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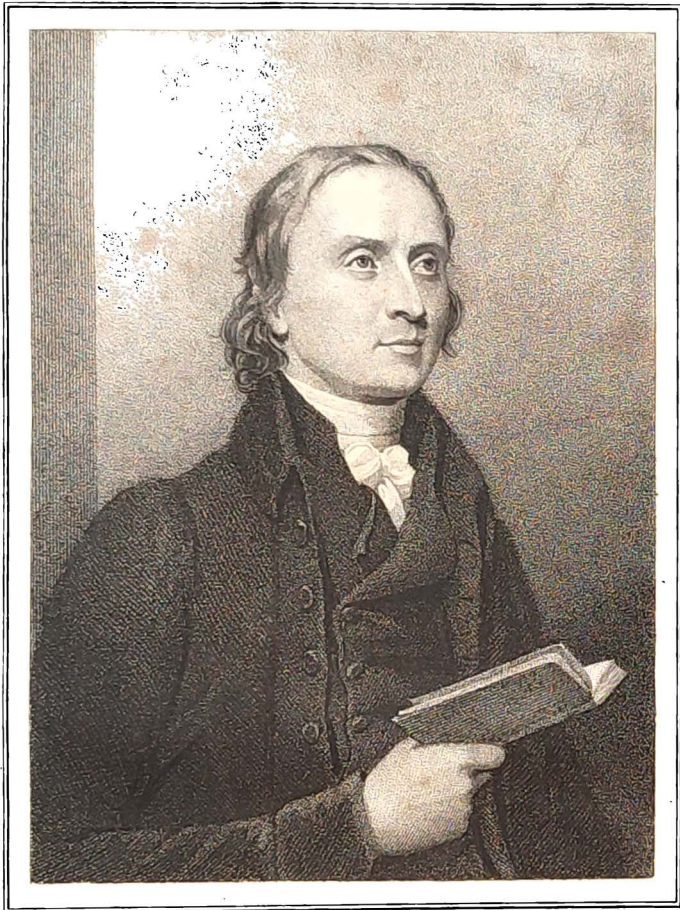
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A table of contents for *The Baptist Magazine* can be found here:

[https://biblicalstudies.org.uk/articles\\_baptist-magazine\\_01.php](https://biblicalstudies.org.uk/articles_baptist-magazine_01.php)



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*Joseph Kinghorn*

Died Sept 1832, Aged 66.

THE  
**BAPTIST MAGAZINE**

FOR

**1835.**

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THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN  
TO THE WIDOWS OF BAPTIST MINISTERS, AT THE RECOM-  
MENDATION OF THE CONTRIBUTORS.

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**VOL. XXVII.**  
(VOL. X. THIRD SERIES.)

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SPEAKING THE TRUTH IN LOVE.—Eph. iv. 15.

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## P R E F A C E.

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CONDUCTED by Divine Providence to the close of another annual period of their anxious labours, the Editors of the BAPTIST MAGAZINE would devoutly embrace the favourable opportunity thus afforded, for the purpose of brief retrospect, and the exercise of sincere thankfulness.

During the months of the past year, they have been earnestly desirous that the pages of each succeeding number of their work should supply such a portion of religious instruction and denominational information as, from its design and extent, their most considerate readers would be led to expect; and, though fully sensible that they have not attained the standard of their own wishes, yet they deem it incumbent to acknowledge, that they have been strengthened in their progress by perceiving that their efforts have been candidly appreciated, and in many instances kindly commended.

In prefacing the TWENTY-SEVENTH VOLUME of this publication, it is gratifying to be able to announce that, notwithstanding the frequent introduction of new and attractive periodicals, the Baptist Magazine continues to obtain an encouraging share of public patronage; and were it to derive from literary contributions, and an extended circulation, such support as the denomination to whose service it is principally devoted might easily afford, the satisfaction of this announcement would be greatly augmented.

