reason has ever been assigned for a love less diffusive than this, but what evidently rests upon a sovereign partiality, which God utterly disclaims, in those portions of his holy Word, where it is recorded, "There is no respect of persons with God." Rom. ii. 11; Eph. vi. 9; Col. iii. 25. Believing, then, that God is love, that, in redemption, this perfection has been manifested in its highest and most glorious degree; we conclude, as it extends to all men in creation and providence, it must, of necessity, embrace all men in the arrangements of his mercy and grace.

2. *We believe in General Redemption, from the Saviour's kindred alliance with all mankind.* It is a comfortable truth, that, when Jesus took upon him the nature of man, he became the elder brother of every human being. As all men possess an identity of nature, however dissimilar in countenance, or colour, or station in life, for God "hath made of one blood all nations of men for to dwell on all the face of the earth," Acts xvii. 26; so, of this one blood and one flesh Jesus partook, and thus became one in relation to all our race. Yes; and it was in this oneness of nature that he was born, anointed, tempted, and put to death. It was in this oneness of nature that he received the cup of extreme sorrow and anguish for our sakes. In this oneness of our nature did he overcome death, rise in power and great glory, ascend to his Father and to our Father, to his God and to our God; and in this oneness of our common nature is he exalted to the right hand of the Majesty on high, where he ever lives to complete his mediatorial designs, and to make intercession for us. As Jesus is, therefore, the kindred brother of all mankind, by his assumption of our common nature, and as, in this nature, he was made a sacrifice for sin; we conclude that all who partake of that nature are interested in those blessings which his *life, death, and resurrection have procured.*

(To be continued.)

CORRESPONDENCE.

ON DIVINE INFLUENCES.

To the Editors of the General Baptist Repository.

Dear Sirs,

I CONSIDER the Repository and Observer particularly useful for suggesting plans of usefulness for the consideration of the ministers and churches of our connexion; and thus the sentiment of the poet is verified:—

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

Permit me, through your pages, to direct the attention of my brethren in the ministry, and to the members of our churches in general, to the important and vital subject of divine influences. In the month of March, I purposed to deliver five or six discourses upon this topic, but the more I read and thought upon it, the more its interest, importance, and evangelical bearing were developed. The series extended to twenty-four discourses, which were generally delivered on a Wednesday evening, and the attendance has been peculiarly encouraging. Perhaps the subjects of these discourses, arranged in their natural order, may be interesting to your numerous readers, and direct their attention to this vital topic.

The unction of the Spirit	- - -	1 John ii. 20, 27.
The quickening	- - -	John vi. 63.
The renewing	- - -	Titus iii. 5, 6.
The adopting	- - -	Rom. viii. 15.
The sealing	- - -	Eph. i. 13.
The teaching	- - -	John xvi. 13, 14.
Assistance in prayer	- - -	Rom viii. 26.
The earnest of the Spirit	- - -	2 Cor. v. 5.
The strengthening	- - -	Judges xiv. 6.
The liberty	- - -	2 Cor. iii. 17.
The Holy Ghost the Comforter	- - -	John xiv. 16, 17.
The principal characteristics	- - -	2 Tim. i. 7.
The graces	- - -	Gal. v. 22, 23.
The gifts	- - -	1 Cor. xii. 4—7.
Love shed abroad by	- - -	Rom. v. 5.
Sanctifying	- - -	1 Cor. vi. 11.
Evidence of interest in Christ	- - -	1 John iii. 24.
Abounding in hope by the Spirit	- - -	Rom. xv. 13.
Improvement of divine influences	- - -	Eph. iv. 30.
Spirit of Christ necessary to interest in him	- - -	Rom. viii. 9.
The witness of the Spirit	- - -	Rom. viii. 16.
Pledge of a joyful resurrection	- - -	Rom. viii. 11.
Sufficiency of divine influences	- - -	Micah ii. 7.
The communion of the Holy Ghost	- - -	2 Cor. xiii. 14.

I have very much enjoyed the delivery of this series of discourses, and I doubt not my people have enjoyed them too. It must be evident, from these numerous passages, that the subject of divine influences is of vital importance in the Christian ministry. The gospel dispensation is emphatically “the dispensation of the Spirit.” In reference to the work of this divine agent in the economy of redemption, let us remember the great rule of the Almighty, “Them that honour me, I will honour; and they that despise me, shall be lightly esteemed,” 1 Sam. ii. 30. Let us honour the Spirit of God, by showing, from the records of divine revelation, the pervading nature and salutary influence of his work; and we may confidently anticipate the divine blessing

upon the labour of our hands. It is not my intention to illustrate the nature and importance of this evangelical doctrine, but merely to refer to what I have found interesting and useful, and hoping that my brethren, who may peruse this short communication, may be led to investigate this subject, and give it that prominence in their ministrations, which its nature, the character of the present dispensation, the state of the church, and the necessities of a world "lying in wickedness" require. Let us unite in the sentiments of our venerable brother Deacon, "who, being dead, yet speaketh."

"O for a plentitude of grace,
Descending from above;
To overwhelm the human race
With peace, and joy, and love.

Then will the nations serve the Lord
With purity and zeal;
With candour hear his blessed word,
With pleasure do his will."

I am, dear Sirs,

Yours in the Lord,

A PASTOR.

Lincolnshire, Aug. 1835.

BRITISH HEATHENISM.

To the Editor of the General Baptist Repository.

Dear Sir,

In a former number of the Repository, you have briefly noticed the persecution at Hackonby. Since that account was sent to the *Stamford paper*, by a friend, I have been twice; the former time to preach, the latter, with three friends, to circulate tracts. What I have seen in this village is indeed British heathenism; I never met with any abuse equal to it in India. A brief recital of these events may show the state of ignorance in which many parts of our native land is found at the present period.

On arriving at my new station at Bourn, in November last, my attention was early directed to the perusal of our ancient church book. In it I found that the venerable Thomas Grantham, who died at Norwich in 1692, baptized at Hackonby, near Bourn, in 1686; that the minister of our church lived at this village about the year 1700, and probably till 1717, when the present chapel at Bourn was built. I felt a hallowed interest in visiting this village, and had not the slightest idea of meeting with abuse. A friend drove me over, and Mrs. P. and my little boy accompanied me. It was in vain to attempt to preach; the constable and several farmers encouraged the boys to play at foot-ball, and kick at me. The chair near which I stood, was kicked by the constable into the road, and it was a mercy we were not personally injured. I left the place with my heart full, which was relieved by weeping. I told them I had been among the *black people* in India, and they had not treated me so. "Oh!" said they, "we are white people!" I cannot relate all that took place, "it is a shame even to speak of those things."

The second visit was on Tuesday, June 23rd, and the opposition was of the most studied and violent character. About ten friends surrounded me, and my excellent friend ———, sat in the gig all the time to mark proceedings. One youth had got an old tin boiler, which he beat; a second, a Dutch oven; a third, a hand bell; a fourth, an old water-pot, belted before him as a drum. The noise and confusion were deafening. I tried for about a quarter of an hour to preach, from Rom. viii. 1, but in vain. A part of a rotten egg struck me on the breast. The Bourn exciseman, who happened to be present, was pelted with eggs, and in vain reasoned with the people that he was a king's officer; but neither law nor gospel had any weight with the people. They

were so much upon their guard at this time, that no one could be identified as committing personal abuse.

My last visit was on July 28th, in company with three friends, (two of them females,) to distribute tracts. It was thought if I did not attempt to preach all would be quiet; but we were mistaken. As soon as our arrival was known, the boys began to assemble, and the ringleader soon made his appearance. From the house in which I spent almost all the time I was there, I saw the boys, like soldiers, lying under arms. They had three baker's tins, and drum sticks, and a large bell. After tracting the place, and visiting the churchyard, to find the names of our pious dead, we returned to the public-house where we left our cart. As we went up the street, I was pelted with horse-dung, and when near the public-house, a man rang the bell up to the door, once very near my head. At the door, I had an egg struck my back; Miss R. received two or three on her gown and shawl, and Mr. B. two or three also. The chair was stolen from the cart, the screws of the hind-board taken away, the seat unstrapped to let us down and pitch us out, and if our horse had not been very manageable, some serious accident might have occurred. Another egg struck me in the cart, and my coat and Mr. B.'s also, were very much spoiled. Last Saturday, I appeared before the magistrates, and the man with the bell is summoned to appear. Yesterday, I wrote a respectful letter to the principal people of the village; and pray it may put a stop to these disgraceful proceedings. Ought not dissenters to procure a Bill to legalize open-air preaching? Is not this a painful proof of the want of the gospel in many parts of Briton? "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!"

I am yours,
In the kingdom and patience of Jesus Christ,

Ketton, Aug. 8, 1835.

J. PEGGS.

REVIEW.

LEIFCHILD'S MEMOIR OF REV. JOSEPH HUGHES, concluded.

Having been honoured by God to suggest the plan of the Bible Society, and having likewise succeeded by various exertions in engaging the co-operation of many gifted individuals in carrying it into execution, he undertook the office of gratuitous Secretary. In this work he soon had two able coadjutors, the late Rev. John Owen, a clergyman, of brilliant wit, fervid eloquence, and commanding energy; and the Rev. Dr. Steinkopff, a gentleman like-minded with himself, benevolent, sincere, and eminent for devotion and zeal. The objections to this glorious institution were shivered to atoms by the mighty oratory of Owen, and its enemies were made to writhe in agony beneath the force of his caustic irony. Nor was Hughes a feeble advocate; his addresses were always characterized by the calm dignity of reason, the glow of piety, by a wise pertinency of reference to passing events, and by an amenity and sweetness of spirit, which disarmed opponents of their virulence.

Thus aided, the Society became popular, and travelled in the greatness of its strength. Its disinterested secretaries became objects of public admiration. But this world is a vale of tears; and, as if to prevent the injurious effect of popular favour, he was called to weep over the death of one of his childreu. The event produced a deep wound in his sensibility, but his numerous duties and extensive correspondence scarcely allowed him time to indulge the emotions of grief. Along with the history of the Bible Society, the name of Joseph Hughes crossed the Atlantic; and the literati, composing the Fellowship of Brown's University, wishing to testify their esteem for him, sent him the diploma of Doctor of Divinity. The honour thus conferred on him, in the year 1814, he refused to wear; and when afterwards another diploma was sent by Yale College, in 1821, he still persisted in the determination not to avail himself of such distinctions. More substantial proofs of esteem awaited him in England. He had been solicited to receive a remuneration for his services in the *Secretariat*; but, wish-

ing to cut off all occasion for censure against the institution which lay so near his heart, he had positively declined accepting it. His indefatigable diligence, however, and his disinterestedness, rendered him an object of esteem and affection to persons of all ranks and denominations; and, in 1819, a deputation waited on him, not, as they said, to ask his concurrence in any measure, but to press on him the immediate acceptance of a donation of £2000. Through the advice of his friends, he was induced to accept it; and the transaction was one which reflected as much honour on the generosity and unsectarian temper of the donors, as it did on the virtues of him who was, by all parties, thought worthy of such a present. Reflections have been cast on Joseph Hughes for consenting to accept a salary as Secretary to the Bible Society; but, without adverting to his claims on the ground of justice, we may hope that the motive for uttering these censures would not have been felt, had it been known that the salary was thrust on him contrary to his wishes, that it was only accepted out of regard to the critical circumstances in which the Society was placed after the death of the lamented Owen; and that every shilling of it was appropriated to the cause of charity, or the support of public institutions. Nor did this £300 a year comprise near the whole of what he placed on the altar of public utility. His liberality was unbounded; and that he might have ample means for acts of benevolence, he cultivated the severest habits of economy and self-denial. But, even the exertions of philanthropy in this evil world expose us to severe trial; the attachment we feel for any great cause compels us to sympathize with it in adversity, and to tremble for its safety when it is surrounded with foes. Mr. H. had to bear this species of trouble. The period of the Apocryphal controversy, from 1825 to 1827, was one which, while it threatened the existence of this noble Society, alienated from the Secretary some of his friends, and drew upon him a torrent of invective and reproach. Without losing his temper, or returning evil for evil, he pursued his arduous course; and when, through the good providence of God, the clouds of misrepresentation had been scattered, the reputation of our esteemed friend, and that of the institution to which he was united, shone forth with increasing splendour. His public trials were attended with others of a personal and domestic

description. We might have mentioned that, in the year 1818, he was attacked by a rheumatic fever, which continued for several weeks, and chastened every bone with strong pain; and we must now add that, in the year 1826, an event occurred in his family which wounded the tenderest seat of sensibility, and drew from him an abundance of sighs, groans, prayers, and tears; his son, the pride and hope of his heart, meeting with a bitter disappointment, was incited in a moment of mental aberration to put an end to his existence! The numerous employments of the Secretary, and even the causes of perplexity and trouble connected with the institution, to whose prosperity his energies were devoted, operated remedially on his mind; for had not his attention been diverted from the awful and heart-rending disaster just mentioned, his grief would probably have been excessive, and the effect on his spirits extremely injurious. Scarcely had the Bible Society passed through the storm just described, when it was again agitated by the controversy respecting the Unitarians. Mr. H. wrote a pamphlet in its defence, which went through three extensive editions, and was much applauded. Other enlightened characters wrote and spoke eloquently in favour of those liberal principles on which its proceedings had hitherto been founded; and the result, as is well known, was the preservation of the Society in all its simplicity and integrity, and the fixing of it still more firmly in the affections of the religious public. The congregation at Battersea having declined, attempts were made, in 1831, to remove him to Little Wild Street, London; but, as his little flock remonstrated with earnestness, and besought him not to leave them, he determined to spend the remainder of his days in the spot where he had already laboured for thirty-six years. The time of his departure, however, from the world itself, was just at hand. Early in July, 1833, while on a journey to Wales, he was seized with a complaint in his right foot, which compelled him to abandon his route. He lingered for about two months, enduring great pain with exemplary patience, and died September 29th, in the sixty-fifth year of his age.

The above particulars we have inserted because we wish all our brethren to know something of a man who was both an honour and an ornament to the Baptist denomination. The popularity of Mr. Leifchild, both as a preacher and a writer, will gain us credit, when we say

he has displayed, in this memoir, the hand of a master; and, though his readers will often discern the heart of a friend, the delineations of Mr. H.'s moral and intellectual character, and the remarks on his writings, are, as far as we can judge, manly, discriminating, and just. We cordially recommend this volume to the religious public; it is enriched with many valuable letters and observations; and contains, not only a well-written account of one of the most excellent of men, but a compendious view of the origin and vicissitudes of that noble institution with which his being was identified.

THE DOCTRINES OF THE BAPTISTS NOT DANGEROUS, the salvation of all children dying in infancy maintained, and infant baptism unscriptural; in reply to a letter by a Graduate of Oxford. By HENRY SMITH, A. M., Kidderminster. Sold by G. Wightman, Paternoster Row, London, &c.

We owe an apology to Mr. Smith for not having noticed this well-written and spirited defence of the Baptist tenets at an earlier period. He triumphs over his opponent at every point; and in answer to the insinuation respecting the dangerous tendency of the Baptist system, he shows, by a historical sketch of the dreadful persecutions endured by the Baptists, that pædobaptism, when its advocates have too much secular power, is fraught with danger to the liberties and lives of those who dare to reject its principles. While reading this part of the pamphlet we were ready to ask, "Can a cause which summons to its aid so many evil passions, and extends itself by means of such violence, be the cause of God and truth?"

While it has always appeared to us to be a recommendation of believers' baptism, that the scriptural argument in support of it is so plain and easy as to be level to the capacity of a child, we are aware that an obvious truth may be involved in mystery by an ingenious sophist; and statements be made respecting it, which will require learning, acuteness, and skill adequately to refute and expose. Whatever resources of this kind were requisite to answer the Oxford Graduate, it is certain Mr. S. possesses; for on every part of the controversy his remarks are so satisfactory, so obviously just, that we are ready to wonder what his adversary could say

in reply. Instead of following him through the various ramifications of his argument, Mr. S. wisely fixes on the leading principles advanced; and shows that he has not explained the meaning of the word baptism; that he has not established the propriety of sprinkling; that his doctrine of the necessity of baptism to salvation has no foundation in Scripture; that the word of God does not warrant him to apply the laws of the Jewish dispensation to the regulation of Christian Institutions; that the silence of Scripture is a sufficient reason for rejecting a doctrine; and that infant baptism derives no support from the fathers to the close of the second century. The last article but one might be a little more forcibly expressed. The silence of Scripture is surely a sufficient reason for rejecting a doctrine, which is at variance with the express statements of the word of God, and which, if practically regarded, would abolish an institute to which the word attaches great importance.

We are highly pleased with the judicious manner in which he insists on the necessity of taking the word BAPTIZO in its primary, obvious, and ordinary signification. Having shown that true criticism demands the observance of this rule, unless there be something in the connexion or the nature of things which requires the word to be taken otherwise, he says, "You really effect nothing, Sir, unless you can prove it is *absurd* to suppose that John immersed our Saviour in Jordan, or that Philip immersed the Ethiopian Eunuch. No doubt you can produce figurative and allusive applications of the word 'baptism,' as well as of others; but this does not affect or destroy its proper signification. But once admit the principle of allowing a secondary and allusive meaning, to supplant and supercede the primary, and there is not one truth of our common Christianity, which can be defended against opposers." Many smart observations might be quoted from different parts of this work; but we can only make room for the following, which we submit to the consideration of members of the Established Church.

"Baptismal regeneration, as taught in the service of your church, is not less wonderful in the effects attributed to it, or less destitute of rational evidence, than the transubstantiation of the Church of Rome. A child before baptism is counted little more than a mass of flesh and blood; and if it die, it is

by a Canon of your church, forbidden to be buried in *consecrated* ground, without the clergyman subjecting himself to the *pain of suspension*. But let the same child die an hour *after* baptism, and it is committed to the earth, with—"We thank thee, O God, for taking to thyself the soul of our brother here departed." Whence this change of language and proceedings? The child has been regenerated in baptism!! It has been made a member of Christ, a child of God, and an inheritor of the kingdom of heaven!! In vain we demand evidence of this mighty change; it can neither be supplied by Scripture, nor by reason. In what does this differ from the *opus operatum* of the Papists?"

RYLANDIANA:—REMINISCENCES RELATING TO THE REV. JOHN RYLAND, A. M., OF NORTHAMPTON. BY W. NEWMAN, D. D. Sold by George Wightman, Paternoster Row, London.

Of the father of the late Dr. Ryland, we have often heard anecdotes which have taught us to think of him as a man of extraordinary energy, extensive learning, noble intrepidity, and eminent devotion; but, still as violent, indiscreet, and enthusiastic. The perusal of these Reminiscences has, we confess, greatly raised him in our estimation. The author has exhibited "the friend, and guide, and preceptor of his youth," in an interesting and attractive light; and he will, we apprehend, receive the thanks of the religious public for dispossessing their minds of prejudices, in reference to that great and good man. So far from being a person of tempestuous passion, he was, we are informed, seldom disconcerted and displeased; and instead of being all *outré* and *bizarre*, incapable of sober conversation, he was grave, serious, dignified in his manners, and possessed of great practical wisdom. In perusing these pages, we have enjoyed the rich luxury of observing indications of original talent, taste, and literature, combined with a sort of filial desire to embalm and perpetuate the memory of the revered Mentor, by whom, nearly half a century ago, the seeds of knowledge were planted in the author's mind. Such gratitude is more welcome to our hearts than vaunting pretensions to entire originality. With the exception of some very striking anecdotes, and a specimen of a theological dictionary which Mr. R. was preparing for publica-

tion, the materials of this work are generally such as are wrought up into biographical memoirs; though the table of contents allots no more than twenty-five pages to the sketch of his life. In the extracts from his diary we see an ardent active mind, impatient under the trammels of ignorance, and determined not only to burst through them, but to force its way into the temple of knowledge, and explore its innermost recesses. We see likewise a soul struggling under convictions of sin, and resolved, through the aid of Divine Grace, to recover the lost image of God, and realize a sense of his favour. Assisted by the grace of God, he succeeded to a considerable extent in the pursuit of both these objects. The following extract, from the specimen of his Theological Dictionary, will give an idea of the worth of this part of the work.—"An *absurdity* is a contradiction of ideas. It is essential to the human understanding to perceive that all things are not alike *true*, nor alike *fit*, nor alike *good*. It is, likewise, essential to the human understanding to perceive that all things are not alike *false*, nor alike *unfit*, nor alike *evil* and *bad*. The understanding discerns many things by intuitive perception, and our intuitive perceptions are the foundation on which all our reasonings rest. On the difference between an absurdity and a mystery, see Mr. J. Brine against James Foster, 8vo., 1746. The difference between mysteries and absurdities is this:—A *mystery* is a truth, the existence of which we cannot doubt, but the mode of its existence we cannot comprehend. An *absurdity* is an evident contradiction to common sense." His conversational remarks, which we are sure our esteemed friend has recorded with all the fidelity and veneration of a Boswell, occupy twenty-five pages, and contain many fine sparkling thoughts; take the following as a sample:—Referring, most probably, to close preaching, he said,

"Are you willing to be searched? People who have stolen goods, don't like to be searched."

"If Bibles were taken away, and Acts of Parliament substituted, they would no more make us moral than a needle full of silk would tie down a lion from his prey."

"Jesus rose: Death, being frightened, let his prisoner go."

"The devil laughs at the man who doubts his existence, which appears in 140 texts of Scripture."

"Man is distinguished from a beast

by three things. He can contemplate God; he sees the difference between good and evil; and he is immortal."

The fourth section consists of maxims for youth, for Christian school-masters, for students, ministers, pastors, and tradesmen. They appear to be all worthy of consideration, but those addressed to young men on entering the world are probably most remarkable for shrewdness and originality. The fifth section consists of anecdotes; the sixth is on the methods used by Mr. R. in simplifying knowledge; the seventh comprises miscellaneous articles, showing his views on various important subjects; and the tenth contains an estimate of his character. While we confess we have often seen some of the anecdotes before, and should probably ourselves have omitted them in drawing up this little work, we wish to give it a most cordial recommendation, as a very interesting and instructive production. Our hearts have often burned within us while engaged in the perusal of it; and it is our own fault if it has not made us both wiser and better. Our readers are aware that Mr. Ryland was a Calvinist of Dr. Gill's school; but there is nothing in this volume to which they will object. The following quotation from section the tenth, on the character of Mr. R., will surely be admired by every reader of taste and sensibility.

"I should despair of conveying to the mind of one who never heard him an adequate idea of the majesty and force of his elocution. Cicero, probably, had more softness, and polish, and artificial grace; but Demosthenes himself must have yielded to him in spirit and fire, in overpowering vehemence and grandeur. Perfectly natural, unstudied, unexpected, there were often passages in his sermons sublime and terrible as the overflowing lava of a burning mountain. Every thing in his aspect, his voice, and his whole manner, was fitted to arrest and enchain the attention of his audience. Had he lived in the days of Philip of Macedon, he would have been the successful rival of the very highest of those Grecian orators—

'Whose resistless eloquence
Wielded at will that fierce democracy,
Shook the arsenal, and fulminated over Greece
To Macedon and Artaxerxes' throne.'

"He was always above other men, and sometimes above himself. When, for instance, he exhibited the face and convulsions of the terrified Belshazzar, and traced the handwriting on the wall, ex-

pounding, at the same time, its awful import, his hearers were breathless, motionless, petrified with horror. When he described Jacob beholding the waggons that Joseph had sent to carry him into Egypt, every heart was melted, and many wept aloud. He governed the spirits of men with a sort of absolute sway; but while he agitated most powerfully the passions of others, as a tempest of wind the mountain grove, he had always the command of his own.

"His strong partiality for Dr. Gill and Mr. Brine, with whom he was intimately acquainted, led him to adopt their views of some theological questions, from which I should dissent; but I rejoice while I remember that all the mighty energies of his heart were exerted to bring the object of faith near, as he expressed it, to exalt the Redeemer, and to enforce the necessity of trusting exclusively, and for ever, in the "blood and righteousness of the Son of God." In gentleness, he was as a little child among those he loved, and his candour was excessive. I remember often his kindness in listening to me, while I read to him the plan of my first sermon, on Zech. iv. 10; and the tenderness with which he charged me, to be sure to show the people how it might become a day of greater things.

"Never can I forget the awful silence of the night on which he died. It seemed to me that all the wheels of nature had been suddenly stopped by his death; all the universe stood still! He died at Enfield, about nine miles and a half from London, in the sixty-ninth year of his age, July 24th, 1792.

NOTES OF TWENTY-SIX SERMONS OF
the late REV. ROBERT SMITH, pastor
of the General Baptist Church, Broad-
street, Nottingham; with an account of
the life of the author. 12mo. pp. 216.
Hull and Co., Baptist Printing Office,
Leicester; Bennett, Nottingham; Noble,
Boston; Wilkins, Derby; Wilson, Hali-
fax; Wightman, London.

'To those who were acquainted with the worthy author of these sermons, (and who among the General Baptists was not?) this volume will be exceedingly interesting. The "Notes" are not bare skeletons, but in many cases contain very considerable enlargement, and are adapted to convey to the mind a correct impression of the clear, evangelical, and solemn character of his

preaching. All, whose pleasure it has been to hear this extraordinary and laborious minister, will scarcely fail, in perusing them, to be reminded of the living preacher, and will find, as we have done, in these Notes, a rich mental and spiritual repast. They are selected from amongst a great number, that he left behind him, and are amongst those which were written most at length.

An account of the life of the author is prefixed to this volume, which is of as much value as the price of the whole. It describes his early life, the parental instruction he enjoyed, his conversion to God, entrance on the ministry, labours, success, afflictions, general character, and end. We feel that merely to recommend this work to our readers would not be doing justice, either to the author, his excellent "Notes," or interesting memoir. We very strongly urge our friends generally, and our young ministers in particular, to obtain it. The example presented in the memoir, and the great successes which attended his ministry, will inflame the holy ambition of the one; and the plain, scriptural, and solemn discourses, point out the means by which, under God, those successes were secured: and to the other, it is suitable as a closet companion, and if thus employed, will, if we mistake not, grow in their esteem, and be a profitable illustration of that

text in holy writ, who, "being dead, yet speaketh."

THE CONDENSED COMMENTARY, AND FAMILY EXPOSITION, with notes, &c., parts II. and III. By Ward and Co., 27, Paternoster Row.

Every thing in these parts confirms the good opinion of the work we formerly expressed. We recommend it to students, and men of thought, who wish to compare the opinions of learned men on any difficult or controverted passage of Scripture.

LITERARY NOTICES.

Just published, dedicated to the Printers of Great Britain, A SKETCH OF THE LIFE OF THOMAS SINGULARITY, Journeyman Printer. By his fellow-apprentice and companion, JEREMIAH HOPKINS.

Shortly will be published, in one vol. 12mo.

HINTS ON THE REGULATION OF CHRISTIAN CHURCHES, adapted to the present state of their affairs. By the Rev. C. STOVEL.

OBITUARY.

MISS HANNAH GAYTHORP, (granddaughter of Mr. Joseph Hutchinson, an old disciple, see G. B. R., Nov. 1817,) was born in Halifax, July 28, 1814. It was her happiness to be trained up in the fear of God. At a very early age she began to give evidence of the existence of serious impressions; but, being of a cheerful and sprightly disposition, they were counteracted as she grew up by the frivolities of youth. She was ever obedient to her parents, and, though a sinner against God and his grace, was preserved from outward improprieties. In the April of 1834, her health began visibly to decline; and though seized with the malady which ultimately carried her away, for some time she followed her accustomed employment. Happily for her, her seriousness increased with her debility; she attended the means of grace with her former regularity, and frequently sought opportunities of conversing with her father on divine things.

Her state of mind, at this time, was hopeful; and though, from the unpleasant situation of her parent, she could not feel comfortable to join the church at T—, yet, being a decided Baptist, she refused to unite herself with the Wesleyans, though frequently solicited. The Lord, however, being about to take her to himself, graciously imparted to her increasing discoveries of her helplessness and his grace. A kind gentleman and lady, in the neighbourhood of Whitechurch, having invited her to reside a short time in their family for the benefit of her health, she received not only every attention which kindness could suggest, but also heard several discourses in the Baptist chapel, which were eminently useful to her; particularly a sermon from Acts viii. 21; and others from Jeremiah viii. 20; and Revelation xx. 12—15. The former excited her inquiry and her fears, and led her again trembling to Christ, where she found

peace and joy in believing; the latter, as she said, in building her up in the faith of the Gospel. She now began to rejoice in the Lord. She displayed a strong desire for the salvation of others, and would exhort her brother and sister to seek the Lord in youth.

Last September, she was seized with violent inflammation, which baffled all medical skill. She had previously been the subject of alternate hopes and fears, as is the case in most consumptions; but now recovery seemed out of the question. Her mind was serene, and though at times the enemy assailed her, and shadows came across her path, she rejoiced in him who has taught us that "in all these things we shall be more than conquerors:" often saying,

"Should death, and hell, and powers unknown,
Put all their forms of mischief on,
I shall be safe, for Christ displays
Salvation in more sovereign ways."

In her health, her honest and generous disposition had gained her the esteem of many kind young friends, and now in her affliction their visits and attendance were kind and exemplary. She laboured to reward their kindness by her counsels and advice. Some of them were so much interested as to regard it as a privilege to be with her. Having been a singer, and her memory being well stored with sacred poetry, her short addresses were often mingled with them. After speaking of the excellency of religion, and its immense importance, and encouraging her young friends to seek after it, she exclaimed,

"Ye palaces, sceptres, and crowns,
Your pride with disdain I survey,
Your pomps are but shadowy toys,
And pass in a moment away;
But the crown which my Saviour bestows,
Yonder permanent sun shall outshine;
My joys everlastingly flow,
My God, my Redeemer is mine."

Such was the interest her case excited, that from the town and neighbourhood, the mansion and the cottage, visitors came to see her. For three weeks, our house was scarcely ever without strangers, many of whom, on retiring, observed, "Such a case of triumph on a dying bed, we have never before witnessed!" It mattered not to her who came, she was ever ready to recommend them to Christ as their best friend. On

one occasion, when she had been addressing some ministers and other visitors, for a lengthened period, on the happiness of heaven, the joy of awaking in the likeness of her Lord; her father entreated her to desist, saying, she would increase her suffering by her exertion. She immediately exclaimed, "Suffering! What are my light afflictions here, if Christ count me worthy to meet him above? My dear father, my Saviour is so precious to me, I cannot hold my peace.

"I'll speak the honours of thy name
With my last lab'ring breath,
Then speechless, clasp thee in my arms,
My joy in life and death."

Her conversation invariably turned on Christ and heaven, and she would frequently engage in singing the praises of God. Her voice, which was naturally very good, acquired additional softness by her illness. She often sang, "O for such love let rocks and hills," &c. "Not all the blood of beasts," &c. &c. Like one preparing for a joyous occasion, she prepared her funeral robe, and marked it with her initials;—made arrangements, and gave directions relative to her bearers, funeral, &c. She selected the hymns to be sung at her funeral, and the text, "Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great," Psalm xviii. 35; saying, that it was descriptive of the gentle conduct of God toward her. For several weeks, previous to her dissolution, she suffered much bodily pain, but was supported by the grace of Christ, so as not to let a murmur escape her lips. She became greatly reduced, and aged in her appearance; appearing like a person of 60, rather than of 20. About half an hour before she died, she made her last attempt at singing; with much apparent pleasure she waved her hand as in singing, her lips moved, but her voice was lost; and then, without a struggle or a groan, she sweetly sank in death—doubtless to join the song of Moses and the Lamb.

Her death was improved by her father according to her request, from the passage she had selected; and, also at Whitechurch, to large and deeply affected congregations. May the impressions then produced be lasting!

D. G.

VARIETIES.

PSALM CXIX. 34.

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SMEETON, RE-OPENING OF CHAPEL, &c.

For some years past the General Baptist cause in this place has been in a declining condition. The increasing infirmity of our late brother Jones, which rendered him less able to discharge efficiently and acceptably the duties of the pastoral care, and other circumstances, very considerably retarded the progress and prosperity of the church. Indeed, at his death the members were divided and scattered, and the interest appeared rapidly hastening to extinction. In this state, the friends of former years felt for them, and visited and advised with them. Several of them were collected together, and renewed their church covenant, by unitedly and solemnly signing a declaration to that effect. The minister, who was then at Market-Harborough, was urged to visit them as often as possible on the week-day; supplies were also obtained, and now a regular course of services is maintained, chiefly by brethren Cook of Market-Harborough, and Hawley of Leicester. Considerable success has already resulted from their labours. In the course of the last year, the ordinance of baptism has been administered twice at Smeeton and once at Fleckney. Brethren Yates of

Thurlaston, Wigg and Stevenson of Leicester, preached on these occasions to numerous and attentive auditories. The attendance increasing, especially at Smeeton, an enlargement and improvement of the old chapel was deemed necessary. The project was entered upon with zeal and spirit, and on Wednesday, 12th August, it was re-opened with three deeply-interesting services. The assistance of ministers of other denominations was enjoyed, and a spirit of harmony, and general rejoicing felt, to see the Redeemer's cause extended. The morning and evening sermons by J. Simmons, M.A., Particular Baptist; sermon in the afternoon by brother T. Stevenson of Leicester; reading and prayer by W. Jellon, (Independent,) Theddinworth; Cook, Chater, (Independent,) Kibworth; and Hull, Leicester. On Lord's-day, 16th, two sermons by brother S. Wigg, Leicester, and one by brother New, of Arnsby. In some parts of these services, the place was delightfully crowded. These statements are put forth, not more for information than encouragement; as it is proved, in this instance, that a cause may appear nearly extinct, its members scattered and lost to those duties and privileges, which stated worship and church-fellowship afford, and yet be revived, the work of the Lord again appear unto and upon his servants, and they once more able to go on their way rejoicing.

Collections about £18; which, added to what was previously subscribed, is considerable. S. H.

RE-OPENING AND BAPTISM AT HALIFAX.

I think, Sir, that the welfare of the church of Christ ought ever to be near the hearts of its members, and that their constant study should be, how they may best promote it. But, alas! how often has a course inimical to its interests been pursued, and as a natural consequence disturbances have arisen, and the cause has languished, and seemed ready to die: whilst its faithful friends have had cause to mourn on account of the sad effects produced. This I fear has in a great measure been the case with us. A misunderstanding having arisen, disturbances ensued, and our pastor resigned his office. In this extremity we sought the aid of brethren in sister churches, by whose kind assistance, the ministration of the word was regularly maintained amongst us. Having during this time

made several unsuccessful attempts to obtain a suitable minister, we were at length led (through the interposition of Divine Providence) to apply to brother F. A. Waldron of Walsall, (lately pastor of a Particular Baptist church,) whom we invited in the month of November last to pay us a visit, which he did; and his ministry being generally approved of by the church and congregation, we gave him a call to serve us for one year, with a view to his permanent settlement amongst us. This call he accepted, and he is now usefully and acceptably labouring amongst us.

As our chapel was neither prepossessing in its appearance, nor comfortable in its accommodations, we determined at the commencement of the present year to make some considerable alterations and improvements in and about it, in order to render it more comfortable and commodious. Accordingly, the alterations were commenced, and during the time the chapel was closed, worship was conducted in our spacious school-room. The chapel was re-opened for Divine Worship, on Lord's-day, March 15th and Monday 16th; on which occasions the following ministers were engaged:—

Lord's-day morning, the Rev. S. Whitewood of Halifax; afternoon, the Rev. T. H. Hudson, of Queenshead; evening, the Rev. A. Ewing, A.M., of Halifax; and on Monday 16th, the Rev. J. Thorp, of Huddersfield, preached in the afternoon and evening.

Collections were made at the close of each of the services, which with previous subscriptions amounted to £62, 10s. 1d. The cost of the alterations is about £125. The chapel is now both neat and comfortable, and it is pleasing to add, that since the re-opening, the congregations have considerably improved, and a pleasing spirit of inquiry has been awakened. Our Sabbath evening prayer-meetings, at eight o'clock, are numerously attended; and many we trust have their minds deeply impressed with eternal things, and are earnestly inquiring the way to Zion. On Lord's-day, June 28th, the ordinance of baptism was administered in our chapel to eight persons, four males and four females, by our highly esteemed minister; when he delivered a most powerful and energetic address on the importance, mode, and subjects of baptism, to a numerous and well-behaved audience, who had assembled at the early hour of seven o'clock, to witness the interesting ceremony. On the following Lord's-day, Mr. Hudson

of Queenshead preached, and received the newly baptized into the church, and administered the ordinance of the Lord's Supper, to the largest number ever remembered to have stayed, to partake of the emblems of the dying love of Christ. Five of the newly baptized were scholars in our school, and are now useful and honourable teachers. One of them states, her first impressions were produced by reading Pike's "Persuasives to Early Piety." Another, from reading a tract, "On the Importance of keeping Holy the Sabbath Day," which he found in the road, while taking a walk one Sabbath day. The good work is still progressing amongst us; we have now a number of candidates whom we expect to baptize soon. May the Lord increase their number a hundred fold. Amen.

Halifax, August 15th, 1835. J. W.

BAPTISM AT LEAKE.

On Lord's-day, July 19th, 1835, the ordinance of believers' baptism was administered to nine persons, in the old way, at East Leake, in the open air. Mr. C. Lacey, (missionary from Orissa,) preached on the occasion from Matt. xviii. 19, 20. Brother Bosworth baptized the candidates. The congregation was estimated at upwards of 2000 persons; it was a grand and beautiful sight, and the people behaved in a most orderly and becoming manner, and many, very many, appeared greatly affected. In the afternoon, Mr. C. L. preached again, and brother Bowley received the newly baptized candidates into fellowship, by a very suitable address, and giving them the right hand of fellowship; Mr. C. L. then administered the ordinance of the Lord's Supper.

The same evening, Mr. C. L. preached again at Wimeswould, to a very crowded and attentive congregation. Mr. C. L. is invited to reside amongst us, when we hope the Lord will revive his work.

H. T.

BAPTISM AT TARPORLEY, CHESHIRE.

On Lord's-day, August 9, 1835, the solemn ordinance of believers' baptism was administered to five persons, in the baptistry at Tarpoley. Mr. Stenson delivered an appropriate sermon from John i. 25, "Why baptizest thou?" and then administered the sacred rite. The place was crowded to excess, and numbers could not gain admittance.

During the service many were affected to tears, and it is hoped that good was done.

In the afternoon, Mr. S. preached from Luke xxii. 19, "This do in remembrance of me." And afterwards delivered an affectionate address to those who had been baptized, and gave them the right hand of fellowship. And then administered the ordinance of the Lord's Supper to the church. It was truly a day of good things to our souls; and our prayer is, that we may enjoy many more such days.

NETHERSEAL.

The ordinance of believers' baptism was administered in this place, on Lord's-day, June 14, 1835. The solemn services of the day, commenced at ten o'clock in the morning. The chapel was crowded, and many could not gain admittance. After singing and prayer, a very impressive and appropriate sermon was preached, by Mr. Shakespear, minister of the place, from Deut. xii. 32, "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."

Mr. Wilkinson, of Ashby-de-la-Zouch, then delivered a short, feeling, and appropriate address to the spectators at the water-side; after which, Mr. G. F. Burton, one of our members, engaged in prayer, and then went down into the water, and baptized nine persons, three males and six females; all in the bloom of life, except one old man of sixty-eight years of age, who, after a life spent in sin and vanity, turned to the Lord. Some months past, when hearing a sermon preached by the minister of the place, from Ezekiel xxxiii. 11, "Say unto them, As I live, saith the Lord God," &c., he found himself a sinner, sought forgiveness, and found Christ precious to his soul.

In the afternoon the chapel was again crowded. The minister of the place preached from Coloss. ii. 6, 7, "As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and established in the faith." After which our minister received the newly baptized into the church, by giving them the right hand of fellowship; the friends then sung the doxology, "Praise God from whom all blessings flow," &c. After which, the ordinance of the Lord's Supper was administered, and our young brethren and sisters sat down for the first time, to partake of those emblems of dying love. This was a high day, a

day of good things. God grant, that we may see many more such days!

"Not unto us, not unto us, but to thy name be the glory!" One thing which made the day more interesting, was to see one son and two daughters of our highly-respected minister; and two daughters of another worthy friend, who was one of the chief founders of the cause at Netherseal, go down into the water, and own their Lord; which makes since 1826, eight sons and daughters of each family, that are members of churches in the General Baptist connexion; and two are ministers and pastors in the General Baptist connexion. "Who hath despised the day of small things?" N. S. J.

YORKSHIRE CONFERENCE.

The Yorkshire Conference assembled again at Lineholm, on June 9th, 1835, at half-past ten, A. M. Mr. John Midgley opened the public worship by prayer; and Mr. T. H. Hudson preached from Matt. xxii. 42.

The Committee appointed to assist the trustees for the ground purchased in Bradford, on which a chapel is to be erected, reported their proceedings, which were approved by the meeting. It was recommended that the individuals employed in this business should adopt the common style of architecture. The state of the church in this town was communicated by Mr. R. Ingham. As he is intending to go to the Academy at Wisbeach soon, the friends, grateful for past ministerial assistance, requested supplies till the next meeting. They were accordingly arranged, and also for Lineholm. All the churches in this district have not yet collected for the Academy at Wisbeach, but intend to do it the first convenient time. It was resolved to collect for the Foreign Mission in September next. Mr. Jonathan Ingham read the report of the Home Mission, which was approved. He was desired to print it, with the financial account appended. A few of our friends, who meet together in Preston, applied for help. If any of our ministers travel that way to Blackpool this season, they are requested by the Conference to preach for them. Next Conference to be held at Clayton, Aug. 11th, 1835.

At half-past ten in the morning, Aug. 11th, 1835, the Conference met at Clayton. Mr. H. Astin opened the public worship of God, and preached from Acts xvi. 17.

The meeting for business commenced at two, P. M. The building of a new chapel in Bradford was the first business introduced. The undertaking was acknowledged to be too heavy for one individual. It was therefore recommended that a number of responsible persons unite in the accomplishment of this object; and that the representatives of the churches take the earliest opportunity of laying this case before the churches in Yorkshire. The Secretary was desired to inform Mr. J. G. Pike of the time and place appointed to commence collecting for the Foreign Mission. An order was given on the Treasurer of the Home Mission for £7, 10s., to pay the rent due on the room in Bradford. The church at Lineholm, applying for assistance, was reminded of an engagement entered into by the Conference, by which it engaged to abide. A letter was received from our friends in Preston; and brethren H. Astin and T. H. Hudson were appointed to write an answer, according to the suggestions of the meeting. Next meeting to be held at Heptonstall Slack, Dec. 25, 1835; Mr. Thomas Smith, of Staley Bridge, to preach. The inn, Swan, in Heptonstall.

JAMES HODGSON, Sec.

PROPOSED REVIVAL MEETING AT MELBOURNE.

As the last Revival Meeting which was held at Melbourne, was exceedingly interesting and useful, our church has agreed (D. V.) to hold another, on Tuesday, September 22nd; and respectfully invites the ministers and members of other churches to assemble with us, and participate the spiritual pleasure and profit we expect to derive from it. A prayer meeting will be held at six o'clock in the morning; preaching at ten. Addresses will be delivered by several ministers in the afternoon; and another sermon will be preached in the evening. We are not able to say at present who will be the preachers.

T. Y.

THE MIDLAND CONFERENCE.

The next Midland Conference will be held at Nottingham, at Stoney-street Chapel, the last Tuesday in September. Mr. Pike of Derby is appointed to preach in the morning, and Mr. T. Stevenson of Leicester in the evening.

AMERICAN TEMPERANCE SOCIETY.

From the last Report of the Society, delivered at the Anniversary held in Boston on the 26th of May, the following are among the striking and encouraging facts which it records:—

State Temperance Societies are formed in every State but one of the Union.

There are *Eight Thousand Local Societies.*

Four Thousand Distilleries have extinguished their fires.

Eight Thousand Merchants have abandoned their immoral traffic.

Twelve Hundred American Vessels now navigate the ocean without the use of alcohol.

TRUST DEEDS OF CHAPELS.

Mr. Editor,

Sir,—I wish, through the medium of your periodical, to remind our friends of the arrangements made at the late Association, relative to the Trust Deeds. There are some churches which have paid no attention to the subject; this is greatly to be lamented. I would urge the churches which have sent no report, to pay immediate attention to the subject. A printed list of queries has, I believe, been sent to each church. If there are any churches that have not received these queries, they may obtain them by applying to the General Baptist Printing

Office, where all communications on the subject may be sent.

I purpose drawing up a form of Trust Deed, and, after submitting it to the Committee appointed by the Association, will forward it to you for insertion in the Repository.

The Association also directed me to dispose of some odd volumes and numbers of the Repository. A circular on this subject has been forwarded to the churches. This arrangement will afford our friends an opportunity to complete volumes, or make up their sets of volumes at a cheap rate, and at the same time, will assist in making up the Repository accounts, which ought to be done forthwith. Application on this subject to be made to the General Baptist Printing Office.

It is very desirable that these arrangements should be attended to, as they affect the good of the Connexion.

Yours, &c.,

F. BEARDSALL.

ERRATA IN LAST MINUTES.

We are requested to correct the following errors in the last Minutes, that the friends may alter their copies.

The numbers for Wisbeach Church, should have been the following:—Baptized, 19; Excluded, 1; Withdrawn, 1; Dead, 4; number of Members, 156.

Whittlesea, number of Members, 46.
Yarmouth, (no Report came.)

POETRY.

THE HOUR OF PRAYER.

There is an hour of sweet employ,
A pleasure which can never cloy,
A joy that supersedes all joy;

It is the hour of prayer.

In youth's bright morn, when all looks
gay,

And earth's enchantments strew our way,
How soon would souls be led astray,

But for the hour of prayer.

When Disappointment's form, so rude,
Is bid before us to intrude,

How gloom would haunt our solitude,
But for the help of prayer!

When friendship's golden link seems
By a relentless, deathly stroke, [broke,
How soon would grief and anguish choke,
But for the aid of prayer.

Save when Affliction's heavy chain
Confines us to a bed of pain,

What notes can calm the feverish brain!
The sound of prayer.

And when the billows roll so high,
As agitate earth, air, and sky,
Where shall the toss'd one fix his eye?
On Christ, in prayer.

Yes; He who hears the feeblest sound
Is ever waiting to be found;
And sweetly clasps his arms around
His child, in prayer.

And that bless'd child, though clogg'd
with earth,

Shows a celestial taint each breath,
And lastly triumphs over death,
Made conqueror in prayer.

Stubbing House, Aug. 20, 1835.

THE DYING SAINT.

Suggested by the recent demise of Mrs.

*CLAYTON, of Palace House, near
Hebden Bridge, Yorkshire.*

Awhile sojourners here,
We share the pilgrim's lot;
Drop, unobserved, the mournful tear,
Then die, and are forgot.
Yet through that mournful tear,
The offspring of a sigh,
'Mid the dim mists of shadows here,
There beams a brighter sky.

Though floods of sorrow come,
And storms of fury rave,
Light struggles through the yielding
gloom,
And glitters on the wave.
As flowers shed sweets refined,
Fann'd by some fitful breeze,
So blasts of trouble, soul-resign'd,
Enrich returning peace.

Sweet peace, when all is hush'd,
Save sound of grateful prayers,
That lip, "Deserving to be crush'd,
Abundant mercy spares."
For, like the yielding wax,
When soften'd by the heat,
The mind that's rightly moulded takes
Th' impression that is meet.

The world's malignant sneer
At virtues not its own,
Can plant no murderous daggers near
The precincts of the throne.
For there the soul, oppress'd,
Unbosoms all its care;
Feeds on the hope of being bless'd,
And gathers comfort there.

Let want, let plenty come,
Let each in turns depart;
Heaven is the mourner's quiet home,
The pole-star of the heart.
Wealth has its tempting charms,
And poverty its snares;
But, weigh'd in Death's encircling arms,
We fling them to our heirs.

Ask then what gold can give;
The quivering lips reply,
"Tis life alone in Christ to live;
In him 'tis gain to die."
And great the unwor'ded bliss,
To know the power to save,
When the grim monster, robb'd of his,
Points to the gaping grave.

Ye strangers to a groan,
Which thousands else endure;

Think not that God on you alone
Has seal'd the promise sure.
Affliction's heavy hand
Owns his supreme control;
While tearful hopes of happier land
Paint rainbows on the soul.

Death has not power to shake
Such heaven-upraised desires;
But, calm as summer's evening lake,
The dying saint expires.
And, as an evening cloud,
Stretch'd out at golden ease,
There lives, amid the mantling shroud,
A sun-set smile of peace.
Hebden Bridge. J. Moss.

BEHOLD THE MAN.

Zech. vi. 12.

BEHOLD the Man of virgin born!
Angels hail the sacred morn!
Shepherds haste the babe to see,
Heaven is fill'd with ecstasy.

Behold the Man! wise men draw nigh,
Guided by the star on high;
Hail him Saviour, hail him King,
By the treasures that they bring.

Behold the Man in Jordan stands,
To fill his Father's high commands;
Descends beneath the flowing wave,
An emblem of his future grave.

Behold the Man! he weeps and cries,
Endures unheard-of agonies;
He bows his head, he dies and groans,
And for the sin of man atones.

Behold the Man! he bursts the grave,
And manifests his power to save;
Ascends, surrounded with a cloud,
And sits upon the throne of God.

Behold the man in heaven appears!
And now a priestly garb he wears,
Pleads his own death above the skies;
"Forgive, forgive," he ever cries.

Behold the Man from heaven descends,
To rescue all his weeping friends;
And punish all his harden'd foes,
With never, never-ending woes.

Sinner, behold the Man, and live!
Mourner, behold, no longer grieve!
Christian, behold, and ever sing
The glories of thy heavenly King!

Perth.

J. BURNS.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY.

LETTER FROM MR. J. BROOKS.

My dear brother Pike,

Calcutta, March 10th, 1835.

THROUGH the good hand of our God upon us, we have been preserved from dangers and from death, while crossing the Atlantic; and have been permitted to land on the shores of America in peace and safety; and thence to sail for far distant, benighted, and degraded India. A short time after our first embarkation, one of the steerage passengers threw himself overboard and was drowned. This circumstance produced a great shock upon all our minds, especially in reference to his eternal state, as he was not only an infatuated but a wicked man. No remarkable incident occurred, subsequent to this shocking event, during our voyage to America. As regards our means of spiritual improvement whilst on board, they were very few. We had worship every evening in our cabin, at which several of the ladies generally attended; but our public exercises, for more general good, were wholly confined to a single sermon on Lord's-day morning, and the distribution of religious tracts. These were received with much apparent thankfulness, both by the passengers and sailors. Our voyage was an unusually long one, having many contrary winds, and several very heavy gales, one of which happened on the first Monday evening in September. Now it was for the first time that I felt a sweet peace of mind, in answer to the prayers of multitudes of Christians, offered to God in behalf of missionaries; and though the sea roared and was troubled, and the furious winds howled around our floating habitation, and seemed to threaten us with a watery grave; yet, I enjoyed a peace within, of which the raging billows and contending elements could not dispossess me. Now I can reflect with dissatisfaction, upon the little importance I placed upon our monthly prayer-meetings; but it is impossible for me to tell my much-beloved christian friends, especially those at Loughborough, how much value I was (at the time referred to) led to place upon their prayers. I know they do pray for us. My dear brethren, is it too great a request that you will be more fervent, more frequent, and more importunate in your addresses to Him who hears prayer, and to whom the prayers of the upright are a delight? With you I have often united, and with you have often been made joyful in the house of prayer: and I now beg, as the most important request I can ask of you, that you will never forget us, either in your families or your social prayer-meetings. My dear sir will pardon this digression. Without sustaining any injury, through the goodness of our heavenly Father, we obtained sight of land on Lord's-day morning, after seven weeks' sailing. Owing to some cause, either to negligence on our part or to design on part of the captain, we had no service; which omission was noticed by one of the passengers, whom I overheard inquiring, "Why have we no sermon this morning?" and immediately added, that "because we had come within sight of earth, we

had lost sight of heaven." This coming from the lips of an unbeliever, I felt as a very sharp rebuke, it being my turn to conduct worship; but now it was too late to be remedied. I mention this circumstance for the good of others, that duty should be attended to, and not neglected, whatever may happen. *Verbum sat.* Suffice it now to say, that our baggage was allowed to be taken ashore without examination; and that we arrived in safety at Boston on Thursday evening, 26th September. We were very kindly received by Mr. Gilbert, piano-forte manufacturer, also a member of Dr. Sharp's church, at whose house we remained four weeks, when Mrs. Gilbert was seized with a serious illness, and it was considered necessary for us to remove elsewhere. Consequently we took lodgings at a boarding-house, where we were very comfortable during the remainder of our stay in America, which was a fortnight.

Our visit to this highly-favoured country was indeed very gratifying, and I trust a blessing to us; but have not room to particularize. Revivals are not very frequently experienced now, and extraordinary manifestations of the power of God are numbered amongst blessings that are past. In some churches, however, there are signs of better days; and Christians are living in expectation, that God will again revive them. I was invited to preach in one of the Baptist churches, in which a revival had recently commenced. There seemed to be a holy influence diffused through the place, and if I ever knew the blessedness of that man whom the Lord chooses and causes to approach unto Him, it was during the services in this house of prayer. My heart felt unusually drawn out after God; and indeed it was good to be there. One of the members of the church remarked to me in the evening after service, that she thought I was very happy in prayer, and experienced great nearness to God, which I trust was really the case. There is one fact more, relative to our stay in America, which I wish to notice and to be noticed. Although we remained here six weeks, and made numerous calls on christian friends, I never saw either beer, spirits, or wine, or heard them mentioned as a beverage; and I believe that water is the exclusive drink of most Christians in America.