If, in addition to the many excellent communications now received, others were occasionally forwarded by writers to whom preparing such an article might prove an agreeable relaxation from the pursuit of severer studies, both the value of the work, and the interest of the writer in its prosperity, would be considerably increased.

Before concluding these remarks, the Editors have much pleasure in distinctly and gratefully adverting to the assistance with which they have been favoured in bringing this volume through the press; in connexion with which the usual exercise of benevolence to the *Widows* of many of our departed brethren has been continued; and to perpetuate, and, if possible, increase which, the conductors of the Baptist Magazine have been invariably, and still remain, solicitous.

THE  
BAPTIST MAGAZINE.

JANUARY, 1835.

MEMOIR OF THE LATE MRS. PEGGY WAUGH.

RECOLLECTIONS of departed excellence are always pleasant, often deeply interesting, and sometimes productive of the happiest effects. The delight we feel in tracing the successive stages of that pilgrimage by which the saints of the Most High have "passed into the skies," is neither a faint nor fruitless emotion, but a healthful exercise of the moral sympathies. It purifies, while it elicits, the affections of the heart. As we trace the formation of their character, we are insensibly forming our own; and the observation by which we mark the development of their Christian virtues, is among the most efficient means by which we are provoked to their imitation.

Hence the inspired volume is not more a book of doctrines than a record of the piety of ancient believers. That Holy Spirit, under whose inspiration it was written, knew how to touch the springs of human conduct, and therefore incites us to the highest attainments of character by the influence of example. The names of the righteous are enrolled in its imperishable leaves, and their

VOL. X., 3rd SERIES.

memory, after the lapse of ages, is still fragrant as the breath of the morning.

After the example of the sacred writers, every age of the church has preserved memorials of the wisdom and holiness of its own times. In some instances a service has thus been performed of inestimable value. Patterns of faith, of patience, of zeal, have been rescued from oblivion to be a stimulus to Christians in all succeeding periods of time. And in other instances benefits, though not equally extensive, yet substantial, have resulted from recording, in a brief memoir, the characters and actions of those who, not called to occupy prominent stations, have shed a sweet influence of piety upon the more retired walks of ordinary life.

The following pages are intended to preserve some short account of a Christian lady, who from youth to old age "walked in the truth;" and having become at length alike venerable in years and in piety, departed this present life with the glorious hope of a better.

Mrs. Peggy Waugh was born

at Wallingford, A. D. 1747. At an early period of life her mind was brought under a divine influence; not, however, by the ordinary means of grace, nor by any solemn providence, but in a manner illustrating the force of scripture, and the sovereignty of that gracious Spirit by whom it was originally inspired, and is still savingly applied. Being present at a party where the evening was spent in festivity and worldly mirth, she was invited to join in the dance. This she had often done, for she was of a lively disposition, and her parents were gratified by her mixing in the gaieties of life; but in the present instance she felt herself unable to maintain the hilarity of her spirits. The cause of her dejection none imagined, and she was perhaps ashamed to acknowledge. While all was merriment around her, she became suddenly pensive. A passage of the word of God, pointedly in contrast with the spirit of the scene, had come with irresistible power to her recollection. It fastened upon her conscience:—it reached her heart. The music and dancing lost their charms; she sat in solitariness, though surrounded with company; the world's fascinations appeared in a light in which she had never before seen them, and the salutary impressions of that evening remained unerasd from her mind through all her subsequent life.

While she was yet young, her parents removed to Reading. Shortly after they had fixed their residence in that town, she was taken by a friend to the Baptist Meeting, where she heard the Rev. Mr. Davis. She was much interested in his discourse, and sought for opportunities to attend frequently on his ministry. Under the able instructions of that ex-

cellent man, her religious views became clearer and more definite, her principles more firm and decided, and it was evident that the spiritual change which had already commenced in her soul, was rapidly advancing to its completion.

It was now that her trials began. The determinate and consistent form which her renewed character had assumed, was far from exciting any complacent feelings in the minds of her parents; and it became the more obnoxious to them from the preference she manifested for the preaching of Mr. Davis. They had brought up their family to the established church, and it distressed them exceedingly to see their daughter becoming a dissenter. But she had counted the cost, and was prepared to make any sacrifice, and to endure any hardship, rather than forego the privileges she now enjoyed in the house of God. Hardships she had indeed to endure: such was the severity with which she was treated, that it was no uncommon thing, when she returned from the sanctuary, to find her father's door locked against her; and often has she walked in the fields without food during the intervals of public worship, rather than incur the displeasure that awaited her at home. This was a season of trial, and she came forth from it like refined gold. Her filial attentions were not less respectful or affectionate than formerly; on the contrary, she watched both her temper and her conduct with more than wonted carefulness, and endeavoured to show them that she could bear with meekness the wrongs she suffered in so good a cause. Nor did she wholly withdraw herself from the established church. Reading was at that time favoured



with the ministry of the Rev. Mr. Talbot, the Hon. and Rev. Mr. Cadogan, and the Rev. Mr. Eyre, his curate at St. Giles's. The preaching of these faithful servants of the Lord was distinguished by its truly evangelical character, and she found much benefit in occasionally hearing them. At their Thursday evening lecture she was a constant attendant, both at this period and after she had joined the Baptist church. Her new principles had not contracted, but on the contrary enlarged, her mind. Her views with regard to the ordinance of baptism, and on some other subjects connected with those parts of divine truth on which a difference of sentiment prevails, were conscientiously embraced; but they were held in the spirit of Christian charity. As much as she could, without a sacrifice of conscience, she endeavoured to conciliate the prejudices of her parents; and at length her efforts were blessed beyond her most sanguine hope.

It will a little anticipate the order of the narrative, but it may properly be added here, that she had the satisfaction, at a subsequent period, to know that her pious conversation and deportment had, under God, been the principal means of producing a saving change in her father, in her mother, and in two of her brothers. Her parents, at an advanced age, departed in the faith, leaving no doubt on the minds of surviving friends that they had fallen asleep in Jesus.

It was the happiness of Mrs. Waugh to be united in marriage with a person of decided piety, whose sentiments on religious subjects were similar to her own. Shortly after their marriage, they were both baptized, and thus

commenced together that public and good profession which they ever afterwards maintained by the integrity, and adorned with the graces, of the Christian life. On the morning of her baptism, a passage from the prophecies of Isaiah, evidently suggested by the difficulties which had environed her early religious course, forcibly impressed her mind, and afforded her much encouragement: "I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron." "These words," she writes, "came sweetly to me, and my soul was on the wing for heaven and heavenly things."

The duties of domestic life began now to demand her attention. In the relations of a wife, a mother, and a mistress, the excellence of those principles on which her character was formed, was habitually exemplified. For her children, she was supremely anxious to bring them in early life under the influence of divine truth, and to lead them into the love of God. It is in their recollection still, with what maternal affection she would take them into her chamber, and converse with them on those subjects, and then present them, in the exercise of faith and devotion, to the care of that tender Shepherd who "gathers the lambs in his arms, and carries them in his bosom." Indeed her deep interest in all young persons obliged her to press upon such as came within her reach a care for their everlasting happiness; with several, the result was most satisfactory, and they retain an affectionate remembrance of her solicitude on their behalf. With her servants also she would seize opportunities

to speak of the value of their souls, and the improvement of their religious advantages; and sometimes she used to pray in secret with them. The afflictions which are inseparable from the lot of humanity, and those which parents only know, she endured with a meek and confiding resignation. Her cup had its bitter infusions, and some of her trials were more than commonly severe; but under every mysterious and painful dispensation, she stayed herself upon her God, and in patience possessed her soul.