We had made partial arrangements for our voyage to India, previous to receiving your letter, wishing us to make a longer stay in America, as I dare say you have heard from brother Sutton all particulars. We had an excellent opportunity, there being three missionaries with their wives, and one single young lady ready to sail with us, and going now entirely on our account. A passage was taken for us all, in the ship Georgia, and the 4th of November fixed upon for our embarkment. It was very painful to us to leave Mr. Sutton, so much endeared by his kindness, affection, and endeavours to make us comfortable. But it was necessary for us to sacrifice our own individual interests for general good. At ten o'clock A. M. we went aboard; and now had to take our last look at many friends whom we much respected. Several hundreds of people had assembled to witness our departure, and seemed much affected while we sung a suitable missionary hymn. Mr. Swift, the secretary of the American board of commissioners for foreign missions, then commended us to God by an appropriate prayer; and by eleven A. M. we were slowly moving from the shore. A favourable breeze blowing fresh, soon carried us out of sight of land. The pilot had scarcely left us, when a most appalling circumstance occurred. One of the sailors, a young man

only seventeen years of age, fell from the mast-head upon the bulwark, which fractured his skull, and left a portion of his brain on the spot where he first alighted, and was killed instantly. This shocking circumstance seemed to produce a great effect on the minds of the other sailors, which I hope will never be lost. With the exception of this incident, our voyage to India has been a very pleasant and speedy one, accomplished in one hundred and ten days. The captain, Jeremiah Spalding, treated us with the greatest kindness and attention. And though not a professor of religion, he attended family worship every evening, with very few exceptions, and then his presence was necessary on deck; as also did his officers. We had public service on deck, every Sabbath morning, when the weather would permit, at which Messrs. Hall, Wilson, Newton, and myself preached alternately. The sailors generally attended, and seemed to hear with great attention; but sometimes several of them did not come to service, which caused us to think, that they were not much interested in our exercises. One of the sailors told me afterward, that the real and only cause, was their not having clean clothes in which to appear; and they did not like to come in their dirty ones. There is a very pleasing circumstance connected with our public exercises, which I am sure will be interesting to all, who desire the salvation of sinners, and which I may introduce here, as I have been advised to communicate it to you. On the Friday previous to our leaving the vessel, I received a note from the sailors, which I will transcribe in their own language:—

Mr. Brooks,

Sir,—It is the request of the crew, in general, to ask you if you will have the kindness to deliver us a farewell address on the approaching Sabbath, as we are about to part, perhaps for ever. We feel ourselves much indebted to each of the gentlemen for their kindness in administering the word of God to us on the Sabbath, thinking that religion, rightly improved, has a tendency to make us better men. We wish each of you success in the arduous task before you, and that you may be protected from the many dangers which you may be exposed to, and have many souls as seals of your ministry. We hope that after having had so much light before us, that we shall be able to beat through the straits of repentance, and open safe into the bay of faith, we shall have our pilot ready to board us, and say, "Well done, good and faithful servants."

Friday, February 20.

The reception of this afforded us all very much pleasure, and, in compliance with their wish, I set about preparing for the occasion, as I was not expecting to preach, it being not my turn. I took for my text, "Prepare to meet thy God;" and a more solemn occasion I never witnessed; all present seemed to realize the scenes of the judgment day. The captain was much affected, and told me, afterwards, that he never witnessed such an occasion before. He expressed his wishes that both himself and all present might reap eternal benefit from the sermon they had heard; and he said, moreover, that although he had carried many Missionaries, a similar request had never been made by his crew to any of them, and that he should respect his sailors more, and like them better on this account. I have not room to say much, as regards our voyage;

this is the summary :—We never saw land or much else, after leaving Boston, until we beheld the shores of India. There were very few vessels, no severe gales of wind, no calms, very few wants, as regards our provisions; and, on the whole, we had a most prosperous voyage. We lost no part of the ship, except the flying jib-boom, and suffered very little from sea sickness. Some of our wearing apparel was spoiled by the salt air; and one of my chests, the one with drawers, was broken so much as to render it useless. I would advise all Missionaries, if possible, to secure what they will not need on the voyage in strong cases, lined with tin and soldered. My dear Selina has enjoyed good health since leaving England until her arrival in Calcutta, when she was seized with a very violent bilious attack; but medical aid was soon procured, and, in a few days, she was quite recovered. She is now well, and unites in her warmest love to you, and dear Mrs. Pike, and your daughters. Mr. Goadby is now in Calcutta, and expects leaving in a few days; so that we shall have company, and consequently avoid much perplexity with bearers. We met with many warm-hearted friends in Calcutta, who gladly welcomed us to India. Mr. W. Pearce inquired very affectionately if you was well when we left England. We regret the departure of Mr. and Mrs. Lacey very much; also the decease of dear sister Goadby. This intelligence was very chilling to us, but our heavenly Father is here, and he will never leave us nor forsake us. What a comfort is this: though death and opposing circumstances diminish our earthly happiness, the Author of our true happiness is immutable, and lives for ever.

From yours,
In the Gospel of our common Saviour,
JOHN BROOKS.

STATISTICS OF THE MISSION CHURCHES.

As it is desirable that the brethren generally should know the state of the Mission churches, the last Association resolved, that Brother Lacey be requested to furnish a statement for insertion in the Minutes. Brother L. not being present, the Secretary sent a note to him apprising him of that resolution. This being miscarried, the desired information did not reach us. We insert it here, being assured that it will be gratifying to our readers, who will perceive that though the work of Missionaries, at present, chiefly is as the breaking up of a fallow field, and, therefore, an immediate harvest is not to be expected; yet they have been favoured with a considerable degree of immediate success.

<i>Cuttack.</i> —Converted Hindoos	35
Hindoo-British	5
European	9
<i>Burhampore.</i> —Native converts	1
Hindoo-British	3
European	1
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Among these are reckoned our Missionaries, and four native preachers. Besides these, also, several have left the world with the bright hopes of the Gospel gladdening their hearts.

MISSIONARY MEETINGS.

DERBY, *Brook-street*.—Sermons were preached on behalf of the Mission at this place, on Lord's day, August 9, by Mr. Lacey. On Monday evening, August 10, a Public Missionary Meeting was held; Mr. S. Ayrton prayed, and Mr. Gawthorne, Independent minister, presided. A report of the collections and subscriptions for the previous year was read by Mr. R. Pegg, from which it appeared, that they amounted to upwards of £153. Resolutions were moved and seconded, by Messrs. J. Goadby, — Hawkins, (Baptist,) C. Lacey, and Secretary. The attendance was good. Collections about £20.

BURTON-ON-TRENT.—On Lord's day, August 9, sermons were preached by Mr. Pike; and, on Tuesday evening, August 10, a Public Meeting was held, which was addressed by Messrs. Goadby, Leicester; Yates, Melbourne; Stephens, (Baptist;) Pike, Secretary; Lacey, and J. Pike. Collections unknown to the writer.

AMERICAN DONATIONS TO THE MISSION.

ON a former occasion we noticed the liberality of the American Tract Society, in a grant of three hundred dollars to our mission. Since then, another grant of five hundred dollars has been made; and intelligence has been lately received from brother Sutton, of another and a splendid donation from this Society of three thousand dollars; making a total of THREE THOUSAND, EIGHT HUNDRED DOLLARS, or a sum, reckoning the dollar at four shillings and twopence, of £791. 17s. 6d.

LETTER FROM MR. JOHN GOADBY TO MR. HOBBS.

Cuttack, January 5th, 1835.

My dear brother Hobbs,

I received your very welcome letter on the 17th of October last, and assure you I esteem myself happy in being remembered by you; true, it found me in affliction, and that affliction was deepened, not only by the affectionate manner in which you referred to my beloved but departed wife, but also from the circumstance of your letter being accompanied by five or six addressed to her. The wounds, deep and severe, which were beginning to heal, were opened afresh, and I felt again for a time lone and desolate. You cannot conceive how great is the loss of a wife in this country, where society is so contracted, especially for a Missionary; but I would not repine, the Lord does all things well, and doubtless this bereavement was intended for good; He seeth not as man seeth. It is a duty we owe to him to submit to his dispensations, though it is often hard work. Often had we acknowledged before his footstool his right to deal with us according to his own pleasure, and mutually given ourselves to God to do with us as it pleased him. It pleased him to remove one to his own presence, why should I repine? I hope I do not; I desire cheerfully to acquiesce in this most afflictive bereavement, though I felt at first "as a tree on fire by lightning, with ethereal flame, kindled and blasted." My child, my wife, at one fell stroke removed, and I, in the morning of life, left a withered

and shattered stump; all my earthly happiness at once destroyed. Oh! may it lead to the rock that is higher than I, to seek no happiness but that which is spiritual and divine. I had not heard of brother Sexton's death before your letter arrived, nor was I at all surprised at it; when I saw him, I thought his work was near the close. I feel much pleased that brother Talbot is at Wendover, and things seem improving there; he is a good man, and I hope will be very useful; *his* lot is cast in the fruitful field, mine in the desert, but we serve one Master, and he is able to make even the wilderness and solitary places rejoice, and the desert to blossom as the rose. The wild jungles of this country are less wild than the moral wilderness around us; so debasing, brutalizing, is Hindooism, that none but eye-witnesses can conceive of it, and it is impossible to convey the idea on paper. In proportion as Hindoos are holy, in that proportion they are the servants of sin and Satan; there is no filthiness so utterly detestable as theirs; so complete is their degradation, that virtue, modesty, and uprightness, are unknown. A Hindoo servant has no qualms of conscience, except he has omitted some act of theft he might have benefitted by; there is only one way to keep him honest, and that is, to give into his charge every thing he has to do with, and then, he being responsible for them, they are safe. I often contemplate with pleasure, bordering on rapture, the change which the Gospel will make, (*will* make, for it *must* go on till all shall bow to the sceptre of Jesus,) when these degraded and wretched beings are elevated, humanized, sanctified, and made meet to be partakers of the inheritance of the saints in light. Oh! what a change! How gloriously will be displayed the transforming influence of the Gospel! Nay, it has been displayed, and many, brought up in idolatry of the worst kind, are now living monuments of its blessed effects, and are manifesting that they have passed from death unto life; and many have joined the assembly above, and are singing the song of Moses and the Lamb. Let us labour while it is day, that more may enjoy its unspeakable blessings, and water our labours with our prayers; he is faithful who has promised that all shall know him. What an honour to be permitted to labour for God as instruments in saving the souls of our fellow men. May we be faithful unto death, in labouring ourselves, and exciting the zeal of others in this great and glorious work. May the Lord bless you and your family; may he make your labours abundantly successful, that, at the last day, a large company may stand forth as your children in Christ, the seals of your ministry, and your crown of rejoicing! Let me entreat a special interest in your prayers, and be assured that every communication from you, will meet with a hearty welcome.

From yours, in christian affection,

J. GOADBY.

EXTENT OF LABOURS.

Extract from a private letter from Mr. Goadby.

"I am now about closing my cold season labours, having been the means, directly or indirectly, of preaching the Gospel in more than eighty villages and towns; extending from Cuttack one hundred and fifty miles south-west, and about fifty miles east, and forty miles

north-east. We have addressed in these labours, at least, from fifteen to twenty thousand people, and distributed at least ten thousand tracts. Much of this was done in connexion with considerable bodily weakness, and mental distress. But it is the Lord's work, and while I can I must work, for I have given myself to his cause. Oh! may I be found faithful, and never cease to serve him while I dwell in a tabernacle of clay!

To live for him who died for us, is the only thing worth living for, and when I can no longer serve him in the extension or establishment of his cause, may he take me to himself on high."

Such labours as these, in which our beloved missionaries engage, cannot surely be in vain.

MR. BROWN'S JOURNAL.

(Continued from page 315.)

ABUSE.

Dec. 13th.--Still travelling through a thinly peopled district; little could be done to-day, beside speaking occasionally to any passing traveller on the road; only a few books were distributed. There is a beautiful variety in the country between Barua and Jauj-pore; very shady and pleasant in this sunny region: about four o'clock we arrived at this town (Jauj-pore), which is worthy a particular description, and which I shall endeavour to give it in a letter. We pitched under a tree, near the ruins of an ancient fort, the desolation of past ages; I was a good deal fatigued, having walked all the way, and so were the native preachers; they, however, went into the bazar here and preached in the evening, but the reception they met with was not friendly; the people never hear well in these what I may call high church places, this being a place formerly much celebrated for pilgrims; but its renown seems now to be fading, and the glory of bygone ages is now no more. The brethren said that they were much abused by the brahmins crying, "Hurree bol, hurree hol!" Through the mercy of the Lord I continue well, but much perplexed in mind that I can get no account of Mrs. B. and the children; I quite expected, on arriving here, to have found a letter, but my expectations are vain. I will pray for their safety, and trust them to the Lord.

14th.--I did not go out this day, as I have several letters to write, but the two native brethren went to the town and preached; they report as follows:--In Bundo market we found 150 people; we preached against idolatry, and about the holiness of Christ as the way of salvation. The people at first heard with steady minds, and said, "Good;" but afterwards they changed their mind, and gave us angry words and blasphemed. We gave away books. This evening had worship in the tent.

CONTRAST BETWEEN CHRISTIANITY AND HINDOOISM.

15th.--I continued here for three or four days, taking in the surrounding villages and markets; by this means many will hear the gospel, and many tracts will be distributed. May the Holy Spirit accompany his own word, and the preaching of it, with power to the consciences of these wretched, sinful, and benighted people. On the doctrine of a future state every mind is dark which is not enlightened by the gospel. Ask the Hindoos where does your spirit go after death! what variety! what darkness in the answers! how gloomy the subject! One says, the soul mixes with the elements; another, that it occupies the body of an animal according to its merits or demerits here. What a mercy to have a knowledge of a Saviour, and of the true way of salvation. Whilst these privileges are enjoyed, how ought we to act? Whilst thankful for a Saviour's atonement, and for a saving interest in his death, let us labour to communicate to the men of our generation the joyful tidings, and to manifest before them the superior excellency of Christian truth. At Golabage market the people heard with apparent attention. The subject of discourse turned principally on the connexion of the actions of this life with the state of the soul in another; the number of people was considerable; this place has been several times visited by the brethren before. The number of books distributed was about two hundred; these will travel where we cannot go; may the fruits be seen another day, to the glory of God, and to the salvation of precious souls. I answered some letters this evening, and the two brethren went to the bazar.

DEFILING A GOD.

All along this road the people mistake me for Lacey, and say they have seen me many times before, although this is my first journey. One white man is so much like another in their eyes, who see one so seldom, that the mistake is natural. I returned home from the market alone; passing through a village, one man called after me, and called me a Yesu Krishna worshipper, and another wished to be taught our dharma (religion.) I read part of one of our books, and explained it, and gave it to him. Thus the day has passed in various exercises, laborious but agreeable, as being connected with our great Master's works.

I should have observed, that when I arrived at the market above mentioned, being a little tired with walking, I sat down upon a stone at the root of a tree. All of a sudden the uproar commenced, and the brahmins were raging with almost satanic fury. I did not at first perceive the immediate occasion of this confusion, but attributed it to the general hostility frequently manifested by these people. I found, however, that their attention was directed towards me. Ramara then told me that I was sitting upon a god, or sacred stone, worshipped by the people, and that, by sitting upon it, I had defiled it, so that without a new purification no one could worship it. Their rage was unbounded, and but for the instinctive fear which these people feel at an Englishman, and which, under the Lord's protection, is our only safety, I have no doubt they would gladly have murdered the whole of us. Such is the stupidity and folly of gross idolatry.

ENCOURAGEMENT.

16th.—Engaged in writing letters during the former part of the day. The brethren went to Mungulpore market; about 200 present; they distributed about 100 tracts; they spoke of the opportunity as very pleasant; the people heard the word, and received the tracts with much readiness of mind. Ramara spoke of the false way of gaining salvation known among the Hindoos. Doitaree spoke on the same subject, and pointed out the true way of salvation. My mind is much relieved about Mrs. B. I received a letter to-day, speaking of her arrival at Pooree. From the recent flood the roads are nearly all destroyed, and travelling is dangerous; the journey was distressing, but she was mercifully helped through. The sea breezes will, I hope, do her good; her health is not excellent. Doitaree and myself both addressed an assembly of people near the tent this evening, but the opportunity was not encouraging; the disposition of the people was bad. May the hearts of these children of disobedience be turned to the wisdom of the just; may the glorious gospel of Christ shine into their hearts, and enlighten their benighted understanding.

VILE ABUSE OF BRAHMINS.

17th.—This morning we attended Balabee market; there was a great multitude of puja brahmins present; their conduct and behaviour was such as became the master they served; it was the

most stormy time I ever saw in India. The language they used to us was the most filthy and blasphemous which can be imagined by the most polluted mind, and the uproar was awful. I attempted to speak a little from an eminence, but I could scarcely hear my own voice. Doitaree did not try to speak, and Ramara was compelled to give over. We, however, distributed a few books, which may be read in silence and retirement. We were followed from the place by about twenty boys and fellows shouting Jesu Krishnu, Jesu Krishnu, in derision, and one fellow said he would come to our worship on Sunday and sing; and, suiting the action to the word, he commenced a sort of singing, and made the most dismal noise I ever heard. There was a temple on one side of the market, from which the brahmins issued, and, like demons from the lowest pit, assailed us with satanic fury. We could pity and pray for them, nothing more could we do, and therefore we left them. Travelling the remainder of the day, we occasionally spoke to the people on the road. We are returning to Cuttack. Doitaree has left me, his wife being ill; and Ramara will leave me to-morrow for a day or two. We have need of patience and divine guidance; let us pray for these, and we shall have both. These days of rebuke and trouble have their uses, by leading us to cease from trusting to ourselves, and to trust unreservedly in the Lord.

NOISE OF THE HINDOO MARKETS.

18th.—We stayed at Hurrepore market; present about 400 people, of various casts, young and old: here was also much confusion and noise; indeed, it is almost impossible for an Englishman to conceive, from having seen an English market, of the riot, and bustle, and uproar, that you will find in what is called in Indian, *hato*. An Irish market somewhat resembles it in uproar and noise. A Hindoo can do nothing in silence. All is energy in the moment of business; although, from the climate, you might suppose that it would be very different. The people heard better than those of yesterday; at least, they were not so abusive. Ramara was almost borne down, while distributing books, till I went to his assistance. I usually do this, though often a troublesome business; as the people frequently deal more gently with a European. There was much anxiety to obtain our tracts. Ramara left me to-day; and

thus, for a few days, I am alone; and yet not alone, if enjoying the protection and favour of the great Head of the church. May his presence go with me, that I may be useful in his cause. Crossed the Bramana, which is now fordable. I am now writing at Bramana Cole Dhurma Salla, a large and commodious place built by Government for the accommodation of pilgrims to Juggernaut. This place is a brick building, occupying two sides of a square, built something in the form of cavalry barrack stables. It will accommodate, if necessary, some hundreds of people at one time. At the end of the square are miserable looking sheds, where such things as the natives eat are sold. The Dhurma Salla is empty of furniture. A Hindoo usually carries all he uses, excepting an earthen pot, which he buys for a few cowries. The weather, for the season, is rather hot; which the numerous fires around me, at which the travellers are cooking rice, help to increase. I this day received from Cuttack some letters and newspapers; one contains the account of the loss of the Dissenters' University Bill. This is of very little consequence, otherwise than as it shows the determined bigotry of the Upper House. Answered several letters, one from Mrs. B. I feel thankful for the mercies of this day; but when shall we be sufficiently thankful? Never in this poor, imperfect world. In heaven only can we praise Him as we ought.

19th.—We are now returning to Cuttack: all the markets on this road have been attended. There are a few scattered villages by the road-side, which I shall visit in passing, and leave a few tracts; and thus I shall be detained for a day or two longer. Ramara and Doitaree have both returned to spend the Sabbath at Cuttack; and one of them will assemble the native Christians, and address them.

SUMMARY OF TOUR.—HOPES.

We have been actively engaged every day, and some thousands of ignorant Oreahs have heard the word. O may it be as the seed cast upon the waters, to be seen after many days. To reflect that only one soul may be plucked as a brand from the everlasting burning, by our instrumentality, with whom we may meet, to sing a Saviour's love in the presence of our Father, is a thought so precious, that it encourages us under all discouragements. "My word shall prosper in the thing whereto I sent it," is

the Divine promise. Has he not sent it to Orissa? Yes; and it shall finally triumph over all its present obstacles; and the desolate plains and jungly mountains of this moral wilderness shall blossom as the garden of the Lord. It is a blessed thought, that the purchase of the Redeemer's death shall not even here be fruitless. My dear christian friends, you will remember that there are 24,670 towns and villages in Orissa Proper, and now but two missionaries. May you think of this, and may the love of Christ, and of souls, warm your hearts, and excite you to exertion.

THE FACE OF THE COUNTRY.

20th.—This is our harvest time. The crops seem good; a cause of much thankfulness. Still travelling to Cuttack. Visited, this morning, Chuttea, a small sequestered village, at the front of a small mountain covered with original jungle. The country here has an interesting appearance. On three sides hills are rising in the distance. There is a peculiarity about the surface of this country. There are many hills, yet there are no sloping valleys, or gradual sinkings and risings. It is one immense plain, with hills thrown up, as from a level surface, perhaps by some volcanic eruption, the knowledge of which is lost amidst the events of distant ages. The people here are very kind, for Hindoos. Here is a temple of Mahadeb, and an endowment for its support, and, of course, officiating brahmins. I talked with one of them, but he seemed to be very ignorant. I spoke to him on the subject of my message, and gave him a book, which he hesitated at first to take, but afterwards took it. May it be blessed to his conversion. I also addressed a small collection of people on the folly of idol worship: but they contended, as usual, that whatever is worshipped must be seen with the eye; and wanted me to show them Jesus Christ, and then they said they would worship him. I went to the village school, and talked to the children, and gave them some tracts. They appeared interested, and promised to read them. May they be made useful to them.

A SABBATH AT CUTTACK.

21st.—This is the Sabbath. I went into Cuttack early this morning, with an intention to meet the native Christians, and to preach once; but I found myself so fatigued with travelling, that I declined doing as I intended. I, how-

ever, spoke in the evening, to the English part of the congregation, at Mr. Ball's house; the school and chapel both being under repair. I had a pleasant opportunity, and hope good was done. A young man, the son of an English gentleman, brought up at Dr. Marshman's school, was there; who appeared to me to be in a hopeful condition. He says "he likes our doctrine and preaching. He thinks what the Baptists say is scriptural; but he wishes to know whether our ordination be pure, not having been performed by a bishop. Our high church Chaplain says it is not; and that we are very bad folks for presuming to preach the Gospel, not having had a lord-bishop's hand over our heads. Some say he is a great bigot, and that is my opinion."

DESOLATION BY FLOODS.

22nd.—Left Cuttack at sunrise this morning, and passed the Karjura river. The fog, which was very heavy, was still lingering on its bed and banks. It was very cold; but, in a quarter of an hour, the sun had risen with a burning heat, and every mist had disappeared. I proceeded on the pilgrim road, but what a scene presents itself. The road, by places, is carried away by the late flood. Immense trees lie prostrate; and desolation and confusion are now, where lately all was order. Travelling is dan-

gerous, even by day. Arrived at Barle Unta tired of the journey, though not very long. Thus, amidst dangers on every side, we are preserved from day to day, by the good hand of our God. O may we yield ourselves a living sacrifice, holy and acceptable, through Jesus Christ.

BURNING HEAT.

23rd.—Arrived at Pippale, late. This day has been exceedingly hot, for this season of the year. The sun had such power, that even the natives complained, and Ramara was obliged to stay behind. I have walked about ten English miles in the sun to-day, but I now feel a little indisposed, but trust, through mercy, to be well in the morning. We stayed and talked with the people at Tunka Pana, and at the temple near it. There is usually an assemblage of pilgrims at this place, and Doitaree addressed them in the Hindoostanee language. They seemed, upon the whole, to be attentive. At the temple I addressed the Brahmins on the worship of a stone god. I asked them to show me the image. One man said it was asleep, and that it had given no orders to be shown to me. Another brahmin seemed to understand his business better. He wished to know what I would give him for a sight. I told him nothing.

STATE OF THE MISSION.

In a note, bearing date March 24, 1835, Mr. Brown writes:—"The cause flourishes, several School-houses are now rising, and a native Chapel; almost entirely by the generosity of friends here."

MR. W. BROWN'S ACCOUNT OF A DESTRUCTIVE FLOOD AT CUTTACK, October 1834.

We have often heard of the destructive floods of the East; the one now reported is from Mr. Brown's Journal, and has been overlooked, or it would have appeared sooner. We make no apology for introducing it to our readers.

Oct. 20, 1834. All our work, both bazar preaching and that of the school, has for some days past been suspended. Cuttack has been visited by the most destructive flood known in the memory of man. The river began to rise and overflow its banks, about the 11th instant, and the indications of the destructive violence of the water further up the Ma-

hanuddy appeared. On Sunday the 12th, the current was unusually strong, and the channel of the river was extended to perhaps a mile or a mile and a half in breadth; several roofs of houses were seen floating down the stream amidst the vast roll of waters; and it was most shocking to see the people clinging to them, borne away without the least possibility of any one affording the slightest assistance.

The lower parts of Cuttack are destroyed, whole streets lie desolate, and, in the country adjacent the river, man, beast, and villages are gone; and by the tremendous sweep of waters, the fruitful field has become, in many places, a desert. "O Lord, how mysterious are thy ways, and past finding out!" We are all spared, blessed be God.

On Monday the 13th, the banks, no longer able to resist the waters, gave way, and then the work of destruction began. The water first entered the school ground at about ten o'clock, and by one, it had reached its height; in most places it was from three to four feet deep. Several of the neighbours fled to my house for protection, supposing that it must be safe, because it was large. Mrs. Brown and the children of the school were removed to the top of the house, which is flat; but though here we were far enough from the water's approach, yet, who could feel comfortable at beholding the houses in all directions, falling around us into the floods below. It was a melancholy thought, that the one on which we were situated might soon follow. How high the waters might rise, who could say, and what might befall us. I felt, however, resigned in this trying moment, assured that He, who restrains the wind and tempest, could protect us. About two o'clock, the waters had a little subsided, and after failing to get a boat, we ventured to trust ourselves in a carriage, drawn by bullocks; and thus Providence assisting us, we waded through, and took refuge with brother Goadby. Here we must remain for some time: the doctor says, our house is too wet to dwell in,

and, from the vast collection of vegetable matter brought by the water, very unhealthy. Malaria and other infections are expected to be the consequence. The school is scattered, and it will be some time before it can be properly collected. Our loss is considerable, the end of the chapel is quite gone; one of my native schools is quite broken, and every out-building with me is in ruins. This is the second time within a few months, that I have suffered from the destroying elements: first from wind, and secondly from water; but it is the Lord's will. I am thankful, though some of us have been in imminent danger, yet, we are still preserved, I trust to be useful and to glorify our Preserver. At the time the water was entering my house, Mrs. Brown was ill, and it was with difficulty that we removed her to the top; but through mercy she speedily got a little better, when we left for Goadby's. "In the midst of judgment, thou rememberest mercy."

20th.—I am just trying to commence the school. I feel languid and melancholy, few scholars have yet returned. My whole house is so damp, as to be at present unfit for a human habitation; but I trust a week or two will materially improve it.

REVENUES OF THE TEMPLE OF TRIPETTY.

To the Editor of the *Missionary Observer*.

Dear Sir,

I was painfully interested with the valuable article on the Temple of Tripetty, in your last number. The development, reprobation, and extinction of this anomalous system throughout British India, is a consummation most devoutly to be wished. I trust the pages of the *Missionary Observer* will be open to prosecute this vitally important object. The following extract from a letter, dated Madras, Feb. 10, 1834, from one of the Missionaries in that city, with the enclosed account of the annual revenue of the Temple of Tripetty, neatly written, I presume by a native or Hindo-Briton, appears worthy of extensive publicity. My correspondent writes:—"It appears to me that the enclosed paper may be interesting to you, and such as you can usefully employ in England. There can be no doubt that the receipts from this Temple of Tripetty, exclusive of charges, amount annually to one lack of rupers, (about £10,000,) and

it is certain that the revenue from Conjereram, forty miles west of Madras, cannot be less; while the revenues from Seringham, Madura, and Purney, are probably nearly or quite equal; not to mention other places of superior note." The same correspondent, in a letter, dated May, 1832, stated, "We may further instance the great Pagoda of Conjereram, Chillambaram, Madura, Ramiseram, and Purney, from which large revenues arise. We are all persuaded, that were this custom at an end, incalculable benefit would follow." These extracts give some valuable information of the existence and extent of British connection with idolatry in the Madras Presidency. The following specimen of this connection occurs in *The Missionary Register*.—The Rev. C. T. Rhenius wrote in December, 1831; "The — has, by order of Government, given forty thousand rupees to perform a certain ceremony in the idol temple at Tinnerelly. The pedestal of the idol has got some injury, from the oil which continually flows down from it at the Poojahs, so that insects

harbour and perish there, which is a great indignity done to the Swame (idol). They must, therefore, mend the pedestal, shut up all the holes that have been made in it, and make it fine and close again. For this repair, the Swame must be requested to remove from his place during the operation, and, after that, to return again; on both occasions a great many *muntrums*, (forms of poojab,) must be said by the Brabmins, and one hundred thousand Brahmims must be daily fed for forty days. To gratify this folly, a Christian Government expends forty thousand rupees!!—*Proh dolor!* The Right Hon. J. B. Macauley, now member of council in Calcutta, stated in the House of Commons, July, 1833,—“Several millions were expended upon the support of Pagan and Musselman superstitions!!” I was much gratified in reading *The Evangelical Magazine*, for this month, to observe, in a letter from Bangalore, dated Jan. 81, 1835, the following interesting information. “In the Company’s territory, I hear, they have begun to proceed on the late act for withdrawing the countenance of Government from idolatry, and the Brahmims and people are represented to be in a state of alarm. This was to be expected; and, when idolatry is left to the *voluntary support* of the people, we shall see what hold it has upon their hearts. Nothing is more evident throughout India than that this system of delusion is waxing old, and ready to vanish away.” It is important to keep this subject before the public, in this country and in India. Your insertion of the document from Madras respecting the annual revenue of Tripetty, and the general summary of that amount for seventeen years, as given in the third edition of “*India’s Cries*,” p. 98, it is presumed, will interest your numerous readers, and much gratify,

Yours in Christ,
J. PEGGS.

Bourn, Aug. 8, 1835.

STATEMENT OF REVENUE COLLECTED AT TRIPETTY.

	RUPEES.
Average amount collected at the feast called Mookoti, in February, by contributors in jewels, money, &c.	8,000
Ditto at the Dussera festival in October	12,000
Visits to the temple during the year	10,000
Collected annually, and paid by	

the Byraghi Gooroo, as tax to the temple	10,000
Barbers’ tax to government at the stated feasts.....	1,000
Ablution tax during the festivals	1,000
Average amount collected at the feasts, from persons who partake of the food offered to the idol.....	2,250
Average amount collected at the two feasts, from persons who plunge into the sacred pool in order to obtain bliss	750
Rupees.....	45,000

Sundries collected from each individual on festivals and other occasions :

On presenting a superior gift to the idol or the acceptance of the gift, to pay rupees.....	50	The aggregate from this source is not ascertained, but appears in the public documents.
The individual who performs a vow	20	
Ditto who presents a common gift.....	25	
Ditto who receives the teertum, or the holy water of the worships of the idol.....	5	
The person who desires to receive the sreepoda reynonva, or the musk-oil cleaned out of the idol.....	20	
For receiving the preserved food offered to the idol at the time of the feasts.....	5	
For the figure of the idol on saudal paste.....	1	
On desiring to present an offering.....	1	
For all marriage ceremonies at the temple.....	5	
For the wodoogos, or initiatory ceremony.....	3	
For admission into the porch of the temple.....	4	
	4,000	

LANDED PROPERTY.

Villages in Jaqhier made to the temple in Mysore, Venketgherry, Calastry, Goonmconda, Chittoor, and Arcot, the revenue collected by government and carried to account.....	49,000
Monthly sum received from the Rajah of Mysore, Venketgherry, Calastry, Naggery, and Chunda Loll, on support of the temple worship, one thousand rupces inclusive—	
Annually	12,000

Average amount from wealthy soncars on visiting the temple from remote places	50,000
	61,000
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Total rupees.....	111,000
Expenditure.....	23,700
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Total net gain...	87,300

fifty rupees; eight Parbutties or overseers, each ten rupees; thirty Poojaries or Numbies, each five rupees; one hundred and twenty Gollats or peons, each three rupees—total about eight hundred rupees monthly 9,600
 Maintenance of five elephants, monthly, one hundred and seventy-five rupees 2,100

ANNUAL EXPENDITURE.

Paid by government monthly for the ceremony or worship of the temple, one thousand rupees 12,000
 Monthly Establishment:—One Amildar, one thousand rupees; two Seristadars, each

Rupees..... 23,700

The above are some of the principal sources by which revenues is derived; but much more may be added by a reference to the public records.

From India's Cries.

ANNUAL AMOUNT of the TAX ON PILGRIMS attending the TEMPLE OF TRIPETTY, with an Account of the Annual Expenses from 1812-13 to 1828-29.

Years.	Amount of Tax collected.			Collector and Establishment.			Net Receipts.		
	£.	s.	d.	£.	s.	d.	£.	s.	d.
1812-13	19,922	17	6	4,990	2	6	14,932	15	0
1813-14	22,982	15	0	5,263	10	0	18,969	2	6
1814-15	The Amount col- lected in these Years cannot be ascertained.			5,407	10	0			
1815-16				4,951	12	6			
1816-17				4,248	2	6			
1817-18				5,444	12	6			
1818-19				4,779	2	6			
1819-20				3,788	17	6			
1820-21				3,933	10	0			
1821-22	14,145	17	6	4,251	15	0	9,894	2	6
1822-23	18,633	0	0	4,587	5	0	14,045	15	0
1823-24	12,556	12	6	5,278	5	0	7,278	7	6
1824-25	18,028	12	6	5,330	0	0	12,698	10	0
1825-26	11,585	17	6	4,446	7	6	7,139	10	0
1826-27	16,574	0	0	3,140	12	6	13,433	7	6
1827-28	16,701	7	6	4,231	5	0	12,470	2	6
1828-29	14,101	17	6	4,022	7	5	10,079	10	0

TRIPETTY—10 Years' Net Receipts	£	s.	d.
	120,941	2	6
The Amounts collected for an interval of seven years more cannot be precisely ascertained; but the united Expenses of the Collection and Establishment for those 7 Years (which are known) appear to bear so close a relation to those of the remaining 10 Years, that the average Receipts may be safely stated at.....	}	84,658	15 6
Making a Total, for 17 Years, of.....		£205,599	18

To prove the correctness of this estimate, the 7 Years' Collection and Establishment are £1827 17s. 6d. higher than the next 7 Years' Collection and Establishment. Total Net Receipts from Juggernaut, Gya, Allahabad, and Tripetty, in *seventeen years*, £912,662! !*

* See Poynder's Speech on the Pilgrim Tax, Sep. 1880, (Hatchard,) pp. 159—163.

JEWS' SOCIETY.

In answer to the inquiry, frequently made, "Does it often occur that Jews become Christians?" the Committee state, that the labours of the Society have been greatly blessed; believing Israelites being received from time to time, by baptism, into the Christian Church. "To register all the cases," they remark, "occurring in various parts of the world, and under various circumstances, would be almost impossible; but it may not be amiss, occasionally, to give an account of some;" and they accordingly add the following

Notice of recent baptisms.

Warsaw.—A young Jew, formerly David, now Christian Jacob Szmulowicz, from Lomza, was, on the 30th of January, 1835, baptized at Warsaw, by the Rev. W. F. Becker, who gives a satisfactory account of the state of his mind, and, in a subsequent letter, attests that he had hitherto conducted himself exceedingly well.

Cracow.—Joseph Stein, from Galicia, aged 52, was, on Sunday, March 1, 1835, baptized at Cracow, by the Rev. Dr. Gerlach, Missionary, who has every reason to believe him to be a sincere convert to the faith in Christ Jesus.

London.—Three adult Jews were baptized at the Episcopal Jews' Chapel, by the Rev. A. M'Cauley; the first, a native of Warsaw, on Whitsunday evening, June 7, after having, for some time, been instructed preparatory to that ordinance by the Rev. J. C. Reichardt; and the others, two brothers, from the Hebrew Boys' School, on Sunday evening, June 21, in the presence of a large congregation and their father, who, though himself not baptized, had given his hearty concurrence to their wishes.

Brighton.—On Friday, May the 29th, a very respectable Jewess was, we understand, baptized at Brighton: and though this took place not in immediate connexion with the Society, yet the friends of Israel will be gratified with the fact; and we have good authority to add, that she claims our sympathies and prayers, as a sincere believer in the Lord Jesus Christ.

Mr. Farman having been admitted to Holy Orders on his visit home, left England, with Mrs. Farman, on the 10th of June, for Constantinople, to resume his labours among the Jews of Turkey. The Rev. T. Hiscock and Mrs. Hiscock are about to proceed to Cracow.

ADDRESS ON MISSIONARY OPERATIONS.

(Continued from page 320.)

Communication of Useful Knowledge, the main Instrument of overcoming these Difficulties.

While thus tossed to and fro without a resting-place, a gleam of hope seems to dawn, when you find what amazing reverence is paid to these systems of learning; and make the grand discovery, that they are all with them held sacred—as sacred as what we should more appropriately designate their *theology*. And I do crave the special attention of the Assembly to this distinguishing peculiarity; for it is this which has given a zest and power to the communication of useful knowledge in India, which it would not otherwise possess. It is this which stamps it with a *religious* tendency, beyond what it possesses in the British isles.

If the aged are so difficult of access, from the stupefaction of total neglect, or the dense incrustation of their faculties

by false systems of religion and learning, the young are found open, lively, and ingenuous: and, as physical knowledge of every kind is capable of being subjected to the test of *sensible* evidence, you may readily understand how inestimable the advantage which the forementioned peculiarity confers on us, in our attempts to christianize India. The elaborate systems of Hindoo Learning—geography, astronomy, metaphysics, medicine, law, &c.—abounding as they do with the grossest imaginable errors, are yet, *one and all of them*, found embodied in the *shasters*, i. e. the *sacred books*, the *books of canonical authority*. They all, therefore, claim the *same divine authority*: they all assert the *same title to infallibility*. Hence it is, that if you succeed in *proving* to old or young (and in the case of the young we seldom find any difficulty) the *falsehood of any one of these systems*, you thereby at once inject doubts as to the

truth of the rest: you virtually shake their confidence in the whole. For if it be alleged, that the same inspiration dictated the Systems of Literature and Science, as revealed the System of their Theology; and if it be proved, by the testimony of the senses, that a portion of the former is false, it must follow that the strongest suspicions are thrown upon the latter. Let it then be understood, and for ever remembered, that in India *all systems of learning, being of a sacred character, may be pronounced as really theological.* Hence, if you demolish their geography, for instance, it is not the demolition of a mere physical error, and the substitution of a mere physical truth, but, in their apprehension, it is tantamount to the demolition of a theological error, and the substitution of a theological truth. It is this view of the subject which invests all learning in India with a sanctity and a religious influence which it has not in any other part of the world. Do then let me again crave the special attention of this Venerable Court to the grand peculiarity, that if in India you only impart ordinary useful knowledge, you thereby demolish what by its people is regarded as sacred. A course of instruction which professes to convey truth of any kind, thus becomes a species of religious education in such a land—all education being there regarded as religious or theological. Every branch of sound general knowledge which you inculcate becomes the destroyer of some corresponding part in the Hindoo Systems: and if branch after branch be communicated, one stone after another will be thrown down from the huge and hideous fabric of Hindooism; and, by the time that an extensive range of instruction is completed, the whole will be found to have crumbled into fragments—not a shred will be left behind.

It is this, which gives to the dissemination of mere human knowledge, in the present state of India, such awful importance: it is this, which exalts and magnifies it into the rank of a primary instrument in spreading the seeds of reformation throughout the land. There, we are opposed by Consecrated Systems of Learning, on every subject, which present a mountainous barrier in the way of disseminating truth; and there, in reference to these systems, Useful Knowledge is more potent far than a whole army of destructives: it is a perfect leveller of them all: it is the hammer which can dash them to atoms.

I do then with confidence make my appeal to the enlightened reason, and

judgment, and common sense of men. And, seeing that the communication of useful knowledge becomes, in the circumstances described, such a tremendous engine for breaking down the accumulated superstitions and idolatries of ages, I do ask with humble but confident boldness, as in the sight of Heaven, "Who is it that henceforward will have the hardihood to assert that the impartation of such knowledge has nothing to do with the Christianization of India?"

Necessity for a well-qualified Native Ministry.

But suppose a European, *i. e.* a Foreign Missionary, should be allowed to proceed with his discourse, there are other circumstances which soon enforce the conviction, that the preaching of the Gospel directly by himself, is by no means so satisfactory a mode of propagating its truths as he could desire. He soon finds, that the more glowing his zeal for the conversion of souls, the more wasteful for his own earthly tabernacle. He cannot stand the fierce rays of that burning sun as the natives do. He cannot endure exposure, at all times and seasons, to that fell and deadly atmosphere, as the natives do: and soon his own energies become paralyzed, and his activities dreadfully impaired. When he goes forth in the morning or evening, should he want a number of hearers, he must seek for them. They are not the great, the powerful, or the wealthy, whom he can ordinarily address; these will not, in general, attend such meetings. They are the lowest and most degraded of the people who are in this way accessible. Still this does not damp the zeal of the Missionary. He knows that *to the poor the gospel is preached.* Forth then he goes into some thoroughfare, and takes his station beneath the shade of a tree, or bungalow, *i. e.* a native-built hut; and there he must endeavour to address the passing crowd if he wish to get a hearing from any. Consider, then, the disadvantages under which he labours. In using native terms to express Christian truths—terms pervaded and saturated with Heathenism—terms inseparably associated in the mind with preconceived ideas of a contrary nature—he must either stop and define each term, or proceed onward without definition: if he stop, his first audience may be dispersed ere he has succeeded in conveying a precise notion of the *new* meaning, or the *new* idea which is to be attached to an *old* heathen term: if he proceed, he is

sure to be the producent of misconceptions without end, and heathenish interpretations—so that the purest gospel sermon may be transmuted into a sort of paganized Christianity. As to those whom he addresses, he knows not whence they are, nor who they are: they come, they look, they listen for a longer or shorter period, and away they go: one party may succeed another, so that, from the beginning to the end of the discourse, there may be a rotation of a dozen such parties. And what kind of fragmentary knowledge is thus communicated!—and liable to what endless misunderstandings! True, could he ensure their attendance day after day, and one week after another—could he follow them to their homes, and mix with their social and domestic circles—he might resort to farther explanations and reiterated statements, and in the end teach something effectual. But this a European cannot do. Must he then condemn preaching altogether as inapplicable and unproductive? No. But the conviction is now more strongly than ever forced upon him, that *if the gospel is to be preached with power at all, it must be by natives themselves*—and if by natives, then must these be duly qualified—and if duly qualified, then must efficient means be resorted to for the communication of *all* knowledge to susceptible minds; in other words, for the thorough education of all who are to influence the surrounding mass, and especially those who aspire to the office of Christian teacher or Christian minister.

And this conviction is vastly strengthened, when he attends to the peculiar nature of the medium of instruction. What he reckons a perfect knowledge of the native language, may not be so reckoned by his hearers. Indeed, if he be not utterly blinded, he cannot fail to discover this. He may master the language in books—read it, and understand it—nay, speak it grammatically, as well as the natives themselves; but still there may be something overlooked—something of an essentially important nature wanting. I appeal to an English audience, if a Frenchman were to come over here to-morrow, and after a year's, or a year and a half's study, were to mount one of our pulpits, and preach to you in the English language—I appeal to you, if, even in our own civilized country, there would not be many particularities of idiom and grotesque oddities of pronunciation, which the audience would carry home, and dwell upon, and circulate in social converse, while the substan-

tial excellencies of the discourse might be cast into the shade or wholly forgotten. And I appeal to our brethren from the Highlands, who are here assembled, if an Englishman were to study, for a similar period, the Gaelic language, and were to preach in it to a Gaelic congregation, whether the people would not look, and stare, and wonder, and go away mortified and disappointed; they would, in the exercise of common charity, console themselves by saying, "He may be an excellent well-meaning man, but what a wretched southern accent! What a sad Gaelic scholar." Oh, there is that in the tones of a foreigner's voice, which falls cold and heavy on the ear of a native, and never reaches the heart!—whereas, there is something in the genuine tones of a countryman's voice, which, operating as a charm, falls pleasantly on the ear, and comes home to the feelings, and touches the heart, and causes its tenderest chords to vibrate. Thus, again, is the comparative inefficiency of *European* agency, when put forth *directly* in proclaiming the Gospel, forced on the mind; and the necessity of having recourse to *native* agents in the work, is once more suggested with a potency that is resistless. They can withstand that blazing sun, they can bear exposure to that unkindly atmosphere, they can locate themselves amidst the hamlets and the villages, they can hold intercourse with their countrymen in ways and modes which we never can; and having the thousand advantages, besides, of knowing the feelings, the sentiments, the traditions, the associations, the habits, the manners, the customs, the trains of thought, and principles of reasoning among the people, they can strike in with arguments, and objections, and illustrations, and imagery, which we could never, never have conceived. How glorious then must be the day for India, when *such qualified native agents* are prepared to go forth among the people, and shake, and agitate, and rouse them from the lethargy and the slumber of ages!

It is for reasons like the preceding that a man of fervent piety, going forth with the fullest intention of doing nothing but *directly* and *exclusively* preaching the Gospel in the native tongues, often finds himself, in such a country as India, constrained to think of other and more effectual means of ultimately accomplishing the same work, and hastening the same consummation.

(To be continued.)

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 22.]

OCTOBER, 1835.

[NEW SERIES.

ON THE AVERSION OF YOUNG PEOPLE TO THE
RELIGIOUS CONNEXIONS OF THEIR PARENTS.

THAT our posterity may hold and profess our own principles of religion, and remain united to our own denomination, is a very laudable object of desire to all those who believe that we are nearer the standard of Scripture than other bodies of Christians. The inevitable consequence of a regard to our own salvation is a concern for the souls of our offspring; and when this is connected with a cordial love to our own people, a noble desire to see the denomination rise, its principles spread, and its beneficial influence reach to the utmost ends of the earth, there will be a wish that our children may be enrolled on its lists of members, and be active agents in connexion with its public institutions. The sentiment is praiseworthy. If, indeed, it be stronger than a desire for their conversion, it is a base and blind species of bigotry and proselytism; but, if it be subordinate to a paramount anxiety for their salvation and usefulness, it is an evidence of real love to our own people, and may be productive of important results in giving permanency to the fruits of our exertions, in securing the execution of plans which we have begun, and carrying on the general cause when our heads are laid low in the grave. It is infinitely preferable that our children should become decidedly pious Independents, Methodists, Moravians, Church-people, or even Catholics,* than that they should be infidels, profane characters, or merely good moral persons; but, if we believe that our principles and profession are more in accordance with the instructions of Jesus than those of other denominations, it is one mark of love and obedience to Christ to desire that our children may tread closely in our footsteps. We propose, therefore, to offer a few remarks

* Such as Fenelon and Pascal.

on the aversion of some young people to the religious connexions of their parents. The fact implied is not of uncommon occurrence. However painful, as a subject of contemplation, it is evident that the descendants, even of distinguished professors, of deacons and pastors, as well as of others, have sometimes, without having materially changed their principles, conceived an antipathy to the churches with which their parents have been united, and to the support of which they have cheerfully devoted a portion of their time, their energy, and their property. Joined to this sentiment, there has often been a dislike of all evangelical piety. A development of the causes of it, therefore, may open the eyes of some people to see the dangerous rocks on which their offspring may make shipwreck, not only of their denominational predilections, but of "faith and a good conscience."

The antipathy may often be traced, we confess, to an extraordinary degree of selfishness and impiety on the part of descendants. Totally averse to divine subjects, they scorn the idea of contributing to the diffusion of them; and imagining that their parents are giving in support of the ministry, and benevolent institutions, large sums, which, if not so bestowed, would come into their possession, they view the cause of God as a sort of rival, a hated opponent of their interests. The impression, thus produced, becomes stronger, and more inveterately hostile, when, in the character of the father or mother, there is a tincture of vanity which leads them to magnify the amount of their pecuniary efforts in the sacred cause. It is not until young people approach the age of manhood that they begin to feel this most sordid aversion. Youth is generous, open, free. If, in this season, the seeds of piety should be dropped into the susceptible heart, the antipathy mentioned will never be felt. Other painful causes may operate to produce alienation of feeling, and to effect a separation from old connexions; but the subject of pious emotion will never look back with regret or displeasure on the sacrifices which his father made in the cause of Jesus. Knowing that there are promises to the seed of liberal and holy men, he will rather rejoice in reflecting on the liberality of his ancestors, and be desirous of emulating their example; and even after his visible withdrawal from the body, there will be an invisible union of spirit, prompting him to wish well to his old friends, and occasionally to give them assistance. But the days of youth are too often spent in folly and sin. Manhood approaches with its cares, and its temptations to avarice; and the love of the world having taken full possession of the hearts of the descendants of good men, the hostility of which we have spoken begins to be exerted. But, how blind, how short-sighted, is selfishness! Little do these greedy followers of Demas consider how much more expensive it is to support one vice, whether it be the lust of the flesh, the lust of the eye, or

the pride of life, than it is to do our share in supporting the interests of true religion. By its influence on our reputation, and on the general habits of economy, industry, and temperance, the possession of godliness is friendly to our worldly prosperity; and it would often be well for those who grudge at what their parents have done for the furtherance of the Gospel, to consider what those parents would have been had they never been religious, or connected with religious people; and what would consequently have been their own condition in life.

The aversion of which we write may often be traced to pride. The children of distinguished professors are frequently treated with an extra degree of kindness for their parents' sake; but, instead of humbly ascribing this treatment to its true cause, and cherishing an increased affection for those who procure for them these peculiar marks of favour, they are apt to account for the whole of it on the ground of their own superior ability or merit. A high opinion of self is thus fostered, which, besides being injurious to them in a vast variety of ways, which we cannot now specify, indisposes them to perform those acts of courtesy and kindness which are necessary to secure esteem and love. Moreover, imagining themselves to be already possessed of great attainments, they neglect the use of those means which are necessary in the acquisition of knowledge, and of qualifications for usefulness. The consequence is, that, not meeting in maturer years with the attention and honour they consider they so richly deserve, they turn round on their old friends with contempt; representing them as ignorant, envious, and incapable of appreciating real worth. There is another species of pride which produces a similar effect. When people are rising in the world, a desire is kindled to associate with a higher circle in society, and to be more fashionable and genteel in manners and habits. The glare of higher life fascinates the imagination; conformity to its usages wears the guise of elegance and respectability; and, not unfrequently, motives of self-interest operate in the heart. Young people are tempted to think that by forming connexions with families belonging to the Church of England, or to rich congregations of Independents, they may improve their temporal circumstances. But how often are they disappointed! How frequently do they mistake the appearance of wealth for the reality! Even in those instances in which they succeed, it may often be said, "the prosperity of fools has destroyed them;" it has lifted them up with pride, brought leanness into their souls, and indisposed them to that high career of benevolence which they were once attempting to pursue.

But the causes of this aversion may be divided into two classes. Those which we have mentioned imply folly and guilt in descendants. There are others which reflect censure on parents, and as they are calculated to produce antipathy not

only to our denomination, but to the whole church of God, they deserve a most serious and practical regard.

Nothing, within the writer's observation, has contributed more powerfully to alienate the minds of children from religion than discord between their parents. When both are professors, its effect is most baneful on the minds of young people. Even little children will be sure to remember violent wranglings between their father and mother; and when they hear of the loving spirit of the Gospel, they will be perplexed in attempting to reconcile it with what they have witnessed at home. If, as they increase in years, they still behold the same disgraceful scene, the inevitable consequence will be, either a suspicion of their parents' sincerity in religious profession, or a rejection of the whole of revealed religion. Effects of this kind the writer has known to be produced by conjugal dissensions. There has been reason to regard the parents, with all their imperfections, as not destitute of vital religion; but, in consequence of petty jealousies, irascible tempers, favouritism among the children, or an overweening conceit of superior ability on one or both sides, there has been perpetual discord, to the no small disparagement of their religion; all its loveliness, its attractive power, has been destroyed; and it has served rather to repel than allure their offspring to the cause. Little disagreements will occur between the most loving couples.

“The kindest and the happiest pair
Will find occasion to forbear,
And something every day they live,
To pity, and perhaps forgive.”

But ought we not to remember the maxim, “Much reverence is due to a child?” Children ought not to hear even the voice of rebuke directed from one parent to another, and much less the noise of angry contention between them. They look up to their father and mother as almost superior beings; and if they perceive between them the reciprocities of kindness; if they observe the indications of a serene and tranquil mind; if they hear them speak in praise of religious principle, and see the lovely fruits of it in the harmony and friendship of their social intercourse, they will, in all probability, be gradually and most willingly brought under its influence and power. Every hint of instruction being recommended by example, comes with a tenfold weight to the conscience. To use the words of the late Mr. Hall, “deeply as we are convinced of the deplorable corruption of the human heart, and the necessity, consequent on this, of Divine agency, to accomplish a saving purpose, we must not forget that God is accustomed to work by means; and surely none can be conceived more likely to meet the end,” than a prominent exhibition of religion in family worship, and the intercourse of the domestic circle.

People often create in the minds of their children an aversion to the church, by complaining before them of the conduct of members. Ministers and deacons should remember this observation. It falls to their lot to know more than others of the infirmities and sins of professors, and they ought to recollect that though these blemishes are numerous, yet they are much fewer, and incomparably less aggravated than they would find by the same close inspection of an equal number of worldly men. But, by often alluding, in terms of impatience and resentment, to the conduct of professors, we may make the several branches of our family think worse of them, than of those who make no profession. This is unfair; it is unjust; and it is a breach of confidence to relate to a son, a daughter, or even a wife, when not a member, the various acts of church-discipline, or the faults which made them necessary. If, in conducting church-business, there be sometimes a want of harmony among the friends, is it not folly and impertinence to talk about it to those who are not in connexion with us? The officers of our churches are generally men of wisdom and prudence; and are on their guard against making these blamable disclosures. But, among the private members, there are often a number of tattlers, or querulous characters, who discuss by the fire-side what has been done at the church-meetings, accompanying their remarks with animadversions on their absent brethren; and it is easy to conceive how young people, on hearing these strictures, may be led to entertain an unfavourable view of church-meetings, and the friends who compose them. A christian philosopher, contemplating our meetings for business and discipline, would say, that ninety-nine out of a hundred of them were calculated to do good. He would see that our object is to inculcate pure virtue, a meek and affectionate morality; and possessing the least degree of candour, he would scorn to charge on the whole body the faults of individual members.

Tradesmen will often excite prejudices against religion, by frequently uttering, in the presence of their children, such language as the following:—"I have lost more by religious people than by men of the world; men of the world would scorn to act as professors do." The statements are often untrue: and when they are not, the facts may be accounted for without denying the power or the value of religious principle. In these days the mere profession of religion, though an important duty, ought not, of itself, to procure commercial confidence. It would be irrelevant to our subject to enlarge on this point. We shall only add one other circumstance, by which some of the most devout and conscientious persons have created feelings of disgust with religious services in the breasts of their offspring. We refer to the exceeding great length of their devotional exercises at the family altar. We have known parents who, by this fault, have

made their sons and daughters dread the approach of the hour of domestic worship; and when we consider that these disagreeable associations of thought and feeling with religion are revived every day, and are sometimes productive almost of hatred to it, we think there is a tendency, in this extreme lengthiness of prayer, to produce a recoil from God and all divine subjects, and to drive young people to the company, practices, and amusements of worldly people. The neglect of family worship is generally a proof of the want of vital religion; and the irregular, careless performance of it, evinces a low, carnal state of mind. But surely it may be performed with vigour and efficiency, and include both singing, reading, and prayer, without requiring, except on extraordinary occasions, more than twenty minutes of time. Christian father, imitate that good Shepherd, who, remembering the feebleness of his tender lambs, does not try their strength too severely, but "takes them up in his arms and carries them in his bosom."

The writer entreats forgiveness for the honest freedom of the above remarks. The subject of them is confessedly of great importance. Who of us does not pray that the present beamings of divine favour, on our denomination, may be transmitted to future generations with increasing splendour and glory? Who of us does not desire that we may be a plantation chosen by Jesus, and ordained "that we should bring forth fruit, and that our fruit should remain."

L.

REMARKS ON THE PECULIAR DOCTRINES OF THE GENERAL BAPTISTS.

THE REDEMPTION OF THE WORLD BY THE DEATH OF THE LORD JESUS CHRIST.

(Continued from page 328.)

HAVING previously noticed that General Redemption appears evident from the *infinite benevolence of the Divine Being*, and from the *Saviour's kindred alliance with all mankind*, I now proceed to observe that it is grounded,

3. *On the express declarations of God's Holy Word.* One might imagine from the bitterness with which the doctrine has been treated by many, that it must have been deduced from some very doubtful passages of the Word of God. Instead of this being the case, the redemption of the whole world, by the death of the Lord Jesus Christ, has a most prominent place in the Holy Scriptures; it is set forth, not in doubtful language, but in language the most clear and positive,—language which admits of no other signification, unless a principle of interpretation is adopted that would render all language unmeaning and useless. It is expressly stated by Prophets, by the Angels at Christ's birth, by the Baptist, by the Saviour himself, by John, by Peter, and by Paul. "All

we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all," Isaiah liii. 6. No one will dispute that man's universal apostacy is in this passage plainly asserted; but is not the atonement for all men as equally and palpably stated? Again, when the angels rejoiced at the birth of Messiah, one of them assured the astonished shepherds, that he "brought good tidings of great joy, which should be *good news to all people*;" and when the whole celestial choir burst forth in one general chorus of praise, they sang, "Glory to God in the highest, and on earth peace, good will towards men," Luke ii. 10, 14. Let the impartial reader weigh these passages carefully, and I think he must conclude, that the angels certainly believed in general redemption. When the Baptist beheld Jesus coming towards him, he directed the multitude to "Behold the Lamb of God, who taketh away the sins of *the world*," John i. 29. I am aware that there has been a great deal of quibbling about this word *world*. As it is so often used, the advocates for limited redemption have found it necessary to try to fritter away its universality. Let it be observed, once for all, in reference to this term, that in the New Testament it is employed in three forms.—It is applied to the Roman empire, Luke ii. 1. It is figuratively applied to the wicked, as distinguished from the righteous, John xv. 18. It is also put for the whole universe, as in John i. 10. Now be it observed, that the most decided opponents to general redemption do not limit Christ's death to the Roman empire, and either of the other two applications of the word will suit our purpose. For, if we apply the term to the wicked, all men naturally are such; and if we use it to signify the universe, it necessarily includes every soul of man. Now, in the passage just quoted, the word is *Cosmow*, from *Cosmos*, which signifies universe, and that a more extensive meaning it cannot have; and phraseology more universal, cannot be employed. Christ, when specially treating on redemption before the learned, inquiring Nicodemus, affirms the same truth; "God so loved the *world*, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16; see also verse 17. The apostle Paul also states, that "God was in Christ reconciling the world unto himself," 2 Cor. v. 19. And John, in his first Epistle, asserts, "And we have seen and do testify that the Father sent the Son to be the Saviour of the world," 1 John iv. 14. And, to silence every objection, to remove all doubt, and to make the basis of the Gospel as extensive as the whole universe, he says, "And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world," 1 John ii. 2. Peter expressly states, that the Lord is "not willing that any should perish, but that all should come to repentance," 2 Peter iii. 9. Now, I ask, if it be possible to use expressions of a more general nature than these which proceeded from men who wrote and spake as they were moved by the Holy Ghost? There is a second class of Scriptures, which represent redemption as extending to *all men*; and there is a third class of passages which state that he *died for every man*. "If one died for all," 2 Cor. v. 14. "Gave himself a ransom for all," 1 Tim. ii. 6. "Who will have all men to be saved," 1 Tim. ii. 4. "Who is the Saviour of all men, especially of those who believe," 1 Tim. iv. 10. "That he should taste death for every man," Heb. ii. 9. The passage from 1 Tim. iv. 10, exactly exhi-

bits the sentiments of General Baptists, viz.—That God is the Saviour of all men; as He desires, and has, by the gift of his Son, provided salvation for all men. And, as there exists no impediment on his part to the salvation of every soul of man, but that he is specially the Saviour of those who believe, who, by faith, are made actual participants of his mercy, and are truly delivered from the sentence of condemnation, and enjoy the favour and love of God. From the numerous plain declarations of the Divine Word, presented to us from Prophets, Angels, Apostles, and the Saviour himself, that the iniquity of all was laid upon him; that he is the Saviour of the world, of all men, and that he died for every man; we feel supported by this weight of evidence, in the firm persuasion of the doctrine of general redemption.

4. *The doctrine of General Redemption might be argued from the invitations, exhortations, and commands of Revelation.* All men are invited, exhorted, and commanded to avail themselves of the blessings of the Gospel. But, if there is not provision made for all men, or if it is not intended that all shall partake, then does it not follow that there is either a want of honesty in these passages, or a darkness, directly calculated to mislead the mind? But who will dare to charge the Author of Revelation with such dishonesty, or who will say that the Word of Truth was written either to tantalize or mislead men, in a matter so important as that of the salvation of their souls? Therefore, as the invitations, exhortations, and commands, are so general, and as we are bound to believe that Jehovah is infinitely removed from the possibility of being insincere, we feel convinced that general redemption is a scriptural doctrine.

Let the reader, at his leisure, carefully peruse the following passages:—Prov. i. 20, to end. Isaiah i. 18; lxv. 1—7. Matt. xi. 28. John vii. 37. Rom. x. 13. Acts xvii. 30. Rev. xxii. 16, 17.

5. *General Redemption is evident from those numerous declarations of God's impartiality, and from the sinner's ruin being placed at his own door.* If none can be saved but those who are redeemed, then, if any are unredeemed, their ruin is inevitable. If none can be saved but those whom God wills should be saved, and if God does not will or desire the salvation of some, then their damnation is certain and necessary. But, who does not perceive that in both these supposed cases, the sinner is exonerated from the charge of his own ruin? and more, that his ruin is laid in God's indisposition to save him, which indisposition was manifest, in excluding him from the plan of redemption? Is this representation of Deity consistent with his own avowed mind, revealed in his blessed word? Does he not, when addressing the fratricide Cain, aver, that if he did well he should be accepted; and, if not, that the sin was at his own door? Gen. iv. 7. Does he not solemnly declare that he willeth not the death of a sinner; and he gives it all the solemn form of an oath, "As I live, saith the Lord, I have no pleasure in the death of the wicked," Ezek. xxxiii. 11, &c. Is it not a truth, repeated over and over again, that there is no respect of persons with God?—that man perishes by abiding in his sins, by his own obstinate unwillingness to obey the means of salvation, through unbelief towards a God who hath loved him; towards a Christ who hath died for him; and towards a Gospel that is freely offered to him?—and that he perishes, not for want of an interest in the arrangements of mercy, but despite of all that mercy

has done for him, by a final rejection of it. If God does sincerely will the salvation of all, without respect of persons, and if man is his own destroyer, then the doctrine of general redemption is fairly established.

The influence this doctrine legitimately exerts upon other doctrines, and upon ministerial addresses, &c. &c., we defer to another number.

(*To be continued.*)

THE MORAL EFFICACY OF THE CROSS.

(*From the common-place book of a friend.*)

WHAT object can heaven and earth exhibit, so worthy of the human heart, so capable of engaging its warmest and most pre-eminent affection, as Jesus crucified? What He made, and died to purchase, he has a right to demand; and nothing but unbelief and ingratitude can dare to dispute his prerogative. Can love find an object so calculated to conciliate its regard, to satisfy its desires, to determine its attachment, and return its affection, with infinite complacency and delight, as the Son of God? If a sacrifice of what is most dear be the proof of pure and predominant affection, he exposed his person to indignity and scorn, and sacrificed his life in the cause of sinners. If mental excellence can claim esteem, the richest endowments of wisdom and knowledge centre in him. Who has the most indubitable claim to your affection, your homage, your esteem, your obedience? Who, but He who was pierced to death for your transgressions, and who suffered all the wants and miseries of humanity, that the most astonishing demonstration of his love might be given to a guilty world, and the richest blessings of eternity might flow through the blood of his cross, to them that believe in him? Whenever the world would bribe, look at the cross, and despise its offers; when it would gain the ascendancy in your esteem, contemplate the price with which you have been purchased, and then say whether the Apostle Paul spoke the language of gratitude and wisdom, or not, when he said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

If a state of mind, mortified to earthly vanities, be the true criterion of love to Christ, how rarely does that mark appear as an attendant on religious profession? How few indulge that habitual *poverty of spirit*, which, while it is the best antidote against the follies and splendour of the world, is the best temper with which to survey with holy awe the wonders of the cross. How empty is the boast which some make of their dependance on a crucified Saviour, while, every day they live, they are crucifying him afresh, by their pride and love of the world! If attachment to the cross be the best preservative against all the mean servilities of worldly conformity, and the only cure for that low solicitude which courts the honour that cometh from man: how miserable must be the delusion, and how aggravated the guilt of those, whose life seems one perpetual, but ineffectual, struggle, to reconcile together the love of God and the friendship of the world, the debasement of carnal compliances with the exalted freedom of the christian character, and the society of the enemies of the cross with the communion of those who love our Lord Jesus Christ in sincerity. These are opposites never to

be reconciled, except in the ideal plans, and imaginary hopes, of those whose false theory disappoints them even in this life; and, while it leaves them continually tossed upon a sea of chagrin and tumultuous agitation of mind, abandons them at last to the misery of those who go down to the grave, "with a lie in their right hand."

The sufferings of Christ are the best medium through which to view the world in every form, and under all possible circumstances of grandeur, of vicissitude, of poverty, or affliction. What are all its enjoyments, most splendid objects, and highest style of dignity, when brought to the cross? Behold, in that mirror, pleasure is divested of its charms, honour appears a transient bubble, and even crowns themselves lose their lustre. If any thing can emphatically proclaim that "all is vanity," it is the cross. To pour infinite contempt on all sublunary greatness, He, whose is the "earth and the fulness thereof," took the form of a servant, chose a manger for his birth-place, and an accursed tree as his bed of honour. If any thing can humble pride, and mortify the claims of aspiring grandeur, as well as raise the hope of oppressed virtue, it must be, to view the Lord of universal nature voluntarily choosing that line which human wisdom and human greatness invariably despise. To suffer and die was the principal part of his plan, and the cross, the favourite medium through which it was to be unfolded. Here, while the proud may see all the pomp of terrestrial glory stained, and the most captivating scenes of life passing away as a shadow; the poor find no cause to blush for their humble condition, or to be ashamed of that poverty which is the result of Divine appointment, not the effect of disgraceful indolence or vice. Out of every evil, infinite wisdom will educe good, in perpetual progression; and under all the storms of adversity and temptation that disturb this vale of tears, the cross will ever prove to them a secure and glorious shield.

D. C.

CORRESPONDENCE.

AN ANCIENT AND CURIOUS BAPTIST MARTYROLOGY.

In the year 1685, Tielman Van Braght, a Baptist Minister, published a work of immense labour, at Amsterdam, in the Dutch language, and containing upwards of one hundred beautiful engravings. It is a thick folio volume. The title of the work is, "The Bloody Theatre;" and is divided into two books. It is dedicated to the Divine Being. After the dedication, there are two addresses; one to the members of the Menuonite Churches, the other to readers in general. Then follows an epitome of the work. The first book contains two parts, each of which is divided into centuries, from the apostolic age down to the author's own time. The first part contains, "A circumstantial account of the true Church of God, in its origin, progress, and unshaken stability through all ages." An appendix to this part contains three confessions of faith. The second part contains, "An account of the origin, progress, and conduct of the false church through all ages." Each century contains an account of the persecutions of the Baptists, and quotations from their writings, in favour of believers' baptism. The second book is entirely composed of accounts of the trials and

sufferings of Baptist martyrs of different countries, who were persecuted under the name of Anabaptist; and contains a history of the cruel deaths of thousands of persons, few of whom have been heard of in this country. Is it not surprising that there is not a translation of this book into the English language?

Danvers, in his treatise of Baptism, 12mo. 1674, mentions it, and gives some extracts from it; and, at page 271 of his work, calls it "a piece done with great judgment and exactness."

Benedict also mentions it at page 136 of his "History of the Baptist Denomination," 2 vols. 8vo., vol. I.—

"It is said the Dutch Baptists have published voluminous histories of themselves, but I do not find that any of their works have been translated into English, or that the Baptists in England or America have had much acquaintance with them. I find Crosby and other writers often make mention of a folio volume, called the 'Martyrology of the Foreign Anabaptists.' I have taken much pains to learn something about this book, but have hitherto been unsuccessful. It is said, however, to contain a numerous list of ancient Baptist martyrs."

The copy in my possession is from the library of the late Rev. Joseph Kinghorn, of Norwich.

Ipswich.

J. R.

We should be obliged if our correspondent could occasionally furnish us with a few select narratives for insertion in this work.—EDS.

REVIEW.

NARRATIVE OF THE RISE AND PROGRESS OF THE MISSION IN ORISSA, THE SITE OF THE TEMPLE OF JUGGERNAUT. By A. SUTTON. *With an introductory Essay by the Rev. James C. Ewing Partrick.* Glasgow. John Reed and Co.; Edinburgh, Oliver and Boyd; Dublin, J. Robertson and Co.; London, Whittaker, Arnott, and Co. pp. 472. 1834.

It was remarked in a recent number of the General Baptist Repository, "It is an interesting thought, that a generation is rising into activity, in our churches and congregations, to whom the rise and progress of our Foreign Mission is the subject of history." How agreeable was the surprise and satisfaction to the writer, when, on a late journey, surveying the books in a Bookseller's shop at Lincoln, his eye was arrested with the words, "Sutton's Narrative of the Orissa Mission." He eagerly took the book, and felt with the ancient mathematician, *Eureka! eureka!* "I have found! I have found!" He was much rejoiced to find that the work had been reprinted in this country, from the American edition, and his humble recommendation of this in-

teresting volume, is cheerfully awarded to every friend of the Mission in the General Baptist Churches, as well as to the friends of Missions generally.

"The Narrative" is introduced by a well-written and powerful Essay, on the subject of Missions to the heathen, by a Scotch minister. The description of the ancient philosophy of Greece and Rome, of modern heathenism, and the peculiar situation of the Orissa mission, is very interesting. Of the ancient philosophy, it is very forcibly observed, "It formed no part of their plans, it entered not into their views, to imbue the minds of the common people, with purer and healthier opinions (as they deemed their own,) upon morals and religion. Their doctrines were to be discussed in the academy or the porch; in the schools of philosophy, or the retirement of science; not to be divulged in the mart of business, or the active walks of life, or canvassed in the market-place, or "in the opening of the gates." "*Est enim philosophia paucis contenta iudicibus, multitudinem consulto ipsa fugiens.*" "Philosophy," says Cicero, "is satisfied with few judges, designedly shunning the multitude." "We can

scarcely conceive," says the writer of the Essay, "a stronger expression of the Divine displeasure against idolatry, than what is given in the *native*, the actual effects of it as recorded in many parts of the following Narrative; those of it, especially, which detail the events and scenes connected with the rath jatra, or great festival of Juggernaut. No wonder, that to a susceptible mind and sensitive temperament, such as those of Mr. Peggs, they should have been so oppressively painful, as to wear down mind and body, and make life almost insupportable. Indeed, to have placed such a man as Robert Hall, amid such scenes, what with the actual bodily suffering he endured, and the susceptibility of painful impressions which marked his excitable mind, and sensitive tenderness of feeling, it would have formed, we conceive, the nearest approach to the misery of the wicked, to which a good man could be liable, while yet supported by the consolations of the Gospel. It has justly been said of idolatry, that 'the destructive sentiment by which it acts, is so variously applicable, that it can operate on every part of the whole moral system of the world, dissolve all cements, disturb all harmonies, reverse all relations, and, in short, confound all order. There is no crime which it may not sanction, and even enjoin; no notion too futile or too monstrous for it to proclaim as a solemn truth, and scarcely any portion of dead or living matter which it may not denominate a deity, and actually cause to be adored!' And of all systems of idolatry, Hindooism is the most naked in its deformity, the most disgusting in its loathsomeness, and the most rampant in its absurdity. There is in it, most assuredly, nothing fitted to 'throw the winds of inspiration across the harp of genius.'" Introduction, page 18.

The Narrative is divided into *fourteen* chapters, and fully details the rise and progress of the mission in Orissa. Perhaps it will afford much information to the numerous friends of the mission, especially those who are "rising into activity," since the first fruits of Orissa have been gathered, to detail the successive events, as given in the interesting volume before us.

The work commences with an account of the formation of the General Baptist Missionary Society, at the annual Association at Boston, in 1816. In 1820, Messrs. Bampton and Peggs offered themselves to the Society, and were

cordially accepted. Mr. Bampton's ordination took place at Loughborough, May 15th, and Mr. Peggs's at Wisbeach, May 17th, which were peculiarly interesting services. The Missionaries embarked for India, May 29th, in company with the Rev. W. Ward of Serampore, Mrs. and Miss Marshman, and her niece, Mr. and Mrs. Mack, Miss Cooke, (now Mrs. Wilson of Calcutta,) so useful in female education, and two young men named Ferris, returning to India, having received their education in England. They cast anchor in Madras roads, Sep. 25th, and were very kindly received by their Missionary friends on shore. The Missionaries arrived at Serampore, Nov. 15th, and were much gratified and refreshed with the society of the valuable brethren and sisters at this interesting station.

The second chapter carries forward the history to the arrival of the first Missionaries at Cuttack, the capital of the province of Orissa. It is stated, "In the instructions given by the Committee to the Missionaries, *Assam*, the *Punjab*, and *Central Hindostan*, or one of the great *Eastern Islands*, were places to which their attention was directed. But they were also advised to consult the brethren at Serampore, on the eligibility of the above stations; or, if none of these should seem suitable, on any other that might appear eligible." The unanimous opinion of Messrs. Carey, Marshman, and Ward, was, that Orissa presented peculiar claims to their attention from its contiguity to Bengal, the celebrity of Juggernaut's temple, the translation of the Scriptures being effected in the language, the whole province being unoccupied, &c. Providence appearing to direct the brethren to Orissa, and having obtained permission of the British government in India, they determined to proceed thither. The Narrative here fully describes the geography, population, mythology, &c., of Orissa, and refers to Mr. Stirling's "Account of the province," a reprint of which, by the Society, is very desirable. The brethren arrived at Cuttack, Feb. 12th, 1822. "The present population of Cuttack, is estimated at 40,000. The city contains a number of idol temples, but none of them particularly celebrated. An elegant Mussulman mosque is said to have been built by Ikran Khan, a governor in the reign of Aurungzebe, and the old building, called Kadam Rasool, is reported to contain the relics of the prophet, commissioned from

Meccaby, one of the descendants of Mahomet. It is, of course, on this account, highly venerated." Page 26.

The third chapter "commences the account of the actual labours of the Orissa Missionaries. Hitherto, all that had been done, however necessary, was merely preparatory; but now the actual struggle of heavenly light with heathen darkness commenced, and though few and feeble (says the narrator) are the rays that we are called upon to contemplate, which shine 'athwart the gloom profound;' yet as the certain harbingers of a glorious day, they must be interesting." In the month of May 1822, Mr. Bampton's journal contained a translation of a short address to the natives. An invaluable specimen of the application of this indefatigable Missionary. References are made to visits to "eight or ten villages in the neighbourhood, to the communication of divine knowledge by the distribution of religious tracts, and the circulation of the Scriptures." One of the brethren observed, "We go forth bearing precious seed; may we return bringing our sheaves with us." The brethren soon endeavoured to establish schools under the care of native masters. They wrote at an early period—"We have three Ooreah schools for boys and girls, one for adults, a Hindoostanee, and an English school." In Oct. 1822, Mr. Peggs writes:—"On the first of this month, we commenced the practice of assembling the children of our native schools monthly at each other's bungalow. You would have been much gratified to see between fifty and sixty children in brother B.'s verandah, undergoing their examination by ourselves, our dear partners and our servant Abraham, who now studies and speaks Ooreah."

The fourth chapter is occupied by a very full and interesting account of the temple and idol Juggernaut, written "by the author, and published in a respectable Periodical in Calcutta;" and of the first visit of Mr. Bampton to Pooree, in July 1823. pp. 40—73.

The fifth chapter contains the details of the establishment of the new station at Juggernaut, by Mr. Bampton, in Sep. 1823; the arrival of Mr. and Mrs. Lacey at Calcutta, to strengthen the Mission; in the same month, the commencement of Mr. Peggs's illness, and an appalling account of a Suttee. Dr. Carey's advice to Mr. Lacey before he left Serampore is very characteristic; "My dear brother Lacey, though I can-

not pray publicly for you, yet I have the same warm desires for you, and I give you my advice. Remember *three* things;—*First*, that it is your duty to preach the Gospel to every creature; *Second*, remember that God has declared that his word shall accomplish that for which it is sent; *Third*, that when he pleases, he can as easily remove the present seemingly formidable obstacles, as we can move the smallest particle of dust. Be not discouraged, but look constantly to the great recompense of reward. Farewell! may the Lord bless you, and give you many souls in Orissa for your hire."

(To be continued.)

TERCENTERARY TRACTS, written by the British Reformers, and published to commemorate the completion of the third century from the first printing of the English Bible, by Miles Coverdale, in October 1535. Sold by the Religious Tract Society.

It is probably known to most of our readers, that Sunday, the fourth of October, will be the completion of the third century since the printing of the whole Bible in the English Tongue, by Miles Coverdale. On the last page of the first edition of the English Bible is the following imprint:—

"Prynted in the yeaere of our Lord, m.d.xxxv, and fynished the fourth day of October."

Several hundred years may elapse before another century will terminate on a Sabbath-day. The coincidence being, therefore, rather interesting, it is the intention of many ministers connected with the Establishment, and the Dissenting body, to take occasion on that day to invite the attention of their respective congregations to the value of the sacred Scriptures, and to the duty of studying them with earnestness and constancy. The Tract Society, ever watchful of opportunities to promote good designs, has reprinted and bound together in a neat little volume, several of the Tracts written by the British Reformers, which speak fully and clearly on the importance of possessing the Holy Scriptures in our native language; together with brief notices of the lives of William Tyndal, Miles Coverdale, and Dr. Rowland Taylor. It is unnecessary to say that the reader will be much interested in the perusal of this little work; for who is there that does not burn with

curiosity to know something of those men who nobly sacrificed their lives in obtaining for us the key of knowledge, and in contending with the spiritual despotism which sought to transmit to us those charms of ignorance, superstition, and vice, beneath which our forefathers bitterly groaned. Besides, the arguments by which they enforced the reading of the Scriptures are now necessary; and it would be well were they felt not only by infidels who reject the Bible, and by formalists who merely use it as an article of furniture, but by the careless, listless reader, who thinks it enough to let his eye run along the lines of the sacred page without activity of thought, without accurate attention, or self-application. It was William Tyndal who made that translation of the New Testament which was first printed in the English language. An edition of it having been sent over into this country, Bishop Tonstal was eager to prevent the circulation of it; and having consulted with one Packington, a merchant and mercer at London who traded to Antwerp, he resolved on purchasing the whole of the unsold copies; most stupidly imagining that in this way he should effectually hinder the dispersion of the heretical work. The purchase, however, produced just the contrary effect; for the printers in Holland perceiving that there was a great demand for the books, printed another and a larger edition, and sent them over the next year in still greater numbers than before. The eyes of the Bishop were opened to see the power of the press; and the enemies of truth wreaked their vengeance on the immortal Tyndal by whom the translation had been made. He was first betrayed by a hired spy, and then executed in 1536. The following sentences occur in his "Pathway into the Holy Scripture."

"There is no other means to be saved from condemnation than through repentance towards the law, and faith in Christ's blood, which are the very inward baptism of our souls, and the washing and dipping of our bodies in the water is the outward sign. The plunging of the body under the water signifies that we repent and fight against sin, &c., and that we believe to be washed from our natural damnation in which we are born, &c. Thus repentance and faith begin at our baptism, and first professing the laws of God."

Was not Tyndal the martyr, and the translator of the version of the New

Testament first printed in the English language, a Baptist? It is evident he held with baptism by immersion. Does he not also assert that in baptism we profess repentance and faith? Does not the above quotation show that he not only considered the act of baptism as a plunging under the water, but the subjects of it penitent believers?

HINTS AND EXAMPLES ILLUSTRATIVE OF THE THEORY AND PRACTICE OF ANALYTIC TEACHING; (including critical notices of the systems of Bell and Lancaster, Pestalozzi, Hamilton, and Wood; with a more extended examination of that of Jacotot;) By JOHN BLYE, master of the grammar school, South Crescent, Bedford Square, London.

The writer of these "hints" is evidently a man of acute thought, and extensive knowledge. We have not room, even if we had time and ability, to enter on an extended examination of the principles of education for which he pleads; but after carefully perusing his observations, we must say that on the whole they appear to be reasonable and useful. The plan of introducing children in very early age to a knowledge of words by means of things is surely judicious; and we are of opinion with Mr. B. that it is not carried to the extent to which it ought to be. It is of very great importance to direct young people of every age to fix their attention on outward objects, and to observe both their general aspect, and particular parts, properties, and uses. In this way, not only is the approach to knowledge rendered more delightful and easy, as Mr. B. contends; but the ideas acquired are more deeply impressed on the memory, and the imagination rendered far more vigorous than it is likely to be when our conceptions of objects are acquired through the medium of words only. How often do persons, even of adult age, read descriptions of works of art, which are uninteresting because they have no notions of the objects denoted by the terms employed. We are not so certain of the utility of Jacotot's system of teaching to read by bringing pupils at the very beginning to whole words in a connected narrative. As we have never made the attempt, we are not able to speak with decision on the subject; but we should be afraid that the powers of discrimination in young children are not in general sufficiently accurate, to enable

them to recognise the difference between long words of nearly the same form, but of different significations. The writer has probably tried, and found that they are; and we have no doubt that a man of his ability, and zealous as he is to make the system work well, would quickly teach children to read on this or any other plan. But the question is, whether equal zeal and ability would not have succeeded as well or better on the old plan. The synthetical mode of learning to spell and read is not quite so uninteresting to children as this worthy author represents. After having been initiated in the elementary sounds of a language, and the more simple combinations of them, they feel a pleasure in putting together two or three syllables, and trying to utter the combined sound of them in one word. We have known their eyes to sparkle as if they had made a discovery, when, after repeated efforts, they have learned to spell a word which they had often heard before but never seen in print. Our remarks, however, are modestly made. We most highly approve of Mr. B.'s observations on the importance of testing every part of a pupil's knowledge, of teaching him to view the relation of one part with another, and conducting him from particular observations to general principles. Jacotot's system has obtained much of public attention; and from the statements made to us by those who have tried it, we are disposed to think that very many useful and important hints may be gathered from it; but whether a total abandonment of the old method be advisable, we should question. On the whole we very cordially recommend this little treatise to the attention of the tutor's youth.

BRIEF NOTICES.

DYING THOUGHTS. By the late REV. W. CRAWFORD. *Sold by the London Tract Society.* pp. 258, 12mo.

The reflections in this book are pious and just; some of them are of a philosophical character; and those which are on common-place topics, are rendered worthy of perusal by a substratum of reasoning on which the meditations are founded. They were first published about a century ago. They are arranged into three parts; first, a memorandum, in order to a serious preparation for

dying; second, the believer's pleasant prospect through the valley of death; and third, a contemplation of heaven. We cordially recommend the work.

EASTERN SCENES IN EARLY AGES. By CHARLOTTE ROWLES, *Author of Nardaber, and other Poems.* *Sold by Ward and Co., London.* pp. 71, 12mo.

In these poems we have much beauty and vigour of description. The versification is of different kinds, and harmonious. The sentiments are all pure. The admirers of poetic composition will read this little book with great pleasure. It will form a suitable, pleasing, useful present to young people.

QUESTIONS FOR BIBLE CLASSES, intended for young people of fourteen years of age and upwards. *Sold by the Religious Tract Society.* pp. 72, 12mo.

In this little pamphlet we have nothing but questions. They are all judiciously pertinent to the subjects to which they are applied; but whether some of them are sufficiently clear, definite, and pointed, may admit of inquiry.

THE WAY OF RIGHTEOUSNESS; or expository lectures on the Ten Commandments. By JOHN JEFFERSON. *Sold by Ward and Co., 27, Paternoster-row.* pp. 199.

We are always pleased with those ministers who fearlessly and largely dilate on the moral law as a rule of life; for there are but too many who hold up a sickly, mutilated form of doctrine, calculated neither to give genuine consolation, nor foster high moral principles. These lectures were delivered in the ordinary course of public ministry. They expound the law in its spirituality and extent, as taught by Jesus Christ; and, though we should have liked the book better had each lecture contained something more of evangelical sentiment and suasion, we hope we have profited by the perusal of it, and would recommend it to others.

PAYSON'S REMAINS: or selections from the conversations and unpublished writings of the REV. E. PAYSON, D.D., of North America. *Sold by the Religious Tract Society.* pp. 108, 12mo.

The eminent piety and extensive usefulness of Dr. Payson, will procure for

these remains a proper degree of public attention. They consist chiefly of pungent appeals to the conscience, acute thrusts at the heart, and are presented to us in separate paragraphs of various lengths.

A PRACTICAL SCHOOL GRAMMAR OF THE ENGLISH LANGUAGE, with explanatory remarks and familiar illustrations, and numerous appropriate exercises; adapted to the use of Schools and private Students. By EDWARD WICKES. Academy, Thrapstone. Sold by G. Wightman, Paternoster-row, London.

The design of this Grammar is a very good one. We have, for the small sum of eighteen-pence, the principal part of the explanatory observations of Murray's larger grammar, a considerable number of additional and just remarks of the

Author, together with questions for examination in orthography, and parsing exercises in etymology and syntax. Many who have studied Murray's larger work may peruse this with profit; and those who have not, will scarcely find it necessary, when they have made themselves familiar with the contents of this grammar. There is a particular clearness in the syntactical rules of the book before us.

LITERARY NOTICE.

Just published, by Wightman, Paternoster-Row,

THE UNION AND CO-OPERATION OF CHRISTIAN CHURCHES: a Sermon, preached at Loughton, April 30th, 1835, at the First Annual Meeting of the South-West Essex Association of Baptist Churches: and published at their request. By THOMAS FINCH.

OBITUARY.

MR. JOHN TWELLS.—The removal of a devoted and pious member from a christian church, though he obtain an abundant entrance into eternal life, is, notwithstanding, an event of a painful nature; but especially so, when that individual is in the midst of his youthful vigour, devoting himself to God, and filling some useful station in a church thinly peopled with young disciples: such was the case in the present instance. On the 3rd of July, 1835, died Mr. John Twells, in the 28th year of his age; a pious, active, and esteemed member of the General Baptist Church, Coningsby, leaving an affectionate wife and infant child. The subject of this obituary was one who remembered his Creator in the days of his youth, and who was called upon to give an account of his stewardship in an early period of his christian career.

His parents not being pious persons, he had not the advantages of a religious education; and, therefore, his childhood and youth were vanity and sin. At an early age he left the parental roof, and came to Lincoln, to reside with his grandfather, with whom he learned the business of Tailor, and whom he afterwards supported almost till his death.

In the year 1827, he was induced, in company with some young persons, to attend the preaching of Mr. Kingsford, then minister of the General Baptist church in that city. Here he received

his first convictions of sin, and was led to exercise faith in the Saviour. Some time after this, he became impressed with the necessity of more fully giving himself to the Lord and to his people, in the ordinance of believers' baptism. He was accordingly baptized, by Mr. Kingsford, and received into the church, on August 3rd, 1828. His course as a Christian, in connexion with that church, for a period of five years, was distinguished by a holy consistency in his moral character, a diligent attention upon the means of grace, and a desire to be useful in the station he filled. In the September of 1833, he removed from Lincoln to Coningsby, to commence business. To show the estimation in which he was held by the present minister, (Mr. Wright,) it need only be observed, that on the last Sabbath the deceased attended as a regular worshipper with that congregation, Mr. W., to express his regret at the loss he was about to sustain, preached from the pathetic and moving words of Jacob to his sons, "And ye will take Benjamin away. All these things are against me." When the letter of dismission from one church to the other was received, he was spoken of in terms of commendation, and the friends regretted his removal.

Upon his settlement at Coningsby, he showed himself ready to every good work. He became the leader of the singing, greatly to the satisfaction and

pleasure of the congregation; he entered the list of tract distributors—attended diligently to the concerns of the church, and devoted himself with unremitting attention to the increasing Sunday-school, a work for which he seemed well adapted. A career so auspiciously commenced, could not fail to excite the highest expectations in the minds of his friends. But death has cut short his work, blighted our prospects, left us to lament his removal, and to acknowledge that He, in whose hands our times are, is too wise to err, and too good to be unkind. We may, however, console ourselves with the thought, that—

“Long do they live, nor die too soon,
Who live till life's great work is done.”

Our departed friend was an individual possessing a good understanding, he was steady and firm in prosecuting what claimed his attention, respectful to seniors and superiors, kind to inferiors and equals, profitable in conversation, and sterling in his piety. With respect to his religious feelings, they were, in the general, comfortable, but seldom highly excited. He pursued about a middle path in this respect, having a good hope through grace, and joy and peace through believing; though favoured with none of those ecstasies which some experience. He well understood the plan of salvation in the general, and in conversation showed that he felt his individual interest in that plan.

On the 25th of December, 1833, he was united in marriage to a pious young female, a member of the church at Lincoln, but as his sun was destined to go down at noon, not long had he tasted the sweets of conjugal life, and known a father's joy, ere his health began to fail. Though he revived again and again, about three months previous to his release, his health began seriously to fail. He was not prevented entirely from attending to his business, in which he was diligent and successful, until the day on which he died. In his affliction he was always serious, but not sullen; cheerful, but not trifling; he would converse on religion in a manner becoming the Christian, and request those friends who visited him to close the opportunity with prayer. His exertions, during his affliction, to be present at the house of God, were very great: he would walk with crutches till he was unable to bear his own weight, and then be conveyed thither upon an ass, as long as he could bear the fatigue of riding, by which ex-

ertions he was present at the means of grace almost up to the period of his death. He would say to persons who called upon him after the Sabbath services, that he felt his affliction more on that day than on any other, because he could not be present with the people of God, to sing his praises and hear his word. Though he had been long in a weak state, he did not appear apprehensive of his removal till death was at the door, which, in some measure, prevented conversation with him on his feelings in the prospect of the solemn event.

Doubtless a dying testimony is gratifying to survivors, but not absolutely essential to the establishment of the fact of our being Christians, as that fact may be better established by a pious and devoted life. Just before he died he expressed a desire to see his pastor, (who was then attending the annual Association,) and wished his dying respects might be presented to him. His weeping partner, about an hour before his departure, asked him whether he felt to have a good hope as to his acceptance with God and interest in Christ, to which he answered, Yes; and said he longed to be gone. It may be said, with respect to our deceased young brother, that his end was peace, for he fell asleep in Jesus. On the 19th of July his death was improved by the delivery of two sermons, one at Lincoln, and the other at Coningsby, both from Rev. xiv. 13, to good congregations, especially at the latter place, where he was interred.

May the death of our esteemed and lamented friend be admonitory to the young, and excite them, and the surviving members of the church, to do the works of him who has said, “I must work the works of him that sent me, while it is day: the night cometh when no man can work.”

Coningsby, Aug. 1835. G. JUDD.

MRS. HEAFFORD, late wife of the Rev. J. Heafford, departed this life April 22, 1835, the very day on which she completed her sixty-first year. She was a pious, exemplary, and esteemed member of the General Baptist churches at Hlucckley and Isleham, for a period of about forty years. She was the only daughter of the late Mr. Benjamin Harold, of Hlucckley, Leicestershire, whose piety, integrity, consistency, and hospitality endeared him to all who knew him, as well as to the members of the

General Baptist church, of which he became a member soon after its formation. Her mother was a daughter of the late Mr. William Miller, of East Leake, in the county of Nottingham, who died January 1, 1800, in the ninety-eighth year of his age, leaving a numerous progeny of ninety-six children, grandchildren, and great-grandchildren; and of whom honourable testimony is borne in the General Baptist Magazine, March, 1800. She often reflected with gratitude, that she was born of pious parents, whose prayers were offered for her continually, and which evidently were available in preserving her from many evils in the slippery paths of youth, and ultimately, in the conversion of her soul to God.

At the early age of seven years, she was destined to drink the bitter waters of the cup of life, in the loss of her mother; whose death, for many years, she greatly deplored. Unhappy at home, she availed herself of every opportunity, as she grew up, in seeking pleasure abroad; but, alas! she sought the "living among the dead." No wonder that her fond anticipations could not be realized; and her fairest hopes of worldly bliss, withering before her eyes, ended in disappointment, and frequently plunged her in sorrow and grief. Having been brought up in the "fear of the Lord" by her pious parents, and habituated regularly to attend the house of prayer, her conscience was too much enlightened to allow her to tread the paths of youthful pleasure without some occasional checks, which operated as a restraint on her inclinations to indulge in the vanities and follies of youth.

When she attained the age of about fifteen, she formed an extensive connexion with the young of both sexes, and became passionately addicted to the amusement of dancing. In these circles of dissipation she continued to move for several years, not without feeling the remonstrances of conscience, and strivings of the Holy Spirit, which led her to suppose, no doubt very correctly, that a hand unseen held her back from falling into sin, misery, and death. At such seasons she would say to herself, "Wretch that I am! I am running my soul into the jaws of destruction, and my dear father is praying for his perverse and disobedient daughter. The hottest hell will be my place." These impressions, though of a pungent nature, were transient and fleeting, like "the morning cloud and early dew." And though they were

renewed again and again, at certain periods, yet again and again they were trifled with and resisted, until her heart became harder than ever. But at length, "God, who is rich in mercy," arrested her progress in impiety—visited her with his victorious grace—brought the wanderer back to himself, and to a participation of all the blessings of redemption by faith in Christ Jesus.

In her native place, an annual fair is held in the month of August, and therefore designated "Hinckley August Fair." At this fair it was customary for a number of young persons, of both sexes, to assemble for the practice of performing country dances, in the old Town Hall. On this occasion, in the year 1795, she visited the assembly at the Old Hall, for the purpose of mingling with others in the scenes of dissipation, when a call was made for a new dance, the performance of which none present felt their competency to undertake, except the subject of this memoir and her partner. She responded to the call, completed her part, and was ready to faint through exhaustion. Upon her companion remarking to her, "Did you observe how the assembly admired us?" "O yes, I did," and, lifting up her hands, significantly and vehemently exclaimed, "*and I will dance till I die!*" Instantly her own exclamation, like a dagger, pierced her to the soul. "Wretch that I am," said she to herself, "I shall be like the lady of whom I have lately heard, who, retiring from the hall-room, was presently followed by her friend, and found a corpse! O what will become of me? Like her, I shall certainly doce myself to hell. What shall I do—O what shall I do?—I have sealed my own doom." Thus convicted and confounded in mind, and quite exhausted with exertion, she expressed her determination to retire and go home. Her partner and a great part of the assembly remonstrated, but there was no alternative. After her arrival at home she fell into a violent fever, in which she suffered much, and even despaired of life. Now the work of conviction had full scope—conscience was alarmed—the pangs of guilt were sensibly felt, and tears of contrition flowed; now she made sincere vows of reformation. If the Lord would in mercy spare her life, she would live to him; but she had no believing views of Christ, and therefore at times sunk into the most distressing despondency. After suffering affliction of body, and uneasiness of mind, during the lapse of ten or

twelve weeks, it pleased the Lord to restore her gradually to a moderate degree of strength, so that she could now "perform the vows, her soul in anguish made." The world and its vanities were renounced; her carnal companions relinquished; the paths of folly abandoned; and all the sins of her life deeply deplored, while the tears of godly sorrow were copiously shed. Now she regularly visited the house of prayer at all opportunities—heard with attention—read her bible with seriousness—attempted to pray as the Publican, "God be merciful to me a sinner;" though sometimes she was tempted to restrain prayer, it being suggested to her mind, "The prayers of the wicked are an abomination to the Lord." But still she persevered in seeking the pardoning mercy of God, and inquiring what she must do to be saved. Still several weeks passed on, and she found no effectual relief for her wounded spirit, till at length she began to suspect herself of hypocrisy, or the Lord would manifest his pardoning love to her, as well as to others. Such was the gloomy character of her thoughts, and she was ready to sink in despair.

The time, however, was now at hand for the display of the rich grace of her Saviour, in effecting her conversion. In perusing her hymn-book, her eye caught a glance of the following verse, which shed through her soul a gleam of hope,—

"See Jesus stands with open arms,
He calls—he bids you come;
Guilt holds you back, and fear alarms,
But see, there yet is room."

She formed the purpose of reading this verse again and again, the following Sabbath evening, in her bed-room, until she believed to the saving of her soul; but the "God of all grace mercifully anticipated her design, and accomplished the work of her conversion in a manner the most remarkable. On the Sabbath fixed upon by herself, to read the verse above quoted, until she might be enabled to "believe with her heart unto righteousness," (and for this purpose she procured an extra portion of candle, to serve her till midnight if necessary,) she attended the morning and afternoon services as usual, and in the interval before the evening service, she was walking along the town street with a female friend; the conversation turning upon the subject of two pious sisters, who had recently joined

the Independent church at Hinckley, her friend observed, "That there could be less objection to one sister than the other uniting with a christian church, as her character had been more orderly and moral." "What does that signify," was her instant reply, "if now she is penitent and a believer? it matters not what her former character was, for *Christ died for the vilest of the vile.*" In a moment, as quick as thought, she exclaimed with rapture, "Stop, stop! my heart is turned within me; I feel myself another being—I do believe, I do believe—how happy I am, how happy I am—I am the vilest of the vile, and Jesus died for me!" "Hush, hush," said her friend, "you will collect all the people in the street around you, who will think you are beside yourself." (And such was the fact, numbers collected and were amazed.) She replied, "I must speak, I must speak; all the people will believe me, they know what a great sinner I have been, and now I have found pardoning mercy; help me to praise my Saviour, if I do not praise him the very stones will cry out," &c. &c.

In the evening she went to chapel, the text was, Luke vii. 40—50. During the delivery of which discourse, her friend could not restrain her emotions, the subject was so appropriate to her case; hence she said aloud, "I am the sinner—the five hundred pence debtor, and yet forgiven. I do love much, I must love much," &c. At the close of the service was presented such a scene as will never be forgotten by any who were present. Some were amazed—others wept—all rejoiced, "glorifying God in her." In due time she united with the church, and was baptized, with her late Pastor, the Rev. R. Compton, of Isleham, by the late Mr. Smith, Pastor of the General Baptist Church at Hinckley. She continued a member till its dissolution and reformation; subsequently united with the General Baptist Church at Isleham, Cambridgeshire. She entered the marriage life in the year 1798; was the mother of ten children, seven of whom died in infancy. The three surviving, she had the happiness of seeing them baptized, and walk the way to heaven. As a woman, she was worthy the name. As a Christian, she was pious, devout, and consistent. As a mother, affectionate and indulgent. As a wife, prudent, discreet, kind, and faithful. Her life was holy, and her end was peace.

VARIETIES.

ECCLESIASTES V. 4.

"When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed."

With what caution, with what circumspection of heart, should the people of God approach his sacred throne, to order their speech aright before him, i. e. consistent with his written word. James says, "In many things we offend all." Were the petitions we have offered before the Lord all to stand in our view, what inconsistencies should we read therein, what numbers thereof uttered by the *lip*, which were never in the *heart*; and, what numbers even from the heart, when offered before the Lord, but, in the midst of the multiplicity of affairs connected with the present life, have been forgotten instead of waiting upon him in a dependant frame for the accomplishment thereof.

How frequently also, have we before the Lord in his sanctuary, formed determinations to follow him more closely, and experienced that frame of mind whereby we have thought, like Peter, we could go with Jesus even unto death, when, no sooner have the services of the sanctuary been closed, our resolutions have vanished, and probably remembered them not. This is a practice condemned by the word, (James i. 22, &c.) And though we may have remembered them, causing us to mourn over our failures in the non-performance of them, yet, how frequently have like circumstances been repeated; and were the multiplicity of our transgressions in

those particulars to stand before our view, what confusion of face would they cause, yea we must fall beneath their weight, could we not look by faith unto him who "hath borne our sins and carried our sorrows."

Were we to make a promise to a friend, and should neglect the performance thereof, what would he think of our professed sincerity as a friend! Surely he must pronounce such profession to be sullied with ingratitude, and suppose it to speak the language of indifference respecting the continuance of familiarity. How much darker the stain of ingratitude to our best Friend! to Him, who through love purchased us by intense sufferings in life and in death, (1 Peter, i. 18, 19.) and who giveth the blessings of the new covenant to his people. And though the greatest peace and consolation that can be enjoyed in time, are connected with an obedience to his "ordinances and commandments;" yet, how frequently doth it appear that we are found deferring to pay that which we have vowed "unto God." This blindness of mind, and obduracy of heart, render us fools in his sight, and injurious to our own peace. In these transactions, the Lord hath no pleasure, and he might well say, when we appear in his house, "Who hath required this at your hands, to tread my courts? Bring no more vain oblations, &c., I cannot away with it, it is iniquity, even the solemn meeting." May the words of the poet ever impress our minds:—

"For God abhors the sacrifice,
Where not the heart is found."

W. P.

INTELLIGENCE.

MANCHESTER.

Mr. Editor,

As some of your pages are very properly devoted to intelligence, I send you the following brief statement of the General Baptist cause at Manchester. No Home Mission station has excited more interest in the connexion. On it the greatest amount of money has been expended; but hitherto the expectations of the connexion have been disappointed, and more than *one* resolution has been passed to abandon it. I believe we shall have cause to rejoice that these resolutions have not been carried into effect. We have now nothing to fear, but every

thing to hope, if *suitable aid* for a *short* time be given to this station. With such assistance, and the blessing of him on whom success depends, ere long, the General Baptist cause will be firmly established at Manchester; and at no very distant period, as a connexion, we shall be known and felt in other large and populous towns in Lancashire. We believe now, with regard to the cause at Manchester, the night has passed away; the clouds which have long overshadowed us are dispersing; though their breaking up is attended with thunder, and lightning, and tempest. But our little bark, long tossed upon this boisterous ocean, has weathered the storm; and

now the Sun of Righteousness is arising with healing in his wings, and his cheering rays inspire and animate our hearts.

When I came to this place, about thirteen months ago, I found things in a very low and discouraging state. The congregations very thin; the church, on account of the late agitations and divisions, in a very undesirable state; contention and strife seemed to have eaten away the vitals of godliness; some roots of bitterness still remained. For six months of the former part of my time, the cause was unsettled by my being obliged to leave Manchester frequently to attend to my duties as secretary to the Home Mission. Since I gave up that office, and devoted my time more fully to the cause, though there have been many interruptions, we have great pleasure in being able to state that the Lord is prospering the work of our bands.

Since I came we have baptized twenty-two; some of these reformed drunkards. We have received from other churches and restored, twelve. We have now twelve candidates and about forty inquirers. Many of these inquirers are reformed drunkards. To hear the statements made by these, would at once astonish and delight a lover of souls. Our congregations within the last four months have doubled. We are now letting about twice the number of sittings we did a short time ago, viz. 120. We have collected towards the reduction of the debt on the chapel, about £130, besides promises to a considerable amount, and also the prospect of obtaining further assistance from the inhabitants of the town. Our experience meeting, held in the chapel on a Tuesday night, has, within the last three months, increased from twelve to about seventy-five; and our Sunday morning prayer meeting, at seven o'clock, has increased from ten to one hundred.

Our Sunday-schools here, and at Stockport, are regularly improving; and we have just commenced a Sunday-school for adults, which I expect, ere long, will be very considerable. We have still many difficulties to contend with; our people are poor, and it requires their every effort to sustain the burden they have to bear. But they are "cheerful givers," and will, when able, willingly do more.

In a future communication, I will furnish you with some interesting facts. Praying that the Lord may continue to own his work here,

I remain, dear Sir, yours, &c.,

F. BEARDSALL.

PERTH, SCOTLAND.

The church in Perth, Scotland, has given the Rev. F. Blake, formerly of Edinburgh, an invitation to labour among them in the pastoral office, with which he has complied, and has already entered on his official duties. If, in these circumstances, a little pecuniary aid can be afforded to the brethren in that town, the loss sustained by the removal of Mr. Burns will be considerably compensated. And as he has kindly offered to give them the entire profits arising from the sale of the first edition of the forthcoming Sketch Book, it is hoped the churches will endeavour to give an impulse to the sale, that our friends in Scotland may not only be at once relieved from their difficulties, but left at liberty to continue their efforts in diffusing our principles in a part of the empire where at present they are but little known.

THE LATE D. TAYLOR'S WORKS.

To the Editors of the General Baptist Repository.

Gentlemen,

We think it necessary, as our name is mentioned in the Minutes of the last Association, in reference to the publishing of Dan Taylor's Fundamentals, to inform the connexion, through your valuable periodical, how the matter stands.

1st.—The statement, that "Brother Wilson, of Halifax, is publishing a large edition of the Fundamentals," is not quite correct; it ought to have been, that they *intended* to publish a large edition of the Fundamentals, so that it might be sold at 2s. 6d., in 18mo. cloth, provided they could get a moderate share of encouragement.

2nd.—When we formed the intention of publishing the work, it was under the impression that either we, or any other individual, had a right to publish it; and also, that as we had heard nothing more respecting the publication of the selection of the works of Mr. D. Taylor, mentioned in the Minutes of the Association in 1834, we concluded that Messrs. Noble and Bennett had abandoned their design. And having no knowledge that it was the intention of any one to publish the Fundamentals, and believing it to be a pity that so valuable a work should longer remain out of print, we formed the resolution of reprinting it ourselves.

3rd.—On hearing the account as stated in the Minutes, we opened a correspondence with several persons on the subject; and being given to understand, by a highly respected individual, that the work in question is *copyright*, we have concluded, for the present, to relinquish our design of reprinting it.

4th.—If any person, who has a right to publish the work, will bring it out at a reasonable price, we shall have no objections to assist in selling it, so far as our influence extends.

We are, Gentlemen,
Yours respectfully,
T. AND D. WILSON.

SUTTON BONINGTON.