By those who enjoyed her friendship, her pious conversation and correspondence were highly valued. She was no stranger in the habitation of the widow and the fatherless, or beside the dying bed. Her sympathy in such scenes was a mitigation of sorrow, and her offices of Christian love endeared her in the hour of distress. She gratified the benevolence of her heart by relieving the distresses of many; and some of her poor neighbours were pensioners on her bounty as long as they lived. Her attendance on public ordinances, it need scarcely be said, was regular and devout; and by her consistent and blameless life, combined with her affectionate and peaceful walk among her fellow-members, she was a comfort to her pastor, and an honour to the church. Thus for many years she moved in her orbit, as the celestial luminaries move in theirs; with a regular, uniform, and constant progression; deriving all their radiance from the sun, and reflecting his beams without noise or ostentation.

But a severe trial awaited her. The conjugal relation was at length broken. By the death of Mr. Waugh she was deprived of

the staff of her age, and left to travel alone through the last stages of her pilgrimage. She had however the unspeakable satisfaction of reflecting that he had walked with her in the ways of righteousness, and that although he had outstripped her in the course, and arrived first at the sepulchre, she should follow him into the world of reunion and eternal love. His decease was also eminently happy. He was favoured during his illness with much spirituality and elevation of mind, and departed in the "full assurance of hope." On being asked by one of his daughters, whether, if it were the will of God, he would like to return again into the world? "What," he exclaimed, "when Christ bids me 'come up hither!'" It was the privilege of his faithful wife (for such she deemed it) to be with him through all his illness, and to witness the final scene. She would not delegate to other hands the discharge of any duty which she could perform herself; but the conflict being over, she retired from the chamber of death, and was found some time after, by her children, who had missed her, in her closet, and on her knees. The throne of grace was her refuge. To that hiding-place she was accustomed to flee, in every "cloudy and dark day;" and sweetly was the promise fulfilled in her experience, "Thou wilt keep him in perfect peace, whose mind is stayed on thee." She felt deeply the stroke which had made her a widow; but, possessing an uncommon degree of self-command, it was a comfort to her children to observe her great calmness of spirit, and to hear the expressions of her confidence in God. Her natural fortitude was sustained by divine grace, and her whole

carriage under this bereavement afforded an edifying instance of the manner in which a Christian both bends before the storm, and rises above it.

About two years after this event, she left the neighbourhood of Reading, to reside in the family of one of her daughters at Tottenham. By this circumstance she was necessarily brought into new scenes both of domestic and social life; and they served still further to elicit the graces of her matured and now venerable character. For to the visitors, of all ranks, she recommended the religion of the Bible; but with such propriety, that she never gave offence; and most tenderly and intimately did she participate in the diversified feelings of her grandchildren, evincing her affection for them, by her earnest and ardently expressed longing that Christ might be formed in their hearts, the hope of glory. It was about this time, that the writer of this brief tribute to her memory had the happiness to form her acquaintance; and he well remembers the impression of respectful admiration which that first interview produced on his mind. She was now "well stricken in years." Time had mellowed the naturally sweet expression of her countenance, without much impairing its vivacity. Her silvery locks shaded a brow imprinted with the wrinkles of age, but intelligent and serene. Her eyes were yet bright, and glanced upon her friends with benevolent complacency. Her form was unbending and about the middle stature; her manners dignified, yet free; her conversation cheerful, affectionate, and eminently spiritual; her memory richly replenished with the word of God, and with hymns, which

she recited with much emphasis and appropriate application; and her whole appearance and deportment that of a venerable Christian lady.

Some time before this period she had become very deaf; but though she felt it to be a great trial, it made scarcely any perceptible abatement of her cheerfulness; nor did she allow it to prevent her attendance upon the house of God. In proportion as she was shut out from the pleasures of conversation, she seemed to find an increasing delight in secret devotion. "Let us call those our golden hours," she says in a letter to a friend, "that are spent with God. May we be found much in that excellent duty of self-examination." And at a subsequent date she writes in her diary, "My hearing is in some measure restored; of which I can give no account from natural causes or medicinal art. O Lord, my healer, thou canst do every thing. O the riches of immortal grace! If I outlive my senses, I cannot outlive my graces. O how beautiful, how honourable, how durable! I earnestly plead with God for his church and ministers, in faith and hope, for what I am not likely to live to see. Dear Lord, let me depart and join the holy society above. Amen!"