On Lord's-day, August 9th, 1835, five persons were baptized in the back waters below Zouch mills, a little way above the bridge which divides the counties of Nottingham and Leicester; and as the day was very fine, a large concourse of people assembled to witness the solemnity of that too much despised ordinance. It was judged that upwards of one thousand people were present, as the road from the mills to the bridge appeared one dense mass. The services of the day commenced at the end of the worsted mills, a cool and shady place, by our friend Clark, of Norton, one of our assistant preachers, by giving out a hymn and prayer; after which friend Stapleton delivered an animating discourse, from Job, chap. xxxii. and part of 10th verse, "I also will show mine opinion." Then the company began to move to the above named place, when the bridge was completely lined with spectators from one end to the other, besides small groups on the bare spots of ground owing to the water being drawn off, which was, perhaps, altogether as grand and imposing a sight as is seldom excelled at those opportunities. On the water's bank our friend Smith gave out a hymn and prayed; he then delivered a short address to the multitude, who behaved themselves to admiration, after which our friend Clark stepped into the water and baptized the five candidates, in the name of the sacred Three. In the afternoon our friend Smith preached in the chapel at Sutton, from Numbers, chap. x. and last clause of the 29th verse; after sermon the candidates were received into the church by friend Stapleton, with the right hand of fellowship. The ordinance of the Lord's Supper was then celebrated. The whole proceedings

of the day appeared to depict joy and pleasure on the minds of most.

NETHERSEAL.

The anniversary sermons were preached in the General Baptist Meeting-house, Netherseal, on Lord's-day, Sep. 6th, 1835, by Mr. Yates of Melbourne. Collections amounted to £10, 11s. 1½d. The debt on the Meeting-house, in 1832, was £80. We are happy to announce, that now it is but about £39. We hope we shall, by the kind assistance of our friends in our neighbouring churches, be able to say, in a few more years, we shall be out of bondage; and be ready and willing to help to support the institutions of the connexion, which we have not done much for yet, though we have felt it our duty. But as we are poor we have clung to the old proverb, which is, "Charity begins at home first."

We hope that our kind friends at Melbourne will receive our warmest thanks for their kindness the last three years, for their pastor's services; and hope they will continue their help, should we solicit them again. The chapel was crowded, many could not gain admittance, and the services were very interesting. S. J.

PERSECUTION AT HACKONBY, NEAR BOURN.

*To the Editors of the General Baptist
Repository.*

Dear Sirs,

It has occasionally occurred to me; that some friends, in different places, might feel interested in the issue of the proceedings at Hackonby; and the retirement of this village, (where I had an interesting service in the open air last evening,) is favourable to the communication of the details of these events. In my last letter, written while on a journey to Barrowden, to improve the death of Mr. Wade, a valuable deacon of the church, I stated that the ring-leader of the mob, who rang a bell in my ear, was summoned to appear before the magistrates, at the Town Hall at Bourn, on the 15th ult. Accompanied with some friends, I went to the Town Hall, and the case appears to have been the first business, and it occupied considerable time. In the course of the morning I thought of our Lord's instruction to his disciples: "When they

bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say."—Luke xii. 11, 12. I have been in various interesting and trying circumstances during my ministry, both at home and abroad, but—

"In all my various adventures,
I never was so much upon the tenters."

I was not allowed a circumstantial detail of events. I could neither speak nor argue—attempt conviction, or directly aim at imparting useful truth. The circumstances in which I stood will account for this. Of the magistrates two were laymen, and three clergymen. There were also three other clergymen present as spectators; and I observed in the room four lawyers. The chairman directed me to state the circumstances of the case, as some gentlemen were present who had not heard them; indeed there appeared a call of the house on the occasion. I began to do so, but was stopped again and again, either by one of the clergy, a lay magistrate, or the clerk of the court. I said, "Gentlemen, you will not allow me to proceed." It was manifest that the case was prejudged—that the circumstance of the man ringing the bell was strenuously dissociated from the passing events; and thus the whole affair was treated as a very trivial thing. Major Handley, the late member for Boston, was the only gentleman present who took an impartial view of the business. He saw, and stated again and again, his conviction that there was a conspiracy in certain individuals to annoy me and my friends. He asked the man who rang the bell several questions, which made him appear very ridiculous. One of the clergymen, referring to the conduct of the people, said to me, in a contemptuous manner, there was little appearance of the people wishing to hear me. I replied, "It showed the necessity of such visits." Indeed it should be distinctly stated, that many of the people are desirous of hearing the Gospel. I felt like a bear robbed of her whelps; grieved to see the spirit and conduct of men who ought to be ashamed of such proceedings; yet repressing the sentiments of my heart as a Briton, a Christian, and a minister of the Gospel. Alas! how affecting is the state of many who bear the Christian name, and even minister in the sanctuary.

We were directed to retire; and, after an absence from the court of nearly half an hour, were recalled. The chairman delivered, in writing, the sentiments of the magistrates; the purport of which was, that Mr. E——, who rang the bell, did not appear to be connected with the people present; and slightly reproving his conduct. Here Major Handley again entered his dissent from the opinion of his brother magistrates, but without effect. I was told if I went again I must have some one with me, who should endeavour to see the persons that pelted; and that if Mr. E—— came before them again, they should deal more severely with him. I objected to pay any expenses, and it appears the whole is thrown upon the county rate.

What grieved me the most was, that no sympathy was manifest, except in Major H., with the moral degradation of the people, the inefficiency of the labours of the clergy, and the infraction of the dictates of common civility. I could not help saying to a friend, "I must go to India to have justice." How differently would a British magistrate in India have acted, if such a tissue of abuse had been laid before him. Let British Christians realize the fact, that myriads in this country are heathens in conduct and in state: as it is written of old, "A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"—Jer. v. 30, 31.

In reply to my letter to the principal people of the village, I have received a communication, dated Aug. 14th, apparently composed by a clergyman, though written in a regular scholastic hand. To this I have replied. Last week two female friends visited every house in the village, to exchange the tracts; and it is proposed thus to endeavour to enlighten and soften the people. I have some hope of getting a house. "Constant dropping wears away stones." And we do not despair that "the wrath of man shall praise him, and the remainder of wrath shall be restrained." Persecution always defeats its own object. People begin to think, and, as Mr. Kinghorn, of Norwich, once said to me, "It is better than when the world was all of one opinion for a thousand years."

I am, yours in Christ,
J. PEGGS.

Edenham, Sep. 16, 1835.

NEW CHAPEL, BUTTESLAND-ST.
EAST-ROAD, HOXTON.

The Baptist church, formerly meeting in Gee-street, Goswell-street, under the pastoral care of Mr. Joseph Rothery, has removed to the above place, which was opened for divine worship, on the 2nd of September.

OPENING OF BOURN CHAPEL.

The new Chapel at Bourn will be opened on Thursday, Oct. 22, and the

following Sabbath. The Rev. Messrs. Pickering, of Nottingham, East, of Birmingham, and Pike, of Derby, are expected to be engaged on the occasion. It is intended to have three services on each day.

QUERY.

Whether are *public* or *private* baptisms the most scriptural, and which are calculated to produce the most beneficial effects?
AN INQUIRER.

POETRY.

TO THE MEMORY OF THE LATE
REV. ROBERT SMITH,
OF NOTTINGHAM.

Oft in the silent night,
 And through the busy day,
 I think of thee—far out of sight,
 And seem to hear thee say,
 "Arise from sinful sloth, arise;
 Press forward to the heavenly prize."

I heard thee, when a child,
 Proclaim the sacred law;
 Thy words impress'd my tender mind
 With fear and solemn awe;
 But milder words proclaim'd the grace
 Of Him who suffer'd in our place.

Wise to win souls wast thou—
 This was thy noble aim,
 The haughty rebel to subdue,
 The wanderer to reclaim;
 To save from death the sinful soul,
 And make the wounded spirit whole.

One with his hand did sign
 In covenant with the Lord,
 Another and another came
 Obedient to the word;
 Till numerous converts fill'd the place,
 Where thou didst preach the Saviour's
 grace.

How happy were thine eyes
 These glorious fruits to see;
 How grateful did thy thanks arise
 To God—who gave to thee
 Souls for thine hire—souls not a few,
 Thy joy, and crown, and glory too.

Thy flock with gentle hand,
 With kind and faithful care,
 Were led by thee, through this dark land,
 Where lies hid many a snare;
 Guarded and strengthen'd in the way
 That leads to everlasting day.

And when increasing days,
 Labours and sorrows too,

Thy strength had weaken'd in the way,
 And death appear'd in view;
 The fruits mature of grace were thine,
 A settled peace and joy divine.

Like Simeon thou didst pray,
 "Let me in peace depart,
 I long to dwell in endless day
 And see thee as thou art;
 My God and Saviour to adore,
 And praise and love for evermore."

Blest saint! thy prayer is heard,
 Thy work on earth is done,
 And through our great triumphant Lord,
 The prize of glory won;
 From earth and time thy soul set free,
 With God dwells in Eternity.

N. H.

Nottingham, Sep. 10th, 1835.

CHRIST LOVELY AND PRECIOUS.

"He is altogether lovely."—Cant. v. 16.
"Unto you, therefore, which believe,
 he is precious."—1 Pet. ii. 7.

FLY, my soul, to Jesus' arms,
 View his captivating charms!
 Grace and glory yet unknown
 Sweetly centre in his throne.
 O my love! my chief delight!
 Thou art precious in my sight!

If I search creation round,
 Not an equal can be found;
 None so excellent as He
 Who was slain to ransom me!
 O my love! my chief delight!
 Thou art precious in my sight!

Let the world despise my choice,
 In His favour I'll rejoice;
 Haste, ye promised hours of bliss,
 Let me see him as he is!
 O my love! my chief delight!
 Thou art precious in my sight!
 Basford. J. BIRCH.

MISSIONARY OBSERVER.



GENERAL BAPTIST MISSIONARY SOCIETY.

BOMBAY.—SUTTEE AT AHMEDNUGGUR.

(Communicated by Mr. Brown.)

“Shall murder flourish, and not fate pursue?”

To the Editor of the Bombay Courier.

SIR,—Few, if any of your readers, can have forgotten the deluge of blood that flowed at Edur, on the demise of Gumbheer Sing, in August, 1833, when seventeen unhappy individuals, of both sexes, were immolated on the Rajah's funeral pile. It is now my painful lot to record a repetition of that revolting tragedy, which, if attended with expenditure of life on a more limited scale, stands nevertheless unrivalled in enormity, having been perpetrated in brutal disregard of the tears and supplications of the unfortunate sufferers, five in number, and in open defiance of the representations, remonstrances, and threats of the principal civil authority in the Mabee Kaunta, who, although present on the spot, did not, it is to be lamented, possess either the means of enforcing his prohibition, and summarily punishing the instigators of the violence, or of rescuing from the flames the victims of their inhuman barbarity.

Kurrun Sing, the Rajah of Ahmednuggur, died on the afternoon of the 6th inst. At the moment of his dissolution, Prithee Sing, his eldest son, a youth of about seventeen years of age, was labouring under paroxysm of fever, and the Karbarees and others eagerly availed themselves of his absence to conceal the fact of the Rajah's death until the following evening, when it became generally known that preparations were making for re-enacting the Edur tragedy, and that five out of the seven Ranees were to be burnt alive with the body. Mr. Erskine, assistant to the political commissioner, being on the spot with a detachment of three hundred men, promptly summoned the nearest relatives of the deceased, and explained to them the detestation entertained of such inhuman practices by the British Government; at the same time, declaring his intention of opposing the Suttee by every means in his power, and his determination to exert his utmost influence to prevent a ceremony which, if formerly tolerated as a prejudice, is now very justly enacted to be a crime.

The whole of the succeeding day, (the 8th,) was spent, on the part of Prithee Sing and his advisers, in representations of the necessity of the ceremony taking place; but Mr. Erskine was not, by any means, to be deterred from his purpose, and earnestly and repeatedly entreated their co-operation in his views. During the time thus gained, the plotters and projectors of the diabolical scheme in contemplation, having failed in their endeavours to induce the women to leave the town with them, were secretly and actively engaged in collecting armed Bheels and matchlock-men from every village in the Ahmednuggur Zillah, with a

design of carrying the Suttee into effect by dint of main force; and, towards evening, large bodies of men were observed pouring into the town from every quarter. Mr. Erskine directed them to be disarmed; and the officer, commanding the detachment, was wounded, whilst delivering this order to a Kotwal of Kurrin Sing's, who, at the head of about fifty or sixty followers, immediately fired upon Lieutenant Lewis, and then absconded into the fort, closing the gates after them. A brisk fire was next opened upon the detachment from the ramparts, which continued until night-fall, when they were compelled to fall back a few hundred paces, an express having, in the mean time, been sent off for artillery.

When the news of what had occurred was brought to Prithee Sing, he refused to take part in the ceremony, declaring, to his evil advisers, that they had lost for him his Raj, and that it was his intention immediately to leave the town. His mother refused to accompany him; but Mattjee, his principal and most vicious counsellor, finding the Rajah determined, agreed; and, having left a band of Bheels and Golas, (a menial and degraded caste among the Rajpoots,) with a confidential ruffian, who had strict injunctions to see the work of butchery complete at all risks, they left the town together about dark.

Every thing was quiet until about half-past two o'clock the following morning, when an alarm was given that the pile was on fire. It was then, of course, too late to render any assistance, even had the means been at command, the pile having been constructed on the bank of the river, upon such a principle, that had the unfortunate women shown any disposition to effect their escape, their efforts must have proved perfectly unavailing; their murderers had however, in some measure, anticipated resistance, by drugging them almost to a state of stupefaction. In this helpless and forlorn condition, one of the wretched females was sacrificed without much difficulty; the other four were dragged over a broken part of the wall by these monsters in human form, and hurled headlong into the pile, which, saturated with oil and clarified butter, was immediately set fire to, and the abomination completed!!! Their screams and supplications caused many of the Guikwar horsemen and others, who were encamped between the river and the ground first occupied by the detachment, to start from their sleep, and the alarm was given, but too late to be of any avail.

Such, sir, is the outline of this disgraceful transaction, almost in the words of my correspondent, an officer present with the force in the Mahee Kaunta, who had it from an eye-witness of the carnage. Kurrin Sing is represented to have been of fiendish disposition, and a most determined drunkard, and to have lived with the women he married a few days only, after which they were immured in a dungeon. Under such circumstances, it is not surprising that they should have objected to the cruel death proposed to them; and, indeed, the whole affair, from first to last, was one scene of brutal and diabolical compulsion. The immolation of widows does not, as is generally imagined, form a part of the religion of the Rajpoots, any more than does infanticide. It has its origin in the most vicious profligacy, which suggests the commission of one crime in order to facilitate the perpetration of another; it is, in fact, murder, having in view pillage and plunder; and, as such, it is devoutly to be hoped that the conduct of Mr. Erskine upon this occasion, and the punishment that may be inflicted by Government upon

prejudices with the greatest tenderness and respect.

I remain, Sir,
Your faithful servant,
W. BENTINCK."

The progress made in the abolition of the Pilgrim Tax, as stated in this communication, is encouraging; but the astounding fact should be known from east to west, that Britain "maintains the different establishments belonging to the Mahomedan and Hindoo Religions!" The importance of the discontinuance of this state of things in India, demands the most serious attention of all who are interested in its welfare.

For further information, see "*Pilgrim Tax in India*," price 1s. 6d., and "*India's Cries to British Humanity*," third edition, price 8s., published and sold by Simpkin and Marshall, London, and also by the Author,

Bourn, Lincolnshire, J. PEGGS.
Sep. 14, 1835.

We feel obliged to our friend for this communication; and just take the liberty to express our regret and astonishment at its contents. That a mere trading Company, like the East India Company, should be willing to make a gain of idolatry, and by their interference with property and other revenues belonging to idolatry and Islamism, should, for the sake of pecuniary profit, give stability and prosperity to systems originating in infernal darkness, and leading to endless despair—does not so much surprise us. It has ever done so. But that an enlightened, liberal, and professedly religious man, like Lord W. Bentinck, should regard the maintenance of establishments belonging to the Mahomedan and Hindoo religions, by the British Government, as, IN HIS OPINION, MOST PROPER! does indeed give us great surprise. Probably his Lordship is a great friend to state establishments in religion. If so, where is his consistency? He would, perhaps, defend the Established Church of this country, on the ground that Christianity would decline without the aid of the state. If that prove him a friend of Christianity, what will the support of heathen establishments prove? Can any man love darkness and light—Christ and Belial—and drink of the cup of the Lord, and of devils? What reason can be assigned for this interference? Would the priests, otherwise, impose on the people? They do that now. Would there be rioting and disorder among the worshippers? The

civil and military authorities are sufficient to quell them; yes, and vigilantly exercised, to prevent and punish murderous and cruel rites. What then can be the defence? Beyond a miserable, speculating policy, which will degrade itself to the most menial service to the Prince of Darkness, for worldly emolument, we frankly confess ourselves to be unable to give any account of the principle on which this support is afforded. This is a subject which demands further investigation. Perhaps, however, all state establishments in religion, "the dragon, the beast, and his image," will meet with their end at once.—ED.

MR. BROWN'S ACCOUNT OF JAGAPORE.

Jagapore, Dec. 16.

My dear Brother,

I am now pleasantly pitched under the shade of the thick branches of a spreading tree, within a short walk of the town, and I will take an hour from other pursuits for writing a letter on the scenes around me.

As every thing connected with the superstition of this benighted people, and having a tendency to illustrate the peculiarities of Hindooism, are interesting to a missionary public, I have thought that a particular description of this noted place would be acceptable. Jagapore is, next to Pooree, the most celebrated resort of Pilgrims from all parts of the country. From the higher districts of Hindostan, as well as from the Provinces of the Bengal Presidency, you will find men, bearing all the various shades of the different races, inhabiting this immense peninsula. The name of this town is derived from two Indian words, signifying the place of offering or sacrifice; it is, of course, distinguished by the residency of a great number of brahmias. The peculiar habits of those men, inhabiting this place, were illustrated by a circumstance at my first coming into the town. An interesting looking brahmin boy, who, from the manner in which he ordered off some other boys, bigger than himself, which left no doubt that he considered himself a person of consequence, came up to me, and asked which way I came. When I told him, he wished to be informed whether I had seen any pilgrims on the road. It was by pilgrims' offerings that he lived.

Here is one principal bazar or street, lined with such sorts of places, as here

pass for shops. This, however, is surrounded by several hamlets or villages, at greater or less distance, and these bearing the general name of Jagapore, makes it probable that these places all joined at some remote period of time, in which case this must have been a considerable place. Like most other large towns in Orissa, it is in its decline, but vestiges of its ancient greatness are still extant, indications of the fading glory of bygone ages. The population of Jagapore may be about 12,000, being a mixture of Musselmans and Hindoos, of various casts. Before the great pilgrim road was constructed, the road to Pooree lay through this place, and, consequently, all who visited that place came here. This made it a prosperous town, and, though the way to Pooree is shorter, and most people think better by the great turnpike, yet the brahmins of this place think that Jagapore is unquestionably the best way.

But the principal objects which arrest the attention of the intelligent traveller, and on which the eye rests with pleasure and pain, are the temples and ruins of temples, and the scattered fragments of antiquity, which prolong the remembrance of better days. Stirling supposes that there was once an Orissian monarchy; and Sutton supposes that there was an original Oreab language, independent of the various dialects with which it is now mixed. The natives have a tradition, for records there are none to be depended upon, that their fathers were once great people. Doitaree has told me, with much feeling, that Orissa was once full of learned pundits and brahmins; but now, he says, "they are dunces, oppression has made us poor and desolate."

The first thing which struck me, in entering the town, was the remains of a Musselman's temple. The people said its *sacredness was broken*, and therefore I might go in. It is still known by the terms *Maha Iyoti*, the great light. It is a stone building, flanked by two elevated columns, with three domes in the centre; it is ascended by several steps, and the floor is stone, intersected with slabs of marble. Several of our countrymen had been drawn by curiosity to see this ancient structure, as was observable by their names being cut in the marble around; some of them so long back as 1804, soon after the province fell under the British dominion. This beautiful structure was used as a place of worship by the Mogul conquerors of Orissa, and

was connected with a fort of considerable size, the residence of the powerful Mogul governors. All that the eye discovers of this once powerful fortress, are the immense stones and blocks of cemented materials, that lie scattered, and an immense *area*. Near to this is another Musselman's sacred place, called a *Pera* (the tomb of the prophet). This is also a ruin. Behind this is a solitary garden, crowded with trees. In the midst of the ruin is an elevated platform of stone, with a grave represented. Several Musselmans, with long beards, in whose countenance is observed a mixture of superstition and melancholy, and are generally sitting around. These look like the *genii* of the place, mourning over the desolations which time and conquest have made. Three immense images of stone lie behind, as though thrown by force from an elevated spot, representing *Ganasa*.

The country people say, that at the time of the Musselman conquest, these images were thrown from the throne they occupied; this being, at first, a Hindoo temple, and that the place was desecrated. There these stone gods, helpless and broken, lie exposed to the gaze of every passenger, half buried in the surrounding sand.

Crossing the river, you visit the temple of *Bráhánáth*. This consists of several stone buildings, the centre one is the principal, in which stands the image of *Brahanath*; this is ascended by a flight of steps, and entered by a porch of some length. The sacredness of this place being entire, I was not admitted, neither the native Christians: but the bearer, who went with me, went in, who made some disclosures of its inward secrets. There are several smaller buildings, adorned with images, and work of the chisel. The houses of the officiating brahmins, and the sacred tank, complete the whole. At no great distance from this, on the opposite side of the river, is a temple of *Juggernaut*, whose ugly deformity I saw through the long vestibule. The brahmins, at both these places, behaved exceedingly civil, answered any questions, and heard our remarks with much good nature. They professed to be glad to see me again, and, though I assured them I had never seen Jagapore before, they felt sure that I was mistaken; the fact is, they mistook me for Lacey.

I have thus, as a traveller, noticed this venerable seat of superstition; I will finish this letter with a few remarks of

a missionary kind. Our labours, during our stay in this place, will be noticed in our journals; it will not be necessary, therefore, to say much on this subject. Our reception and opportunities in this place, considering the objects of our journey are diametrically opposite to the interest of the influential brahmins, have been better than I expected. The Word of God has been preached, and many books have been distributed, the reading of which, if blessed by the Holy Spirit, will be productive of good to many souls. I pray that the seed, sown in weakness, may be raised in power; and, that, as Satan and superstition have reigned triumphant, so the glorious Gospel of a crucified Redeemer may reign to the full salvation of many immortal and precious souls.

As a missionary station, Jagapore is, in some respects, eligible. Many pilgrims still visit the temples, who might bear the word, and carry a tract to their distant habitations. Every day in the week, or nearly so, there is a market held in the neighbourhood, and multitudes are brought together. No school, in which the Christian Scriptures have been taught, has ever been established here. Thus the field is large, but there is no man to cultivate it. O may the Lord send forth more labourers into his harvest. I long to see every eligible place in Orissa occupied by faithful and pious missionaries.

Yours, with affectionate regards,
W. BROWN.

MR. BROWN'S JOURNAL.

(Continued from page 354.)

CONTEMPT.

These people were in a bad state of mind, and told Doitaree, if the Sahib had not been with him they would have beaten him with their shoes, a most contemptuous manner of showing resentment amongst the natives of this country. They abused the Government, and called them thieves; and their wrath was only restrained by their fears. The people are at this time in a good deal of excitement about the *khirats*, (charity and religious endowments,) all of which, that do not bear the seal of the Mogul Emperor, or of the Najpore Rajahs, though enjoyed for generations, are now to be resumed, that is, confiscated. Some of

these lands are appropriated to the support of temples; but some have been bought and sold by private individuals. The regulation appears to my limited capacity to be a comprehensive scheme of plunder; the execution of which, I am told, is hateful to the Government servants, as well as to the suffering people. Praise the Redeemer for the protection of another day in the Lord's cause. How happy it is to be engaged in his work! I pray to be more and more devoted to his service. We are abused every day; but whilst this is for Christ's sake we do rejoice, and, with the Lord's help, we will rejoice.

THE HINDOO SKY.

Jupiter and Mars now present a most interesting spectacle. Jupiter is now, (about nine o'clock,) shining amidst the splendour of an Indian sky, with peculiar brilliancy. Mars, now about forty degrees above the horizon, alone looks gloomy amidst the cheerful scene. I was forcibly reminded of Milton's hymn:—

"These are thy glorious works, Parent of good!
Almighty! thine this universal frame,
Thus wondrous fair; thyself how wondrous
then!
Unspeakable! who sitt'st above these heavens,
To us invisible, or dimly seen
In these thy lowest works; yet these declare
Thy goodness beyond thought, and power
divine."

DEVOTEDNESS.

24th.—The brethren went to Bhurapore market. There were present about four hundred people. They heard, as usual at first, with considerable attention, but afterwards disputed with much noise. This is usually the case, when any of the humbling truths of the Gospel, so much at variance with our carnal natures, are faithfully stated. They distributed about one hundred tracts. We made a short journey this evening on the great road to Muckundapore, and addressed an assembly in the bazar; the people were anxious for our tracts, and we distributed some to such as could read. I trust I am thankful to the Lord that I feel better this evening than in the morning; the walk yesterday perhaps was injurious, but I desire to be found where the Lord's work leads me, and he will preserve me in it as long as my poor life can be of any use, and when usefulness is over, I pray to be prepared, through a Redeemer's merit, to go where many of my brethren are already gone.

ROAD TO JUGGERNAUT.

25th.—I left the brethren this morning, to continue their labour, and went to Pooree, to see Mrs. Brown and the children. I arrived this evening, (Christmas day) and found all well excepting Mrs. B., who had been exceedingly ill. The first night she arrived at Pooree, I was then distant from her about seventy miles; not a European was in the place, and of course no European doctor, but the Lord preserved her, and we have met again. Blessed be the name of our gracious Preserver!

I travelled on foot the greater part of the road to-day. On approaching this ancient seat of Hindoo superstition, the scene gradually increases in bustle and interest. Even at this season, there is a mixed multitude of pilgrims and persons engaged in various branches of business crowding the road. Every thing indicates an approach to some place of great resort. Within four miles of Pooree, the scene is peculiarly striking. This magnificent piece of European enterprise, the pilgrim road, is thrown across a marsh, nearly as flat as the fens in Lincolnshire. It rises ten or twelve feet above the level of the surrounding meadows. For miles you have a full view of the tower of the far-famed temple of Juggernaut, rising like a giant in the distance. On each side of the road are scattered villages and isolated temples, dedicated to various deities, at which the way-worn, heavy-laden traveller stops and pays a short and passing puja to the idols within. I never travelled this road before, excepting in a palanquin, and in the night; but this time, walking leisurely, and in the day, I had an opportunity for observation and reflection. How many thousands have perished to obtain a sight of this place! How many millions of rupees have been spent in offerings at the polluted shrine of this modern Moloch! How many thousands, bowing at the altar of this false god, have perished without the knowledge of a Saviour's love, destitute and alone and without the sympathy of any one.

ENCOURAGEMENT AT POOREE.

26th.—This evening I feel much refreshed, and am thankful for family mercies; how can I be grateful enough to the great Lord for permitting me to meet again those I love, in this strange land, amidst heathens, enemies, and men cruel as the beasts of the wilderness.

May our spared lives be devoted afresh to his service who is our kind Protector.

Here are at Pooree, a few persons speaking the English language, who attended on Sutton's ministry. I visited two families, the principals of which have been baptized. They professed still to love the Saviour, and regretted their neglected condition; they had not heard a sermon since Sutton left them. With divine permission, I will preach on Sabbath-day.

27th.—Visited the schools still existing; two of which are kindly supported by doctor Brander, and another by one of the writers in the government office. Brother Goadby arrived here this morning, from Berhampore, on his way to Cuttack, and as he is the greater stranger, will preach to-morrow instead of me.

28th. Sabbath.—Brother G. preached a solemn and useful sermon, from "Will ye also be his disciples?" I felt in a happy frame, and experienced that the Gospel could make even Pooree "None other than the house of God, and the gate of heaven." May the weighty and solemn truths this evening dispensed to these neglected and destitute people, be attended with an unction from the Holy One. O may it be to them the savour of life unto life.

31st.—The last two days spent in travelling, returning to Cuttack with my family. This day I attended Singapore market, and rejoiced the native brethren. We distributed two hundred books during the day: nothing particular occurred.

CONCLUDING REFLECTIONS.—CHARACTER OF NATIVE PREACHING.

January 1st, 1835.—The labours of another year are ended, and I am returned to my beloved station, and to the people amongst whom I minister, and to the children I instruct. I have traversed the great road from Jaupore to Pooree, twice the distance of the two places, being a hundred English miles; twice I have visited the principal villages and hats on each side of the road, and have distributed about 2000 tracts, illustrative of the different parts of gospel truth. The native preachers have laboured well, and have endured much opposition and foul language with much exemplary patience and wisdom. Their addresses have been usually judicious, evangelical, and generally powerful. Amidst the uproar of opposing multitudes, amidst the vilest abuse, amidst execrations, usually terrible

to a Hindoo, I have seen them preaching with collected fervour, the unsearchable riches of Christ. In their society I have felt happy, and have almost forgotten, at times, my country and father's house. May the blessing of the great Redeemer rest upon the labours of the closing year, and may he impart spiritual strength, favour, and mercy, for the one which is now commencing. May it be ours to live and die in his service, and may we at last be found in him without spot or blemish, and shine with his glory to eternity.

SCHOOLS.

10th.—Since returning home, I have been busily engaged in commencing the English school, and in conducting the monthly examination of the others. They have passed as usual: one only was unfortunate enough to be sent back. The boys could read, but did not appear to understand what they read. This is a common fault with them. I have had an examination every day. These schools will, in future, occupy much of my time.

11th. *Sabbath*.—Preached this morning early at Christian Poor, in Oryah, from "Watch and pray lest ye enter into temptation." Matt. xxvi. 41. And in the evening I preached the same sermon in English, brother G. being out on a Missionary journey. I trust I felt the opportunity to be a blessing. The congregation was as usual in both places. I saw an inquirer, who came from Brahmina Cole; all I at present know is that he received a tract from Gunga some three years ago, which he has carefully read over and over several times. I have just seen the tract, and it certainly indicates abundant attention. Of the real state of his mind we know little, as few opportunities have presented themselves, as yet, for knowing him. I have proposed his travelling for a month with the brethren, who will have, by this means, many opportunities for becoming acquainted with him.

15th.—Finished the examinations for the month. Upon the whole they have passed very well, and I hope they will retain the excellent things they have learned, and that hereafter they may improve them to their souls' welfare. The inquirer from Brahmina Cole is still with us, and I have seen him several times. I hope he is sincere, but time alone can enable us to form an opinion of him.

19th.—I have been able to see little of the inquirer mentioned above for the last day or two, as I have been quite in-

disposed for the last few days. I have had a slight attack of fever, and was advised to decline preaching on the Sabbath. I am now better, and hope to resume my labours again by Divine permission.

23rd.—Went this day to visit the Lakhara school, but arrived too late to be of any use in examining it, the children being gone. The road lay over a bed of sand, of immense extent, very fatiguing to travellers of all descriptions. I trust, however, the day was not lost, as I saw, and had worship with the native Christians in the neighbourhood. I also saw an inquirer, whose mind appears deeply affected with the necessity of coming to the Saviour for salvation. I did not say much to him, intending to see him and converse with him soon. I expect he will be here in a few days. May he be found sincere and pious, and if admitted into our number here, O may he be an ornament to his profession, and useful to his fellow-men. His name is Seboo.

24th.—This morning at sun-rise the school children were assembled, and I heard such as could read, read their lessons, amongst whom were two women who were very anxious that I should hear them. They read a part of the Nister-rutnekar with some ease and propriety; few of the children in this school can read well, but I trust a few months will do much for them. A small cheap school-house must be raised for them. I returned to Cuttack, and visited a school much larger and much more advanced. The people in the neighbourhood of Lakhara seem disposed to send their children, even more so than I had anticipated, considering other circumstances. The number was much larger than I expected to find it.

VISITS TO VARIOUS PLACES.

February 1st.—Brother G. being at home, I have embraced the opportunity of leaving the station for a day or two, and doing a little in the country. I went to Saringar: this is an ancient seat of Indian royalty, now in ruins. The town is a mere village, inhabited by a few poor cultivators of the ground and wood-cutters, who, after supplying their own few wants, carry the remaining wood to Cuttack for sale. You will meet, every morning, numbers carrying upon their heads large bundles of green wood, just cut from the jungle. It is surprising how much even a girl will carry. Long established habits seem to supply the

place of strength. The ride was pleasant, through a country partly wilderness and partly cultivated; and in the evening I arrived at a small bungalow, situated on a commanding eminence, built by a gentleman resident at Cuttack. Here I stayed all the night in company with Gunga, and Bamadeb, a new native preacher. This brother is on trial for a few months. He appears to be a pious and humble Christian; and as to his qualifications, these can only be seen by time. Great talents are not absolutely needed. Piety, a hearty love of the Gospel and of the Saviour, much patient endurance, readiness of speech, quickness of reply to objections, are the things chiefly necessary. May he have grace, that he may be a good minister of Jesus Christ.

2nd.—This morning rose early, and began to prepare for a visit to the towns round about, to proclaim the Gospel of our Redeemer. Went towards Chudua-gar. Every where the destructive effects of the flood are seen. There are a few eminences, where the poor people took refuge during the continuance of the inundation: but for this, the scattered population of this neighbourhood, without exception, must have met a watery grave: as it was, many perished. To them it was a second flood, hurrying them, with all their sins and ignorance, before a heart-searching and rein-trying God. How awful is the thought, to go, in their state, destitute of a knowledge of a Saviour, and thus unprepared for judgment. The depth of water in many places, in apparently level surfaces, was frequently over the tops of considerable bushes, eight or nine feet high. The condition of this part of Orissa is, by its low and damp situation, often in danger of destruction.

Visited several villages, where Gunga preached, with considerable energy, the word to the people. The people are scattered over a wide space. The villages are small at this time. In consequence of much grain having been destroyed, they are now very poor and miserable. The opportunities were, upon the whole, as well as usual; but the weather now begins to be too hot to be about much in the day-time. Returned to our resting-place for the evening.

3rd.—Joined this morning by brother G., and another European friend; and to-day we shall pass in speaking to any persons with whom we may meet by the way.

The day has passed in conversation of a mixed and desultory nature. The native brethren left us this morning, to prepare for a long journey which brother G. contemplates taking shortly. Had a long and interesting conversation with a man of the village, about the shasters; and I endeavoured to draw his attention to the one great thing needful, the Gospel. As usual, he made some objections about not seeing Jesus Christ; but he manifested much anxiety after our books, several of which we gave him, and which he promised to read attentively. May he read, and may his mind be enlightened from above.

DEPRESSION.

14th. The various cares, incidental to the station, increased by Goadby's being out, together with preparing to preach to-morrow, seem to be almost too much for me, a heavy depression of feeling seems to unfit me for all exertions. I have prayed for the enjoyment of the Divine presence, were it only for a moment, and then all would be well. These moments of darkness and despondency may have their uses in weaning us from the world, and, if sanctified, in fixing our affections on things above. We want more simple reliance on the promises of Scripture. The hot season is now fast approaching, and every one begins to feel life a burden in this parched land. I had a visit this morning from a young Musselman of rank, who came in his palkee; we had some conversation about religion, and I gave him Martin's Testament, in the Persian character; I told him to read and pray for Divine guidance, that he might understand its contents. He promised fair, but his mind was evidently on earthly things; he put several questions, about my own affairs, rather too inquisitively, which I declined answering. I told him, if he wished to talk about his soul and eternity, I wished to talk to him. May a sanctifying influence rest upon the book I gave him. I am sorry that we were obliged to dismiss the inquirer from Brahmana Cole, in consequence of some irregularity in conduct which we marked with some censure. We deferred his case for three or four months, and admonished him to be more watchful in future; I am deeply sorry on his account. The man at Lakhara is very promising, and I hope we shall see our way clear to baptize him in a few weeks.

ADDRESS ON MISSIONARY OPERATIONS.

(Continued from page 360.)

Instance of the Effect of the Communication of Knowledge, as preparatory to that of the Gospel.

I have already shown, that the communication of useful knowledge will demolish the ancient learning and religion of Hindoostan. On this subject, a grand experiment has been made, at the expense of the British Government, in the metropolis of India.

About eighteen years ago, there was founded, in Calcutta, a College for educating Hindoo youths, in the Literature and Science of Europe, *apart from religion*: the Seminary has been attended chiefly by persons of rank, wealth, and influence in society. Here, then, was a favourable opportunity of ascertaining the power of European knowledge, when brought in contact with the systems of Hindooism. The result was precisely such as any one, duly acquainted with the subject, would confidently anticipate: for the last ten years, class after class has issued forth from this Institution, who, by the course of enlightened study pursued, were made alive to the gross absurdities of their own systems: these, therefore, they holdly denounced as masses of imposture and debasing error, and the Brahmins as deceivers of the people; though many of themselves belonged to that exalted and sacred class. But no morals or religion having been taught in the Institution, the young men were in a state of mind utterly blank, as regards morals and religious truth—moral and religious obligation: they were infidels or sceptics of the most perfect kind, believing in nothing; believing not even in the existence of a Deity, and glorying in their unbelief. Still, their infidelity was of a negative, rather than a positive kind: it was not the hardened infidelity of those who have apostatized from the true religion, but the looser infidelity of minds which had become emptied of a false one. Truth was, with them, not a thing positively rejected, but a thing undiscovered, unknown, and therefore not believed.

To this class of persons, much attention was directed some years ago; and I refer to their case as illustrative of one of the modes of accomplishing our great end.

Of the existence of this class I knew nothing, because I had heard nothing,

when I first reached my destination. With them and their condition, I got acquainted by degrees, visiting the College, and conversing with them: meeting with them in government offices and agency houses, as clerks or copyists, and attending various associations, which they had formed for debating questions of a literary or political character. In this way, I gradually became familiar with their peculiar state of mind, their habitude of thought, their modes of reasoning, their prevailing opinions; with the staple of their knowledge, the subjects which were found most interesting, and the kinds of argument and evidence which proved to them most satisfactory.

All subjects seemed to be more or less tolerated, but religion. Against religion, in every form, they raged and raved. They scrupled not to scoff at Christianity: they scrupled not to avow their disbelief in the very being of a God; thus realizing the condition of the men, described by an ancient author, who "fled from superstition, leapt over religion, and sunk into atheism." Again, and again, did I endeavour to expostulate with them, on the irrationality of scoffing at what they had not examined, and the real merits of which they could not therefore know. For some time, all was in vain. They despised the character of a Missionary; whom they thought fit for nothing, but to stand in lanes and corners of the streets, and there address "the pariahs" and lowest castes of the people. For such a man they had the most profound contempt; and, for a long time, they could not brook the idea of listening, in order to receive instruction from one who, like myself, exercised the functions of a Missionary.

After repeated meetings, and explanations, and changes of circumstances, which it is needless here to detail, a considerable number at length consented to give a hearing on the subject of religion; on the express condition, however, that full licence should be granted to controvert, if they thought proper, one and all of the arguments and statements adduced. Hence the origin of those lectures and discussions on the evidences and doctrines of natural and revealed religion, of which previous notices have been given to this assembly. But "Why," have some asked, "Why lectures on natural religion? Why lectures

on evidences at all? Why not proceed forthwith to preach Christ crucified?" Why? just because the latter was, and the former was not, found impracticable. "What," said they, "do you mean by Christianity?" "A revelation from God, pointing out an all-sufficient remedy for transgression." "What! a revelation from God? That means, in our estimation, neither more nor less than a revelation from—*nothing*. Prove to us, first, that there is a *something* called God, from whom this revelation could come, and then we may be disposed to inquire into the contents of that revelation."

I mention this, to contrast it with the case of the North-American Indians. When the existence of a God was attempted to be proved to them, they, in substance, answered, "Fool! do you think we do not believe that there is a God, the Great Spirit?" This mode of procedure was, in consequence, abandoned. On this historical fact, coupled with the experience of the Moravians in Greenland, seems to have been founded the theory of modern missions. Forgetful of the infinite variety of phases under which human nature is exhibited in different and distant climes, people have absurdly concluded that one rigid and invariable rule of address must be adapted to all; as if the same mode of manual culture were adapted to every soil in every region of the world. Oh! it would be delightful, if we had only to dwell, and dwell for ever, on the glories of redeeming love. For who can doubt that this is a refreshing, soul-stirring theme, compared with the cold and chilling theme of evidence? But we must not allow feelings, however hallowed, to usurp the place of enlightened judgment. In the case now mentioned, should I, under the impulse of theory, thus address the young men—"Gentlemen! I cannot tell you any thing about the being of a God; I came hither to preach Christ, and if you will not listen to me, I have done with you!" They would, with one accord, reply, "Well, we have done with you!" But, does not sound reason, does not common sense, does not the apostolic practice say, "Meet these men on their own ground, and displace the obstacles which prevent you from getting a hearing on the higher and more glorious subject of *Christ crucified*?"

Accordingly, with a determinate view to this noblest end, the question as to *the being of a God was first* entered upon. All the ordinary and more palpable

arguments were advanced, in forms, adjusted to the occasion: and I confess I was somewhat mortified to find that the demonstrative argument from design did not, from its *novelty* to their minds, produce that strong impression which, from its inherent strength, we might be fully warranted to expect. Having, in my former intercourse, found that, from the metaphysical cast of mind among the higher orders of Hindoos, these young men had studied our writers on mental philosophy with peculiar delight—that several of them had mastered the works of Reid, and Stewart, and Brown, and Locke, in such a way as I do not remember the majority of students, attending moral-philosophy classes, in our Universities, to have formerly mastered them, I had recourse, as a last resort, to a *mixed mode* of representing what has been termed *à priori*, or metaphysical argument. After that statement, all doubts vanished. The young men, for the most part, declared, "We now believe there is a great *first cause*, the intelligent Author of all things."

Still, I could not forthwith proceed to announce the Gospel message: like the older Hindoos, they demanded that I should show them my *authority*, i. e. that I should show them satisfactory evidence for the assertion, that Christianity is an authentic revelation from God; but, totally unlike the older Hindoos, these were enabled to comprehend the nature of evidence. They had studied our language, our histories, and our science—they were acquainted with the sources and facts of history and chronology—they were initiated into the first principles of inductive reasoning—they knew the laws that regulate the successions of state in the material universe: they were quite capable, therefore, of comprehending the nature and the force of an historical argument, the argument from miracles, or the argument from prophecy. Behold, then, the incalculable advantage we possessed in addressing this class of Hindoos! The older ones ask for evidence or proof: we had abundance in store, but the want of a liberal education prevented them from comprehending its nature and force. The younger ones, in like manner, demanded evidence; and the possession of a liberal education enabled them at once to understand its nature and weigh its force. Accordingly, all the usual evidences of revealed religion were adduced, and elaborately discussed in detail: and, as an exemplification of the

quickness of mind which was manifested in the discussion of every topic, I shall only state at present, that, on the subject of miracles, these young men, night after night, brought forward the old and now-exploded arguments of Hume; and, night after night, on the banks of the Ganges, and, for the satisfaction of Hindoos, had I to combat the plausible reasonings and deductions of that great but misguided man.

The evidences in favour of Christianity, as a revelation from God, having been admitted by several as irresistible, and by others no longer opposed, we last of all came to the grand terminating object of all our labours, viz. the announcement of the message itself, the full and free declaration of the essential doctrines of the Gospel. It was then, and then only, as might have been expected, that vital impressions began to be made. Hitherto, we were engaged in the removal of obstacles which opposed our entrance into the temple of truth: having now reached the threshold, we crossed it, in order to discover and admire the beauties of the inner workmanship. Hitherto, the intellect chiefly was called into exercise; we had now something suited to the feelings and the conscience. It was when unfolding the Scripture doctrine of the sinfulness, depravity, and helplessness of human nature, that the heart of the first convert became seriously affected under a sense of the guilt and vileness of sin; and, when unfolding the inexpressible love of the Divine Redeemer to our apostate world, that another heart was touched, yea, melted under the display of such infinite tenderness. Thus it was that the Gospel triumphed, and the doctrine of the cross maintained its high pre-eminence, as the only antecedent to the conversion of a soul toward God.

And I must here add, that, in the case of some of the individuals thus brought to a knowledge of the truth, there was exhibited a demonstration of the power of Christianity, such as I have seldom, if ever, witnessed at home. The case of the third who was baptized, and who now conducts an institution in one of the Upper Provinces, was somewhat peculiar, from the trying circumstances attending his separation from his friends. Ah! could any member of this Assembly have been present on that memorable night, he would have seen what Christianity could do, even for a poor,

brutish idolater. It was about nine in the evening; and if any one here has been in that far-distant land, he will know what the external scene was, when I say it was on the banks of the Ganges, and under the full effulgence of an Indian moon, whose brightness almost rivals the noon-day glory of the sun in these northern climes. Two or three had resolved, as friends, to go along with this individual, and witness a spectacle never before seen by us, and perhaps not soon again to be seen by Europeans. It was heart-rending throughout. Having reached the outer door of the house, the elder brother of this young man advanced toward him, and, looking at him wistfully in the face, began first to implore him, by the most endearing terms as a brother, that he would not bring this shame and disgrace upon himself and his family, (which was a most respectable one.) Again and again did he earnestly appeal to him, by the sympathies, and the tenderness, and the affection of a brother. The young man listened; and, with intense emotion, simply in substance replied, that he had now found out what error was, that he had now found out what truth was, and that he was resolved to cling unto the truth. Finding that this argument had failed, he began to assert the authority of the elder brother, an authority sanctioned by the usages of the people: he endeavoured to show what power he had over him, if he cruelly brought this disgrace upon his family. The young man still firmly replied, "I have found out what error is; I have found out what truth is; and I have resolved to cling unto the truth." The brother next held out bribes and allurements: there was nothing which he was not prepared to grant; there was no indulgence whatever, which he would not allow him in the very bosom of the family--indulgences absolutely prohibited and regarded as abhorrent in the Hindoo system--if he would only stop short of the last and awful step of baptism, the public sealing of his foul and fatal apostacy. The young man still resolutely adhered to his simple but emphatic declaration! It was now, when every argument had finally failed, that his aged mother, who had all the while been present within reach of hearing, though we knew it not, raised a howl of agony, a yell of horror, which it is impossible for imagination to conceive; it pierced into the heart, and

made the very flesh creep and shiver. The young man could hold out no longer. He was powerfully affected, and shed tears. With uplifted arms, and eyes raised to heaven, he forcibly exclaimed, "No: I cannot stay!" and then walked away. And this was the last time he ever had converse with his brethren or his mother.

I could not help feeling then, and have often thought since, how wonderful is the power of truth! how sovereign the grace of God! If it be said that the Hindoo character is griping and avaricious, Divine Grace is stronger still, and is able to conquer it. If it is yielding and fickle, ay, fickle as the shifting quicksands, Divine Grace can give it consistency and strength. If it is feeble and cowardly, Divine Grace can make the feeble powerful, and convert the coward into a moral hero. What signal testimony do such triumphs bear to the power of the everlasting Gospel!

The Assembly's Institution based on the communication of Christian together with General Knowledge.

It has been already shown, that the communication of useful knowledge is of itself enough to destroy the ancient learning and idolatries of India. But you will naturally ask, "Is it good simply to destroy, and not to build up?" We answer, No. "Is it good simply to expose the hideous shapes and forms of a system, which is the receptacle of the errors, the impurities, and the superstitions of ages; and then leave the mind, cleansed more thoroughly than the Augean stable, to exhibit a dark and barren vacuity, instead of a fair surface, adorned with the flowers and breathing the fragrance of Paradise?" Again we answer, No. Hence, our institution was from the very first based on the solid foundation of Christian principle. Throughout it is cemented by Christian principle. While we do communicate the knowledge which can effectually destroy, we are enabled, by the introduction and zealous pursuit of the study of Christian evidence and doctrine, to supply a noble substitute in place of that which has been demolished. In this way, while we throw down, we also rebuild; while we dispossess, we replace a hundred-fold; while we remove weakness, disease, deformity, we confer health, strength, and beauty.

Such is the general aspect and object of the course of study pursued in your

institution. The particular mode of instruction adopted is, what has been in this country termed the interrogatory, the explanatory, or intellectual system; with such modifications and varieties as the different circumstances plainly demanded: and, considering the very low and imperfect state of education in the East, the introduction of this improved and truly-rational system did, as much as any thing else, tend to raise the institution into popularity, both with the natives and Europeans, in Calcutta. This mode of tuition, by whetting the mental faculties, inspired the boys with an enthusiasm which attracted the notice of the parents, and roused the attention of the European community; so that, day after day, we had constant visitors to witness our operations, till, at length, we were compelled, by the frequency of interruption, to limit the time of visitation to one day in the week. And, as the result of our determination to communicate Christian knowledge from the beginning, along with the elements of general literature and science, we now find, that, after a period of upwards of four years, almost all the youths, in the more advanced classes, have become as perfect unbelievers in their own systems as the young men in the Hindoo college already referred to; and, at the same time, as perfect believers in Christianity, so far as the understanding or the head is concerned. And already, in some cases, is there the commencement of a working of a higher order: already, in some cases, are there symptoms that indicate that the *heart* also is beginning to be vitally affected. Further still: it is delightful to think, that lately one of the most talented young men in the institution, and a Brahmin of the best caste, has offered himself as a candidate for baptism; and, what is more cheering still, spontaneously proffered his services for the work of a *Christian Missionary*.

Such, fathers and brethren, such is the nature and such the tendency of the system pursued in the General Assembly's institution—an institution which contains about *five hundred* Hindoo youths—all of them of respectable caste, and many of the very highest; and numbers more, belonging to some of the wealthiest and most influential families in Calcutta.

(To be continued.)

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 23.]

NOVEMBER, 1835.

[NEW SERIES.

SUBSTANCE OF AN ADDRESS,

*Delivered in commemoration of the completion of the Third
Century since the printing of the English Bible.*

IT is exactly three hundred years since a complete version of the blessed Book of God was first *printed* in the English language. Previous to the year 1535, there had been translations of it in manuscript. King Alfred, so early as in the 9th century, had translated the Psalms; and, under his direction, several other parts of the Scripture had been rendered into English; but Wickliffe, the rising sun of the reformation, was the first who, about the middle of the fourteenth century, translated the whole Word of God, from Latin into the vernacular tongue, in a language and style understood by the people. The opposition raised against his version, by the Romish Prelates, is well known. A bill was even brought into Parliament to suppress it; but it was rejected by a very large majority. The reformer himself was safe under the protection of the Duke of Lancaster, and of Queen Ann, the consort of Richard the Second, and sister of the king of Bohemia; but his followers were designated by the opprobrious epithet of Lollards, and subjected to every species of indignity. On the ascension of Henry of Lancaster to the throne, a law for burning them was passed; and many illustrious characters were brought to the stake, by the operation of that cruel statute. The power of the Pope came to be every where dreaded; and, as a cloud of ignorance covered the earth, his throne was almost universally considered to rest on principles of Divine origin. Archbishop Arundel was emboldened to pass laws, requiring that all the writings of the Lollards, in England, should be surrendered to be burned, and forbidding the Scriptures to be read in English, or a single text to be translated; and the second act of disobedience to these laws was to be punished with death. The atrocious murder of John Huss, by

the council of Constance, in 1416, and the violent persecutions by which the Bohemian churches were subsequently either slaughtered or scattered, had reduced nearly all the world to a state of spiritual vassalage, and there were hardly any who dared to "peep, or mutter, or move the wing," in opposition to the will of the supreme Pontiff, at Rome. The Waldenses had been cruelly butchered in France, Spain, and Italy; the Wickliffites and Hussites were humbled, and there was reason to anticipate a long reign of ignorance and death. At this crisis, Jehovah interposed. In 1435, the art of printing was discovered in the Low Countries, and in the year 1450, the Bible was printed at Mentz, in Germany, with metal types. Books now began to multiply, and knowledge to advance. As people were taught to think for themselves, they saw the deceitful principles on which the authority of the Popes was founded; and, as the impositions of these spiritual tyrants were enormous, and their personal vices prodigiously great, there was a general desire for a reformation. Previous to this period, learning had begun to revive in Europe; but the invention of printing had a wonderful effect in accelerating its progress; while, on the other hand, the revival of letters had a happy influence on men's minds, in teaching them to think with more accuracy on the import of the printed Word, and in strengthening them to use it in the conflict with long-established errors, and superstitious usages. In England, violent measures were employed by the papal power, to prevent the avowal of public opinion, with regard to the doctrines of the reformation, which were spreading on the Continent; and, for a long time, they succeeded. In the year 1526, William Tyndal printed a large edition of the New Testament in English, which he had translated from the original Greek; and, by that act, drew on himself the rage and hatred of all the Romish Bishops and Priests. Not at all discouraged, however, he remained at Antwerp, whither he had been obliged to fly from the fury of his persecutors, and persevered in his holy labours, publishing various pamphlets, distinguished by keenness of satire, and force of argument, against the corruptions of the church of Rome, and occupying himself in the translation of the Old Testament. Three large editions of the New Testament were sold before 1530. Of these, and Tyndal's other works, Fox observes, "It cannot be spoken what a door of light they opened to the eyes of the whole English nation, which, before, were many years shut up in darkness." At length, having been betrayed by one Phillips, he was brought into the power of his adversaries and put to death. Miles Coverdale, however, had previously become acquainted with him, and assisted him in the second translation of the Pentateuch, after the first copy had been lost; and when that holy man had fallen a victim to the malice of his enemies, he entered into his labours; and, having

completed the translation of the Old Testament, published an entire version of the Holy Scriptures, in the year 1535, and dedicated it to Henry VIII.*

Brethren, it is scarcely possible for us to estimate the value of the privilege of reading the Scriptures in our own tongue. It is the Bible which has taught us to throw off the yoke of papal despotism, and to burn with the love of civil and religious freedom. It is this blessed book which has ennobled our literature, suggested to our poets their loftiest themes, and restrained our philosophers within the bounds of sober inquiry. It has taught us to sympathize with heathen lands, and send them missionaries to preach the unsearchable riches of Christ; and, while it has greatly augmented the temporal comfort of all parts of the community, it has been the means, in the hand of the Holy Spirit, of converting hundreds of thousands of our countrymen from the error of their ways, and preparing them for eternal glory. The printing of the Bible was like opening up the flood-gates of knowledge, and sending forth its healing streams into all parts of the world. The writings of the reformers were quickly and widely diffused; but the printed copies of their works, and of the Scriptures, were poured forth in all directions as the waters of a deluge. Before the invention of printing, a spirit of inquiry had been excited; but, after it, men of intelligence, virtue, and piety, rushed forth to the conflict with papal superstition, with an energy not to be resisted. Previous to this invention, it was almost impossible for a poor man to obtain a copy of the Word of God; but, now there is no poor man who needs be without it. Many thousands of Bibles and Testaments are every year gratuitously distributed in this country; and agents are employed by the Bible Society to carry the precious treasure to every country, and people, and tribe, and tongue.

Permit us, while occupying your attention a short time longer, to take a general view of the contents of the inspired Record, and of the utility of each part.

These are the only ancient writings which give a consistent, rational account of the origin of the human race, and of the objects around us. If curiosity be ever laudable, ever reasonable, it must be when it is directed to ascertain just views of the beginning of the heavens, the earth, and of our own species. "Whence am I? Who made me? Whence did this fair creation spring? Who kindled the glorious lamp of day? Who lighted up the splendours of the midnight scene? How long has my species

* Henry had quarrelled with the Pope, about the divorce of Catharine Parr. This event contributed to forward the reformation in England. He had also married Anne Boleyn; and, as she was a Protestant, it is probable her influence, with Cranmer's, induced him to allow the Scriptures to be read in the English language.

existed?" These are questions which naturally rise in the human mind; and not to be interested in them, is to be as if we had no soul; it is to be like a lump of unconscious clay. With what ineffable folly are they answered in heathen lands; and with what majesty and sublimity by the book of God? While some pagan writers have absurdly talked of a fortuitous concurrence of atoms, of particles coming together in a just and wise arrangement, without any cause to reduce them to this order; while these have so discoursed, as if there could be effects without a cause, motion without a mover, and marks of design without an intelligent agent, others have dreamt of the eternal existence of a world, of which we have no records or memorials, except during a few thousand years; and some have advanced other theories, equally impious and absurd. But mark the sublime opening of the Bible.—“In the beginning, God created the heavens and the earth. And the earth was without form and void, and darkness was on the face of the deep. And God said, Let there be light; and there was light,” &c. Infidels have objected to the Mosaic account of the creation; but, as the world must have been made in some way, it remains for those who carp at the Scriptures, to tell us what would be a better way of making a world than the one which Moses has recorded. Further, it is from the books of Moses we have derived our light respecting the fall of man, the introduction of death, and the moral cause of the deluge, the traces of which are every where to be discovered. We find we are sinners, prone to evil, and subject to death; but how came we into this state? Some people complain of the Bible on account of its representations of human depravity; but what harm has it done by its statements on this subject? Suppose there were no bible; we should surely be as bad then as we are now. The only difference between us and those people who have not yet been favoured with this precious treasure is, that they are sunk a few fathoms lower in ignorance and vice than we ever were. The book of Genesis is the only safe guide to our inquiries as to the origin of nations, and the spread of population over the globe. Aided by it, we can account for the names of different nations and countries. It is evident, for instance, that Assyria was peopled by the descendants of Asshur, Lydia by those of Lud, and Media by those of Madai, as mentioned by Moses, in Genesis the xth; a chapter, in the light of which the writers of ancient history are obliged to walk. It is agreed on all hands, that the oldest of uninspired records is not so ancient as the books of Moses by several hundred years.

In the writings of Moses, and of other inspired men, we have a great deal of *biography* and *history*; but of what a useful character! The narratives are not concerning events which, as they can but seldom occur, are of little use by way either of

admonition or instruction ; they relate to the scenes of our daily existence. Not only do they exhibit to us the different kinds of behaviour which God approves or disapproves, the straits and difficulties to which good men may be reduced, and the various turns of circumstances by which God, in answer to prayer, changes the whole aspect of their condition, but they develop and illustrate the principle of the Divine procedure with us, as sinners. Speaking of Abraham's justification by faith, the Apostle Paul observes, "Now it was not written for his sake alone, that it was imputed to him for righteousness ; but for us also, to whom it shall be imputed, if we believe on Him who raised Jesus our Lord from the dead." How clearly does this passage teach us that we ought to read the biography of the Bible, as composed for our instruction, on the subject of our eternal salvation, and not merely to give us amusing information respecting other persons. It is hardly possible to refrain from tears while reading the memoirs of Joseph ; but we must not let our tender sympathy, either for him or Jacob, hinder us from perceiving the value of piety and uprightness, and the great fact, that there are interpositions of Providence in favour of all those whose hearts are perfect with God. The records of inspired history bring us acquainted with a vast variety of characters in all stations of life ; and they so lay open the workings of the heart in different circumstances, that we may say with an old divine, "Give me my Bible and a candle, and if you shut me up in a cellar, I will tell you what is going on in the world." While they show us the dark and low state to which the church has been reduced, they encourage our minds by describing the agency of Christ in its favour ; an agency which has plagued its enemies, divided the stormy ocean, arrested the sun in mid-heaven, stopped the mouths of lions, and wrought wonders worthy of eternal songs. They are a commentary on the prophets. They tell us of the times in which those holy men lived, of the sins they denounced, and the events by which their predictions were fulfilled.

As to the prophetic parts of Scripture, they will always form one of the pillars on which revealed religion is founded. The certain knowledge of futurity is the peculiar prerogative of Jehovah ; for it is impossible for any power, but that which has a sovereign control over all events and circumstances, to say, with certainty, what changes shall be effected. Accordingly, in Isaiah xli. 22—26, the advocates of idolatry are challenged to "show things to come ;" and it is mentioned as the distinguishing perfection of the true God, that he can positively foretel an event before it transpires. While reading the prophecies, therefore, we not only learn to glow with holy patriotism, to hate sin, and to burn with zeal for the cause of God and truth ; but, by comparing what we read with the changes which have since taken

place in the condition, both of Jews and Gentiles, we see a regular succession of miracles which fixes a stamp on the Bible as the word of the Eternal God.

Even the genealogical tables of the scripture are not without their use; for they assist us to trace up the lineage of Jesus from Joseph and Mary to David, Abraham, Noah, and even Adam. Are not these striking facts that Jesus Christ is the only individual whose ancestry can be thus traced by a regular retrocession; and that after his appearance the genealogical tables should be no longer kept, as if their end had been answered, and the Jews themselves scattered over the whole earth? If the Messiah be not already come, it will be impossible, as the Jewish families are now all mixed, to prove that any future personage is of the tribe of Judah, or of the lineage of David.

As for the Book of Psalms, there are but few parts of the Old Testament more frequently read. They are read by the poet, because here he finds the boldest imagery, the sublimest flights of fancy, and the most glowing sentiments. The encomiums passed by Longinus, the great Grecian critic, on the writings of Moses, Job, David and the other prophets, for these qualities of composition, are well known; and he was free to confess, that if he had seen their works before he wrote his celebrated "Treatise on the Sublime," he should have drawn his chief illustrations from these sources. But the Christian reads them because the various workings of piety are in them so tenderly developed. It is scarcely possible for us to be in a situation, either of prosperity or adversity, for which we have not a sweet ode prepared, in order to express the emotions we may possess. Whether we are elevated by gratitude or dejected by sorrow; harassed by temptation or agonizing in affliction; walking the high mountains of salvation or sounding the depths of piety; triumphing in the consciousness of divine love or abased in the presence of the shining purity of God; here are expressions of devotional sentiment suited to this diversity of christian experience. As to the imprecations they contain, the learned have suggested many considerations by which it appears that the principal part of them are *prophetic*, and not expressions of personal vengeance. The hundred and ninth psalm, for instance, is apparently marked with great severity; but by inserting the word, *saying*, at the end of the fifth verse, and reading the ensuing verses on to the nineteenth in connexion with that word, the spirit of the whole poem is changed. The verses referred to will then express the evil wishes of David's enemies concerning him; and not his desires concerning any one of them. The insertion advised is evidently necessary, not only because the Psalmist had just mentioned the kindness of his sentiments in contrast with the malice of his adversaries, but because, if the word be not inserted, there is an unaccountable transition from

the plural to the singular form of the pronoun in verse the sixth, and another unaccountable return to the plural in verse the twentieth, which should have been thus rendered: "This will be the reward of my adversaries." As if he had said, they want to visit me with all these woes; but God, in just judgment, will cause them to feel the evils they are imprecating upon me.

The New Testament claims a few distinct remarks. It was equally with the Old Testament written by divine inspiration. It also contains prophecies and examples of piety and virtue equally worthy of devout consideration. The Apostles call their preaching and writing "The word of God," which is the highest title any statements can receive. As they were blessed with a plenary and even a miraculous influence of the Spirit, to enable them to recollect the instructions of Jesus and to preach them to the world, it is abundantly certain they were guided by the same agency in what they wrote to be the standing rule of faith and practice. The writers of the New Testament speak of their writings as dictated by the Spirit of God; and as they were eminently truth-loving holy men, they ought to be believed. The miracles they wrought were attestations from God to the truth of their statement; and the history of the church proves, not only that their words have always been quoted by christian writers as the words of inspiration, but that they have been the chief means employed by God to carry on his cause.

The Books of the New, are a commentary on the Old Testament. By discovering to us more clearly the personal glories and the mediatorial work of the Lord Jesus, they furnish us with the principles by which the writings of the prophets are to be explained. By studying the Epistles we come to possess that hidden wisdom which "none of the princes of this world knew, for had they known it they would not have crucified the Lord of glory." While the New Testament is useful for all the purposes for which the Old was given; it has a special, a divine excellence and glory which render it unspeakably valuable, and endear it to the warmest affections of the heart.

The objections of popery to the circulation of the Scriptures are founded on the supposed obscurity of these records, and the inability of common people to understand them. But if they contain the dictates of inspiration, what a reflection is it on the wisdom of the Holy Spirit to conclude that he has led holy men to write in a way which people cannot understand! The Apostle Paul asserts that he wrote his Epistle to the Ephesians that they *might* understand the knowledge he had of the mystery of Christ; and Luke the historian commends the Bereans for searching the Scriptures daily, and comparing what they heard with what they read in the word of God. But it is needless, in the present day, to pursue this argument. We shall,

therefore, conclude by entreating our friends to entertain the highest possible opinion of the Bible. The light of science will increase. Vast discoveries may be made in every department of creation. New principles of philosophy may be developed, and new modes of applying old ones detected. But let the human intellect expand; let it be enriched with all the stores of knowledge; let it be adorned with all that is lovely in accomplishments, and be strong for the mightiest efforts of thought, yet it will never be able to free itself from obligation to the Bible. It will always be obliged to borrow light from the pages of inspiration; and, when sanctified, it will always be ready to acknowledge its obligations. Books may multiply, and increase in value; and it may be that hereafter some one shall be enriched with a condensation of all that human wisdom ever produced, and be a sort of repository of the most precious stores ever gathered in the wide field of intellectual research; but, never, never, in the history of man will a work be printed, worthy for one moment to be compared with the Book of God. The contents of Revelation must not be confounded with the results of human inquiry: the former are beams from heaven, the latter are sparks of earthly origin; the former are thoughts of God, the latter are those of men; and "as the heavens are high above the earth, so are God's ways higher than our ways, and his thoughts than our thoughts." If any man lack wisdom to understand this volume, let him ask of God.

L.

A MEETING OF THE BAPTIST EDUCATION SOCIETY IN AMERICA.

(Extracted from a recent Publication.)

THE meeting was held in a chapel of moderate dimensions. It was full, but not crowded; and it had less wealth about it than most of the meetings. There were about a dozen ministers on the platform. The early part of the meeting was not very promising. After the report was read, which was good and ought to have been very impressive by the facts it recorded, one of the brethren rose to offer a resolution. It was an argument in favour of the society. Reason after reason was adduced. When I rose to support his resolution, as requested, all were generously attentive. At the close, I alluded emphatically to one fact in the report, which was, that out of 4500 churches, there were 2000, not only void of educated pastors, but void of pastors; and insisted that, literally, they ought not to sleep on such a state of things.

The Rev. Mr. Malcolm, who has visited our country, and who is an excellent minister in this city (Boston) rose out of turn and expressed his great pleasure at the presence of a brother from England; and, referring to what had been said, he confessed that he, for one, could not sleep with things as they were; he had never felt them as he did then; and must do something to correspond: he proposed to answer for another

scholarship. To support a scholar at college is estimated at from sixty to seventy dollars a year. Another person below the platform rose, and, referring with much simplicity and feeling, to that part of the report which announced the death of an excellent man of their number, who had sustained two scholarships, said he would answer for another scholarship, and then there would be no loss by the demise of their friend to the society. Another person, alluding to the same bereavement, with tears, said, he would take a scholarship. By this time a delightful feeling was in the place; not boastful and ostentatious, but meek and subdued. I sought to catch a little of it, and to improve an evident occasion of usefulness, I rose, and spoke with brevity; and proposed, that, if the meeting, under a sense of duty and gratitude, should be disposed to answer for nineteen scholarships, I would answer for the twentieth. This, from a stranger, and he belonging to another section of the church, had an effect beyond any thing I could have expected. A tender spirit, and from heaven, as I trust, came over the people. They rose in succession, and with deep emotion gave in their pledges, till they had made up the nineteen, and secured me. Still, on the feeling went, and on it went till no less than *forty-five scholarships* were taken. This, under all the circumstances, was the most remarkable meeting I had yet attended: the effort for the people was so great, and the spirit which anointed and sustained it so admirable. "Surely God was in that place."

One pleasing incident I must yet attach to this meeting. On the next morning I received a letter from a Mr. Jones, stating that he had been at the meeting—the pleasure he had in having been there—his pleasure at the participation of a stranger from the old country in the exercises; and a request, expressed in the most handsome terms, that I would allow him to be responsible for my scholarship. This letter contained the cheque for the amount. The letter I value as a specimen of what is most courteous and generous in christian conduct.

REMARKS ON THE PECULIAR DOCTRINES OF THE GENERAL BAPTISTS.

THE REDEMPTION OF THE WORLD BY THE DEATH OF THE LORD JESUS CHRIST.

(Concluded from page 369.)

IN former articles on this subject, I endeavoured to show that general redemption is grounded on the infinite benevolence of the Divine Being—The Saviour's kindred alliance to all mankind—The express declarations of God's Holy Word—The general invitations, exhortations, and commands of the Divine Word—The numerous declarations of God's impartiality—and on the fact of the sinner's ruin being placed at his own door. I think if these arguments are fairly considered, in connexion with the numerous express passages of Scripture by which they are supported, that we may fearlessly avow, general redemption is not only a true doctrine, but that it has a very prominent place in the lively oracles of God. If so, it ought to have a leading place in those discourses which we profess to ground on those oracles; and the

more so, as it is a doctrine full of glory to God, and full of consolation to man. A doctrine which cannot possibly prove mischievous to any rightly-informed mind, and which, if universally taught, would go far to remove those objections to the Divine character, and to his holy religion, which have ever proved serious hinderances to doubtful and sceptical minds. Let us reflect on the influence which this doctrine exerts

1. *On the Christian Ministry.*—Happy is the man who is sent to proclaim *good news* to his fellow men. Such good news is the Gospel. But how must the benevolent mind be affected by the consideration, that these tidings of salvation only belong really to a very limited number of perishing sinners. What uncertainty must there be in all his labours—what doubts and fears as to the result of all his efforts. It may be his misfortune, for any thing he knows, that the majority of his charge have no lot nor portion in salvation's matter. In every discourse, he draws the bow at a venture. How different is the messenger who believes that his embassy extends to the whole world, and to every creature. He cannot have a soul listening to him, but to whom he may freely preach the glorious Gospel of the blessed God. He may adopt the language of an Apostle, and say to every one who hears his voice, "To you is the word of this salvation sent;"—"Christ loved you, and gave himself for you." And he can call upon all, to "Behold the Lamb of God who taketh away the sins of the world." How consistently he may enlarge upon the boundless goodness of God—the efficacy and sufficiency of the Saviour's death—and the abundant and unsearchable riches of grace, as revealed in the Gospel. How he can exhort, invite, and warn all men. How confidently he can assure the penitent believer that he shall obtain mercy. And, how rationally he can lay the incorrigible sinner's ruin at his own door. But, can the advocates of particular redemption thus preach, and be consistent with their avowed principles? No, it is impossible. And, as they are well aware, that preaching about decrees and election is a very different thing from preaching the Gospel, they generally avoid the former topics, and principally dwell upon the latter. And, it is a self-evident fact, that only in proportion as they do thus exhibit the pure Gospel, are they in any way useful in the conversion of sinners. And I appeal to the style of preaching generally adopted by those who profess particular redemption, if, in one discourse out of twenty, there is any thing to distinguish them from those who glory most in general redemption. This is certainly acting honestly towards the Gospel; but how far it is consistent with their understood creed, I do not undertake to determine. Let us rejoice that we do not labour under any such difficulties;—that we may preach the whole Gospel, honestly and fully, to the whole world, and be consistent, both to the commission given to us and to the distinctive principles we profess. If this doctrine exerts a most important influence on the ministry of the word, it is intimately connected,

2. *With the Experience of the Christian.*—In general redemption, there is presented a testimony which refers to God's love towards him, and Christ's sacrifice of himself for him, which is clear and express, and sufficient for his strongest faith and confidence. Here is solid ground, where the anchor of his *hope* may take firm hold, for, if God hath not withheld his own Son, but hath given him to be a sacrifice for his sin, how shall he not, after so great a proof of his love and desire for his

salvation, freely give him all things. Here too his love is demanded, not merely on the ground of creating and preserving goodness, but on the ground of that inexpressible love wherewith he hath loved him, in the economy of his grace. Here is also a powerful stimulus to duty, for although the provisions of mercy extend to him, he must avail himself of them, by the use of those means which God has appointed, as the only medium of their communication. Here also, neglect and unbelief, appear in all their enormity, and as greatly aggravated, in despising the brightest displays of Divine love. But the particular view of redemption, leaves the mind to wander in the mazes of doubt and uncertainty. It is a matter of uncertainty whether God loves him, in the highest sense of that term, or not—Whether Christ has died for him or not—Whether Gospel addresses and promises are his or not. And, consistently with such views, he may reasonably imagine that a reference to the scroll of the eternal purposes can only solve these momentous queries. It needs not surprise us, that every step of such an individual should be marked with hesitation: that his faith should be weakly: his hope dim at best; and that he should often be the subject of the most painful and harassing anxieties. If those who believe in particular redemption have an experience the opposite of this, and if their consolations do abound, I hesitate not to affirm, it is through losing sight of the narrow peculiarities of their creed, and directing their minds to the broad basis of hope, which is laid in the Gospel for every sinner.

It is unnecessary to add, that the doctrine of particular redemption is inseparably connected with what is called sovereign grace—eternal unconditional election—effectual calling—and the final perseverance of the saints. These all stand or fall together. If general redemption is once fairly established, then the doctrine of partial mercy is annihilated—unconditional eternal election disproved—the supposed two calls of the Gospel exploded—and the *certain* perseverance of all who ever believed consequently overthrown. The whole may be thus summed up.—Jehovah, foreseeing the entrance of sin into our world, with the dire calamities it would produce, did, of his own free, unsolicited, and inexpressibly rich mercy, provide a remedy for this evil in the gift of his Son, whom he foreappointed to be the sacrifice for sin. That in the fulness of time he did appear, and entered upon this great work of expiation, and became the propitiation for the sins of the whole world. That the Gospel presents to us God's testimony concerning the person and work of Christ, and invites all men to participate of his saving benefits. That there is now no obstruction to the salvation of any man, seeing that God can be just, and yet the justifier of the ungodly. That all who heartily credit this gracious testimony, and do trust in this sacrifice, are delivered from condemnation; and that all who thus continue in the faith and hope of the Gospel, are eternally saved. That if any despise or disbelieve the Gospel record, they do thus exclude themselves from God's gracious regards, lose all the advantages of the work of Christ, and are exposed to all the misery of the second death. Or if any, who having once put their hands to the Gospel plough, withdraw them, and look back, they, like the disobedient and unbelieving Israelites, do not, and cannot, enter into God's rest. Here, then, all the glory of salvation, in its rise, progress, and consummation, belongs to God; all the responsibility to man; the blessings of redemption to the whole

world; and the actual participation of these blessings to all who believe. If redemption is the most glorious of all the works of Deity, then it does appear to me that universality is the glory of that redemption; and I feel the *inspiration* of the sentiments of the Poet, who exclaims,

“O for a trumpet’s voice,
On all the world to call:
To bid their hearts rejoice,
In him who died for all;
For all, my Lord was crucified;
For all,—for all my Saviour died.”

Paddington.

BURNS.

ON SABBATH BAKING.

The sanctity of the sabbath, was not more strictly enjoined by Moses, than observed by the pious Israelites. The command to keep it holy is found in one of the precepts of the moral law, of which, the perpetual obligation is acknowledged by all who, as yet, have not entered within the precincts of antinomianism. But how persons making this acknowledgment, can desecrate the sacred hours of the sabbath day, by an attention to their secular concerns, and by pampering their bodies; is a piece of consistency I do not well understand. Many of our ministers on the sabbath morning have treated of the origin—the divine appointment—the change—and blessedness of a conscientious attention to that day, which is given as a day of relaxation, worship, and improvement, and yet the conduct of many of the members of our churches remains precisely the same. 'Tis true an observance of the christian sabbath does not prohibit an attention to that which is absolutely necessary; such as the farmer foddering his cattle, the surgeon attending his patients, and the servant discharging the duties of his or her station, provided they have taken care to bargain for as much of the sabbath as possible; but what plea can be urged in extenuation of the conduct of the Baker? Is his occupation necessary? If so, he is justified; if not, how great the condemnation of those who pursue it, and how much greater of those who afford it all the patronage in their *power*! But perhaps some will say that the justification or condemnation must depend on the preponderance of advantage or disadvantage; by those who have argued for sabbath baking, it has been argued that humanity will justify the deed; that the poor man does not get his wages till late on Saturday evening, and that once a week is the only opportunity he has of

meeting his family, and as there is nothing inhuman or particularly vicious in his having a hot dinner, there cannot be any thing sinful. To this I would reply, that humanity will neither dictate nor justify the deed, inasmuch as sabbath baking is pregnant with evils of the most barbarous description; neither have I ever known a man who has been found worthy of a good hot dinner, who could not obtain his wages sufficiently early, so as to enjoy it in company with his family at a more convenient and justifiable season than one or two o'clock on the sabbath-day: such instances, I unhesitatingly affirm, are exceedingly rare.

Further; if sin be a transgression of the law, and the law says “Remember the sabbath day to keep it holy,” and sabbath baking be a departure from the letter and spirit of that law, the conclusion then is clear, that sabbath baking is sin. But another advantage is asserted, and that is, that it enables from 30, to 100 families to attend a place of divine worship. This at first sight appears plausible, but it does not remove its sinfulness; and consequently it cannot be attended to by a conscientious follower of Christ. Besides, what evidence have we, that those who are thus accommodated, while their dinners are baking, are worshipping the God of the sabbath? Go down the street and you will soon see the principal patrons of sabbath baking to be of the following classes:—First are those who, with pipes in their mouths, and in their dirty attire, gossip the morning away. Second, are those who beguile the sacred hours with their pigs, rabbits, and gardens. Third, are field strollers. Fourth, are ale-house goers. They make a calculation and it will appear that not one fifth are in the house of God! Some there are, who, admitting this view of the case, yet fly to the subterfuge, of saying, We give them the opportunity, and the sin lies at their door; moreover, it is always a

maxim with us, to appropriate the profits to benevolent and religious purposes. What then is this but a work of supererogation? Surely it is but one remove from asking absolution from the priest. Will God have robbery for burnt offering? Obedience is better than sacrifice, and to hearken than the fat of rams. While sabbath baking can only be defended by reasoning the most subtle, the necessity for it cannot be proved. The Jews could do without it; the primitive christians could do without it; the ministers of our denomination can do without it; and the Wesleyans also do without it; and although I am far from admitting that they possess more piety than the major part of our connexion, yet in this particular we certainly are behind; the evil only wants to be exposed to the reflection of many of our valuable members to be instantly and totally abandoned.

A few remarks will easily show the demoralizing influence of sabbath baking; in London and in some other large towns, the journeymen are required to be in the bakehouse by nine o'clock, otherwise forfeit half a pint of gin. A little better than an hour is occupied in attending the oven; pitching the troughs, &c. &c., after which there occurs three or four hours' leisure which is employed in detailing the particulars of the Saturday night's spray; tossing for gin; playing with cards; wrestling and boxing with gloves. The master is probably adjusting his books; getting out his Monday bills, or reading a Sunday Newspaper.

In some places the dinners are cleared by half-past one; in others not till nearly three o'clock; the poor journeymen have then neither time nor inclination to attend a place of worship, their work requiring them to be in by eleven the same night, or at the furthest, two or three o'clock the next morning. In vain have I tried to get a journeyman baker to a place of worship; nor is it surprising if he profanely tell you, that God has a different gospel for them; and that he will save them, if it be only for the sake of baking the dinners of the saints. He lives for the gratification of others, and dies a lost spirit, no one caring for his soul. For a journeyman baker to be a sabbath-school teacher; a member of a church; or an assistant preacher, is what in religious history ought to be denominated a *phenomenon*.

Of eighteen churches with which I am acquainted, I am not aware of any one standing in any such relation to the

church of Christ. This certainly is an evil of no small magnitude, which presses on the temporal and spiritual interests of journeymen bakers; nor does it decrease when considered in relation to the temporal and spiritual interests of masters. Many master bakers, who have seen the evil in its proper light, have groaned beneath the accursed system and have ardently desired either a legislative enactment, or a higher tone of religious consistency to put the abominable practice into its merited oblivion.

The evil is a great one even to irreligious masters, inasmuch as they find it difficult to obtain men morally qualified to hold situations under them. If it be an evil to such, it is a hundred-fold greater to sincerely pious masters. Let us look at the evil as it presents itself to an impartial and unprejudiced eye. When the shop is open for the baking of dishes, it is then open to all intents and purposes for the transaction of any other kind of business; a loaf, flour, bran, &c. &c. is wanted. If the master has courage enough to make a reply that he does not do business on the sabbath, then comes the cutting retort, I suppose you don't call baking of dishes business and a breach of the sabbath? By what logic do you prove that sabbath baking is not business? By what passage of holy writ can you demonstrate it proper to bake and not to sell? The religious and spiritual loss sustained, is another awful feature of the evil: a religious master is desirous of deriving all the benefit he can from the appointed means of divine worship, but to him the sabbath morning is lost, and that service which is more particularly intended by the minister of the sanctuary for the comforting of God's people; to him (owing to his avocation) is lost. In the afternoon and evening he is in his place, but with a mind lamentably unprepared for the solemn worship of God. The baking of dishes is considered the most difficult part of a baker's business; a slight error in judgment, or a want of attention for a moment to some particular thing, will sometimes involve a baker in circumstances of the most displeasing nature. In these circumstances he tries to sing, to pray, or to hear, but a spoilt tin of cakes is before him; a burnt pie is harassing his mind; instead of enjoying a happy abstraction from carnal things, his invention is put to the rack in framing an apology for some particular customer; and thus, instead of leaving the house of God wiser and better for what

he has heard, he rejoices in anticipation of the time when the bustle of the week-day business shall have drowned the reflections which have arisen from the desecration of the past sabbath.

Thus have I attempted imperfectly to expose an evil, in hopes that we may as a connexion become, not only theoretically, but practically, the most scriptural and perfect section of the christian church.

Two or three suggestions may now be offered by way of remedy. Some good men in this way of business, have abandoned sabbath baking as a matter of conscience, regardless of consequences, and who so far from regretting the abandonment of sabbath drudgery, have asserted that the only way to please God and prosper in the world, is to acknowledge him in all our ways and he will direct our path. Others there are, who do not see their way so clear as to abandon a branch of business, that is more accommodating to their customers than profitable to themselves. To such it may not be amiss to observe, that the abandonment is not more necessary to the maintenance of consistency in their holy profession, than essential to the promo-

tion of the divine glory: and when these two things are borne in mind, a baker may sometimes see his way clear to annex a biscuit business or a salt trade, or something else to which he hitherto has not directed his attention.

It is highly desirable too, that the members of our churches should cease to tolerate a practice, at variance with the commands of God, opposed to the best interest of religion, baneful in its influence on the character of our neighbour, and exquisitely painful to the laborious minister and pious and consistent portion of the members of our churches.

Let then those who mourn over the depredations of sin, and who rejoice in seeing accessions made to the Zion of our God, recollect that thousands of our fellows are living in the most abject moral slavery without God, having no hope and without Christ in the world.

It is by the influence of pious examples, in discountenancing sin, that their emancipation is to be effected; then shall they who now furnish the bread that perisheth, be brought within the means of obtaining the bread of everlasting life.

Bourn, May 30. PHILANTHROPOS.

CORRESPONDENCE.

NORTHAMPTON DIFFICULTIES AND EXERTIONS.

Gentlemen,

When a person has taken a conspicuous part in an affair, the relation of his conduct by his own pen, is generally considered as a proof of vanity. Fearless of this imputation, I send you the following account of the situation and prospects of the cause in this place, and would earnestly solicit the attention of the churches to it. It is now just twelve months since our chapel was opened, after being rebuilt and considerably enlarged. Much of this time, I am sorry to say, has been totally wasted by us as a church. Since midsummer, contention and strife have entered amongst us, with all their attendant evils; our credit has been destroyed, our resources impaired, and our prospects nearly blighted. Without awarding censure to any party or person in the church, I must say, that no circumstances can be imagined more calculated to destroy the cause here than those which have recently taken place. Still the cause will rise. There is a strength of principle in the minds of some, and a determined resolution, which

will not hear of impossibilities. The principal difficulty, as is usual in these cases, is the want of money. To remove this, I have already lent the church thirty pounds, and am now offering to increase the loan to one hundred pounds, by appropriating what I receive by way of salary to the payment of debts on the chapel. And I do not blush to add, that though so much confined at home by my school and ministerial duties, I have collected for the debt since the opening of the chapel nearly seventy pounds.

My object in stating these facts is to remove from the minds of our friends in the connexion any unfavourable impression, in reference to the permanence of the cause at Northampton, and to induce our sister churches, who have not assisted us, to do so without delay. Christian friends throughout the connexion! Will you not assist us? Shall we embark our time, our energies, and all the property we have in the world in the propagation of religion, and of those sentiments which you in common with ourselves hold so dear and sacred, and after all sink for want of timely help? Shall I myself, abandon every flattering prospect in life, and ultimately determine to be

separated, perhaps for ever, from faithful and affectionate parents, and from the sphere of paternal and sisterly affection, for the sake of the denomination to which we all feel an unwavering attachment, only to become a victim to the ardour of my feelings? The voice of nature and humanity forbids it. But to appeal no further to your sympathy, consider what has been done at Northampton during the four years I have laboured at this station. Fifty persons have been added to the church, of whom I have baptized forty. A now and handsome chapel has been erected, to which people will come if the cause is carried on with a moderate share of prudence. A considerable portion of the debt incurred by this erection has been paid off. To give these facts their proper value in our favour, consider how little comparatively speaking has been done for us as a Home Mission Station. I believe it will be found that less money has been expended on Northampton by the Home Mission, than on any other Home Mission Station whatever. I would avail myself of this medium of gratefully acknowledging, in the name of the church, the assistance we have received from Barton, Leicester, Melbourne, Broad-street Nottingham, Hinkley, and other places in the connexion. Should any friends who have the power to help us wish to do so in a private manner, donations would be thankfully received by the writer.

I have the honour to remain,

Gentlemen,

Your obliged Servant,
Belle Alliance Cottage, WM. BRAND.
 Oct. 14th, 1835.

We hope this spirited appeal of our esteemed brother, Mr. Brand, will not be disregarded by our readers. It is highly desirable that his hands should be strengthened, and that he should be able to assure himself of the sympathy of the churches. His station is important, his character and abilities are known and appreciated, and, removed as he is many miles from the principal churches in our connexion, and necessarily engaged in his school, it would be very inconvenient and expensive, for him to make a personal application to them.

Eds.

QUERY.

Mr Editor,

In the plan for improving the General Baptist Connexion, published in the Repository and Minutes of the Association, Rule 13 mentions *irregularities*, among which I find in an explanatory note, page 30 of the Minutes, Ministers administering the Lord's supper, and doing *all the work* of a pastor *before* they are *ordained*. Will you allow me the privilege of asking your kind correspondents the following questions? What are the *works* a minister may perform before ordination? And what works does *ordination qualify* him to perform? An answer to each of these questions, with proper scriptural references, will be very acceptable to many, and perhaps to none more so than,

Yours truly,
 S. T.

REVIEW.

NARRATIVE OF THE RISE AND PROGRESS OF THE MISSION IN ORISSA, THE SITE OF THE TEMPLE OF JUGGERNAUT. By A. SUTTON.

(Concluded from page 373.)

Chapter the sixth narrates the arrival of Mr. and Mrs. Sutton, at Calcutta, in Feb. 1825; the death of Mrs. Sutton the following May; the visits of the Missionaries to Bobuneswer, Munchaswer, Putramnux, Ganjam, &c.; the evils of the Pilgrim Tax System, and the horrors of the pilgrimage to Juggernaut.

The next chapter commences with the removal of Mr. and Mrs. Peggs from Cuttack to Serampore, for the purpose

of health, and their ultimate departure from India, in Nov. 1825. The reference to Mr. P.'s situation is very sympathetic and affectionate: the author adds, "But our friend and brother still lives; therefore the writer refrains from adding more. The remembrance of him and his beloved partner is cherished with affectionate esteem. May they long live to benefit mankind, whether in England or India, and at length obtain an abundant entrance into the everlasting joy of their Lord." The death of two Portuguese friends is recorded, the rescue of a Sutttee from death at Juggernaut, and the first visit of Mr. Sutton to Berhampore, and the opening prospects of usefulness at this Town.

The eighth and ninth chapters record the progress of the Mission during the year 1826, including Mr. Bampton's visit to Calcutta; Mr. Sutton's marriage to Mrs. Colman, widow of an American Missionary to Burmah, in June; his labours at Pooree; the discovery of the old Gooroo near Cuttack; and the dawn of the work of conversion among the Ooreahs, pp. 198—277. This is a very interesting part of the narrative, but the space allowed for this review forbids any extracts.

The next chapter details the events of the year 1827, in which, says the author, "we may particularly notice the regular preaching of the gospel to the natives; several excursions to attend various Hindoo festivals; some hopeful appearances among the inquirers from among the heathen; an interesting addition to the English church; an improvement in the schools and an extensive distribution of the word of eternal truth." The following incident is very striking. Mr. Sutton states, on one of his missionary journeys, "I was surprised by hearing a voice at a distance, singing a hymn that I had translated from Bengalee into Ooreah; it runs thus; 'O mind be steadfast! be steadfast! be steadfast! be not unsteady. The sea of love is come! by the name of this Jesus thou wilt be saved! O my soul! besides this Saviour there is none other,' &c. &c. I of course wondered who it could be, and supposed some one who had heard of Christianity in Bengal, was passing by; on going out I found it was Gunga Dhor, to whom I had given the hymn." This individual afterwards embraced the gospel and became "a helper of the truth and a comfort" to the brethren. The writer observes, "Several months of this year were employed by Mr. and Mrs. Bampton in travelling through the sequestered parts of the country to publish the glorious gospel. During these excursions a tent was their dwelling. They plunged into the midst of the heathens, leaving Europeans and all European intercourse for weeks and months together. These journeys were necessarily connected with much fatigue and privation." Gunga Dhor was probably the first convert from Hindoism, but the first native baptized by the General Baptist Missionaries was named Erun, a resident at Berhampore. He was baptized by Mr. Bampton, Dec. 25th, 1827.

A third station at Balasore was established by Mr. Sutton, in Jan. 1828, and

in Dec. 1827, Mr. Cropper, who was ordained at Leicester, arrived in India. This was a very interesting year in the progress of the Mission.

The eleventh chapter carries forward the history to the close of 1828, and our author very feelingly observes, "This year upon which we are entering, is one of the most trying that the Mission in Orissa has hitherto experienced; yet, as these trials proceeded from the Most High, they must be right. The indefatigable labourer who occupied the Pooree station, was this year attacked by the disease, which, after two years' struggle, brought him to the grave: while the beloved young Missionary, whose arrival has been announced (Mr. Cropper), in less than one year after entering upon his work, finished his course." Mr. Bampton was nearly half a year absent from Pooree, being usefully employed at Berhampore and various journeys, the fruit of which will be gathered "after many days." Gunga Dhor, the first Ooreah Brahmun, was baptized by Mr. Lacey, March 23rd, 1828; this was a very important event. Mr. Cropper died Dec. 2nd of this year. "He was a young christian minister and missionary, possessing rare qualifications in each character. This was truly a solemn event; but he did not die by chance; it was the Lord's doing."

The next two chapters embrace the details of the missionary operations in Orissa in the years 1829 and 1830. A various interesting account is given by Mrs. Lacey of "a boarding school for the indigent christian children of the station. We have already twelve boys and girls with the master, and others are making application for admission." This refers to a branch of the Cuttack Benevolent Institution established in 1824, and which promises much usefulness. Mr. W. Brown, appointed to the care of this Institution, arrived in Calcutta, Nov. 14th, 1830, from Balasore, where Mr. Sutton was then residing. Mr. B— proceeded by Dawk to Cuttack, and soon entered on his labours. Of the decease of Mr. Bampton the writer pathetically observes; "The faithful Missionary at Pooree continued to struggle with his disease till the close of the year 1830, when he entered into the joy of his Lord. He died in peace Dec. 7th, and his mortal remains rest, till the resurrection of the just, near the temple of that modern Moloch, whose infernal rites he laboured so hard to destroy. He fell in this sacred warfare; but

doubtless, the confidence he indulged in the anticipation of such an event, will be realized. That strong hold of superstition will fall; and, in some future age, when that temple has lost its votaries, Oorah Christians may gaze on its deserted ruins, or stand on the spot that covers the dust of Charlotte Sutton and William Bampton, and thank God that they loved not their lives unto death, but went forth to India, bearing that precious seed, from which sprung the copious harvests of many following years."—p. 419.

The concluding chapter sketches the history to the close of 1831 and 1832, and closes with a very pathetic and animated appeal in behalf of the Mission. Mr. Sutton succeeded Mr. Bampton at Juggernaut, and, in company with James Sunder, a Hindo-Briton, visited Berhampore and stayed three months. It is hoped that this place and Balasore will be speedily occupied by the society. "Mr. Sutton continued to labour at Juggernaut until the middle of 1832, when the disease, which for some time had been undermining his constitution, at length drove him from his labours, and finally obliged him to seek the benefit of a sea voyage." The labours of Messrs. Lacey and Brown at Cuttack; the establishment of a christian village; the baptism of an encouraging number of the natives and Hindo-British; the singular letter of Sundra-Das, &c. are particularly noticed. The concluding observations on the nature, sphere, and prospects of missionary labour in Orissa are very interesting and powerful. "Ten years ago" says Mr. Sutton, "our brethren began to proclaim the message of heavenly love in Orissa. A spark of light then entered those regions of darkness; that spark has since strengthened to a little flame: that flame will doubtless strengthen and diffuse its light from village to village, from town to town, from hill to hill, till all Orissa sees its splendour, and the night of more than two thousand years vanishes before its brightness."—p. 468.

This work was written by the worthy author during his voyage from Calcutta to America, in the early part of 1833, since which period, Messrs. Goadby and Brooks have arrived in Orissa to strengthen the Mission. Mr. Sutton was expecting to leave America in the end of July, 1835, accompanied by a Missionary or two from that country, destined for Orissa; while the return of Mr. and Mrs. Lacey to England for a time, is

highly adapted to promote the Missionary spirit in the churches. Surely we may adopt the language of the ancient church when the progress of the civilization and evangelization of India is contemplated, "*At this time it shall be said, What hath God wrought?*"

The work is well written; the publication may be considered *very cheap*, and it ought to have a place in every church and congregation, in every school and family connected with the interesting christian Mission in Orissa. We cannot resist the impression to give the following pungent appeal to the friends of the Mission.

"And now, beloved reader, if thou hast been taught to feel the value of the privileges which a christian land affords, pause, I beseech you! Yes, look at dark, awfully dark Orissa! Gaze on its awful desolation and sin! Behold its impure temples; its bloody sacrifices; its shasters unutterably obscene; the roads crowded with pilgrims hastening to the detested temple; the young untaught whatever most concerns immortal men; the aged uncheered; the afflicted without a comforter; the dying without a Saviour. On these hapless millions no sabbath shines, an emblem of the sabbath in the heavens; no Saviour's cheering voice diffuses gladness through their souls; no heaven opens its immortal portals to bid them enter in! Their religion is infernal; their hearts the seat of sin; their land the dwelling place of sorrow and lamentation and woe! And such it has been for ages. Time has thus rolled on through successive centuries, while beings, numberless as the dew drops of the morn, have risen into life, spent its little day, and sunk into death; but all has been gloom and darkness, without one beam of heavenly light. Unhappy land! Can we be Christians and not lament its sorrows? Shall these sorrows always continue? Ah no!"—pp. 467, 468.

Aug. 7th, 1835.

P.

We have been requested to observe that there is an edition of this work, published by brother Sutton himself, many copies of which are in his brother's hand at London; and may be had of *Hull, Harvey, and Co., Baptist Printing Office, Leicester.* See Advertisements.

A LETTER TO THE REV. RICHARD REECE, *President of the Wesleyan Methodist Conference for the year*

1835. *By a dissenting Minister. London: Dinnis, 62, Paternoster Row; Noble, 207, High Holborn; Noble, Boston; Hull and Co. Leicester, &c.*

This is a very sensible and well-written pamphlet. The writer entertains a very correct view of the almost unaccountable conduct of the Wesleyan Conference, in the open support and homage its governing party renders to the adherents of ultra churchism in the Establishment. Rejoicing as we do in the great good which has attended the labours of this body of Christians, both at home and abroad, we cannot but lament the strange inconsistencies it displays in reference to this question. The writer before us justly observes:—

“For a considerable time previous to the present crisis, it was considered, that the Wesleyans, as a body, professed a strict neutrality on every question that had a bearing upon the union of Church and State. There has, however, been a lurking suspicion, that the leading ministers of the connexion were episcopalians in principle, and dissenters in practice; and that there was a wish on their part, to identify the whole denomination with the party espousing the Church establishment. The time is come when neutrality upon so important a question must be extremely difficult, if not utterly impossible; when Wesleyan Methodists

‘———must or imitate or disapprove,
Must list as the accomplices or foes’

of the compulsive system. This crisis has been foreseen and predicted by many conscientious dissenters, who have lamented that contrariety between the principles and the practice of the Wesleyans, to which reference has already been made. Sorry I am to see, in the issue, that efforts are adopted to identify the body with the Church and State party—a step which, to adopt the mildest term, is exceedingly inconsistent. I concede that, judging from past proceedings, it is the course that was generally anticipated by other denominations. Why was the Rev. Mr. Stephens virtually excluded the connexion? Because, say his accusers, he violated that strict neutrality which the Conference had engaged to adopt. Then I ask why was another Rev. Gentleman, who delivered in the Conference an oration commendatory of a Church

establishment, applauded, and requested to publish his speech? Was not the latter transgressing the law of neutrality as much as the former? In the proceedings of a body we expect that in all matters of a disciplinary tendency, the principles of justice will be held sacred; but when you say in effect, We wish, by this law of neutrality, for it to be understood, we intend, that a negative course be adopted in respect to dissent, and a positive one in favour of a Church establishment, ‘are ye not partial?’

“We are told that the Wesleyans do not call themselves dissenters; they repudiate the name. Then what are they? episcopalians? No; for they are not within the pale of the Establishment. Their disclaiming the appellation, no more proves that they are not dissenters, than the assertion of pickpockets respecting themselves, that they are not thieves. Who is a dissenter? Is he not one who secedes from the Church of England? And does not every one do this who habitually worships God in any other sanctuary than such as belong to the Establishment; every one who attaches himself to any other denomination of Christians? The Wesleyans, whatever they may term themselves, are, to all intents and purposes, dissenters; whether they act consistently with the character they sustain, their history must develop.”

He then remonstrances with them as displaying a contemptible subserviency to a Church, which is happy to use them as tools, and ready to despise them as sycophants; as espousing a cause which is unscriptural and unjust in itself; as pursuing a course which is marked with ingratitude to the dissenters at large, and highly inconsistent. The letter contains much truth, and is worthy of a perusal.

LITERARY NOTICE.

Shortly will be published, the Second Series of *THE CHRISTIAN'S SKETCH BOOK*, By JABEZ BURNS. The first part is already printed; and, as the extracts are from eminent divines, some of them little known, it is hoped our friends will promote the sale; especially as the profits are to be all given in aid of the church at Perth.

OBITUARY.

It is said by the Apostle Paul; "Godliness is profitable for all things, having the promise of the life that now is, and also of that which is to come;" and we are not destitute of evidences by which the truth of that assertion is confirmed. We witness its truth in the transforming influence of the gospel of Christ, convincing the sinner, and renewing the heart, delivering him from associations of wickedness, and introducing him into the family of God, preparing him for spiritual conflicts, and actually making him patient in suffering, strong in faith, giving glory to God. We witness the truth of the above statement also in the composure and triumph with which the gospel inspires him to meet the last enemy; and if at that solemn and momentous period we behold him resting on the rock of ages, closing his eyes upon all terrestrial objects, calmly and submissively parting with all his beloved and tender associates—panting after heaven as his home—and Jesus and glorified spirits as his companions, and songs of triumphant praise as his employment, for ever and ever; then have we the most indubitable evidence, that the gospel is the power of God unto salvation, &c. It is by witnessing such a scene, and listening to such declarations, that the hearts of Christians themselves are animated and inspired to continue steadfast in the faith, to prosecute holiness in the fear of God, and to prepare for their departure hence.

"They gather from the death they view,
A ray of hope to light them through,
When they shall be departing too."

The writer of the following sketch of the character of a departed friend, has realized something of that benign influence, and humbly hopes to be a follower of them who through faith and patience now inherit the promises.

Mr. Thomas Wade, late a member of the church at Morcott and Barrowden, was born at Ketton, in Rutlandshire, the 30th of Oct. 1800. Before he was a year old, his parents removed to King's Cliffe, in Northamptonshire, and left him in the care of his grandmother, who trained him as her own child in many useful and moral habits. But she was a stranger to the vital influence of the gospel, and therefore incapable of informing him of his fallen and ruined condition as a sinner, and of pointing

him to Christ the physician of souls, and as he had no pious friend, nor faithful minister, to act the part of a spiritual guide, he grew up in ignorance, and entered upon the ocean of life, without rudder, compass, or pilot, to conduct him in safety to the port of peace and felicity. Instead of remembering his Creator in the days of his youth, he devoted himself to the pursuit of that which the world calls the pleasures of youth, evincing by such conduct that the carnal mind is enmity against God. And though he was not so extensively immoral, as some, yet he was a child of wrath even as others, and was characterized by those sins which are peculiar to a youth possessing a lively and vigorous mind. While a stranger to religion, he was not free from serious impressions; and he told the writer that the Spirit frequently strove with him, powerfully convincing him that all was not right. After some time the preaching of the gospel was commenced at Ketton; and while some received the word gladly, our departed friend, like one of old, cared for none of those things. His mind was intensely fixed upon worldly objects, labouring for the meat that perisheth, but neglecting that which endureth to life eternal. An aged person who had experienced the power of the gospel, was deeply interested in his welfare. On one occasion, Mr. W. was engaged in thatching a building, when his aged friend sat down at the foot of the ladder in order to secure a hearing, which Mr. W. at that time would have been glad to evade. But the aged person had secured the opportunity, and to the best of his ability explained to him the nature of the fall of man, and its awful consequences; described the evil and bitter nature of sin, and pointed to the sacrifice of Christ as the only remedy. He gave him no peace till he found him more thoughtful about spiritual matters. He pressed him to accompany him to Barrowden. He complied with his invitation, heard the gospel, and was convinced of his wretchedness and need of an Almighty Saviour. He fled to him for refuge, followed him in the ordinance of baptism, and became a member of the church, April 20th, 1828, with four more.

Mr. W. was naturally of a prompt and willing mind, and active in performing that which he saw to be right. When he had obtained clearer views of the plan of salvation, he proclaimed the love of

God wherever he went and could obtain a hearing. His zeal in labouring to promote the welfare of his associates and neighbours seemed almost incredible. As he lived among persons who did not know nor love the truth, it appeared desirable to him to have a home where he might present the daily sacrifice of prayer and thanksgiving, and he at length found a partner to his mind in Miss C. Harford, whose parents and friends had been, and many of them still are, a credit and support to the General Baptist cause.

About the time when he entered into the marriage state, the deacons of the church at Morcott and Barrowden had resolved to resign their office; (it was a time of considerable difficulty), and he with some others were requested to take the charge. He promptly acknowledged his willingness to render all possible assistance, though the office was important and difficult for a young man, and a young Christian. On that occasion some were ready to think that Mr. W. had more zeal than prudence, but short as was his continuance in office, he outlived and overcame every prejudice; and every member of the church highly esteemed him for his work of faith and labour of love, exemplified by his very diligent and unwearied attention to the concerns of the church. For when he became the child of painful affliction, his brethren gave proof that he was beloved by them, by their sympathy, and by fervent and united prayer on his behalf, which undoubtedly was answered, not in his recovery that he might serve the church again; but answered in producing in his mind an entire submission to the will of God, and a desire to glorify his Redeemer while his tongue could articulate. The disease which terminated the life of our dear brother was an *affection of the liver*, which for several months, with slight intermissions, produced the most excruciating pain, and wore down his strong constitution, till, at length, death dissolved the union of flesh and spirit, released him from pain and suffering, and introduced his ransomed soul to the bliss of eternity. Mr. W. died on the 28th of July, 1835, when he had been married a year and a half, and he has left behind him a widow in expectation of an infant, but the God we profess to serve has promised to be a husband to the widow, and not to forsake the fatherless, and we trust it will be so in this case.

Mr. W., during his painful affliction,

was blessed with spiritual comfort and support. The eternal God was his refuge, and underneath him were placed the everlasting arms. His mind was preserved in peace by the mighty God of Jacob, and he was delightfully assured that his light affliction was working out for him a far more exceeding and eternal weight of glory. Hence the anticipation of the paradise of God, where sin and sorrow can never come, evidently cheered his mind and assisted him in the midst of his patience to possess his soul. The sentiment expressed by the poet cheered him in his painful conflict.

" 'Tis true the race is sharp,
But then it is not long;
Each racer soon will take his harp,
And warble Zion's song.

The connexion which Mr. W. had formed was agreeable and pleasant, and its prolongation highly desirable; yet when he knew that that connexion would soon be dissolved, it might cause a temporary dejection, but it did not destroy him; it might perplex him, but he was not in despair. His times were in the hands of his heavenly Father, and he knew in whom he had believed. He heard the voice of his God: "Leave thy fatherless child, and let thy widow trust in me;" and then he responded, "The will of the Lord be done." When a Christian comes to die, and enjoys at that time the calm exercise of his reason, he will feel an ardent desire for the spiritual welfare of relatives. Having tasted that the Lord is gracious, he will invite them to realize the same blessedness. The love of Christ will constrain him, and whether he lives or dies, he will live and die to the Lord. This was the case with Mr. W. in his last moments; and let his relatives and acquaintance remember the faithful warnings and salutary advice which he administered to them. They fell from lips which are now closed in death. If they would meet him at the right hand of God, and associate with him in the land of glory, let them embrace that Saviour whom he so earnestly recommended to them, and follow him so far as he followed Christ. Let not his dying breath have been spent in vain.

The character of our brother was distinguished by *humility*. Sometimes he was afraid that he had joined the church too hastily, and that he was destitute of those qualifications which distinguish the Christian; but when he recollected his former convictions of his state as a

sinner, and his application to Christ for pardon and peace, and his dependance upon him alone for the blessings of salvation, his doubts and fears vanished. His heart condemned him not, and then had he confidence towards God.

The *conduct* of our brother in his worldly affairs was upright and honourable, fully exemplifying the declaration of the prophet: "Thou shalt love mercy, do justice, and walk humbly with thy God."

The *death* of Mr. W. was tranquil and happy. The grim tyrant came upon him, but he was safe in the arms of Christ, the chief shepherd and bishop of souls. He was fixed on the rock of ages, and the storms of death could not move him. He passed through the valley of the shadow of death, but Christ was with him there; his rod and his staff did comfort and support him. When

the power of articulation was almost gone, he was asked if his mind was happy, and if Christ was his friend. He lifted up his hand, and pronounced the word "*Christ*," as an indication that it was so. The same question was proposed again on another occasion; when the same signal was given, and the same blessed name mentioned. That name was to him as precious ointment poured forth; thus

The song of meek triumph swell'd the
salts' breath
As dying, he conquer'd the enemy, death!

At his interment, Mr. Peggs of Bourn, delivered an address to the attendants, from 1 Cor. xv. 56, and the same minister preached his funeral discourse to a crowded audience from Hebrews ii. 14, 15. W. N. B.

INTELLIGENCE.

LINCOLNSHIRE CONFERENCE.

On Sept. 10th, 1835, the Lincolnshire Conference met at Peterborough. From the verbal reports of the state of Churches, whose representatives were present, it appeared, that since the last Conference, several persons had been baptized, and several others are candidates.

The friends at Stamford, having been deprived of their late place of meeting, are, for the present, kindly permitted to meet, on the afternoons of Lord's-days, in the Independent chapel. They hope, however, ere long, to have a permanent place of meeting, in a building now erecting, to be fitted up for them as a chapel. In reference to this it was resolved:—

1st.—That we approve of what several kind friends have done to obtain a place of worship for the friends at Stamford; and guarantee their freedom from pecuniary loss, in making themselves responsible for the rent.

2nd.—That we recommend the church at Stamford to consult with that at Bourn, respecting the time of opening their new place, and ministers to be engaged on that occasion.

The next Conference to be at Boston, on Thursday, Dec. 3rd. Mr. Hoe, of Spalding, is appointed to preach.

In the evening of this Conference, Mr. Wood preached from Gal. vi. 14.

J. J.

MIDLAND CONFERENCE.

The Midland Conference met at Nottingham, Stoney-street, Sept. 29th, 1835. Mr. Pickering, the senior minister of the place, opened the meeting with prayer, and supplication, and thanksgiving,—and presided.

The reports from the churches were, in the general, pleasing; showing that one hundred and forty-eight had been added to the churches by baptism, since the last Conference; and that one hundred and thirty-one persons were waiting, as candidates, for baptism and fellowship.

The thanks of the meeting were cordially tendered to brother Stocks, for his past services as Secretary of the Conference, and he was requested to continue in that office another year.

The very peculiar state of the Home Mission occupied the attention of the brethren assembled for a considerable time. It was finally agreed,—That this meeting esteems it very important, and highly desirable, that every minister in the district should call the attention of the church, which he serves, to the wants and claims of the Home Mission, that it may be ascertained, definitely, whether the churches will support that useful institution or not. The ministers present promised to act in accordance with this resolution; and the Secretary of the Conference was directed to transmit the resolution to every absent minister in

the district, with such introductory remarks as he may deem necessary; requesting a direct answer previous to the next Conference.

The present Committee of the Home Mission were desired to remain in office for the present.*

The case of Ashford, &c., recommended to this meeting by the last Association, was taken into consideration, when it was resolved,—

“That this Conference feels unable to render any assistance to Ashford at the present; but, being unwilling to relinquish the case, requests brethren Pickering, Ingham, J. Smith, R. Seals, and H. Hunter, to correspond with the friends at Ashford, and report to the next meeting.”

Some useful and impressive remarks were made by brethren Stevenson, sen., Pickering, and Pike, on the importance of prayer, and active exertions, to promote and extend the cause of religion. The meeting, though not numerous attended, was rendered edifying, by the truly christian temper and spirit which pervaded its discussions.

Mr. Yates introduced the morning service by reading and prayer; and Mr. Pike preached from 1 Cor. vi. 20, “For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God’s.”

Mr. A. Smith opened the evening service; and Mr. Stevenson, jun., preached from Isaiah xi. 10, “And in that day there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the Gentiles seek: and his rest shall be glorious.”

The next Conference to be at Wimeswold, on the last Tuesday in December next. Mr. Ayrton to preach in the morning. In consideration of his youth, he was left at liberty to choose his own subject.

R. STOCKS, Secretary.

OPENING OF GENERAL BAPTIST CHAPEL, CHATTERIS, CAMBRIDGESHIRE.

On Friday, Sept. 25th, and on the Lord’s-day following, a new and neat chapel, about forty-five feet by thirty, was opened for Divine worship in this

* The next meeting of the Home Mission Committee to be held at Wimeswold, at nine o’clock in the morning of the day of the Conference. All monies in hand for the Institution, to be transmitted to Mr. Soar, the Treasurer, immediately.

place. The following was the order of the services.

The Rev. J. Wallis, of London, preached in the morning of Friday, from Ps. xc. 16, 17, “Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it.” In the afternoon, the Rev. Arthur Penman, M. A., of Peterborough, (Indep.) delivered a discourse from 1 Tim. i. 11, “The glorious Gospel of the blessed God.” And in the evening, the Rev. Joshua Gray, of Cambridge, addressed the audience from Eph. ii. 21, 22, “In whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together, for an habitation of God through the Spirit.”

On the following Sabbath, the Rev. J. Wallis preached morning and evening, from John vi. 37, “Him that cometh to me, I will in no wise cast out;” and Luke xvii. 10, “We are unprofitable servants.”

The congregations were very good—the opportunities interesting and profitable; and the collections amounted to £36.

A new chapel has long been needed in this place. We congratulate our friends on their spirited efforts, and sincerely pray that the blessing of the Great Head of the church may be richly poured out upon them.

STAMFORD.

On Lord’s-day, Oct. 18th, and Monday the 19th, a neat and commodious chapel was opened for Divine worship in Bath Street, Stamford. The Public services were conducted by the Rev. M. H. Crofts, of Ramsey, and J. Goadby of Leicester. Mr. Crofts preached on Lord’s-day morning, and on Monday evening, from Heb. xi. 32, “The time would fail me to tell of Gideon;” and Rom. i. 16, “I am not ashamed of the Gospel of Christ,” &c. Mr. Goadby preached on Lord’s-day afternoon and evening, and on Monday afternoon: texts, Ps. 1. 2; 2 Cor. ii. 15, 16; and Rom. viii. 32.

The services were interesting, and well approved by the people; and the collections and donations towards defraying the expense of the fittings, amounted to upwards of £24.

We are exceedingly happy that our

small Home Mission Church here, which has for some time been without a place for worship, is thus comfortably provided with a good place, erected for their use, and let to them at a yearly rent of £20. May the little one become a thousand!

OPENING OF BOURN CHAPEL.

The new chapel, at Bourn, was opened on Thursday, Oct. 22, and the following Sabbath. On Thursday morning, a prayer-meeting was held in the old chapel, which was of a very affecting character. Messrs. Peggs, Wood, Wherry, Halford, and Pike, engaged. Some of the brethren felt very deeply, "the times that had passed over" them, and their families, and the cause, in this venerable place which they were about to leave. The old chapel was built in 1717, and enlarged 1807. How many thousands have heard the Gospel within its walls who are now passed into eternity! Surely it has been the spiritual birth-place of many. The brethren who preached on the occasion were, Messrs. Pickering and Pike; and Messrs. Bissill, Wood, Everitt, Hoe, Peggs, Wilkinson, and Heap, were engaged in prayer, and giving out the hymns. Mr. Peggs, the minister of the chapel, commenced the solemn services of the day, by reading the account of the dedication of Solomon's Temple, in 2 Chron. 5th and 6th chap. and engaging in prayer. Mr. Pickering preached in the morning from Ps. lxxvii.; and, in the evening, from "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matt. xvi. 26. Mr. Pike preached in the afternoon from "Of Zion it shall be said, This and that man was born in her," Ps. lxxxvii. 5. The two latter sermons were deeply impressive.

Collections on the first day of the dedication of this house of prayer, £81. The day was very favourable, and we observed friends from Stamford, Ryall, Deeping, Peterborough, Whittlesea, March, Wisbech, Sutterton, Gosberton, Pointon, Boston, &c. &c. On the Friday evening, Mr. Pickering delivered an address, at a special prayer-meeting, and Mr. Pike preached a very impressive discourse at Morton, (within a mile of Hackonby, the seat of persecution, in this neighbourhood,) from "How shall

we escape, if we neglect so great salvation?" Heb. ii. 3.

On the Lord's-day, Mr. Pike preached in the morning, from Rom. ix. 5; "Of whom as concerning the flesh Christ came, who is over all, God blessed for ever;" and in the evening from Ruth i. 16, "Thy people shall be my people, and thy God my God." In the afternoon, Mr. Pickering preached from Heb. xiii. 8, "Jesus Christ the same yesterday, and to-day, and for ever." These discourses, especially the latter, were of an interesting and impressive character. Surely the fruits of these services will be seen "in souls renewed, and sins forgiven." The whole of the collections have amounted to £110. 5s. The weather, after the middle of the day, was very unfavourable, so as to prevent numbers from the numerous adjacent villages attending. The congregations, however, were numerous and respectable. It may be interesting to state, that the subscriptions for the new chapel amount to £362. Amount of collecting cards, £66; and weekly subscriptions to this time, £11. Total, £439. May "the glory of this latter house" exceed that of "the former," and in this house may the "Lord give peace." May that which was written at the building of the second temple be verified in this town; "From this day I will bless you." Hag. ii. 19.

Oct. 26th, 1835.

REVIVAL MEETING AT MELBOURNE.

A Revival Meeting was held at Melbourne, according to appointment, on Tuesday, Sept. 22, and perhaps it will gratify some of your readers, if a short account of it is inserted in the Repository.

On Monday evening, we held a prayer-meeting, as usual, but the attendance was considerably larger, it having been announced that brother Wigg, of Leicester, (who preached our Anniversary sermons, on the Sabbath immediately preceding,) would deliver an address, preparative to the anticipated services of the following day. The address alluded to, was founded upon part of the 7th verse in the 2nd chapter of Micah, "Is the Spirit of the Lord straitened?" Brother W. showed very clearly, that if Christians do not individually increase

in piety, and if Christian churches are not prosperous, it is not attributable to God—it is not because he is unwilling to impart his converting and sanctifying influences, but it must be ascribed to ourselves—to our own carnality and sinfulness. Several brethren prayed in the course of the evening, and the meeting was very pleasing and useful.

On Tuesday morning, at a quarter-past six o'clock, another prayer-meeting was held; about 100 persons were present, several of them from distant places, and some of them had travelled a considerable part of the night. Seven brethren prayed, and the pastor of the church, at Melbourne, delivered a short address, on the necessity there was for a revival and increase of piety. Much good feeling was evidently realized by many who were present at this service. About half-past ten o'clock, we commenced the more public duties of the day. Brother Wright, of Donington, read and prayed, and brother Pike, of Derby, prayed and preached. The text was, "God forbid that I should sin against the Lord in ceasing to pray for you." The sermon was well adapted for usefulness; we should be glad if the substance of it were printed; it might be beneficial to many who did not hear it preached. In the afternoon, we reassembled at half-past two o'clock. After singing and prayer, Mr. Yates described the object contemplated by the services of the day—stated that much good was known to have resulted from the revival meeting, which was held at Melbourne nearly two years ago, and expressed a hope that the present one would be equally useful. Afterward, brother Pike addressed the *young* members of the congregation;—brother Stocks, of Donington, those who were halting between two opinions, and those who were asking the way to heaven;—brother Goadby, of Ashby, spoke more

particularly to the aged. These three addresses were plain, faithful, and affectionate, and could scarcely fail of making good impressions. Hymns were sung, and prayers were offered, between the addresses, and they, altogether, were productive of much holy and happy feeling. The evening service commenced at a quarter past six o'clock. Mr. Yates read and prayed. Brother Goadby, of Ashby, prayed and preached; his text was, "My son, give me thy heart." The sermon was plain, but very scriptural; and, while many heard it with pleasure, we know of one person, at least, who was particularly profited by it. When brother Goadby had finished his discourse, the minister of the place addressed the congregation from these words, "Who, then, is willing to consecrate his service this day unto the Lord?" A prayer-meeting was held, at the conclusion of this service, in the school-room; and so numerous was it attended, that some could not gain admittance. Several brethren prayed; and so much devotional and delightful feeling was realized, that many thought this meeting *equalled*, if not *surpassed*, in point of utility, all the preceding ones.

At the close of this, an inquirers' meeting was held, and many waited and told us what God had been doing for their souls. At length it became necessary to repair to our respective places of abode; but, it was with reluctance some of us left the house of God. Perhaps we may be suspected of fanaticism, but, we are not ashamed to acknowledge, we should have been pleased could our meeting have been prolonged until midnight. May the Great Head of the church approve and succeed these and all our other endeavours to enlarge his spiritual dominion, to multiply his faithful subjects, and to diffuse the blessings of his grace.

POETRY.

THE UTILITY OF HOPE.

Hope is the antidote of grief,
The precious balm that gives relief!
Hope softens every rugged care,
And makes the path of life look fair!

Hope sheds her fragrance on my heart,
When all my joys in haste depart!
Hope smiles upon my devious ways,
And tells me of still brighter days!

MISSIONARY OBSERVER.



PRESENT STATE OF INFANTICIDE IN INDIA.

To the Editor of the Missionary Observer.

My Dear Sir,

Permit me to solicit the insertion in your pages of the accompanying letters from the Rev. W. Brown, and Lord Clare, late Governor of Bombay, on the state of female infanticide in India. It is interesting to see public attention in our eastern territories directed to this "abomination which maketh desolate." *The East Indian Magazine* for the present month contains the following brief notice of the subject, extracted from the "*Bombay Durpun*." "A native correspondent in *Malwa* has obligingly sent us an interesting communication on the horrible practice which lamentably prevails among the Rajpoots and other castes of the northern districts, of killing their own female children by poison and other means. The letter, in our opinion, well deserves the particular attention of the Authorities at *Gwalior* and *Indore*, to whom it is especially addressed. The extent to which this cruel practice is carried in *Malwa*, must appear incredible to many of our native readers; but the facts have been proved, beyond a shadow of doubt, by the confession of the parties themselves in many cases, and by actual ascertainment of the number of male and female children in some districts."

A few facts will show the awful prevalence of this unnatural practice. "It is supposed," says the late Colonel Walker, in 1808, "that the annual number of infanticides in the Peninsula of Guzerat amounts to 5000! In *eighty-four* estates, villages, &c. the number of female children among the Jahrejahs of *Cattywar*, in 1817, was only *sixty-three*! In 1824 was presented to Government 'a statement of the numbers of Jahrejah females born and preserved in the western Peninsula of Guzerat, amounting to 266 females.' The President in Cutch, in 1826, forwarded to Government a list of female Jahrejahs amounting to only 143." See *Parliamentary Papers on Infanticide*, 1828, pp. 7—25. *Mrs. Elwood's Overland Journey to India* refers to this subject. She says, "As late as 1818, it was calculated that there were not less than 1000 infants destroyed; and in a population of 12,000 males, there were not more than *thirty female* children alive! The barbarous custom, it is to be feared, continues in full force, as was evident from a census of the Jahrejah villages which we saw in 1826; though some think it is on the decrease."—*Asiatic Journal*, Nov. 1830.

Lord Clare quotes from a circular on Infanticide these words, "That female infanticide does not attract attention," and says the statement is incorrect. The whole sentence is certainly true—"Female infanticide and Ghaut murders do not attract that attention that their character demands." Happy day when this appalling practice shall awaken in every part of our empire the "tender visitings of nature." It is

pleasing to see the gradual abolition of this practice, but its prompt and entire suppression is imperatively demanded from the British people.

I am, yours truly,

Oct. 10, 1835.

P.

ON FEMALE INFANTICIDE.

Cuttack, Feb. 17, 1835.

Dear brother Peggs,

I have enclosed for your use, if you have not already seen it, this part of a Calcutta newspaper,* as every thing bearing on such a subject, as Infanticide in India, must be always interesting to our friends in England; and any thing which will enkindle a missionary flame in the hearts of the lovers of the Saviour, will tend to the promotion of that great cause, the spread of the knowledge of the Gospel.

You will perceive by the enclosed, that though the practice of Suttee, and in a great measure Ghaut murders, are suppressed; and that though many other of the most cruel of the rites of Hindooism have been abolished by law, or otherwise discountenanced by the present comparatively enlightened government of India; yet it is melancholy to reflect, that even now an occasional Suttee takes place, by the cunning of the Brahmins and the cupidity of relations. I transmitted an account of a Suttee to Mr. Pike, which took place in a small independent Raj out of the Company's dominions (*nominally*), but almost within sight of the British flag.

Infanticide, as you perceive, is practised to an alarming degree, more particularly upon female infants, who are usually murdered by their inhuman parents immediately as they are brought into the world. Various motives are assigned for the continuance of this cruel and barbarous practice. In one case, it appears that pride is the moving cause of the commission of the crime. It should be observed, that daughters in India are usually looked upon as useless, excepting for the purpose of disposing of them in marriage to some neighbouring family, for which a compensation is often given, in some shape or other. Where prospects of this nature are by any means shut out, daughters become like widows, quite a useless burden upon society, in their estimation. An instance is mentioned of the cruel effect of this absurd notion.—A man, of eminent rank amongst the Sikhs, is said to have destroyed his daughters as they were born, not from inability to maintain them, but from a dislike to giving them in marriage to any one not of equal estimation with himself. Thus, rather than contract a marriage connexion, or ally himself to an inferior family, he could deliberately imbrue his hands in the blood of his own children. How striking are the expressions of the Apostle, "being filled with all unrighteousness, full of envy, murder, debate, deceit."

We do not find, even amongst these unenlightened heathen, that the feelings of natural affection are extinct to the same degree. In some instances, we find parents more alive to the dictates of humanity. A female child is said to have been saved by the pressing intercession of

* I found the paper too heavy to send.

its weeping mother. The order was issued for the immediate destruction of the infant as soon as the unnatural father had heard that a daughter was born. He had before this destroyed several of his daughters, and for some time he was inexorable and intent upon the work of death. It was an appeal at last to his superstition which wrought a change in his obdurate mind. It was the birth-day of Krishna, one of the deities worshipped by the Hindoos. The mother pleaded for Krishraja's sake, "O pollute not," she cried, in all the agonies of a mother's feelings, "this sacred day by the commission of so black a sin;" and this is the only daughter remaining of this family.

Of the extent of this abominable practice, some notion may be formed, by the following result,—that only 32 daughters were found where 189 sons were still living. As sexes may be supposed equal, an appalling number of murders of this description must have been committed. In another place, in 18 families, 21 boys and only 10 girls were found to exist; for the destruction of infants seems to be practised only towards girls.

These horrible murders appear most frequent amongst the Sikhs, and in Rajputana. These people are divided into several different sects or castes, and differing widely from each other in many respects. Some of these states are independent of the British, so far as direct control is concerned, but in all, I believe, the Company exercise an influence little short of positive dominion. A word at any time from the Governor General, although not considered as law, would, no doubt, in most cases, be tantamount to a government rule.

In what way is it proposed to stop this revolting practice? It is proposed to express to these independent princes where the crime is most resorted to, and to the influential individuals amongst them, the utter abhorrence which all classes of the British community feel towards infanticide; and, that Government should show particular favour to those princes who could be induced to lay it aside. This, no doubt, might be attended with great results. The officers and others, in the pay of the British, who hold situations amongst these people are, it seems, to be requested also to discountenance this kind of destruction. I exceedingly fear that officers are too much engaged with their own gratifications and emoluments, to care much what becomes of the infant daughters of the natives of this country. One writer professes to see danger even in a Missionary going to denounce the practice—that is, danger in proclaiming the Gospel. There might be danger to the personal safety of the devoted man himself, but none other. O may the Lord send his light and truth amongst them, then shall these innocents live, and the blood of children no longer cry against them for vengeance.

Yours truly,
W. BROWN.

Mount Shannon, Sept. 16, 1835.

Sir,

I have had the honour, within the last few days, to receive your letter of the 17th of July, respecting the progress made by the British Government in putting an end to the horrid practice of female

Infanticide, in Cutch and Guzerat. In reply, I beg to state, that having left all my Indian papers in London, I can only write from memory, and you will therefore have the goodness to make allowance for inaccuracies in my statement.

In the course of the last year, the Resident in Cutch informed the Bombay Government that his Highness, the Raj of that province, had voluntarily offered to use his best endeavours to save the lives of all female children born in his dominions; and, from the enlightened character and energy of the young Raj, I am satisfied he will do all in his power to second the views of the British Government. You are, however, probably aware, that there are in Cutch nearly 200 nobles, each exercising independent jurisdiction, within his territory; and we cannot expect that they will all at once abolish this horrid practice. The example and authority of the Raj, supported by the weight of the Company will, I make no doubt, in time, have due effect in that country.

In the course of the last year, we had a very satisfactory report on the subject of female Infanticide, from the political Agent in Kattywar, and, from the statements made to us by Mr. Willoughby, the lives of many female children have been saved in that province. I regret that I have not the document before me, but the impression on my mind is, that female Infanticide is on the decrease in almost all the Talooks in Kattywar.

There is a considerable sum in the hands of the political Agent, derived from fines which the Bombay Government has made available, for the purpose of rewarding those chiefs who have saved their female children; part has also been given in rewards for information of gross cases of infanticide; and I have reason to believe that this has been and will be attended with the best effects.

I observe, in the printed paper which you sent to me, these words: "That female Infanticide does not attract attention;" you must permit me to say that the statement is incorrect. The Government and the Company have done much to put a stop to the practice, and no one has a right to blame the enlightened rulers of British India that they have not done more. The bigotry, superstition, and cruelty of an idolatrous nation are not to be corrected at once; and I confess that, having resided in India for four years at the head of the Bombay Government, my only surprise is, that the Company has been enabled, with such facility, to put down Suttees within its own territory, and to check the progress of female Infanticide. I trust in God that the mild rule and example of the British Government will hereafter induce all our Indian allies to unite with us, in putting an end to these horrid crimes throughout the whole of that vast empire.

As you state that you have resided as a Missionary in India, and that a communication on the subject of your letter will be interesting to your friends, I have thought it to be my duty to reply to it; but, I only write from recollection of what occurred before I left India.

I have the honour to remain, Sir,

Your obedient servant,

CLARE.

PROGRESS OF EDUCATION AND REFORM IN INDIA.

Extracted from the East India Magazine, Sept. 1835.

“ A proposal for establishing at *Meerutt* a society to promote the advancement of knowledge and instruction, has been in circulation, and to which we are happy to observe the signatures of the heads of departments, alike, civil and military. A union in such a cause is honourable to all parties, and we hail with joy this effort in the great work of education, sincerely hoping it may be successfully prosecuted.”

Map of the Hoogly, Ganges, and Jumna rivers.

“ Mr. Tassin, to whom the public are indebted for many valuable geographical works, has just completed a new book of maps of the rivers Hoogly, Ganges, Jumna and their branches from Sangur Island to the Himalayan range. It is described as the most complete production of the kind. The names of all the towns, villages, ghauts, &c. on the banks of the river are given with great exactness, and the site of the different shoals and banks with which the river abounds is also laid down. A table is also furnished, showing the time required for boats at all periods of the year to reach the different localities.”

The Rajah of Burdwar.

“ We learn that the young Rajah of Burdwar has placed at the disposal of the military board, the sum of 40,000 rupees, to be employed in the construction of any work which may appear to them likely to conduce to the improvement of the district. The board have not yet decided on the nature of the work to be constructed. The young Rajah has been for some time studying English under the tuition of the Rev. Mr. Whitbrecht.”

New titles to respectable natives.

“ Lord W. C. Bentinck has been pleased to confer the title of Row, with a jaggire of 600 rupees a year for life, on Krishna Row, superintendent of the Sangur schools, as a reward for his successful exertions for the education of his fellow countrymen. His Lordship has also conferred the title of Khan Bahadoor upon Sahab Ali, Head Moon-shee in the Political Secretary's Office; and on Ilutifant Hussein, Head Moon-shee to the Residency at Lucknow.”

Indian Law Commission.

“ The Right Hon. the Governor General of India in Council has this day been pleased to issue his commission to J. M. Macleod, Esq. of the Civil Service, Fort St. George; and G. W. Anderson, Esq. of the Civil Service, Bombay; appointing them, in pursuance of the recommendations signified by the Hon. Court of Directors, with the approbation of the Right Hon. the Commissioners for the affairs of India, to be, together with C. H. Cameron, Esq. Barrister at Law, Members of ‘ the Indian Law Commission,’ established under the provisions of section fifty-third Act 3 and 4, William IV. Mr. F. Millett, of the Bengal Civil Service, to be Secretary to the Indian Law Commissioners.” *Feb. 19th, 1835.*

Continuance of the Pilgrim Tax.

“ A large number of passes have been ordered for *the Gya Pilgrims!*

Whence we infer, that no alteration in the Pilgrim Tax System is in immediate contemplation."

New Governors in India.

Lord W. C. Bentinck relinquished the Government of India March 20th, 1835, and Sir Charles Theophilus Metcalfe, Bart. the same day took charge of the offices of Governor General of India and Governor of Bengal. In consequence of the succession of Sir C. T. Metcalfe to the office of Governor General, the Hon. W. Blunt, Esq. Senior Ordinary, Member of the Council of India, succeeded to the office of Governor of Agra.

The new Governor of Bombay assumed his office by the following Proclamation, March 17, 1835. "Whereas the Right Hon. Sir Robert Grant, Grand Cross of Hanover and one of his Majesty's most Hon. Privy Councillors, hath been appointed by the Hon. the Court of Directors to the office of Governor of Bombay and its dependencies, on the resignation of the same by the Right Hon. the Earl of Clare; it is therefore hereby proclaimed that the Right Hon. the Earl of Clare having this day resigned the said office, the Rt. Hon. Sir R. Grant has on the date thereof received charge of the Government of Bombay and its dependencies, and takes the oaths and his seat under the usual salute from the garrison: and all persons are required to obey the said Right Hon. Sir Robert Grant, as Governor and President in Council accordingly."

The new Governor General of India appointed in this country is the Right Hon. Lord Auckland, who is to sail in the frigate Jupiter, on Sep. 20th. The friends to the civilization and evangelization of Hindostan have much to anticipate under a kind providence, from the important changes taking place in India.

Lord Auckland has acknowledged the receipt of a copy of "*India's Cries to British Humanity*," presented through the Right Hon. J. C. Hobhouse, M. P. President of the India Board.

Sept. 22nd, 1835.

P.

LETTER FROM AMERICA.

Utica, N. Y. August 29th, 1835.

My dear Sir,

I received by the hands of Mr. D——, the book, receipts, and letter which you sent by him. The book has been in print for several years, and widely circulated; and on this subject you will be pleased to present my love to brother Pike, and say, that I believe his works have done much good in this country. *We* Americans, do not ask leave to reprint English works, when we think they will sell, and be useful.

Mr. Sutton's labours in America, on behalf of the Missionary Society, have been abundant, and I think very useful. He is, as far as I can learn, highly esteemed by all denominations. I am not in connexion with the Free-will Baptists, but hope that brother S.'s visit will be useful to them.

The Baptists in this country are numerous, and growingly influential; numbering more than *four hundred thousand members!* There are,

however, more than *two thousand five hundred churches* without pastors; of course many of them are small, and unable to support a minister, but multitudes could and would willingly support one, if suitable individuals could be found.

We have several theological institutions, in which hundreds of young men are training for the ministry, yet the numbers who graduate yearly, are not sufficient to supply the annual casualties, occasioned by death and removals. The Hamilton institution, within thirty miles of my residence, has nearly two hundred students within its walls, and yet they are nothing to the amazing demand. On this subject, allow me to say a word respecting ministers who wish to emigrate to this country.—Many of our brethren have come to this country with a view to settle in it, and have been miserably disappointed and mortified. It would be well to let the following statement be extensively circulated. Ministers who come to this country should be men of talent, respectable acquirements, fervent piety, and of irreproachable character. They should be men who can encounter a change of situation and circumstances, without ever instituting invidious comparisons between the New and Old countries. They must avoid interfering with the political questions which agitate the country, and address themselves entirely to their appropriate work. They must not only be strictly temperate, but advocates of the temperance interprise. They must be frank and cordial in their intercourse, and able and willing to accommodate themselves to the manners of the people. They should, in addition to their letter from the church, be furnished with a certificate of their ordination, and testimonials from some of the leading and well-known ministers of the denomination. This letter will be better than a hundred unknown names. Such men may come as thick as hail, they will be well received, and instantly employed. They will be treated kindly, and without suspicion; but men of inferior talents, without learning, with large families and awkward manners, full of silly prejudices and unfounded expectations, should stay at home. The Americans are kind, hospitable, and generous; and, though they have been abused most shamefully, they love England, and the English, and receive with open arms and affectionate hearts all who come from the Father-land well accredited. I am anxious that these facts should be known, because I am certain they may be depended upon; if received with the candour to which they are entitled, they will essentially serve those ministers who may project a settlement in this country.

The spirit of benevolent enterprise is diffusing itself with almost incredible rapidity. The Baptists will, this year, raise *one hundred thousand dollars* for Foreign Missions, *fifty thousand* for domestic—besides liberal efforts on behalf of Bible and Tract Societies, Sabbath-schools, &c. &c.; yet there is much to deplore. The country is dreadfully agitated; in several places lawless mobs have taken out obnoxious individuals, and hung them up like dogs. The Catholics are making a desperate struggle, and what the end will be I know not. It is reported that more than *six hundred priests* were landed here last year. Colleges, Monasteries, &c. &c., are springing up in every direction. We have one comfort; “The Lord God Omnipotent reigneth,” and “His counsel shall stand.”

BAPTIST MISSIONARY SOCIETY.

MONGHYR.

I am now on my way back from visiting a large city called Durbungah, a place about 100 miles from Monghyr. The city was wholly given up to idolatry and Mahomedanism; and what makes their situation worse, not a few of the people, though they had never been visited before with the Gospel, seemed determinately to oppose it. A band of them came on the fourth evening of our sojourn among them, and almost demanded that we should leave the city. Several of the many tracts and gospels which we dispersed among them, we found from time to time, lying torn in pieces in the streets. For four days I and my beloved native assistant paraded the streets like Jonah of old, and called upon the people to repent and turn to the Lord. A few of them only seemed to give good heed to the things that were spoken. The wicked brahmins, soon perceiving that their craft was in danger from our doctrine, did us no small harm. The Lord have mercy on this sect of the people. I know that God can easily touch their hearts; but it seems to me that, like the Pharisees and Scribes, they will be the very last to embrace the Saviour, if they ever embrace him at all.

As, however, there are few cities in this world, so wicked as not to have a Lot of some kind or another in them, so we found, in this said wicked city Durbungah, a youth of about thirteen or fourteen years of age—and he a brahmin too, who seemed to be a Lot of the right kind,—one whose soul was vexed with the evil deeds of the people. Some person (he knew not who) had given him, in the city of Patna, a copy of the Gospel by Matthew. This he at first read openly; but the nature of its contents having been perceived by the brahmins, one of them seized the book from the poor lad and tore off its covers. Since that time he had concealed the Gospel, and read it in secret only. He came to us, showed us the book, and gave us a woful account of the wickedness of the brahmins in particular. He was a handsome and ingenuous youth; and had the air of the greatest sincerity. He entreated us to conceal him in our boat, and carry him off, as he had no peace of mind among the people. But this we could not do. We should have been liable to a prosecution; and, be-

sides prejudicing the people against us, our lives would, in all probability, have been worth nothing the next time we visited them. Poor youth! my heart almost bleeds when I think of him. It was indeed a trial to leave him in such a city. I believe, however, that the Lord, who appears to have been at work in his heart, will take care of him.

During this season I have, as usual, been a good deal employed from home in the country around Monghyr. Almost all in that part of the country have now heard more or less of Christ; but an awful stillness reigns among them. There is no apparent shaking among the dry bones. The people are lying quietly in the arms of death. O that the hour were come when they will hear the voice of the Son of God, and come forth from their deep, deep graves of idolatry and Mahomedan delusion! No voice can rouse them but the voice of God. Here faith staggers. Why, if he will all men to come to the knowledge of the truth, doth he not speak? But his time is not yet come. And why not come? Surely he cannot have any satisfaction in seeing generation after generation of idolaters and Mahomedans pass into the unfathomable gulf of perdition.

I must, however, tell you of a rather curious incident which occurred in one of my Missionary excursions in the beginning of November last; and I must prepare you for it by assuring you that I am no believer in the return of the age of miracles. In the night of the awful earthquake of August 26, 1833, a poor woman, in one of the villages about three miles from Monghyr, was so terrified that she was instantly bereft of reason. In this state she continued till I saw her at the time already mentioned. She never rose for the space of fourteen months, for any purpose, from the ground. She had no food but what was put into her mouth by others. And the hourly burden of her cry was, that she was dead; and yet doomed to lie above ground, and see all that was going on around. Her poor husband had spent much of his little substance upon the physicians, but his wife was nothing bettered. As I had placed my tent, without knowing any thing of the woman's case, close to the house in which she was, I was distressed by her cries; and, on being informed of her miserable state, I went, through curiosity as well as pity, to see

her and talk with her. I did talk with her; but it was of no use. She persisted in asserting that she was dead; and that she could not rise from the ground. Being accustomed in my journeys to carry a phial of *eau de luce* with me as a remedy against the bite of snakes, with which the country abounds, I thought I would put it to her nose, and see if it would not make her get up. Whilst holding it to her face she, in tossing her arms about, struck my hand, and a quantity of the liquid was thus accidentally thrown up her nostrils, and found its way into her stomach. The poor woman instantaneously received such a tremendous shock that she immediately sat up, and fell over on my feet. I thought she was killed; and was not a little disturbed in consequence. On getting her raised up, she cried out that she was in a flame. Her eyes were suffused with redness; and blood and water ran from her nose. I called for water, which she took with her own hand and drank; and only a few minutes elapsed when she showed symptoms of a complete recovery of reason. She has continued quite well ever since; a period of now nearly three months. She has been several times in Monghyr to see me. She says, she has no recollection whatever of any thing that took place between the night of the earthquake and the moment of my putting the bottle to her nose. The suddenness and surprising nature of the cure made, as you will readily conceive, a great noise for a time in the place. I was, for some time afterwards, quite pestered with the sick of all diseases coming to me to be cured. They seemed to look upon me as a new incarnation; and one of the Indian newspapers, in noticing the circumstance says, "It is a greater miracle than was ever wrought by Prince Hohenlohe, or at the tomb of the Abbe Paris!" I told the people that I did not cure the woman, and could cure no diseases whatever, yet I found it difficult to persuade

them of this. Some of the sick insisted that I should give them medicine; and when I told them I could not, they seemed to think I was very unkind. But alas! I have seen no effects of a spiritual nature arise from the occurrence. The poor woman herself, though she has been directed to the great Physician, and told of the goodness of God to her, seems to be quite unaffected; and her husband is, I fear, a very bad man. He seemed much astonished and impressed for a while; but now he avoids us when we go to him. Thus it is, that nothing but sovereign grace can reach the sinner's heart.

We have, at present, in Monghyr, two native applicants for baptism, one a Mussulman and the other a Hindoo. Both are very desirous of being admitted into the church; but as I do not yet feel satisfied that they are subjects of a change of heart, I cannot receive them. The Mussulman is a rather respectable man; and the Hindoo, though a poor man, is of fair character among the people. He, poor fellow, is threatened, should he be baptized, with the departure of his wife and children; and though he appears to feel this acutely, yet he persists in desiring to be baptized. But what has staggered me as to his being a converted man, is my discovering him guilty of an untruth. It was perhaps a lie caused by fear; but still it was a deliberate lie. When fairly detected, he then confessed his falsehood. But the land is full of lies. One native assured me that in every ten words they uttered, eight were false; but I am not sure that even in telling me this, he was not telling me a lie.

Since the commencement of this year we have baptized an Englishman, and a country-born man; both, I think, real converts to Christ. The former has married the second daughter of Mr. Moore, and seems a very worthy young man. We were all fully satisfied with his piety.

GENERAL BAPTIST MISSIONARY SOCIETY.

MR. BROWN'S JOURNAL.

(Continued from p. 396.)

COMFORT.

Feb. 15th, 1835.—Preached this day, in the morning, in Oreeah. I found much sacred pleasure both in the private preparation for this day's labour, as well as in

the public exercises of it. The congregations were as usual. Amidst clouds and darkness, how pleasant is the sunshine. To have only a glimpse of the Saviour's presence, how sweet to the weary soul. I am alone conducting the affairs of this new extended station, with all the schools, and sometimes I feel distracted with the multitude of cares

which are constantly presenting themselves. When Goadby is at home, these cares are divided between us, but he cannot be often at home, at least in this season of the year he is the Missionary moving, I remaining; he is a talented and indefatigable man. The only thing in this journey I fear is, that he will expose himself too much, and so destroy his health, and perhaps his life. May he be long preserved, and be a blessing to this benighted country.

16th.—Went to see the school at Christianpore, and to visit the brethren, in company with Mrs. Brown and Mary. Here we spent a considerable time in profitable conversation with the people. Their minds seemed in a good state, and prepared for advice and instruction. Our hearts seemed open to communicate, and theirs to receive. Thus it was, I trust, a useful opportunity, a cause of christian cheerfulness, and holy thankfulness. Through the kind assistance of some friends here, we are at length to have a native chapel and school-room. We have long been talking of this, and wishing for it, but never could see our way clear to the means. It is now fallen from a quarter we did not expect, and with a very little assistance of our own. We marked out the ground in a corner of Christianpore, separate from the bustle of worldly noise. Here may the Lord's presence dwell, and here may many sons and daughters of Orissa be born for God.

CHANGES.

17th.—The day has passed with the usual exercises and usual mercies. Every day, however, has something to mark as peculiar; either in the way of mercy or chastisement. This evening a note arrived in Cuttack, to say that brother Goadby had a slight attack of fever, but that he was better. This is just what I expected. Why does he persevere, at this season, in keeping out, with symptoms of fever. They are frequent with him, which is not pleasant to reflect upon. Mary had also a slight attack, but thanks to the Lord she is something recovered. These attacks, in this country, are often fatal, if not taken in time.

18th.—Went to Catabuna Sahe school. The number of children this evening was very small. The master said they had been at school, but that they had left. This place still remains a ruin, the effects of the late flood; and the rebuilding of it would, of course, be

some expense, which I should rather supply from some local resources, if I could find them, but our calls upon our neighbours have been lately pretty considerable, and we must not be too pressing. It stands in a thickly-populated part of Cuttack, and stands well for a congregation as well as a school. He whose is the silver and the gold will, I trust, find out the way, as well for this place as for others.

INSECURITY OF NATIVE CHRISTIANS.

Several men have attacked, ill-treated, and robbed two of our poor country brethren, who were industriously cutting wood. I wrote to the Assistant Collector, who is now on the spot, but he cannot entertain the case; the men must give a Durcas, (petition) and go through the regular expensive and troublesome course of law, or suffer the loss and exposure to being so treated again. Law here, as in England, is a game of hazard, and patience is sometimes the best remedy. Hated, and despised of all men, as the native Christians are for Christ's sake—whilst we advise them to suffer for his name, we must take proper steps to protect them.

19th.—Visited Christianpore school; Suddanund, Ram Chundra's son, is teaching them to write the English character, as applied to the Native language—their progress is quite encouraging. Suddanund is the most industrious and deserving lad I know in Orissa. I spoke in Buxee Bazar, and saw the school there.

HINDOO CRUELTY.

Returning, I found Suddanund administering medicine to a poor sick stranger, lying in the road. Mrs. B., who had just passed, gave him the medicine, with directions how to administer it. This good Samaritan practice is, in my opinion, no small part of the duty of a Missionary. I afterwards sent the poor man to the hospital. His story, if true, is very deplorable. He says that being ill and unable to work, his wife and children turned him out to perish in the roads. How cruel is every thing about this polluted land. How often is my soul penetrated with the Prophet's expression, "The dark places of the earth are full of the habitations of cruelty." May we, who have learned of Jesus, imitate him in going about doing good.

PROGRESS OF SCHOLARS.

21st.—I examined the classes in the English school—the subject was, The

entrance of Death by Sin. The answers of the children were usually such as to require no correction. Their knowledge on vital subjects is of the most satisfactory nature. Some few of them, though they speak English well enough for the common concerns of life, often find themselves at a loss to understand the terms used to express the more abstruse doctrines of Christianity. I usually, therefore, translate these to the Oreah boys; this sometimes is a little difficult, there being frequently no corresponding terms in that language. But a long acquaintance with their habits of thinking, and a little circumlocution, usually obviate the difficulty. But without a lengthened and constant intercourse this could not be done. How often do we see the natural rebellion of the corrupt heart rising against the humbling truths of the Gospel, and manifesting itself in the objections and answers occurring on these occasions.

Visited two schools in the evening, and met Doitaree and Bamadeb in Mulgalabarg. I was late before I returned home. The engagements of this day have been delightful. O may they be made useful to many.

22nd.—Preached to the native congregation in the morning, from Luke xii. 18, and in the evening, from the same text in English. I feel encouraged and thankful. Added to my school engagements, I am now constantly engaged in preaching on the Sabbath. My work is sweet, and I feel that the Lord is with us. The congregations were good both times.

JOURNEY TO KOPLOSS.

23rd.—After attending to the school, I set out, in company with Ramara, Doitaree, and Bamadeb, for Koplass Jatra, and arrived safe at Byrapore in the evening. Here I met many of our brethren, residing in the neighbourhood, and felt refreshed and comforted. To see so many professors of the religion of the Lord Jesus, where a few years ago his name was not known, was to my soul a pleasing sight. During the evening a number of the heathen neighbours assembled, with much apparent good feeling, and I conversed with them on the subject of religion for an hour. One Brahmun said that his mind was dark. I told him that his mind was not so dark as he pretended—that he had heard the Gospel many times, and that it was the obstinacy of his will, and the fear of men, that kept him back. He, with some appearance of compunction, and a

downcast look, admitted that what I had said was partly true. I assembled the brethren in the chapel at nine o'clock, read the fourth chapter of John, and prayed, and retired to rest, thankful for the day. I hope it has been, through mercy, a useful one.

24th.—At day break I left Byrapore, and penetrated this vast wilderness; I say penetrated, for the jungle is, in many places, so thick, that it is difficult riding even on a pony, and unless you ride very slowly, it is dangerous to any hut a nimble and expert rider, on account of the branches hanging so low over the pathway. Stopped for the night at Moesakbara, in the heart of this desert region. This is the last stage going to Koplass, and some thousands of people are here met, remaining for the night in the open air, ready to pursue their journey in the morning. Ramara has just addressed the people, but I fear he got little attention; indeed, at these large assemblies, little can be done besides distributing tracts, but this is much. Ramara thinks there are a hundred fires burning, around which groups of people are assembled. This, amidst what is in itself an almost unpeopled desert, has a peculiar effect. The day has been distressingly hot, and the natives, as well as myself, have felt it; the reason assigned is, that no rain has fallen here for many months. This wilderness is inhabited by a few wild people, called Soras. Their huts are the simplest of human dwellings; they have little cultivation, and live principally on roots. They speak Oreah, but cannot read, are much attached to their wilds, and profess the religion of the other Hindoos. They appear to be little known; this I judged from the contrariety in the accounts respecting them. I have asked their characters from two men bordering on this track; the one said the Soras were murderers by profession, the other said they were harmless people. Little missionary work has been done to-day, but we hope for more to-morrow with the Lord's help.

25th.—Continued my journey through the woods; passed several Sora villages; went into one, the men were in the woods, and the women fled at my approach. I had an opportunity to examine the place. The huts were simply a few bamboos set up, and leaves of trees covered over, and a little straw thatch; a poor shelter from rains, and storms, and sun. There was some appearance of work, such as making mats,

and drying roots for a future day of want. Passed the heat of the sun under a well-known tree till four o'clock, and then accompanied the three brethren to the bazar; they were very lively, and spoke well on the usual subjects. I was low and thoughtful, and did nothing but hear besides distribute books. The village is now all alive; some hundreds of huts, used as stalls, made of boughs, are scattered over the town. The place has something the appearance of a country fair in England; every one in his best attire, and looking cheerful. The last year, the cholera broke out among the people, and hundreds died in the town, and on their return. The consequence is, that the number this year, it is supposed, will be small compared with last year. We have distributed about three hundred books.

KOPLASS.

This sacred place, Koplass, worthy a particular description, is situated on the top of a lofty hill, upon which only one European, as I have heard, has ever gone. The temple is said to be dark, and the native Christians, who have been there, say deeds of darkness are done there. The people ascend in the evening, and return the following morning; thus spending the night by thousands on the hill. We shall go to-morrow morning early to meet them coming down, when I hope some thousands of tracts will be profitably and judiciously given away. I am writing in an old tent, in the cool of the evening, and after a burning day it seems very pleasant. For all the mercies of the day, may we have a heart to be thankful to him who preserves us by his mercy, and keeps us by his goodness.

LABOURS.

26th.—Very early this morning we went out among the people, who were descending the mountain by thousands; taking our standing by the side of the path, in a narrow part, we distributed about 6000 tracts. This will seem a large number, but when we consider the vast multitudes, who at this time in the morning are descending the hill, and that we were placed so as to catch all that passed; and when it is considered that several persons were engaged at the same time in the distribution, it will appear to be a work soon done. The books are thus carried into all the surrounding parts of the province, where they may be read by thousands, who, but for this

journey, would probably never see or hear of the Gospel of the Redeemer. Bamadeb, our new native preacher, who is on trial, spoke much amongst the crowds, whilst I and another or two, gave away the books. His voice is good, no mean qualification for a bazar preacher, where strength of lungs is often more powerful than logical precision. I trust he is truly pious, and though not equal to his more advanced brethren, yet I hope he will be made useful. He is mild, humble, and industrious; indeed all the native preachers are distinguished for this last qualification. I never hear them, in the hottest day and through the longest journey, complain of labour. Walking and speaking, perhaps in many different places, amidst crowds, toils, and persecutions, they are usually cheerful. They have, besides this, to cook their rice themselves, and it requires some patience to sit so long over a fire after the lengthened labours of the day. The thing, however, is necessary, and therefore done. I addressed a small company from the tent door, taking the questions and answers in Watts's Catechism. I asked one man how many Gods there were; to which he answered, as usual, one, and that his shasters taught this. I charged him with worshipping many, which he denied, and said that Mahadeb, and Juggernaut, and Puram Bhrumma, and the others, were only forms of the same spirit, dwelling in all things. There is a sameness in the objections, statements, and answers of this people; there is, indeed, a wonderful uniformity in the common Hindoo system, as commonly received by the people, and of course I had often heard this statement before; but there was something in the man's manner which struck me exceedingly. He was a mahantee, a caste who usually obtain their subsistence by writing and keeping accounts.

RETURN TO CUTTACK.

Travelled five coss in my return to Cuttack, where I feel anxious to be, the school requiring my assistance. Met many in the woods returning from the jatra, and staying at Moesakhara, the place noticed in the journal of the 24th. It has been an encouraging day, like rain upon the parched ground. I feel revived in spirits since I set out. May the chief Shepherd, at his appearing, own the labours of this journey; and may the Holy Spirit bless the reading of the books this day distributed, for without his sanctifying influence all is useless,

and labour to no profit. I prayed with the natives, and thus finished the day. This evening some few people returning from the Jatra, are here with their fires; all seem now as anxious to return home, as they were before to see the idol.

27th.—Pushed on through the woods for Cuttack--the day has been very cool for the season. Were these woods cleared, and the soil cultivated, how many thousands might here subsist, in possession of all the comforts, and even luxuries, of life. The leaves of many generations seen here to form different strata, enriching a soil which no man inhabits. Yet, even in the wilderness, "God clothes the grass of the field, which to-day is, and to-morrow is cast into the oven." Here are fine flowers and wild fruits, requiring Almighty power and infinite wisdom to form them. Even here we see Divine goodness where eternal solitude reigns. The birds are numerous, and range uncontrolled amidst these deserted plains. Amidst the softness and wildness of an Indian morning, and the cool shade thrown out by the ten thousand trees and branches of the forest, how sweet to meditate on life, on death, on eternity. May we ever keep eternity in prospect, and Christ in view, who is our guide, portion, sacrifice, and every thing to his people.

March 1st.—This evening I administered the ordinance, in Oreeh and English. Goadby preached a powerful sermon from "To you, therefore, that believe, he is precious," 1 Pet. ii. 7. He is now off for Calcutta. I am for his going, and gladly take his work; he seems disposed to marry again, and, if piety, humility, and other qualifications can be found, why should he not?

INQUIRERS' HOUSE.

2nd.—Went this morning early to Christianpore to see how the native chapel was going on; the walls are partly up. We are also building a small house for the temporary residence of inquirers. When strangers come from a distance, we have sometimes found it difficult and inconvenient to lodge them; they are strangers; who can know their motives? and few Hindoos approve of strangers in their houses. We are, therefore, now building a place, to be called the inquirers' house; they will be allowed to continue here until their case is disposed of, either for a time, or finally by baptism. The house will then remain empty till another inquirer comes. Much mischief sometimes is done by placing a

young inquirer with an injudicious, though even well-meaning, Christian; a case lately occurred of this description.

3rd.—We have had a meeting of the brethren to consider of the case of Sebo, a young man, who has been amongst us as an inquirer for some weeks; he is from Chamchu, a place not far distant from Bhyrapore. His manner is pleasing; he seems humble. I talked to him much on the subject of his future difficulties and trials for the name of Christ. I told him that he must leave all if he would be a disciple of Christ, and suffer the scorn, and derision, and contempt of the people around him; that he must patiently endure the reproaches of the world, and follow Christ through evil and good report; that he must seek Divine aid and heavenly light, that he may be able to persevere. He appeared thoughtful and silent, but was nevertheless firm, and still determined to give up his caste; may he be strengthened to the end. We hope to baptize him on Sabbath.

ARRIVAL OF BROOKS.

5th.—Brother Goadby has left for Calcutta, and I am again alone. There are many cares which sometimes oppress me, but some one will probably soon arrive to lend a helping hand. Brother Brooks is arrived in Calcutta; may he soon join us, and may our union be first with the Redeemer, and then with each other. The native Christians seem to be in a good state of mind; may this long continue. The bazar work goes on; the native preachers are out every night. I usually give them and one of the schools a look each evening, but my work now lies over so wide a range that I cannot stay long in any one place. I am preparing for a trip to visit a new school raised, which is to be supported by local subscription. There are now two native schools, supported in this way. May the blessing of the Redeemer make them a blessing to the neighbourhood where they are, and may many souls, by their means, be converted to God.

6th.—Passed this evening over the river, and pitched near a small village, Kesepur, where I remained for the night; nothing has happened worth recording.

7th.—Early out, and after looking at a little land occupied by the native Christians, I went to Lakhara. The school here seems improved in its appearance since I last visited it. By some oversight, there was a deficiency of books, which I will put right immediately. The

numbers are upon the increase. A small school-house is here rising; a pleasant sight. It will be finished in a short time, and fit for the scholars. The appearance of neatness and industry is visible wherever a Christian village appears, and will, I trust, be manifested more and more. There is a small collection of houses here, a village, indeed, occupied by our native friends; they appear happy, notwithstanding their neighbours sometimes trouble them. They say they are much happier now than when heathens. I trust religion has, for the most part, a firm hold of their minds; and, if so, they will be happy even amidst persecution. The promises will be sweet to them. After leaving here, I next visited a school just instituted at Bhyrapore. The scholars were assembled in the verandah of the chapel, to the number of about fifteen or twenty, with a venerable sedate looking old man for a master. The people of this place are much delighted at the school being established, and not only promised to send their children, but they promise also what will be something, if performed, that they will give no dik (trouble) to our friends on account of loss of caste. How much must prejudices have worn away, when those people will allow their children to be instructed with the Christian children, and in the verandah of a Christian place of worship. These two institutions, the school here and that at Lakhara, promise to be a blessing. O may our expectations be realized. These two schools will be supported by funds raised here. I fear my appeal to the churches in England failed of complete success. I rejoice if, in these two instances, my appeal to any one has been attended with better success. May a holy emulation be excited between those in India who wish well to the Redeemer's cause, and those who are his friends in England.

SEBO'S BAPTISM.

8th.—This is the Sabbath. In the morning, at seven o'clock, I had a melancholy duty to perform, namely, burying a young woman of our English congregation, who died of the country fever. Mrs. B. visited her, but she had been quite insensible for some days before her death. Of the state of her soul, nothing can be said. May the Lord keep us watching; how sudden is death! At seven o'clock in the morning, I buried her. At ten o'clock, I preached in Oreah; at five o'clock in the evening, I baptized Sebo, of whom I hope to say something in another place; and at seven o'clock I preached in English. I felt exceedingly happy during the different engagements of the day, and felt no weariness though in India. It is a mercy to have strength for any purpose, but to be enabled to labour for Christ, is a mercy we can never fully estimate. May many such days be reserved for us in this land, till light shines into every dark corner of it, and the Redeemer's glory be seen and acknowledged by all Orissa.

9th.—This morning saw Sebo, previous to his departure home. I had some solemn conversation with him, in presence of the other brethren. His mind seemed prepared for all persecution that lies before him. He must now leave his father's house, likely never to enter any more. I sincerely hope that his wife and daughter will follow him, which will lessen his loss. This, however, is uncertain; he has every thing to seek afresh. May his faith not fail him, but may he find in every Christian a friend; but above all, may the portion of the redeemed be his. May his light shine more and more unto the perfect day, and, at last, may he find a crown of life. We had a prayer-meeting in my study, and we committed him to the Lord on whom he has believed.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE HOLY SCRIPTURES.

FROM THE SOCIETY'S REPORT FOR 1835.

Striking Contrast of Bible Circulation in 1835, with the Destitution of 1535.

The present year is one, in which a chronological epoch recurs, so interesting to the Country, so interesting to the Society, that the Committee venture to advert to it, and to point out the striking

contrast between the present and by-gone times—a contrast on which they enter, disclaiming, as in the last Report, all idea of magnifying the Society, and only desiring to derive from it matter of praise to God, and of instruction and encouragement to themselves and all the friends of Religion.

It was in the year 1535 that the First Edition of the Entire English Bible was printed; and, consequently, the year

1835 is the Third Centenary of that important event. Important it truly was to England; so important as scarcely to allow a measure by which to form a just estimate of its importance. The happiness, the aggrandizement of the Nation, all that is connected with her glory and her usefulness in the world, is identified and bound up with the free course which the Bible has been permitted to have in England. Her prosperity and her religion have been closely united; and the purity in which her religion has been maintained, is owing to the Bible being recognised as the standard of Divine Truth. Well is it said to our Kings of England at their coronation—a moment happily selected for presenting them also with a copy of the Sacred Volume—“This is God’s best gift to man.”

And surely, if by any the centenaries of the first publication of the English Bible may be appropriately observed, by none more appropriately than the friends of the British and Foreign Bible Society! What a contrast does the retrospect afford.

Mark the English Bible in 1535—in an imperfect translation, in a ponderous form, of a costly price; with but few who were capable of reading and appreciating it, and with fewer still to spread it far and wide. Mark the English Bible of 1835, in a translation, which, with all its alleged remaining defects, stands unrivalled, or at least unsurpassed, in the world—in every form of beauty—adapted alike to the eyes of age and youth—of every price, suited to rich and poor; the most costly price of the Society being cheapness itself, compared with its pecuniary value in older times. See multitudes ready to give it a welcome admission to their houses; and the period fast approaching when the benevolent wish of our late beloved monarch, George the Third, shall be realized, that every child in his dominions should be able to read the Bible! See multitudes ready, not only to welcome it to their own abodes, but to obtain an entrance for it into the dwellings of others—a well-compact Society, expressly and singly formed to promote its circulation; untired, and, it is humbly trusted, untiring in its labours—a variety of ingenious devices formed for aiding its circulation—obstacles removed! A contrast this, proclaiming aloud the gracious goodness of God.

Mark, again, the English Bible of 1535 standing alone—one edition, of at most a few thousand copies; the English

Bible of 1835, surrounded by the Irish and the Welsh, the Gaelic and the Manx, for domestic circulation; and in such request, that in one day, in the last month, a variety of editions were ordered, to the extent of 365,000 copies; while the aggregate issue, during thirty-one years, has been several millions, in the British dominions and in the British Languages.

But, in 1535, British Christians had enough to do to provide THEMSELVES with an English Bible: little opportunity had they of thinking or providing for other lands. But in 1835, the English Bible finds itself in the company of Translations into more than 150 other Languages. They then *did what they could*: may a like honourable tribute be paid to the present generation by some future historian! But, well does it benefit British Christians to think of Foreign Lands; and well does the Society designate itself the British and Foreign: for where was the Bible of 1535 printed? It was printed at Zurich, by the care of one who had been driven, by the fear of persecution, to seek refuge in Switzerland—no voluntary exile, travelling for pleasure’s sake, to enjoy the magnificent scenery of that interesting country; nor yet for the purpose of amassing wealth in the pursuit of commerce; nor even as those who now happily often make themselves exiles, that they may discover and relieve the wants and the woes of their fellow men: but an exile for Religion—the memorable Coverdale. What do not Christians owe for that Sacred Volume, which he first sent forth in its entire form to our land! To Foreign Churches the Society has begun to pay the debt of gratitude, which the Nation owes for the asylum then afforded to that venerable servant of God. In Zurich, more particularly, it has been the honoured instrument of promoting the circulation of the Scriptures to the extent of 10,814 copies. Moreover, Britain has, in her turn, through the medium of the Society, printed on her own shores, and sent forth to the Continent of Europe, or provided the means of printing in the different parts of that Continent itself, the Scriptures, in the languages spoken throughout its length and breadth—besides meditating and executing much in the blessed enterprise of spreading the Sacred Volume through the length and breadth of the world. Oh may the civil and religious liberty, now enjoyed by us, be more and more sanctified—be more and more consecrated to the advancement of the glory of God in the earth!

FROM THE FRENCH AND FOREIGN
BIBLE SOCIETY'S REPORT.

*Increasing attention of Roman Catholics
to the Scriptures.*

Our attention has been directed to the wants of our Catholic brethren. It is but fair to record here, that the Catholics have also, at times, endeavoured to disseminate the Bible.—Toward the close of the seventeenth century, the Abbe de Barneville, of the congregation of the Oratoire, engaged, with some laymen and ecclesiastics, to give away gratis, and to sell at low prices, the New Testament. And, notwithstanding a few isolated facts, which are to be attributed to a narrow-minded bigotry, the interest and the hopes which are attached to the Sacred Volume, even to this day manifest themselves in various ways among them: booksellers are publishing the Bible, to a great extent, in Paris: persons of high literary attainments are found recommending its perusal: and, when one of these, in order to show the wants of France, is heard exclaiming—“A Bible for every cottage!” the *Gazette de France*, the most devoted of any political Journal to the Catholic Interests, joins the cry, and its motto is—“A Bible for every house!”

*Luther's German and De Sacy's French
Versions begun in Prison.*

Is it not remarkable, that circumstances, in themselves very similar, should have given rise to two translations of the Bible, which are the most circulated at the present day in Protestant Germany, and in Catholic France? It was in the fortress of the Wartburg that Luther began his version—it was in a dungeon, in the Bastille, that De Sacy commenced his! “Am I not too happy in being here!” exclaimed De Sacy: “God himself has given me a sign that such is His will!” and, truly, we now know why such was the will of the Almighty. It was the Divine will that De Sacy should be confined in the Bastille, as Luther was in the Wartburg, in order that the Bible should be translated; and that, from the narrow precincts of a prison, that Word should go forth free, which is intended to give liberty to the whole world.

THE BRITISH CLERGY PROPRIETORS OF INDIA STOCK.

(From the *East India Magazine*.)

“The following list of Reverend Proprietors of East India Stock, qualified to

vote, is taken from the second edition of *The Register* compiled from the official returns, by permission of the East India Company, by an officer of the House, and corrected to May 20th, 1835. It shows, that one Bishop, one Dean, five Doctors, and sixty-three other Priests, in all seventy Clergymen, of the united Church of England and Ireland, are proprietors of India Stock, and entitled to vote: that, they possess no less than eighty-three votes: and that persons of their names possess one hundred and seventy votes! It is impossible to ascertain the number of votes connected with the Clergy by family ties, but they cannot possibly be less than the above number, a number more than sufficient to compel the Court of Directors to cease salarizing the Priests of Juggernaut, and from sending forth the Missionaries of Juggernaut, to entice the husbandman to quit his plough and set out on a fatal pilgrimage.

(Here follows the List.)

“Twenty years ago, the very Rev. the Dean of Salisbury entered warmly into the plans of Claudius Buchanan and old Charles Grant; since then, he has published the *Life of Martyn and Swartz*: but even these pious labours, for the christianity of India, do not redeem him from the feeling of disgust with which we always advert to the list of the Reverend Proprietors of India Stock. We dare not presume to judge any man, much less these seventy elders; but we have seen and felt their intimate connexion with the Idolatries of India; we know it far better than they themselves possibly can know it; therefore we warn the Clergy against continuing to be partakers in the sin of compelling the christian natives of India to drag the cars of Idols; against continuing to levy an infamous tax; and against upholding an infamous system of despotism.”

This is the testimony of impartial and competent witnesses. The Editors of the *East India Magazine* are, we believe, Churchmen; and, therefore, not predisposed to think evil of their own Clergy. The substance of the accusation is sustained by the list of Proprietors of East India Stock, and therefore no error can have been committed. Surely the attention of these clerical gentlemen will be directed to the very questionable position which they now occupy; and, concerned as they are for the honour of their “Order,” they will adopt speedy and decisive measures to roll away this reproach from them.—En.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 24.]

DECEMBER, 1835.

[NEW SERIES.

ON THE FALL OF THE LEAF.

“We all do fade as a leaf.”—Isaiah lxiv. 6.

IN the works of creation, there is much which is adapted to impress on the mind correct and enlarged ideas of the perfections and majesty of God. All his works praise him. “The heavens declare his glory, and the firmament showeth forth his handy-work. Day unto day uttereth speech, and night unto night showeth knowledge.” When the Psalmist contemplated these wonders, his soul was bowed down within him; he felt his own insignificance, and the honour conferred on him and on men, by the regard and condescension of the Great Supreme. “When I consider thy heavens, the work of thy fingers, the sun and the moon which thou hast ordained; what is man that thou art mindful of him?”

But while in themselves the works of the Lord are instructive, teaching us, in all their variety, beauty, and order, the glory of the Lord, they are rendered increasingly interesting by the figurative and beautiful language of the inspired volume. For all that is great and glorious, all that is useful and lovely, all that is beautiful and permanent, as well as all that is noxious and transient, in the range of created beings, are appealed to by the inspired writers, for the purpose of conveying spiritual instruction. How many are the metaphorical representations of Christ! the “sun of righteousness,” “the rose of Sharon,” the “righteous branch,” “the bright and morning star.” How numerous the figurative descriptions of God—of the privileges and blessings of his people. How various the instruction that is thus associated with created and visible objects. A contemplative Christian can never go abroad, and look upon the face of nature, without seeing something as his monitor, which recalls some truth, conveys some admonition, or communicates some comfort

or instruction to his mind. Every season has its lesson, and every object its use.

There is at the present time a gloominess in the aspect of creation. The genial warmth of summer is giving way to the coldness or humidity of winter, encroaching shadows contract the day, the songsters of the grove lay aside their music, and all animated creation sympathizes with the change. The trees of the forest, too, which a few days since were covered with beautiful foliage, are now beginning to be stripped of their luxuriant covering, and their innumerable leaves are fading and falling to decay; and what is the lesson this scene inculcates? what is the instruction which we, who cannot but be sensible of the presence of this season of exhaustion and decay, should educe from it? One, indeed, which participates with the surrounding gloom, but which is highly important, for "*we all do fade as a leaf.*"

Contemplate the trees of the forest: in spring they put forth their tender leaves, which soon attain to their full form and proportions; they are all beautiful after their kind, various in their form and hue, and all exquisitely constructed. What fragrance they diffuse in the atmosphere! what richness they give to the landscape! but their decay is certain. As sure as the months of summer pass away, and chilly winter approaches, they change their colour, and wither and fall. Nothing will prevent it. The seasons may be propitious, the winds may be hushed, but when their hour approaches they pass away. So it is with mortal men. Look on them in the period of youth; observe their comeliness, their beauty, and strength. Alas! they are born to die. Though their health be firm, and they may be preserved from the many snares and maladies which catch and carry thousands to an early tomb, the day will come when health will cease, and strength decay, and beauty fade; and they, like the leaf, will fall, and wither, and die.

How many are the vicissitudes of the fluttering leaf. In the opening of the bud what hosts are blighted; how many are cut down by the rough tempest, or the ruder storm. How various the forms in which they sink to decay. Some lose their vigour with the bloom of summer, others, more hardy, resist, for many days, the withering gale; and here and there, on every tree, may be seen a solitary leaf, more vigorous than the rest, which remains after they are fallen; but only to prolong its period, not to avert its end. How much is this like human life; how many of our race fall in the morning of their days. Where is the family that has not been stripped of some of its tender twigs? How many sink in the meridian of life; and though some, like solitary leaves, continue till their years are multiplied, how few are they in number, and how certain their ultimate decay.

The period allotted to the leaf is short; in spring it appears, in autumn it dies; a few months comprise its whole stay. How

short our time is! the Psalmist calls it "a span," "a handbreadth," "a watch in the night." The prophet compares it to a leaf,—“We all do fade as a leaf.” Like the leaf, we are soon gone; insensibly, but rapidly, our days depart. We, who are now young, will soon be old; and those who are now old, will speedily fall into the grave. How short is time on review. Ye, who for fifty, sixty, or seventy years, have been on earth, tell us what is life? Say you not, “It is as a dream,” “a tale that is told?” How brief the sum of the actions of men. Of many, all that need be said is, “They were born, lived, sinned, and died.” At best, how brief is the period of activity and usefulness. Set aside the days of childhood and youth, which are vanity; then the days of idleness and sin, which are worse than vanity; and finally, those of sickness, indisposition, and decrepitude, and how small the portion left for God and eternity. Brevity is a fit characteristic of human life.

One part of the curse denounced upon man was, “Dust thou art, and unto dust shalt thou return.” How is this illustrated in the history of the leaf! Where are the leaves of past years? The countless millions of the present are falling around us, but where are the past?—mingled with the earth from whence they came. And where are the past generations of men, who once were active on the theatre of life, and now are known in story or in song, or alike unknown to both?—the earth has received them, and they are returned to dust.

How universal is this change! Every tree loses its leaf, the evergreen as well as others, and what millions are the subjects of this law at the present season. Who can number the leaves of the forest? So it is with men. Not the rich, nor the great, nor the mighty, are exempt from this law, for “it is appointed unto man once to die.” What multitudes have felt its force; what untold millions have already fallen, and each bearing testimony to the solemn truth, as they fell, “we all do fade as a leaf.”

And what is the cause of this universal decay? Was there infirmity in our Creator, or indisposition to render the being of his creatures blessed? No: it is the effect of sin. Death, and all its withering and painful precursors, came by sin. It is thus the Eternal bears testimony to our race of the evil of sin, that his holiness may be known; and it is thus that he displays his wisdom, in not permitting that life to be permanent which involves in itself the corruptions of flesh and blood.

How clearly is the lesson inculcated by the prophet, enforced by every falling leaf. “Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches.” Alas! how soon will all personal endowments fail; how soon will strength give way to weakness, and the bloom of beauty to the wrinkles of age. And as to all that is in the world, “the fashion of this world passeth

away." The head now crowned with gold, and glittering with diamonds, will soon be food for worms; the hand that sways a sceptre, will soon moulder into dust. The mighty must leave their dominion, the rich their possessions, the illustrious their renown, for "we all do fade as a leaf." How foolish, then, to glory in these things. There is a kind of insect fly called *Ephemera*, the whole of whose history is comprised in a single day. Give it intelligence instead of instinct; and see it in the morn looking forward as though its day would never end; at noon, priding itself in the beauty of its plumage, or assuming airs of importance because it has a few grains of food more than others; and while it is promising to itself a long season of luxuriance and joy, its end comes, and it disappears. In this insect, which you despise, you have a fit semblance of mortal man. How foolish is his pride, how transient his joys, how uncertain his possessions! Admitted for a moment to behold a moving spectacle:—he looks—the scene changes—he retires, and is seen no more.

But every duty is urged upon us by the falling leaf. It teaches the importance of an immediate and practical regard to religion; it admonishes of the lapse of time. How short is life on which eternity depends; wherefore, seek the Lord while he may be found. Trifle not with your days, they are few; with your opportunities, they are slender; presume not on your health, for "we all do fade as a leaf." Let the aged, who bear the tints of autumn, see that they are ripening for heaven; let the young, in the bloom of spring, remember their Creator; let the Christian work while it is called to-day, and the sinner remember that now is the accepted time, to-day is the day of salvation.

How gloomy is the condition of mankind, when considered irrespective of religion; without God and hope in the world; destitute of an interest in a changeless and glorious immortality. How desolate and wretched is man! Every rolling year reminds him that his days are numbered; every falling leaf, that his end is sure. How different the lively Christian! he looks beyond the present scene, to that bright world where "everlasting spring abides;" where perfection, and glory, and immortality prevail; and where sickness, and infirmity, and decay, will be known no more.

Nov. 4th, 1835.

L. J. G.

THE EXCELLENCY OF VITAL RELIGION.

RELIGION is lovely in every situation of life. In early youth, it presents us with the blossoms of hope; in middle life, it exhibits substantial fruit; and in old age, it is as a tree of life, laden with precious treasures, and fit to be transplanted into paradise above. One of its peculiar

glories is, that it is wisely and mercifully adapted to all the varied states of a dying world. It cheers the sad, ennobles the poor, and gives to the rich the only pearl which is productive of solid joy. By its power, children are taught to lisp the praises of our blessed Lord; youth is adorned with beauteous charms, and the man of hoary age, bending beneath the weight of numerous years, is supported, and even enabled to rejoice in the prospects of immortal life. By attending to the Scriptures, the unlettered artisan is made wise unto salvation, and the proud philosopher is brought to acknowledge that his renowned wisdom is folly, his lofty speculations are the merest trifles, and his splendid learning madness, compared with the excellency of the knowledge of Christ Jesus his Lord. The rich and the poor, the aged and the young, the unlearned cottager and the man of science, the wretched slave and the man of independence and liberty, the king upon his throne and the starving beggar at our door, have found in Religion their greatest joy, their brightest hopes, their fairest prospects. It enlightens the darkest gloom; delivers from the greatest guilt; cleanses from the deepest pollution; smooths and cheers the most dreary path of life; gives life in death; and enriches, with unfading glories, the brightest scenes of an eternal world.

“ Religion, if in heavenly truths attired,
Needs only to be seen to be admired.”

To be a good man is to possess this vital Religion; to display in life its varied graces, and feel in death its sacred and joyful power. “A good man, out of the good treasure of his heart, bringeth forth that which is good.” In all stations and circumstances, he “holds forth the Word of life.” He is a christian philosopher, possessing the most excellent wisdom; a philanthropist of the noblest kind; a patriot, whose heart always glows for his country’s good; a devoted citizen of heaven, seeking the welfare of a ruined world. The change which the Gospel produces, will make him, according to the situation he may hold in life, a pious prince, a righteous judge, an honest lawyer, a good master, a faithful servant, or a laborious Pastor. In a word, it will render him a hater of all that is corrupt and vicious, and a lover of all that is true and virtuous. On earth, he is actuated by principles, and adorned with graces, which angels admire, and which devils dread. In heaven, he is enriched with unfading glorious, and boundless perfections; and were he permitted to pay a transient visit to the regions of lost souls, his lustre could not be entirely extinguished. His excellences, though hated, must be confessed and acknowledged. Fallen spirits might with agony exclaim, “What have we to do with thee, thou holy one of God; this is not a fit place for thine abode. Thy presence gives us pain; thou art a troubler and an intruder in these abodes of wretchedness; haste away and begone, to those regions from which the Great Judge has excluded us, and in which you may meet with company who will be pleased with your character.”

It is an unspeakable privilege to live with a good man. He blesses us by his prayers; for “the effectual fervent prayer of a righteous man availeth much.” He restrains our wayward passions by his kind instructions, and his consistent example. He allures us onward in our

heavenward path, by the fervour of his piety, his zeal, and intrepidity in every good word and work. His steadfastness in trial assists us to contemplate the sublimity of the christian character; and his faith, his hope, his occasional joy amid the pains of dissolution, prove the solidity of the foundation on which the Gospel directs us to build for eternity.

Moreover, how pleasant it is to think of pious characters after death. They are mercifully delivered from "the present evil world." "Blessed are the dead that die in the Lord;" and shall we "sorrow as those who have no hope?" A joyful resurrection awaits their sleeping bodies. They are absent from the body, and present with the Lord. God wipes away all tears from their eyes. The tongue of slander cannot reach them; envy cannot supplant them; and the voice of reproach cannot tarnish their good names. Earthly power will no more oppress them; vice cannot impede their progress to perfection; corruption will not make them groan; coldness in devotion will never cause them to heave a sigh; and unbelief will never fill them with bitter regrets and poignant distress. Pain is never felt; tears are never shed; and death will never invade the blessed territories of immortal life. Persecution has no power to wound their reputation, enchain their bodies, rob them of valuable rights, immure them in a prison, or take away the lives of the saints. They have taken the kingdom, and possess its everlasting blessings, its eternal joys. O! could they speak, would they not say, "Weep not for us, but weep for yourselves and your children?" Did they not adopt and urge upon us while on earth, the feeling advice given by Chrysostom to his weeping friends, when he was banished into exile by the Empress Eudoxia? and should we not act upon that advice in all the concerns of this perishing world?—

"Brethren," says he, "sit down, and cease to weep, lest you add affliction to my grief; for, to me, to live is Christ, to die is gain. Call to mind how I always told you, this life is a road, in which joys and sorrows both pass swiftly away. The scenes of things before us is like a fair, where we buy and sell, and sometimes divert ourselves. Are we better than the patriarchs? Do we excel the prophets and apostles that we should live here for ever?"

Gratitude to God should inspire our hearts, and warm our bosoms, when we have good reason to hope our friends are landed safe in heaven. Divine grace conducted them through life; blessed them in all their trials; made them useful; supported them in death; and gave them a right to the tree of life, and the glorious possessions of the new Jerusalem. Let the followers of Jesus rejoice in their triumphs, hold on their way, wax stronger and stronger, and be "as the shining light which shineth more and more unto the perfect day." Infidelity is a stupid thing, and refuses to believe the power of Divine grace, the influences of the Spirit, and the energy of the Gospel. It is a dream; the raving of a weak imagination; the result of education and circumstances; the effect of superstitious fears; the fancied refuge of a melancholy mind; the mere pride of reputation; or the boasted honour of a sect. Must we give up our hopes, renounce our only comfort, resign our delightful prospects, give up our eternal destinies, and yield the everlasting happiness of our departed friends to the doubtful jargon of a sceptical philosophy, or to the rude and irrational conclusions of an atheistical system

of total unbelief? No! facts are stubborn things, and afford impressive and instructive evidence of the power of Gospel truth. While grace presents, in a thousand ways, its blessed effects; the Saviour, his numerous victories; and the church exhibits her living characters, her moral triumphs, her dying testimonies, her bleeding martyrs, let us ever glory in the possession of vital religion, as our highest treasure, our richest consolation.

Yorkshire.

ZEALOUS.

ON THE MARRIAGE OF BELIEVERS WITH UNBELIEVERS.

THERE are few churches, but what have often been placed in difficult and unhappy circumstances, through the impropriety of members forming alliances with unbelievers. It is to be feared that this evil is of frequent occurrence, and that many professed Christians view it as a very trivial matter. These notions, however, are at direct variance with the statements of Scripture, and are equally opposed to the facts, which must be familiar to every judicious observer. Such connexions are wrong in point of principle, and often produce very lamentable effects. If any effectual means could be adopted for its prevention, it would be well both for the church and the world; for such ungodly unions distract the church, fill its best friends with grief and sadness, and, at the same time, give to the world an undecided and compromising representation of religion. And the world is to be converted not merely by the preaching of the Gospel, but by the friends of Jesus so shining in their respective spheres, that others, seeing their good works, may glorify their Father who is in heaven. Would it not be as well if the subject were often introduced in pulpit addresses to the young, so that none would take a single step in this course without being fully aware of its heinousness in the sight of God? Let Zion's watchmen lift up their voices, earnestly, plainly, and constantly against it. Let churches follow up these statements, by exercising affectionate, yet faithful discipline, both for the welfare of those who offend, and as a warning to others, that they may fear. However, in this, or in any other matter, discipline should be so regulated by prudence and the spirit of kindness, that it may appear manifest to the offenders, that the honour of Christ, the purity of the church, and their own true welfare, absolutely demand it. That these connexions are unscriptural, and fraught with unhappy consequences, will appear, by bringing them to the test of the Bible—of consistency—of prudence—and of safety. Let the subject be brought then,

I. *To the Test of the Bible.*—Marriage is a highly honourable act, and receives the decided sanction of the Word of God. In God's people, however, like every other important act, it must be regulated by discrimination and piety. Hence the Apostle Paul is very explicit on this subject, in his address to the church at Corinth, and employs such plain and emphatic language, that no one can possibly mistake his meaning; "Be not unequally yoked with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?"

or what part hath he that believeth with an infidel?" 2 Cor. vi. 14. Again, when writing concerning widows, he says, they are at liberty to marry whom they will, "only in the Lord," 1 Cor. vii. 39. There are also many other passages which show that believers are not to be conformed to the world: that they are to come out of it, to be separate, a holy, distinct people, zealous of good works. It is perfectly obvious, that marrying with unbelievers is opposed both to the spirit and letter of the Word of God. Let the subject be brought then,

II. *To the Test of Consistency.*—We ask, then, what does propriety and consistency teach? The Christian is professedly the Lord's. He is so both in body and soul. He must, therefore, do wrong, if he devotes either to any purpose which his Lord does not approve. Marrying with unbelievers is, to set aside his Lord's claims upon him, and to pursue a course at direct variance with his revealed word. How inconsistent it would be deemed for a prince to marry the daughter of the sworn enemy of his country. Yet this is the glaring inconsistency of those professed servants of Christ, who marry with unbelievers. It is often said, by those who violate the law of Christ in this matter, that the objects of their choice are not opposed to religion; not the enemies of God, &c. Let such remember that there are but two great ways, in which all men are walking: that every man is either a Christian or an unbeliever: that Jesus has said, "He that is not for me is against me." Such pleas are mere subterfuges for those who wish to appear consistent, while they are transgressing the revealed law of God. Let such persons ask themselves, if they are not manifesting more attachment to the creature than to Christ; and how far such a course comports with what Jesus states to be essential to discipleship; "If any man will be my disciple, let him deny himself, take up his cross, and follow me." It is unnecessary to enlarge, in showing that it is totally inconsistent with the christian profession. Let us bring it then,

III. *To the Test of Prudence.*—Supposing that Scripture had been silent, and consistency had not been concerned in it, what does prudence dictate on the subject? Can it be prudent to form a close and indissoluble union with persons, whose objects, habits, and spirit, are in opposition to our own? How can two walk together, agreeably and happily, except they be agreed? What real enjoyment and comfortable intercourse can there be between a religious person and a person of the world? Can there be any thing like harmony between holiness and sin: the way to heaven, and the road to perdition? Can the spirit of piety and the spirit of the world be cultivated in the same dwelling, to the mutual satisfaction of both parties? If not, which is most likely to be sacrificed in the contest for ascendancy? Besides, how are the children of such to be educated; whether must they be the pupils of the father or mother? seeing that no one can serve two masters. Can family worship be comfortably and profitably conducted? How is the Lord's-day to be spent, and what are to be the standard books of the family library? In short, can peace and harmony, joy and prosperity, be expected, when a house is divided against itself, and divided too on a subject of eternal importance? What says observation? Many have set Scripture, consistency, and prudence, at defiance, and have followed the desire of their own hearts; and the results have been, bick-

erings, stripes, confusion, and every evil work. It must be obvious that such a union is utterly irreconcilable with the principles of common prudence. Let it be brought then,

IV. *To the Test of Safety.*—Is such a connexion safe? If not, self-love ought to guard against it. And here we ask, Is it safe to disregard the prohibitions of God's word? for this is plainly prohibited. Is it safe to sacrifice consistency of character? for this is obviously inconsistent. Is it safe to be reckless of the laws of prudence? as this is evidently imprudent. It may be said, with perfect confidence, that such connexions have ruined many. And, though a man may pass through a city when the plague is raging, unhurt, yet this would not induce a wise man to fix his dwelling within the range of the tainted and deadly atmosphere. What man can assure himself of the protection of heaven, if he sets its laws at defiance? God has never engaged to preserve any but those who walk in the way of his commandments to do them. But is it not likewise desirable, that those who are our partners in life should be capable of uniting with us in our duties, sympathizing with us in our sorrows, assisting us in our conflicts, and be one in heart with us, in approaching the throne of grace, so that we may be joint partakers of the comforts of the Holy Ghost, and heirs together of the grace of life? Is it not desirable that these connexions, though dissolved by death, should be reunited and perpetuated in heaven? But, how can these things be, if we marry with unbelievers? But, let us take a rapid glance at the ruinous effects of these unions in the past ages of the world. Let it be remembered, it was this that made sin so awfully prevalent in the days of Noah, and brought a flood of waters on the old world, Gen. vi. 1. It was this that caused the daughters of Lot to perish, with the inhabitants of Sodom and Gomorrah, Gen. xix. 14. It was this that overcame the strength of Samson, and involved him in a whirlpool of domestic troubles, Judges xiv. 3; xvi. 4, &c. It was this that proved too subtle for Solomon, the wisest of men, and covered his grey hairs with reproach and misery, 1 Kings xi. 1, &c. Is it not, then, presumption for those to calculate upon safety, with these striking beacons before them, on every one of which it is written, "Be not unequally yoked with unbelievers."

To young persons, professing godliness, we say, consider these things, do not form a connexion on which you cannot seek God's approval, nor reasonably expect his blessing. Do not depart from the word of the Lord, distract his church, and endanger your own happiness and salvation, by acting recklessly in this matter. Surely religion must confer additional beauty, and increase those attractions which ought to have any influence on the mind of the Christian. What will avail the piercing eye, the comely form, or any amount of external accomplishment, if the heart is not right, and if the powers and passions of the mind are subject to the prince of the power of the air? Piety is the highest ornament in wife or husband, in father or mother, and a Christian is the highest style of man.

Paddington.

J. BURNS.

See additional views on this subject, addressed to females, in Vol. XII. page 87, former series.—ED.

CORRESPONDENCE.

REMARKS ON THE PROPOSED PLAN FOR IMPROVING THE GENERAL BAPTIST CONNEXION AND ASSOCIATION.

To the Editors of the General Baptist Repository.

Sirs,

That many of your correspondents have facilities far greater, and gifts much more abundant, with which they can promote the welfare of the General Baptist Connexion than I have, I very cheerfully allow. But, as I am not quite so ready to admit, that great and good men cannot err, or that any of your correspondents have a more ardent desire than myself to see this society of professing Christians so walking, as to make it evident that they revere the word of inspired truth, and that they are aiming to glorify God; to honour the Lord Jesus Christ; and to benefit the church and the world; or, that God does not sometimes effect a great design by a feeble instrument; I venture to address you, with respect to the "PLAN," submitted to the churches in the Minutes of the Association for the present year, "*for improving the General Baptist Connexion and Association.*"

After the most careful perusal of the plan in question, and the most serious consideration of its principles, of which I am capable, I am induced to fear, that in case of its adoption by the churches, it will operate, not to the improvement, but to the injury, of that connexion, whose interests, I doubt not, both the author and the advocates of it, have at heart. Seeing in the Minutes, that, with respect to the plan, as at first presented by its deservedly esteemed author, to the associated brethren, several of them expressed, "*their general approbation of the leading principles contained in it,*" and, being also aware, that that plan, with which I have now to do, is the above, after having been *subsequently revised by nineteen brethren*, I approach the subject before me with considerable trepidation. They who revised the plan, are, in the Minutes, denominated "brethren;" but I beg to state, that I affectionately revere many of them as fathers in the ministry, and at their feet I should esteem it my honour, and interest, and privilege to sit and learn. With due deference and respect towards these

my fathers and brethren in the ministry, you must allow me to state, that, far from approving of even the "*leading principles*" contained in the proposed plan, I so object to the vital principle itself, on which the plan proceeds, viz., that of *men's making laws for the government of christian churches*, as unequivocally to state, that unless it can be shown, my present views are erroneous, I never can, should the suggested plan be adopted, give my consent that any church, with which I may be connected, shall yield obedience to its requirements; but will always contend, that in religious matters, we ought to submit to no laws, but those which are Divine.

Thus far my remarks are *general* in their character; permit me now, to offer a few, somewhat more in *detail*.

1. The New Testament, unquestionably forbids christian churches, to entangle themselves with yokes of bondage, and exhorts them, to stand fast in the liberty, wherewith Christ has made them free, Gal. v. 1. But, allowing the proposed plan to be adopted, those churches, which would become members of the union, to be denominated, the "*Evangelical General Baptists,*" must submit to certain human laws. Are not such laws, in religious matters, I respectfully ask, be they ever so mild, and apparently judicious, yokes of bondage? If they be, submission to *them*, is disobedience to *God's word!*

2. We, as dissenters, hold, that every individual church, is an independent body; that it is competent, by New Testament directions, to manage its own affairs; to direct its own operations; and, that no earthly power whatever, beyond the giving of friendly advice, has a right to interfere with it. But, in perfect opposition to all this, the plan now before me, even makes certain collections, for certain purposes, a term of communion with the General Baptists as a connexion, and leaves only "*the amount of these contributions to the piety, judgment, and voluntary principles of the churches.*" It also delegates the Association, with "*a right to inspect, advise, admonish, exhort, and reprove, and also to suspend and exclude from the connexion reprehensible, offending, and incorrigible churches.*"* The Association is also, to

* The Association is a voluntary annual meeting of friends, from various churches in

"appoint the place, in each district, where the (association) meeting shall be held;" and shall "enjoy the free use of the chapels where they shall meet during the time of sitting." This body is also, "to exercise discipline over individual churches," as, "a church is enjoined to do in a similar case, in reference to its offending members;" it is to "have power to exercise a kind and friendly superintendence over the churches;" and it is added, "Every church received into this union, shall be expected to comply with these regulations." Where, I now inquire, is the independency of that church, which MUST make certain collections, for certain purposes; which is liable to an official inspection of its state; which has no power to refuse the free use of its place of worship, when demanded for the use of the Association; which is to have over it an earthly superintending power; which must comply, in a religious sense, with a code of human laws? Ah! Sirs, whither is its independence gone, if it subscribe to Canons of even good men's devising?

3. If churches ought, out of regard to Christ, the anointed King of Zion, to refuse submission in church matters, to every authority but His, how can the associated brethren, with any degree of consistency, arrogate to themselves the right of making laws? Their plan, however, is, to all intents and purposes, a proposed law, for the General Baptist churches.

I have now only to add, that the promises of non-interference with "the private independence or internal government of any individual church;" that inspection "shall be only admonitory and recommendatory, leaving the private freedom and independence of the church untouched;" if the church MUST submit to certain requirements, are make-weights too light and trifling to be effective. That the Association should affectionately admonish, and advise, those churches which appear to need direction; that it should recommend certain measures for the adoption of the churches; that churches should respectfully consider the suggestions of the Association,

the Connexion; these friends have, I think, an undoubted right to form rules for the regulation of their meetings, and to propose places at which to hold them. I also conceive, that it is the prerogative of the Association, to manage the public Institutions of the Connexion, and to receive and exclude churches. For these purposes, it strikes me, that in the proposed plan, the rules 2, 3, 4, 6, 8, 9, 14, and part of 10, are judiciously adapted.

and might also, to great advantage, seek its advice, I most readily allow; but beyond this I cannot proceed. Wishing that this subject may be taken up by your more able correspondents, believe me to be,

Yours very respectfully,
Nov. 12, 1835. J. KIDDALL.

AN APPEAL ON BEHALF OF THE LINCOLNSHIRE HOME MISSION DEBT.

Two young christian friends have determined, by Divine assistance, to seek the liquidation of this debt, by soliciting from the members of the churches and congregations to which they belong the donation of one penny, hoping that other churches will unite in this effort. It is not considered desirable to confine the friends to this small sum, if they are inclined to give more.

Christians have yet to learn a just appreciation of what they should contribute for the promotion of the Divine glory, and the welfare of souls. "How much owest thou unto my Lord?" The silver and the gold are the Lord's, and he who gave can take away, if the steward is unfaithful.

The Majesty of heaven and earth is not dependant on the efforts of feeble worms; but, in the plenitude of his condescension, he deigns to employ human instrumentality in accomplishing the purposes of his love, and thus affords his people opportunities of evincing their devotedness to Him. Where the love of Christ has its legitimate, constraining influence, there will be no complaining of the number of collections; no cool reception of collectors, as if they were soliciting a personal favour; no magnifying of what has been done, or is doing; but, sensible that it is a privilege to give, that holy cheerfulness will accompany the effort, by which it will be rendered acceptable in His sight by whom "actions are weighed." There will be no necessity to invent new means to persuade persons to give, from the smallness of what is solicited; but this powerful christian principle will lead them to contemplate His love, who, "though he was rich, for our sakes became poor, that we through his poverty might be made rich."

O! when will Christians awake to a sense of the spiritual death around them! In one large village, only two miles and a half from a market-town in this county, there are about 700 inhabitants, and

only three who appear to be savingly converted; in another, of fifty houses, only one: similar instances might be referred to. And then look at our towns; what dark places are found; what instances of error, ignorance, and apathy! How many never enter the house of God, who live to eat and drink, to labour and sleep, to encourage one another in the paths of vice and sin, till death comes, and removed from this state of probation, the door of mercy is for ever closed, and they sink into the realms of unutterable woe, where, after millions of years shall have rolled away, there will still be *wrath to come*.

But where are they that should "sigh and cry for the abominations of the land!" Alas! many of them are under the woe, for they dwell at ease in Zion. O, let them read the ninth chapter of Ezekiel, and remember that the slaughter was "to begin at the sanctuary." As a christian minister recently observed, let none say, "Am I my brother's keeper?" Yes, you are; and if you warn not your neighbours, and all to whom you can gain access, their blood may be required at your hand. Let every son and daughter of the Lord God Almighty feel that they would rather be distressed from day to day with a corroding care for precious souls, than have carnal ease and pleasure, with only enough religion to "be saved as by fire."

Sins of omission are registered by the recording Angel; and the servant who knew his Lord's will, and did it not, will be beaten with many stripes. "Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not to

the help of the Lord, to the help of the Lord against the mighty."

O, my dear brethren and sisters in the Lord Jesus Christ, and fellow-heirs of the grace of eternal life, "knowing the terrors of the Lord," seek to persuade men; have bowels of mercies for perishing souls; be willing to be any thing or nothing, so that you may promote the Divine glory, and the spiritual welfare of undying souls.

Your talents will multiply by using; and if you have a desire to spend and be spent in the service of the Lord, he will qualify you. Judge and act for yourselves; be not improperly influenced by the opinion and conduct of others; make the precepts of Divine Revelation the rule of your life, and the example of your Lord and Master your pattern for imitation. Place before you for daily imitation the character of the Lord Jesus Christ. "Compassion for the deservedly miserable, condescension to the mean and vile, a readiness to forgive injuries, self-abasement, and self-denial, with the most enlarged benevolence, were manifested in Him who died, that we might eternally live in mansions of purity and bliss."

It is earnestly requested that persons in this district, favourable to this object, will promptly attend to it; and that readers of this appeal to christian activity, in other parts of the connexion, will adopt similar efforts for specific and important objects.

"Worms may join, and grasp the poles,
And atoms fill the seas."

Lincolnshire, Sep. 17, 1835. ELIZA.

REVIEW.

MEMOIR OF THE LIFE AND WRITINGS OF THE REV. JOSEPH IVIMEY, *late pastor of the church in Eagle Street, London; and twenty years gratuitous Secretary to the Baptist Irish Society.* By GEORGE PRITCHARD. Sold by G. Wightman, Paternoster Row, London.

The late Mr. Ivimey was certainly a man of great decision and energy; a cordial friend to the Baptist Denomination, and ever ready to defend its principles and reputation. One cannot but be interested in perusing the memoirs of a man who, by ardour and diligence in the pursuit of knowledge, and by fervour of piety, gradually rose from an obscure condition, and became at length not only

an acceptable and very useful preacher, but an editor, a popular writer of sermons, an historian, a leading character of his own denomination, and an efficient supporter of the various religious institutions which adorned and blessed his age. The value of this piece of biography is also increased by the judicious remarks of the author on the writings of Mr. Ivimey, and on the questions upon which he agreed or disagreed with the religious public in general. The subject of this memoir was born, May 22nd, 1773, at Ringwood, in Hampshire. At the age of eighteen he became a converted character. Previous to this divine change he was deeply humbled, and painfully exercised by a sight of his lost con-

dition as a sinner; and we were pleased to remark that our esteemed friend represents Mr. I. as obtaining peace of mind under his convictions of sin by repose on the *infinite benevolence* of God in the cross of Christ. What is this but finding rest in the principle of an unlimited atonement, made for all the sins of all men? Redemption is enjoyed by those only who believe; but the benevolence of God in the cross was undoubtedly of infinite extent; or in other words, "Jesus Christ, by the grace of God, tasted death for every man." Mr. Ivimey was afterwards harassed by an inquiry respecting the fact of his personal election. In our view this is just the same as looking after the evidences of regeneration, or the fruits of faith; for if these appear on the character, we have scriptural reason to conclude "that God has set us apart for himself," and that we are his chosen people. But Mr. I. prosecuted his investigation in a wrong way. Instead of beginning according to the Baconian system, with an observation of particular facts in himself, and ascending from these in the light of scripture to general conclusions respecting the divine election of himself to the enjoyment of salvation, he began at the other end, with the general principle, with the divine election; and as his creed did not allow him to regard it as an election of *character* he was lost and bewildered in labyrinths of error. "If," said he, "by an eternal and irreversible decree, all is arranged and determined, and I in consequence am to be saved, then I may abandon all solicitude and diligence as to my everlasting concerns; saved I am, saved I shall be—saved I must be. But if I am appointed to wrath, it is utterly impossible, by any thing I can do, to reverse my destiny; my doom is unalterably fixed, and ruin, interminable ruin, is inevitable." In our opinion this reasoning is unanswerable, if election be entirely unconditional, and previous to faith and holiness. But according to our judgment, election is an act of the Divine Mind which ratifies the grace promised in the word. The gospel offers salvation to him who believes in Jesus; and all who thus believe are the chosen, adopted children of God. Though we have ventured these remarks, we do not wish to make this a controversial review; for after much consideration, and friendly intercourse with ministers, of our own and other denominations, we are satisfied that were all of us, both they and we, to confine ourselves to

the Baconian, strictly philosophical plan, of rising from particular facts to general principles, and always following the light of those facts in the application of Scripture, we should hardly ever state a proposition on which there would be a diversity of opinion. It is the love of system which leads us astray and causes us to disagree. Test these remarks in the severest crucible. Our brethren of the other denomination say, that when a man has scriptural evidence of his election, he may look backward on the love of God with adoring gratitude, and forward to heaven as his home. We say the same. But you, it is said, assert that when a man has lost the evidence of his faith he is no longer authorized to consider himself an elect person; and did not Mr. Fuller maintain the same truth; always asserting that past experience ought not to be regarded as evidence of election, unless the genuineness of that experience can be proved by its present effects? If our discourse be concerning facts, and our deductions be made from them, we all speak nearly the same thing; but when we begin to contend about theories and systems, we seem to be almost in diametric opposition. We are much mistaken if the ministers of our denomination would greatly object to the following statement of principles at which Mr. I. is represented as at last arriving. "That the fall of man is total, and, so far as he is concerned, irreparable;—that, as such, he neither has, nor can have, any claim on the Divine mercy;—that the salvation of any of the fallen race can proceed upon no other principle but that of unmerited favour;—that this principle reigns throughout every stage of salvation, from its eternal purpose to its everlasting perfection;—and that none will endure the penal infliction of Divine wrath but as the consequence of personal and inexcusable disobedience." We do not object to these views; but there may be many doctrinal statements in Mr. I.'s works to which we could not subscribe as forming any part of revealed truth. Mr. I. began his ministerial career at Portsea; was afterwards, for six months, stationed at Wallingford; but removed to Eagle Street, London, in the year 1804, where he continued to labour with assiduity and great success, to the close of his days. The latter half of the Memoir, which relates to his public life and very important labours, is, of course, much more interesting than the former; but as we wish our friends to purchase the

work for themselves, we shall merely select two incidents, one of which is highly creditable to our own denomination, and the other to the very excellent man whose memoir is now under notice.

In 1827 he re-printed a work, entitled, "Persecution for religion judged and condemned: first published in London, in the year 1615." His motive was to set the claims of the Baptists to public estimation in a just point of view, and to put a check on the desire to monopolize undue credit evinced in such language as the following, extracted from Bogue and Bennett's history of the dissenters. "It is the distinguished glory of the Independents to have first recommended a principle so noble as religious liberty to the esteem of the world. Were Britain to erect a statue of gold to the memory of the first patrons of this sentiment, she would but imperfectly discharge the debt she owes to those who have been the source of her wealth, her strength, and her glory." So vastly great is the honour claimed for the first teachers of religious liberty, supposed to be of the Independent denomination. But now, says Mr. Ivimey, "the first Independent church (as stated by the authors quoted above) was not founded until the year 1616, the year *after* this pamphlet was published. Consequently, if the statue of gold should ever be erected, according to the preceding suggestion, it must be to the memory of Baptists and not of Independents." He then proceeds candidly to acknowledge that these Baptists, to whom the whole nation is so much indebted, were "General Baptists in London, who, when all the world wandered after the beast," and thought they did God service by putting those whom they called heretics to death, proclaimed, at the expense of liberty and even of life, the noble sentiment which was afterwards re-echoed by the excellent Roger Williams, founder of the State of Rhode Island, in America, also a Baptist. "I desire not that liberty to myself which I would not freely and impartially weigh out to all the consciences of all the world besides." The Independents who fled to America, and founded several of the American States, made Congregationalism the established and State Religion, and protected it by Test and Corporation acts, with penal sanctions. They were alike ignorant of the imprescriptible claims of conscience, and of the true principles of church-discipline and government. This is freely confessed in the narrative of the

recent visit of Drs. Reed and Matheson to the United States. But be it observed with humble gratitude, and as a motive to perpetuate our attachment to the Baptist Denomination, that Roger Williams was the first legislator who fully and effectually established liberty of conscience. The praises bestowed on William Penn, the Founder of Pennsylvania, should all have been given to Williams, from whom the former borrowed his principles of religious liberty, and in whose footsteps he trod.

It is indeed highly to the honour of Mr. and Mrs. Ivimey, that when information was brought to this country respecting the imprisonment of the Baptist Missionaries at Montego Bay, they offered themselves to go to America, that they might strengthen the hands of their afflicted and persecuted friends. Mr. Pritchard well observes, that "taking all the circumstances of this remarkable offer into deliberate examination, it is impossible not to perceive that a more disinterested proposal can scarcely be imagined to emanate from the mind of any human benefactor."

The dying scenes of this good man are described in a very edifying way. With unaffected humility he repeated his confidence in the doctrine of atonement by the blood of Christ, and implored the forgiving mercy of God. His last words were, "It is all over." We cordially recommend this Memoir. It deserves to be read, not only on account of the judicious reflections of Mr. Pritchard, and the able delineation of Mr. I.'s character at the end, but as an encouragement to industry, and a proof of the good that may be done by men of fair, average talent, when combined with extraordinary energy, intrepidity, diligence, and faith.

THE CHRISTIAN'S SKETCH BOOK, *New Series*. By J. BURNS, *Paddington*. 12mo. pp. 324. G. Wightman, London; Hull and Co., Leicester; Bennett, Nottingham; Wilkins and Son, Derby; Noble, Boston; Wilson, Halifax; Taylor, Northampton; Sinclair, Glasgow; and any of the General Baptist Ministers.

We have no doubt, that many a thoughtful and intelligent Christian, when looking round on an extensive and well selected library, has been led involuntarily to sigh, while he reflected on his own incapacity to obtain, and want of

opportunity to peruse, the various and well-written volumes, bearing the names of men, eminent in the church of God, with which the shelves were stored. "Alas!" he has exclaimed, "how many forcible illustrations of divine truth, how many beautiful exhibitions of christian privilege, how many plain and pungent exhortations to holy duty, are contained in these volumes, which my eyes must never see, and my heart must never feel!" The volume before us does not profess to supply this deficiency. In a work of 324 pages, for four shillings, this cannot be expected. But it does present to the intelligent Christian, well-arranged and excellent extracts, from the writings of more than sixty of the first christian ministers, and others, of the present and past times. It is divided into three parts: the first, extending to 240 pages, is devoted to the Essence of Theology, containing selections from Bishop Jewel, Jeremy Taylor, Saurin, R. Robinson, R. Hall, R. Watson, J. A. James, Drs. Fletcher, Chalmers, Raffles, Morrison; from R. Newton, Lessey, Clayton, Jay, James Parsons, and many others, on various attributes of Deity; the excellency, grace, and dignity of Christ, and many highly interesting and instructive topics, well fitted for the closet, the family circle, and an hour of leisure. The second part, 50 pp., contains the "Triumphs of piety, as exemplified in the dying testimonies of several eminent Christians;" and the third contains various anecdotes and select poetry. As a whole, we esteem it a most excellent and useful volume, eminently adapted to interest, instruct, and improve. It is suited to persons of all ages, and of every rank; and is equally worthy a place in the parlour, as in the kitchen; among the limited collection of the young, as well as the various and more extended library of the man of reading.

The worthy compiler has displayed considerable judgment in the selection of articles. The peculiar excellence of each author may be discovered by the various extracts which are given.

The object of the publication is also a recommendation. It is intended to devote the entire profits of it, to assist the General Baptist church at Perth, in Scotland, in obtaining a suitable place of worship. As a former publication of this kind by Mr. Burns met with an extensive sale, and was highly recommended by the leading religious periodicals, and many eminent christian ministers, it is

confidently hoped, that the present publication, (which is entirely a new selection,) both because of its superior and intrinsic excellence, the benevolent intentions of its compiler, and the cheapness of the volume, will receive that prompt and liberal circulation which he most anxiously and deservedly anticipates.

G. L.

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THE GREAT TEACHER: characteristics of our Lord's ministry. By the REV. JOHN HARRIS. Sold by Ward and Co., Paternoster Row, London.

The writer of this Work is a man of considerable capacity, extensive knowledge, and capable of great command of language; but the manner in which he treats some of his subjects is, in our view, unsuited to the dignity and sublimity of them. The style, indeed, is sufficiently elevated; but essays on the exalted topics to which the writer invites our attention, ought, we conceive, to consist chiefly of evident deductions from the written word. Even when our remarks on them are just, and piously expressed, if they do not naturally conduct us to the statements of revealed truth, or legitimately flow from them, they appear to want support, and fail in producing conviction; but, when a writer discourses about the feelings, motives, and thoughts of God, in various circumstances, just as he would about those of a man like ourselves, we feel a shrinking of piety, a fear lest representations should be made, dishonourable to the Divine mind. Such painful emotions, we confess, we have felt while perusing this volume.

The contents are:—**Essay I.** The Authority of our Lord's Teaching.—**II.** The Originality of our Lord's Teaching. (1.) Of God the Father. (2.) Concerning himself. (3.) Of the Holy Spirit. (4.) Of the Doctrine of the Trinity. (5.) On Satanic Agency. (6.) Of the Immortality of the Soul. (7.) Of the Final Judgment.—**III.** Spirituality of our Lord's Teaching.—**IV.** On the Tenderness and Benevolence of our Lord's Teaching.—**V.** The Practicalness of our Lord's Teaching.

These Essays are preceded by a well-written Preface, extending to fifty-six pages, which we read with considerable pleasure. The body of the work also contains many fine passages and striking remarks.

SIX MONTHS IN A CONVENT.—*The Narrative of Rebecca Theresa Reed, late inmate of the Ursuline Convent, Mount Benedict, Charlestown, Massachusetts.* 100 pp., 12mo. Sold by Ward and Co., Paternoster-row.

This is a very interesting narrative, artlessly related, and with so much detail of circumstances, as to convince the reader of its truth. It gives a most unfavourable view of the internal management of Convents. The Superior exacts from the Nuns, called the Religieuses, almost a religious homage. They are required to approach her kneeling, and, when reprimanded, to fall prostrate and kiss the ground. They are told they ought not to have a will of their own, but to yield implicit obedience to every command delivered to them. The severest penances are enjoined for small faults; the food is mean, and unfitted to impart nourishment; and even when, through hard usage, disease invades the constitution, the severity of discipline is not relaxed; while the system of deceit and imposition in preventing all communication between the inmates and their relatives, is truly abominable.

This little work has produced a strong sensation in America: as not less than twenty-five thousand copies have been sold in Boston alone, in a very few weeks. Surely it will obtain numerous purchasers and distributors, especially in those neighbourhoods where there are Roman Catholic chapels.

1. SERMONS, by the REV. LEWIS HOFACKER, M. A., late of Rielingshausen, near Wurtemberg, with a MEMOIR OF THE AUTHOR, translated from the German. Sold by the Religious Tract Society.

2. THE HUSBANDMAN'S CALLING, by RICHARD STEELE, M.A., abridged. Sold by ditto.

The strain of the above Sermons is evangelical, impressive, and affectionate. A spirit of humble piety pervades them; and the object of the Author was, not to display his own powers of composition, but to impress the word of God on the heart, and win sinners to Christ.

Pious agriculturalists might be greatly profited by the perusal of Steele's little work, which was first published in 1663, but has been abridged and reprinted by

the Religious Tract Society. As the Jews were chiefly occupied in husbandry, a great proportion of the figures and tropes of the inspired writers were borrowed from that art; a circumstance which has enabled the pious writer to render every object observed by the farmer, and every part of his employment, a means of religious instruction.

THE UNION AND CO-OPERATION OF CHRISTIAN CHURCHES. A Sermon by FEUCH. Sold by G. Wightman, Paternoster-row, London.

This Sermon was preached at Lough-tou, at the First Annual Meeting of the South-west Essex Association of Baptist Churches. The Author proposes to suggest certain preliminaries, which should be observed in every plan of christian association; then to state the means by which such union and co-operation may be formed and maintained; and, lastly, to adduce the principal considerations which recommend and require their immediate and universal adoption. We are not to expect that, in any union of imperfect characters, there will be a total absence of error or infirmity. No infringements, however, ought to be made on liberty of conscience, or the sacredness of private opinion, either in the individual or the community. Inducements and facilities must be given to inquirers after truth; and the grand principles of Protestantism, the sufficiency and supreme authority of Scripture, as the inspired word of God, and the right of every man and every body of men to judge of its contents, and to follow its instructions according to the light of their own minds, must be boldly acknowledged. The union must not be attempted by the imposition of creeds, or by a forced conformity of religious rites and church discipline. While it should be founded on the general acknowledgment of all fundamental doctrines, or those which the parties uniting deem such, and be designed for purposes, in the promotion of which all parties can freely and unreservedly co-operate, no church should be required to sacrifice its own peculiar views and observances. In short, it should be formed according to the spirit and instructions of Christ and his apostles, as recorded in the New Testament.

As our own denomination is reconsidering the constitution of its union, we

have thought it advisable to insert the above remarks. We recommend to their notice the discourse from which they have been extracted. The following observations of Mr. F. are deserving of consideration :—

“I cannot but consider it as one peculiar advantage of the Episcopal, Presbyterian, and Wesleyan systems, as well as of the Society of Friends, that all their congregations, throughout the kingdom, are bound together by a community of feeling, by an acknowledged bond of union and discipline, so as to have one interest, and to be capable of moving simultaneously for one common end. Nor can I help regarding it as a serious defect among us, that all our churches are so insulated, and have no community of interest, no recognised bond of union, or systematic form of co-operation, so as to constitute, in any tangible sense of the phrase, one church. We resemble numerous forces, embarked in a noble cause, but divided into small companies, and scattered at random over an extensive field, without any principle of combination or command; capable of great achievements, and faithful to the enterprise, but wasting their strength in desultory and fruitless efforts, or failing in the contest through want of union.”

Let the Churches be excited, by these remarks, to consider the system of rules recommended to their notice by the last Association.

THE BAPTIST CHILDREN'S MAGAZINE
for 1835. *Wightman, London; Hull and Co., Leicester.*

It is one of the peculiar features of the present day, that there is not only constantly teeming from the press an immense supply of periodical publications, literary and scientific, religious and moral, and entertaining, suited to all sorts of readers; but that, in this way, attention is paid to the interest and instruction of the young. It is not many years since the first Child's Magazine was printed; and now there are hundreds of thousands issued monthly, which all contribute to the gratification and improvement of the rising race. “The Baptist Children's Magazine” deserves an honourable place amongst the publications of this kind. It is conducted with considerable ability; and contains a pleasing variety of articles, all of them tending to impress the juve-

nile mind with the excellence, beauty, and happiness of piety.

BRIEF NOTICES.

THOUGHTS ON RELIGIOUS SUBJECTS.

By the late REV. ROWLAND HILL.
Sold by the Religious Tract Society.
12mo. pp. 248.

These thoughts are nearly all extracted from the various writings of Mr. Hill. They are well calculated to hit the mind, and awaken the conscience. Though some of them do not exactly accord with our views of divine truth, the admirers of that extraordinary man will peruse them with pleasure. They are characterized by energy, warmth, and shrewdness.

SELECT WORKS OF THE REV. J. MACLAURIN. *Sold by ditto.*

The very splendid and eloquent discourse of this writer on glorying in the cross has been extensively read. The present volume contains that and three others; with two valuable essays, one “on prejudices against the gospel,” and the other “on christian piety.” The writings of Maclaurin have been too long known, and approved, to need commendation.

MEMOIR OF HARLAN PAGE. *By WILLIAM A. HALLOCK, Corresponding Secretary to the American Tract Society.*
12mo. pp. 184.

This publication is designed to show the power of prayer and of personal effort for the souls of individuals. Harlan Page was not a minister; but, by persevering exertion and fervent supplication, he was instrumental in the conversion of many sinners, and in promoting a renovation of religious feeling in different churches with which he was connected. His natural abilities were not apparently above mediocrity, but by conversing with hearers of the word, by urging them to decision of character, by reproving sin, distributing tracts, and writing letters on religion even to strangers, he became an effectual revivalist, and a very useful character. Private members of churches should be encouraged by such biography to individual effort in spreading the cause of Christ.

LIFE OF MRS. ANN H. JUDSON. *Sold by the Religious Tract Society. 12mo. pp. 144.*

The touching narratives of this book will surely draw tears from the reader's eyes. Emphatically may we exclaim, "Here is the patience of the saints;" here is a description of the fruits of female piety worthy of high admiration, and of constant remembrance. The truth ought to be engraven indelibly on our hearts, that we in this christian country have nothing to bear for the

cause of Christ in comparison with the heavy and painful crosses borne by those who have to serve Him in foreign lauds, uuder a hostile, despotic government, beneath a burning sun, and surrounded by barbarous tribes of idolaters. The christian public is much indebted to the Religious Tract Society for this cheap edition of so valuable a piece of biography. May the example of this eminent missionary stimulate many British Females to cultivate her devotional spirit, and tread in her footsteps.

OBITUARY.

In the absence of a record of the dying experience of any one of our friends, we feel that we cannot more suitably meet the wishes of those who feel a pleasure in such communications, better than by inserting the following beautiful article from the pen of one of our esteemed junior ministers. ED.

MEDITATIONS ON THE DEAD.

"Hark! from the tombs a doleful sound!
My ears attend the cry;
Ye living men, *come view the ground*
Where *you must shortly lie!*"

Mr. Editor,

I have a strong propensity to visit church and chapel yards, to survey the repositories of the dead, to peruse their monumental inscriptions, and to foster those serious thoughts and pensive feelings which such places and prospects are fitted to produce. To some people, burying grounds may have no attractions, there may be nothing about them at all alluring or enticing; but to me they are very attractive, and I have frequently derived from them much spiritual profit. The faithful warnings, affectionate admonitions, and pathetic exhortations I there receive, are often very seasonable and salutary. I seem to learn there more easily and completely than any where else, the vanity of this world; the comparative inutility of its wealth; the insignificance of its honours; the transitoriness of all its pleasures and perplexities; the great folly of allowing any thing connected with it to elevate or depress, to please or pain me immoderately; and, above all, the immense importance of leading such a life as is most likely to result in a peaceful death, and a blissful immortality. Perhaps, sir, a few of your pages will not be perverted, if they

are occupied with a short account of some cemeteries I have visited, some epitaphs I have met with, and some thoughts and feelings they have been the means of producing in my mind. Will you, then, permit me to inform your readers, that about two miles from my residence, on the summit of a large hill, and quite isolated from all the habitations of the living, there is a spacious church-yard, in which great numbers of dead bodies are deposited, most of which have been conveyed there from six or eight surrounding villages. As I frequently walk out for the preservation of my health, and for mental recreation, and as this church-yard is so near, and the road to it is remarkably pleasant, I have repeatedly repaired thither, and spent an hour in those exercises already mentioned. Various thoughts have passed through my mind, and different feelings have been created in my breast, when surveying the crowd of grassy hillocks this place contains, and contemplating the multitudes of human corpses which are mouldering beneath them. Sometimes I have secretly inquired, What has brought all these people hither? Why are so many persons, from so many places, of such different ages and characters, and worldly circumstances, assembled on the top of this hill? Some assemblies are formed for commercial purposes, others for public amusement, others to construct and support schemes of mercy and kindness, others to worship the great Author of our being. But why is this assembly formed? What is the object their meeting contemplates? Alas, alas! it is that they may putrefy and pulverize together; that they may rot, and return to dust! "Like sheep they are laid in the grave: death is feeding upon them: and they may say to corruption, Thou art our father; and

to the worm, Thou art our mother and our sister." Sometimes I have reflected on the perfect silence of this assembly. So many scores and hundreds of human beings, and none of them speaking. They have no intercourse with each other, and no business is transacted among them; consequently, the commendatory affirmations of venders, and the dubious responses of purchasers; the imperative voice of masters, and the submissive tone of servants; the affectionate addresses of friends, and the abusive language of enemies, are alike unheard. However much noise and clamour may be produced by some congregations, there is none by this; here is complete and continual silence. "All these people lie still, and are quiet; they sleep, and are at rest."

Sometimes I have meditated on their entire ignorance and unconcern with regard to the affairs of the present world. Whatever events transpire in the adjacent villages, and whatever tidings are conveyed to those villages from distant parts of our country, or from foreign regions of our globe, these people are unacquainted with them all, and indifferent about them all. None came to them, to relate their joys or sorrows, to disclose their hopes or fears; because they have no concern for earthly objects, no participation in temporal pleasures or pains.

"Their hatred and their love are lost,
Their envy buried in the dust;
They have no share in all that's done
Beneath the circuit of the sun."

Sometimes the apparent insignificance or uselessness of these people has been the subject of my meditations. Perhaps, when living, some of them thought they possessed extensive knowledge, uncommon prudence, extraordinary skill: they occupied important stations in society, sustained momentous offices, and might imagine they were of immense utility in the world, and without them it would be difficult, if not impossible, to manage its affairs. But if these were their notions, they were certainly mistaken; for the world continues in being, though they have left it; the seasons follow each other now, as regularly as before; the business of life is conducted as skilfully by their survivors as it was by themselves; and, indeed, so far from the eyes of all being fixed on them, and the expectations of all centring in them, it is known to but very few that there ever were such per-

sons in existence, and still fewer probably have regretted their departure from the earth. "Surely, men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity."

But my meditations have generally been of a more strictly religious nature. I have secretly asked, How did these people spend their life? What was their moral character? and what is now the condition of their souls? Were they servants of God, or were they vassals of Satan? Did they receive the Gospel of Christ, or did they reject it? Did they help to promote truth and righteousness in the world, or did they assist in perpetuating ignorance and impiety? Did they die in the favour or under the frown of the great Governor of all things? If the former, their spirits are now before the throne of God, arrayed in white robes, as emblems of purity; holding palms in their hands, as symbols of victory; and, with the innumerable multitude of the redeemed, they are gazing on the splendours, listening to the symphonies, and sharing the felicities of the New Jerusalem.

"Far from this world of care and strife,
They're present with the Lord;
The labours of their mortal life
End in a large reward."

But if the latter, if they lived and died impenitent and unpardoned, their souls are now in hell; they are lifting up their eyes in torment; they are feeling the gnawings of the never-dying worm, and the burnings of unquenchable fire; and, with the utmost eagerness, but without the slightest effect, they are wishing and begging for a drop of water to cool their tongue, and lessen their pain.

"Their short career of vain delight
Has closed in everlasting night,
In flames which no abatement know,
Though briey tears for ever flow."

These reflections, then, have deeply impressed my mind, and powerfully affected my heart. They have caused me to think seriously of my own mortality; to see, with the utmost clearness, the vanity of earthly things, and the unutterable value of that religion, which, while it fits us to live usefully, prepares us to die happily, and ensures admittance into the kingdom of heaven. Before leaving this retired, but instructive and edifying place, I have, therefore,

renewed the dedication of my heart and my all to God ; and, in reliance upon his promised aid, have resolved afresh, that, let others do as they please, as for me, I will serve the Lord. Let others make it the object of their life to accumulate money, or to acquire worldly respectability ; my chief concern, while on earth,

shall be to glorify God, and prepare for heaven.

“ Nothing is worth a thought beneath,
Save how I may escape the death
That never, never dies ;
How make my own election sure ;
And when I fail on earth, secure
A mansion in the skies.”

VARIETIES.

She “ was dead and is alive again.”

To contemplate the various means which are employed by the Divine Being for reclaiming the erring children of men, cannot fail to be a blessing both to the understanding and to the heart.

Sometimes the chill blast of adversity blows, and the soul is led to seek its happiness in God, and ardently to desire the true riches.

Sometimes the powerful and pressing hand of affliction, accompanied with the influence of the Divine Spirit, teaches us to number our days and to apply our hearts unto wisdom. The death of a dear relative, the instructions of a teacher or parent, the plain, faithful, and affectionate ministry of the gospel ;— these are means by which the mind may be impressed, and the heart opened for the reception of the Saviour.

It was on a sultry afternoon in the summer of 1832, while reflecting on the wide-spreading ravages of that dreadful disease the cholera, not only in the large and populous town where I reside, but throughout the length and breadth of the land, when a person knocked at the door and wished to know whether I was in ; the servant answered in the affirmative.

I could discern, from the mournful voice in which the words were uttered, that it was a message connected with affliction. I immediately went to the door, when I saw a respectable looking young woman, whose eyes seemed to have been suffused with tears, and who, in a very urgent manner, said, “ Sir, will you have the kindness to come and visit a young woman, who to all appearance cannot live many hours ?” I asked what was the matter, was it the cholera ? She answered, “ Yes, we fear it is sir.” “ I will go with you,” said I ; yet while I uttered the words I felt a tremour stealing over my whole frame. As I walked along with the young woman, I inquired how it was that the sick person came to send for me. “ Sir,” said she, “ we asked her,

should she like any person to pray by her, and whom ; and she said, “ Send for the minister that I heard preach in ——— Square ; I should like him to come.” I had preached several times in the square referred to, and had addressed large and attentive congregations, and it appeared that this young person had attended and received good to her soul.

When we came near the house, I lifted up my heart to God in prayer for his presence and protection, and I felt as if he had said, “ My presence shall go with you.” When I entered the dwelling there was no person in the apartment below. A deep and solemn silence seemed to reign throughout, and to impress the mind with this idea, This is the house of sorrow—this is the house of death. I was requested by the young friend who accompanied me to walk up stairs. I did so ; but never shall I forget the scene which then presented itself to my view. In one part of the room stood a widowed mother, gazing with indescribable anguish upon her daughter, who was rolling her head from one side to the other, apparently in the deepest agony. Near the foot of the bed stood several sisters who had already been bereaved of their father, and whose very looks seemed to say, O God of heaven, in whose hand are the issues of life, spare our sister—take her not away from us—give her back to us from the jaws of death. My soul was melted into the most tender sympathy.

A friend went up close to the bed-side of the poor sufferer, and said, “ He’s come,—do you know him ?” She nodded her assent, while a beam of pleasure passed over her countenance, like a sudden and transient ray from the setting sun of an autumnal evening. Her physical strength appeared to be completely prostrated, yet she was quite sensible.

I lifted my eye from the young woman who was apparently dying, and gave a look round the room ; every countenance indicated the painful workings and internal anxiety of the soul. “ Let us lift up

our hearts to God," said I; and I had scarcely concluded the last word, when all were prostrated at the footstool of mercy. The poor sufferer beheld us, and a tear of gratitude and supplication to heaven moistened her rolling eye. Never did I feel a deeper solemnity rest upon my soul. Never did I approach the fountain of being and of well-being with my mind more deeply impressed with a sense of his majesty, and of my own helplessness and dependance. I believe at that moment we all prayed. My petitions, as they ascended up before God, were accompanied with the groans of the afflicted widow and the sighs of the affectionate sisters, whose hearts were wrung with the deepest sorrow. And I have since been led to believe that the Lord Jesus, the friend of sinners—the Great High Priest of his people, hallowed our petitions, and presented them himself before the throne of his Father.

I said a few words to the agonized sufferer, and to her friends, and came away as soon as possible. When I got to the street, a young friend said, "O! Sir, I fear it is all over. The doctor says there is little or no hope." "Well, my dear friend," said I, "let us leave all to God, he can heal and restore if he see fit so to do." I left the house with the fullest conviction that the poor sufferer could not survive more than a few hours. Expecting that she was no more, and being engaged in visiting others and having numerous duties pressing upon me, I heard no more of her for some time.

It was about the space of ten days or a fortnight after this that I was conversing with a number of friends on the subject of religion, in the vestry connected with the chapel where I minister the word of life, when I observed two young women, strangers, at the meeting, who were neatly dressed in black. I addressed myself to one and said, "Well my young friend, I hope you have thought seriously about the salvation of your soul." She answered, "Yes Sir, I hope I have." The softened manner in which she expressed herself led me to hope that the Spirit of God had touched her heart. "How long is it," said I, "since you felt your mind impressed with the importance and necessity of religion?" "Sir," said she, "I felt my mind first impressed when I heard you preach in ——— Square; but I was still more deeply impressed, when you visited me when ill with the cholera." I requested

to know her name; she told me. "Dear young friend," said I, "is it possible! O God, how wonderful are thy ways to the children of men! I never thought of seeing you again in this world; I quite expected that, ere this, you were sleeping beneath the green sod, and that your spirit had fled to an unchanging eternity. Well, said I, the Lord has been rich in mercy to you indeed." "Yes Sir," said she, "I was not prepared to die, and God has spared me a little longer. I trust I shall begin and live as I have never lived."

It appeared that shortly after I had been at her house the disease took a sudden turn for the better, as it generally does in those cases where it does not prove fatal. There were few dry cheeks in the vestry, while the sacred pleasure that beamed in every eye seemed to say, "She was dead and is alive again." The other young friend in black was her sister: she had invited her to the house of prayer: a ray of divine light had shone into the darkness of her mind, and the dawning of a new and a happier day was spreading itself over her soul. It was a sweet and profitable opportunity. The goodness of God to our young friend softened all our hearts into gratitude and love, and we worshipped before him with one spirit. The sympathy of kindred souls, how sweet when sanctified to God. Religion sanctifies every thing but sin.

After the conclusion of the meeting, as I left the vestry and walked over the sleeping dust of those who had once joined in worship within the adjoining chapel, whose happy spirits were now united to the congregation of the redeemed in heaven, far beyond the reach of sorrow and affliction; and when I thought of my young friend, whom God had snatched from the grasp of the last enemy and had conducted her to his house, I retired to my dwelling, lost in wonder, love, and praise.

It was not long after this when she was brought to behold the Lamb of God that taketh away the sin of the world. An assurance of God's love, and peace of conscience, were imparted to her. She loved her Bible. She read that Jesus was baptized of John in Jordan, and that he commanded all believers to follow his example. She obeyed the divine command, and, in the presence of a large concourse of people, was baptized in the name of the Father, and of the Son, and of the Holy Ghost. There were some present who will not soon forget their feelings on that occasion.

When I saw her descend into the water, to profess her faith in the Lord Jesus Christ, and contrasted her circumstances at that moment with her situation when I knelt at the foot of her bed to supplicate the Lord of life on her behalf, I was led to exclaim, "What hath God wrought!" It was not long after this when her sister, who had accompanied her to the meeting, embraced the gospel and made an entire surrender of her heart to God. Willing to fulfil all righteousness, she too followed her Lord's example and was baptized.

But I have not yet done! a third sister was led to visit the house of God; the Sun of Righteousness arose and scattered the moral darkness from her soul. She beheld how happy her dear sisters were, and she longed to be a sister in Christ. Well, the period came, the happy hour arrived—the hour which united her to the Lord Jesus Christ (may it be for ever!)—the hour when her name was written in heaven, and the peace of God took possession of her heart. She was not disobedient to the heavenly call. She was baptized and sat down at the table of the Lord to commemorate that love, whence flowed all her and her sisters' mercies.

They are now living, and I hope living to God. May they continue to adorn the doctrines of God their Saviour. Holy, happy, and useful may they be in life, and when they have fulfilled the will of God on earth, may an abundant entrance be ministered unto them into the everlasting kingdom of God's dear Son. Amen.

Sept. 1835.

H.

We are thankful to be able to report to our readers, that the "Wanderer Found," inserted in our August number, has arrived safe in Edinburgh, and the writer of that article has received a letter of thanks from her aged father.—ED.

MY FATHER'S PRAYERS.

At a Meeting, in Liucolushire, appointed to converse with several persons who offered themselves as candidates for baptism and membership, a female (now dead) about 15, on being asked what first made impressions, of a religious nature, on her mind, answered, "My father's prayers! About two years since, my poor mother died, and father had no one at home but me. I was young, gay, and thoughtless; my father saw it, and when he engaged in family prayer, he always prayed for me; at this, I was much affected; but still I thought there was no need to pray always for me; I was not so vile a character as to need my father's prayers always. Often, when I have been eager after the vanities of this poor world, my father's prayers would come into my mind, and then I felt condemned and unhappy. On one occasion, I went into the church-yard, and read a verse on a stone, which told me the young and gay might die; this instantly reminded me of my father's prayers. I had used to join with the gay and ungodly, and stifle conviction, but my father's prayers would come into my mind, and reprove me," &c. &c. The manner in which this was told was so affecting, as to melt every one present to tears.

SOLICITOUS.

INTELLIGENCE.

NEW SCHOOL AND CHAPEL HOUSE, FRIETHSDEN.

In the year 1811, a Sunday-school was formed at the village of Friethsden, about two miles from Berkhamstead; and public worship also occasionally attended to in a farm-house. We had to endure opposition for a season; but the blessing of God evidently accompanied our efforts, and many adult persons gave satisfactory proofs of conversion to God, and were admitted to fellowship with the church at Berkhamstead; and several of the children instructed in the school became seriously impressed with religious feelings, and have been added to the church; since which, their character and

conversation prove the sincerity of their profession.

In consequence of numerous applications for admission to the school, and a considerable increase of hearers of the word preached, it was considered very necessary, if possible, to erect a plain brick building, on freehold ground, for their accommodation, thirty feet long, and sixteen wide, clear. In humble dependence upon God, and with a view to his glory, on Aug. 18, 1835, we laid the foundation of the building, with prayer, and an address on Hag. ii. 9; and on Tuesday, Oct. 6th, it was opened for public worship; when two sermons were preached; in the afternoon, by the Rev. E. Stevenson, of Chesham, and in the

evening, by the Rev. J. H. Brooks, of Ridgmount, Bedfordshire, who received his first instructions in the Sunday-school, and preached his first sermon in the farm house at Friethsden. The whole expense amounts to £120, of which £73 have been collected; and we hope the benevolent friends of ignorant, destitute children, and poor villagers, who have the Gospel preached unto them freely, will kindly assist us to liquidate the remaining debt.

JOS. HOBBS.

N. B. They have preaching every Lord's-day evening, and prayer-meeting on Friday evenings, which are well attended.

BAPTISM AT HALIFAX.

On Lord's-day morning, October 18th, the ordinance of believers' baptism was administered in the General Baptist Chapel, Halifax, to nine persons, four males and five females. The Rev. F. A. Waldron, minister of the place, delivered an appropriate address, and afterwards administered the ordinance. Six of the above are connected with the school, either as scholars or teachers. On Lord's-day, October 25th, Mr. Hudson, of Queenshead, received the newly baptized into the Church, by giving them the right hand of fellowship, and administering the ordinance of the Lord's Supper unto the Church. Our prospects are still encouraging; the congregation is on the increase; and seriousness appears to pervade the minds of a number of the older scholars and junior teachers. May the Lord grant that a many more may be raised up "to follow the Lord whithersoever he goeth."

REVIVAL MEETING AT BARTON.

Deeply convinced of the necessity of an increase of pure and undefiled religion, the friends of the Redeemer, at Barton, have resolved to hold a Revival Meeting on the 25th of Dec. Though the names of the ministers cannot now be stated, it is hoped several will be present, and take a part in the different services of the day.

The morning service to commence at half-past ten.

RETURN OF DRS. COX AND HOBY.

A devotional meeting was held in New Park Street Chapel, London, on account of the return of Drs. Cox and

Hoby from America, Nov. 10. The chapel was crowded to excess, and multitudes could not gain admittance. Prayer was offered by Rev. Messrs. Overbury, Wallis, Dr. Reed; hymns read by Rev. Messrs. Room, Green, Saffery, and Lewis. The meeting was deeply interested with the brief account given by the deputation, and it was resolved to maintain an annual correspondence with the Transatlantic Baptists.

HOW CHURCHES IN THE NEW COUNTRY ARE FORMED.

In the General Assembly of the Presbyterian church, in session at Pittsburgh, Dr. Ely related the following anecdote in justification of the proceedings of a Synod, which had been reported by a committee as an irregularity. The Synod of Missouri, it seems, had appointed an agent to visit scattered settlements, for the purpose of forming new churches. This the committee thought an irregularity, inasmuch as they apprehended that it belonged exclusively to Presbyteries to form new churches.—*Watchman.*

Dr. Ely said he could give some account of these matters, as he had just been in Missouri, and he would illustrate it by an anecdote that had been related to him on the spot by an elder in the church. Said the elder, "I had been an elder in Kentucky, and had removed to this state, where I was alone, and had declined, and I do not know but my soul would have been lost, had not Dr. Nelson come along and preached. One day he preached in a log house, where there was neither table, nor chair, nor window. After he had preached, he said he was going to celebrate the Lord's death, according to his last command. I was astonished, for there seemed to be no preparation for the ordinance; but he proceeded to state the nature and obligations of the ordinance, and then drew out of his pocket a biscuit, which he blessed and broke and gave to me, and to four others present, known to be members of the church, as an emblem of the body of Christ; and then he took from his pocket a little twisted cruet of wine, and poured out some in a dipper and gave it to us and we drank. And that was the foundation of this church."

And, said Dr. Ely, I recently sat down at the Lord's table on that spot with a church of more than one hundred and fifty members, gathered by the labours

of that man. And where is the man that will put his veto on the right of a minister to go among the new settlements and gather the scattered lambs of the flock into regular folds? When it is in strict accordance with the letter of the book, why should we go to censure

it? How are these churches to be gathered if you must wait for the sanction of a Presbytery or General Assembly before they can perform the ordinary ministerial function of organizing members of churches in the new settlements into new churches?—*Morning Star*.

POETRY.

ON THE DEATH OF MRS.
HEAFFORD.

(See page 377.)

She's gone! she's gone! her happy spirit's fled,

No more to suffer sorrow, sin, or pain;
Her body now lies number'd with the dead,

Her soul possesses now, "eternal gain."

But death is not extinction:—no! she lives,

As one new-born for immortality;
An entrance she abundantly receives,
Into the kingdom of eternal day.

How oft, in secret, did she bow the knee,
And hold communion with her gracious God;

While fruits of righteousness and piety
Meeten'd her soul to dwell in his abode!

Her Shepherd's voice she knew, and that obey'd,

Urged on her course, to reach the heavenly goal;

Where countless millions, bright in white array'd,

Feast on the sweetest raptures of the soul.

The final moment came; nor sigh nor groan

Death's victim heaved. She sunk on Jesus' breast;

Attendant angels bore her to his throne,
And there she shares the transports of the blest.

Farewell, blest spirit, yet awhile farewell;
A little longer I must mourn below:

But when my summons calls with thee to dwell,

I'll bid the world adieu, and up to Jesus go.

Great Shelford.

J. H.

WHAT IS TIME?

I ask'd an aged man, a man of cares,
Wrinkled and curved, and white with hoary hairs.

"Time is the warp of life," he said, "O, tell

The young, the fair, the gay, to weave it well."

I ask'd the ancient, venerable dead,
Sages who wrote, and warriors who bled.
From the cold grave a hollow murmur flow'd,

"Time sow'd the seeds we reap in this abode."

I ask'd a dying sinner, ere the stroke
Of ruthless death life's golden bowl had broke;

I ask'd him, "What is Time?" "Time," he replied,

"I've lost it! ah, the treasure!"—and he died.

I ask'd the golden sun, and silver spheres,
Those bright chronometers of days and years.

They answer'd, "Time is but a meteor's glare;"

Aud bade me for eternity prepare.

I ask'd the seasons in their annual round,
Which beautify or desolate the ground.

And they replied, (no oracle more wise)—
"Tis folly's blank, 'tis wisdom's highest prize."

I ask'd a spirit lost; but O! the shriek
That pierced my soul! I shudder while I speak.

It cried, "A particle, a speck, a mite
Of endless years, duration infinite!"

Of things inanimate, my dial I
Consulted, and it made me this reply:—

"Time is the season fair of living well;
The path to glory, or the path to hell."

I ask'd my Bible; and methinks it said,
"Time is the present hour, the past is fled.

Live, live to-day, to-morrow never yet
On any human being rose or set."

I ask'd old father Time himself, at last;
But in a moment he flew swiftly past.

His chariot was a cloud, the viewless wind,

With noiseless steeds, which left no trace behind.

I ask'd the mighty angel, who shall stand,
One foot on sea, and one on solid land.

"By heaven's great King, I swear, the mystery's o'er;

Time was," he cried, "But time shall be no more."

MISSIONARY OBSERVER.



YORKSHIRE COLLECTIONS, IN AID OF THE FOREIGN MISSION, FOR 1835.

To the Editor of the General Baptist Missionary Observer.

Dear Brother,

Brother Sutton published an account of his journey through Yorkshire last year, and the friends there have expressed a wish to see some account of my journey, for 1835; I have, therefore, the pleasure of sending you the following short statement of my Yorkshire tour. The congregations, both on the Lord's-day, and on the week-day evenings, were, with one exception, very good; and a glow of delightful feeling in favour of the Mission appeared to be very general. The sum collected this year, though far below the capabilities of our friends in Yorkshire, and also far below the rate of collection in the Midland and other counties, is, as you will see from brother Sutton's report, nearly double what was raised last year. Trade is now very good in Yorkshire, and could our friends be induced to commence the system of weekly, monthly, or quarterly subscriptions, and raise the scale of their annual contributions from a halfpenny to three-pence, from three-pence to a shilling, and from a shilling to five shillings per annum; they would soon, much to their own praise, and the good of the Mission, produce a sum not inferior to the amount raised by any other district. At present it is a little humiliating, that, notwithstanding their numbers, their acknowledged capabilities, and their prompt and liberal support of other institutions, the whole of our Churches in Yorkshire do not raise much more than half the sum for the Foreign Mission, that is raised for the same object by several of our individual Churches in Leicestershire! I hope our dear friends will not be offended with me for exhibiting this comparison, but I certainly felt no small regret, that while in that very county the Independents, the Wesleyans, and the Particular Baptists, could, with praiseworthy liberality, come forward and support their Missions; and that while our Midland and Lincolnshire Churches are collecting and subscribing with commendable zeal for the support of our own, the Yorkshire General Baptists should act so tardily, as to excite a doubt whether, in reality, they approved of the Mission. However, an improvement is this year exhibited, both in their general feeling and in their contributions; and I hope improvement will appear in every succeeding year, till, in this good and all-important cause, they will find themselves outdone by none of the Churches of Christ.

On Lord's-day, Sept. 13th, morning and evening, two sermons were preached by C. Lacey, in the General Baptist Chapel at Birchcliffe, in behalf of the General Baptist Foreign Mission, when collections were made amounting to £6. In the afternoon, by the same person, a sermon was preached for the same object in the General Baptist Chapel at Slack, and a collection made of £7. Periodical subscriptions in

connexion with the Slack Church:—by Misses Sutcliffe, £3, 10s.; by S. Chowtber, 6s. Subscribed by Miss M. Ibbotson, £2.

On Monday evening, 14th, a Missionary Meeting was held in the General Baptist Chapel, Slack; when, notwithstanding the unfavourable state of the weather, a good congregation collected, and the collection amounted to £4, 5s. The cause of the perishing heathen was pleaded by Mr. Butler, Pastor of the Church, Mr. Hudson of Queenshead, Mr. Lacey, and Mr. Hollinrake of Birchcliffe.

On Tuesday evening, 15th, a Missionary Meeting was held in the General Baptist Chapel, Birchcliffe. The evening was very wet, but a good congregation collected. The Missionary cause was advocated by Messrs. Butler, Hudson, Hollinrake, Blackburn, (Independent,) and Lacey; and at the close the sum of £2, 19s. 1½d. was collected.

On Wednesday evening, 16th, Messrs. Butler, Hudson, and Lacey, assisted by Mr. Griffiths, (Independent,) and Mr. Austin, minister of the place, held a Missionary Meeting at Burnley. The congregation was good; much good feeling prevailed; and a collection of £4 was made towards the Missionary cause.

Thursday evening, 17th, Messrs. Butler, Hudson, Lacey, and Midgley, pleaded for the heathen in the General Baptist Chapel at Lineholm. There were but few people. Collection £1, 10s. 0½d. Subscription in connexion with Lineholm:—Mrs. Stansfield, 5s.

Friday evening, 18th, Messrs. Hudson and Lacey climbed the hills to Shore, and, in the General Baptist Chapel there, assisted by Mr. Midgley, minister of the place, pleaded the cause of Orissa. It was a very comfortable meeting. Collection £1, 10s.

Lord's-day morning, Sep. 20th, a sermon was preached on behalf of the Mission, in the General Baptist Chapel, Haley Hill, Halifax, by C. Lacey. The attendance was pretty good for the forenoon. Collection not known.

In the afternoon of the same day, and by the same person, a sermon was preached in the General Baptist Chapel, Queenshead, on behalf of the Orissa Mission. Collection not known. In the evening the same individual preached for the Mission at Clayton. Collection not known.

On Monday evening, 21st, a Missionary meeting was held in the General Baptist Chapel at Clayton, and the following moneys were paid as the proceeds of the yearly exertions for Clayton:—Collections at Sermon and Meeting, £2, 12s. 4½d. Monthly subscriptions, collected by Miss Robinson and another Friend, £1, 12s. 11d. Subscriptions collected by Miss E. Ward and another Friend, £1, 17s. 2½d. Collected from the Sabbath-school children, 7s. 7d. The cause of the Mission was pleaded by Messrs. Hudson, Lacey, Shackleton, and Taylor.

On Tuesday evening, 22nd, the cause of the heathen was advocated at a Meeting in the General Baptist Chapel, Allerton, by Messrs. Hudson and Lacey, assisted by Mr. Ingham. Collection amounted to £1, 7s. 6d.

Next evening, Wednesday 23rd, a well-attended Public Missionary Meeting was held in the Queenshead Chapel. Messrs. Hudson, minister of the place, White and Gregory, (Independents,) Lacey and Taylor, addressed the meeting. Much good feeling, on the subject of Missions, prevailed. The sums raised by the Queenshead friends are as follow:—Sermon and Meeting, £7, 5s. 7½d. Collected by Miss Robertshaw, through her Missionary box, 10s. 4½d.

Thursday evening, 24th, a Meeting of the same kind was held in the preaching room, in the large town of Bradford. Addresses were delivered by Messrs. Hudson, Lacey, Taylor, and Harvey, (Particular Baptist Student,) and the sum of £1, 5s. was collected.

On Friday evening, 25th, in the General Baptist Chapel, Halifax, a Public Missionary Meeting was held, when Messrs. Hudson, Lacey, Waldron, and Pridie, (Independent,) addressed the Meeting. The whole of the collections amounted to £7, 1s.

I was greatly indebted to brother Butler and brother Hudson, for their assistance at the above Meetings. Brother Hudson particularly was very kind; he attended at every one of the Meetings, and excited much interest by his earnest and powerful addresses.

	£.	s.	d.
Whole amount of collections for Yorkshire, in 1834,	32	11	2
Whole amount for 1835,	56	4	10
Improvement on last year	23	13	8

Hoton, Oct. 3rd., 1835.

Affectionately Yours,

C. LACEY.

LETTER FROM MR. A. SUTTON.

Boston, Sep. 21st, 1835.

My Beloved Brother,

I have just returned from our farewell prayer-meeting at the second Baptist Church. It has been a deeply solemn, interesting occasion. It was one where I felt, for the first time, that my work on christian shores was now done. I shall plead the cause of the perishing heathen no more. Improved or misimproved, the opportunity is for ever gone. O that I had more diligently and more faithfully improved it! But it is now too late. May God in mercy forgive me that I have done no more, and that what I have done has been stained with so much sin. Poor dying wretched Oriyas, my advocacy of your cause is ended. O that some more able advocate may soon appear on your behalf! Right—I recollect brother Lacey. May the spirit of grace and compassion be poured out upon him, that he may accomplish great things for Orissa.

But I hope he too will be able to return. He has been a valuable missionary, with all his failings; and who is without them? He is still worth many young and inexperienced men. But we want young ones too.

We hope to sail, if it please the Lord to give us a fair wind, to-morrow morning. We expected to sail to-day. Last night, at Dr. Sharp's meeting-house, we had our farewell meeting. We have a

goodly company, consisting of *twenty-one* servants of Christ. *Viz* :—

- | | |
|-------------------------|---|
| Mr. and Mrs. Day, | } To commence a new Mission next to us in the northern circars. |
| Mr. Abbott,* | |
| Mr. and Mrs. Haswell, | } For the Burman Mission. |
| Mr. and Mrs. Ingols, | |
| Mr. and Mrs. Davenport, | For Siam, printers and Missionaries. |
| Mr. and Mrs. Shuck, | } For China, <i>viz.</i> |
| Mr. and Mrs. Reed, | |
| Miss Necomber, | For Burmah. |
| Mr. Melcom, | pastor of the third Baptist Church Boston, going out to visit the stations, and explore new fields of labour, appointed since we have been getting ready to sail. |
| Mr. and Mrs. Noyes, | } Free-Will Baptists, going out to labour with us in Orissa. |
| Mr. and Mrs. Phillips, | |

Mr. and Mrs. Sutton, and our little Mary. All the others are Baptists of the Baptist Board.

A Mrs. Tomlin, a pious Pædobaptist lady, going out to her husband, also goes under my charge.

We sail by the ship *Louvre*, Captain Brown, of Boston. We are bound first to Calcutta, then Burmah, then Singapore. The Lord go with us. Let us have your prayers, and the prayers of our churches. I am sorry that I have not written a long letter before; but we have been pressed beyond measure. Most of the

*Mr. Abbott's intended wife is in Burmah.

above labourers have been induced to go, in some measure, through my agency; and I have had much to do with and for them. I want to write to brother Lacey, but cannot. Remember me kindly to him, and sister L. Let us have a reinforcement from England soon; I hope as soon as we arrive. I have been anxiously expecting a letter from you, but it has not yet come. The Georgia has just arrived from Calcutta, but I have not yet received any letter. It is very late, and I can scarcely keep my eyes enough open to write. Farewell! may the best of heaven's blessings rest on you.

Yours for ever, I hope,
A. SUTTON.

ORDINATION OF A MISSIONARY FOR ORISSA.

At the New Hampshire yearly meeting of the Free-will Baptists, the solemn services of the setting apart of a Missionary for Orissa were attended to. It appears that it took place in the open air, probably for want of room in their chapel. We are thankful to be able, through the kindness of the Secretary, to give a brief account of the services, from the "Morning Star:"—

Early on Sabbath morning, the people began to collect in a beautiful grove situated on the declivity of Sugar Hill, so called, a most delightful spot, rendered sacred by many a solemn service in days gone by, which had been well fitted up for the occasion. For an hour or two before the commencement of the services they continued to arrive from the pleasant vales and mountains around, till it was computed the number present amounted to upwards of three thousand.

Ordination of brother Eli Noyse as a Missionary to Orissa.

1. At nine o'clock, the exercises were commenced by singing the 427th hymn of Christian Melody, which was read by Elder D. P. Cilley, as were all the hymns sung during the day.—

"Great was the day, the joy was great,"
&c.

2. Elder Daniel Jackson read the following Scriptures:—Psa'm lxxii. 1—13; Acts xvii. 16—34. 3. Elder Enoch Place made the introductory prayer. 4. The following hymn, composed by brother Sutton, was sung:—

THE MACEDONIAN CRY.

Air.—"Scots, wha hae."

Hark! what cry arrests my ear,
Hark! what accents of despair,
'Tis the heathen's dying prayer;
Friends of Jesus, hear.

Men of God, to you we cry,
Rests on you our tearful eye,
Help us, Christians, or we die,
Die in dark despair.

Hasten, Christians, haste to save,
O'er the land, and o'er the wave,
Dangers, death, and distance brave:
Hark! for help they call.

Afric bends her suppliant knee,
Asia spreads her hands to thee;
Hark! they urge the heaven-born plea,
Jesus died for all.

Haste, then, spread the Saviour's name,
Snatch the fire-brands from the flame,
Deck his glorious diadem
With their ransom'd souls.

See! the Pagan altars fall,
See! the Saviour reigns o'er all;
Crown him! crown him! Lord of all,
Echoes round the poles.

5. Dr. Cox, of London, England, one of the delegates from the Baptists of Great Britain to the Baptist Triennial Convention, recently holden at Richmond, Va., delivered a most excellent and appropriate discourse from John viii. 12, "I am the light of the world." 6. Elder J. Woodman propounded the questions to the Candidate; whose answers, we think, satisfied all that God had called him to the work whereunto he was about to be separated. 7. Elder John Buzzell made the ordaining prayer. 8. Brother Sutton gave the charge, founded on Mark xvi. 15, "Go ye into all the world, and preach the Gospel to every creature." 9. Elder David Marks gave the right hand of fellowship. The ordination of brother N. was concluded with the 661st hymn, C. Melody:—

Ordination and departure of Missionaries.

Ye messengers of Christ,
His sovereign voice obey;
Arise, and follow where he leads,
And peace attend your way.

The Master whom you serve
Will needful strength bestow;

Depending on his promised aid,
With sacred courage go.

Mountains shall sink to plains,
And hell in vain oppose ;
The cause is God's, and must prevail,
In spite of all his foes.

Go, spread a Saviour's fame,
And tell his matchless grace
To the most guilty and depraved
Of Adam's numerous race.

We wish you, in his name,
The most divine success ;
Assured that He who sends you forth
Will your endeavours bless.

FREE-WILL BAPTIST ANTI-SLAVERY MEETING,

At the New Hampshire Yearly Meeting.

The following addresses have given us great pleasure. We are not a little delighted with their tone and spirit. Let this holy ardour in the cause of the injured African be propagated ; and the slave-holding Christians, (?) in the land of boasted liberty, will be constrained to relinquish their hold, and to "let the oppressed go free."

The following are the resolutions which passed, and sketches of the addresses made while they were before the meeting, on Saturday.

The first was introduced by Eld. D. Marks :—

Whereas the system of Slavery is contrary to the law of nature, and the law of God, and is a violation of the dearest rights of man—Resolved, that the principles of Immediate Abolition are derived from the unerring word of God ; and that no *political* circumstances whatever can exonerate Christians from exerting all their moral influence for the suppression of this heinous sin.

Elder M. remarked that he was aware some might start, and begin to inquire what this resolution has to do with the business of the Yearly Meeting. Said he, "I answer, the design of this religious association is to spread religious truth, to strengthen the hands of all the saints, and, as far as possible, build up the pure kingdom of Christ. That the Africans have a *natural and immediate right to freedom* is a moral and religious truth, in which we, as Christians, are interested ; and which we, as accountable creatures, are bound to publish, and spread abroad, as far as our circum-

stances will admit. On the success of this truth depends the destiny of millions of our fellow-men, who, like us, were made in the image and likeness of God. By the law of nature, the African is endowed with the same powers, faculties, and capabilities that men of other nations are. Nature never formed the black man for slavery, nor the white man to rule. By the law of God the African is *free!* for He hath "made of one blood all nations of men, to dwell upon all the face of the earth ;"—observe, not to be *sent off* from the land of their birth, and *confined to one country*. But the law of nature has been violated, and the law of God has been broken with impunity. The Africans have been stolen by *our fathers*, and sold to our *brethren* ; and now they imagine that *time* has sanctioned the theft, and given them a right to hold *stolen men as lawful property*. But hear what God says about it ; "He that stealeth a man, and selleth him, or if he is found in his hand, he shall surely be put to death." Let no one say, "I can do nothing." You can do something. You can cast in your influence, however small it may be, to change public opinion on the subject, and bring the church, and this nation, to see and feel the guilt which hangs upon us. Yes, the church in America is guilty of the sin of slave-holding ; because she has never arisen, and borne a firm and united testimony against it. Had not the church sanctioned the sin, either by being partakers in it, or by her silence, probably public opinion would have been changed, and Slavery long since abolished. Many of the patriotic fathers of this republic deprecated the principles of Slavery fifty years ago. Washington, Franklin, and Jefferson condemned the principles of Slavery ; and had the church raised her warning voice against them, probably these men would not have made a compromise with the guilty, and left the sin to increase with generations unhorn. But we are told that we must be still, and wait a more favourable opportunity to free the slaves, or wait till our southern brethren see it their duty to liberate them. Strange! strange! We have been still half a century, until 500,000 slaves have increased to 2,500,000 ; that is five for one, and still we are told to keep still yet longer! The sin and the difficulty of getting clear of it is rapidly increasing upon us ; and yet we are told to keep still, and wait till our southern brethren see it their duty to liberate

their captives; just as though they would be likely to do this, against their interest, and even while they are justified by their northern brethren, who have no interest to sacrifice by embracing abolition principles. No, brethren, we must not be still; we must wash our hands of being in any maner concerned in this sin; we must preach and pray on this subject, and do all we can to change public opinion. We must labour to have slavery abolished in the district of Columbia, and its principles condemned throughout the christian church. Let us all, with one heart, aid in changing public opinion; in order that the oppressed may go free, and the poor blacks be permitted to enjoy the sacred privileges of immortal beings. If it be our duty to aid in sending the Gospel to all nations, we are bound to send it to the slaves in our own land. But Slavery obstructs these benevolent exertions. O let us then, in the name of the Most High God, and for the sake of two and a half millions of deathless souls, labour for its immediate abolition."

Elder Woodman said, "I agree with brother Marks, that the church is guilty of the sin of slavery, and it becomes us, if possible, to wash the stain away. There is a God who will take the part of the oppressed. When his children sighed under bondage in Egypt, he said, "I have heard, I have heard the groanings of my people, and am come down to deliver." So, unless we arise and clear ourselves from the guilt of slave holding, God, who has heard the groans of the oppressed children of Africa, will come down to deliver them. He can scourge us by some foreign power, or he can permit the Catholics to take away our liberties, and bring us into a worse slavery than that we have brought on the Africans. Should God scourge this nation by some foreign army, we have every reason to fear that the slaves would join the enemy, and thus revenge us for oppressing them. I have long felt on this subject. I have long trembled for my country, while I have remembered that there is a God who is just. Love of our country, the rights of man, and the souls of the oppressed, demand us to do something. But what can we do? We can do away slavery in the District of Columbia. We can pour in our memorials, till the floors of Congress shall groan under the weight of our appeals. The south will not stir: N. England must. There is no denomination which professes a greater veneration for

free grace, equal rights, and gospel liberty, together with holiness of heart, and love to the whole human race, than the Free-will Baptists. Can we then contradict our profession by being indifferent to the wants of more than two millions of Americans? Can we look, without feelings of sympathy, on that mother who stands bereaved of an only child, which has just been sold where she will never, never see it more? Are you parents? and can you be without sympathy for other parents whom slavery has robbed of their last children, and left in their old age with none to wipe the falling tear or the cold sweat of death from their brow? Dare we as *Christians* and as *parents* approbate this sin, and then ask God to bless us? If so, it is an abomination. Our hands are full of blood, and God will send us curses instead of blessings. I know not how to give vent to my feelings. My whole soul is in this subject. The slaves are our brethren, they are in bonds, and we must remember them as bound with them. I second the resolution."

Elder E. Place said he approved the resolution which had been introduced, and before the vote was called, he wished to introduce the following to be passed in connexion with it.

Resolved, That the fact of so large a proportion of the coloured population of our country being deprived of the privilege of attending on the means of grace, and reading the Scriptures, save at the caprice of their masters, should be deeply deplored by every Christian, and should also call forth in their behalf our most fervent prayers and strenuous exertions, both in public and private, to ameliorate their condition.

Elder Sutton said, "My Christian friends and brethren, I arise to second this resolution. I rejoice that it has been introduced. I am glad to see you feel for the injured Africans. I am glad to see your tears fall, and your bosoms heave. O let your sighs go up to heaven in their behalf. I cannot help feeling, deeply feeling for the sons of this injured race. Time was when the glory of Africa would compare with that of the most honoured nations of the earth. She took the lead in the arts and sciences. She had her splendid churches, her men of learning, and her martyrs. And what has made the change? Ah! it was the Christian's cursed thirst for gold!! The slave ships went to Africa—stole away her sons—and sold them to fill the Christian's purse! This was

what made her glory fade. 'O tell it not in Gath!' Many nations were engaged in this odious traffic, and America among the rest; and she has rocked the cradle of slavery, while she has been nursing the child of liberty. No Christian can but sympathize with this resolution. Men, Christians, do you believe that Jesus Christ commanded that the gospel should be preached to every creature? And while the Foreign and Home Mission Societies are engaged to spread the gospel in all the earth, shall we overlook the slaves? God forbid! Forbid it every principle of the soul! Forbid it, all! It is not their sufferings under the lash, nor their wants, privations and temporal miseries to which they are exposed which so much affect us: it is their spiritual condition."

Here brother Sutton noticed the laws of the slave-holding states, which authorize the masters to punish their slaves with many lashes for going to meeting without liberty, and which also impose a fine on any person for teaching them to read even the Bible. "Thus," said he, "they are shut out from the means of grace, and the word of life. This is what we complain of, and what we call on you to complain of. It is not a mere political question to which we call your attention. The great commission says, 'Preach the Gospel to every creature.' God has commanded us to preach and give the Scriptures to all: the slaves were not excepted. But the laws of men forbid us to give the Scriptures to the slaves, and to preach to them, unless their oppressors give their consent. Now whom shall we obey—God or man? We need not hesitate. Let us obey God. Let us pray for them in secret, in our families, and in public. Let ministers, and private brethren, and mothers pray for them. Let every Christian pray for their freedom and salvation. True, you will have opposition, but what of that? In the West Indies, our missionaries had opposi-

tion, their church was levelled to the ground, and one poor black was whipped till the blood gushed out merely for attending a prayer-meeting; but God was for them; they remained firm, and deliverance was nearer than they supposed. Their fetters are now broken, and they have none to molest. While I was at the south a few weeks ago, I saw thirty slaves brought out into the street and flogged, and was told that those who professed religion, were sometimes thus publicly whipped for offences against the church!"

"How many Missionary Societies there are to send the Gospel to the heathen, but who can tell of one to send the Gospel to the slaves? Alas! they are passed by. In the late efforts to supply every person with the Bible, the poor slaves have been overlooked. And why? Is it because the Gospel cannot have success among them? No; they receive it with joy. One poor slave in the West Indies, who was converted through the labours of an English Missionary, on being asked what word he had to send to his brethren in England, replied, 'Tell them me glad me brought off, and made slave, because me hear the Missionaries you send here. We love the Saviour. Say to them, O, I tank you—tank you—tank you.'"

Br. S. then spoke of a church, (if we recollect, it was in Richmond,) which had 1700 members, of whom more than 1000 were coloured people. "The Gospel," said he, "will have success among them. Let us then stand forth in their behalf, with a voice which shall pierce the skies." Here he took a view of our duty to them, compared their condition with that of the heathen, and noticed our meeting them at the judgment-seat of Christ. He pleaded for them in such rapid strains of heavenly eloquence, as so arrested our attention, and overpowered our feelings, that our notes were forgotten, and now we dare not attempt description.

BAPTIST MISSIONARY SOCIETY.

JAMAICA.

Mr. Phillippo, of Spanish Town, whose chapel has just been enlarged to accommodate 600 additional hearers, states that there is already as much need for a second enlargement as there had previously been for the first. Under date of July 6th, he writes:—

"Last Sabbath day there were more persons present than on the first Sabbath in August. The chapel throughout was crowded almost to suffocation. Between three and four hundred were estimated to have been outside; and multitudes went away unable to bear exposure to the sun, or to hear the preacher's voice. The members were not only so numerous as

to throng completely the lower part of the chapel, but the porticoes also, and the gallery stairs. Four or five had literally squeezed themselves into the little enclosure beneath the pulpit, which I occupy as my stand, at my week-day evening services; and to some, the sacred elements were handed through the windows. The appearance which this vast assemblage presented in the neighbourhood, on its egress from the chapel, exchanging mutual congratulations, and covering the whole face of the ground, was deeply interesting; and has, I understand, been an occasion of much wonder and speculation to the inhabitants of the town. Some of this multitude came from a distance of ten and fourteen miles; whilst hundreds came from beyond a circle of five miles from the centre of the circuit. It was a high and hallowed day, on many accounts. Not only did a thousand (more or less of us) sit down and commemorate the dying love of our once crucified, but now risen and exalted Saviour; but I had the honour and the happiness of introducing to that "feast of love," and of giving the right hand of fellowship to *one hundred and seventeen* persons, who never before enjoyed the privileges of their high and holy relationship, and to whom I had just administered the sacred rite of baptism, on a profession of their faith in Christ, in the presence of a great cloud of witnesses."

A letter from Mr. Clarke, dated *Jericho*, August 5, contains the following additional particulars:—

"On the 21st of June, I had my first baptism in St. John's; it had been put off for a month, on account of my late sickness; and the time not being so widely known, it was not numerously attended; but those who did attend behaved with the utmost decorum, and some shed tears of penitential sorrow. The place chosen for administering the ordinance, was a sequestered spot in the midst of woods; the pool was a natural one, formed by the falling of a cascade, which is impetuous, and foaming after heavy rain, but was, at the time I baptized, rippling from rock to rock, with a

gently murmuring noise. Twenty-four were baptized in the name of Jesus, and the church there was thus increased to thirty members. On the 27th of June, the foundation-stone of the chapel at Springfield was laid, by John Thomas Bell, Esq., magistrate and coroner, who has shown great kindness, and from whom I purchased the land, and on whom I hope some good impression has lately been made, for he will no longer keep open his store on the Sabbath, but attends very regularly on the worship of God, and is occasionally accompanied by his wife; he is a coloured gentleman of much influence in the parish.

"The foundation-stones were laid for the chapel here on Saturday last, the 1st inst. by my beloved brother Phillippo. A very numerous congregation assembled; hymns composed for the occasion were sung; and a most impressive address was delivered by Mr. Phillippo, which deeply affected most who were present. The collection, including what was given on the following day, amounted to £51, 5s. 10d., and a warm interest was shown by some, who before were unfriendly; indeed, opposition in every place around me has almost ceased, and all is peace and quietness in this neighbourhood, and, so far as I know, throughout the island.

"On the following morning I baptized one hundred and sixty-four in the river near my house, and was supported throughout the day, in my laborious duties, beyond all that I could have expected; for before the baptism, for some months, I had been examining the people, (assisted by some of my deacons, but chiefly by Mrs. Clarke, who sat up with me, often until midnight, and sometimes until one and two in the morning,) and was, in consequence, almost worn out. O, my dear Sir, I tremble and rejoice. I cannot refuse any that I baptize. I use every means in my power to ascertain that they are indeed converted characters; yet, when I reflect on the deceitfulness of the human heart, I fear lest some deceive themselves and me."