It is often observed, that as Christians draw near to heaven, their desire increases to enter upon its holy joys. They present a delightful contrast, in this respect, to those unhappy persons whose old age is chilled with the infirmities of decaying nature, and never warmed into the glow of celestial aspirations by the presages of a blessed immortality. The natural desire of life is felt by both, and the uneradicated

remains of our ancient and inveterate depravity will sometimes, even in aged Christians, repress the risings of the soul towards her native skies. But the prevailing tendency of the desires will be upwards. "To live is indeed Christ; but to die is gain." Hence their conversation will take its complexion and character, rather from the things which are eternal, than from the transactions or interests of this present world. Such was eminently the case with the subject of this memoir. She seemed to live much, in the secret exercises of her mind, upon the invisible glories of that region of blessedness towards which she was fast approaching. Never was her countenance lighted up with a more cheerful beam of piety, than when, after she had been occupied awhile in silent musings, she would break forth in the joyful exclamation of the patriarch Job, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and my eyes behold, and not another; though my reins be consumed within me." This was indeed a very favourite passage with her, and was selected by herself for her funeral text. But "the word of Christ dwelt in her richly;" and it was sometimes equally astonishing and delightful to hear with what copiousness, accuracy, and animated expression, at more than 80 years of age, she would pour forth, like a sparkling stream, a long series of beautiful quotations, her feelings at the same time kindling into celestial rapture, and the whole perhaps finished with that ecstatic verse of Dr. Watts.

"Haste, my beloved, fetch my soul  
Up to thy bless'd abode;  
Fly, for my spirit longs to see  
My Saviour and my God."

She had outlived nearly all her contemporaries. Most of her friends had preceded her to their rest, and sometimes she would chide herself for still lingering in her upward flight, among the chilling clouds of these lower regions, when she thought her wings should have borne her more rapidly onward to join the company of the blessed. Thus she expresses herself in one of her memorandums: "O Lord, when I look around me, and feel I am bereaved of human joys, and behold the ravages which thou hast made among my dear, beloved friends and kindred in the flesh, I am astonished at the strength of that depravity, which leads me still to cling to this dying world. Why, oh, why do I not rest my weary soul on the unchangeable realities of heaven? There shall I meet those very dear ones who sleep in Jesus. Animating hope! Oh, then, let me march boldly on, nor faint in the day of rebuke; but may I be enabled to yield up all my earthly comforts when Jesus calls and demands, that I may find my all in him."

It was her privilege often to climb to the summit of Pisgah; and when she descended again into the plain, how delightfully would she talk, and as in the very dialect of the country, of that land of fair and beautiful prospect which lies beyond the Jordan. There were seasons when no other subject seemed welcome to her thoughts. She would sit at such times watching the countenances of her friends, and at a break in the conversation, which she could not hear, drop a short sentence full of the love and joy of heaven.

She seemed to have an inward and divine light which shone through her soul, and made it a region of pure and celestial thoughts; no doubts were permitted to disturb the composure of her mind, no temptation to trouble and overcast the serenity of her cloudless sky. Her days moved on in tranquil succession, each renewing and passing forward to the next, the sunshine of its predecessor. Only, indeed, as her orb descended to the horizon, the light seemed more to concentrate and to soften; just as the evening sun gathers back into himself the radiance with which he had illuminated the world, and sets amidst the chastened splendours of his own accumulated glory.

Her tabernacle, which had been often shaken, was at length taken down. No fierce disease was commissioned to inflict the final stroke. Till the last week she was permitted to continue in the society of her children. Two of them reside at Camberwell; and they reflect, with grateful pleasure, that some of her last days were spent with them. She left them on the Monday, after having passed the whole of the preceding month in their company. It was not then apprehended that her end was so near, but her conversation was sweetly tintured by a vein of ardent and elevated devotion. Her mind was eminently spiritual; she seemed to be living in an element of prayer and love. It was the happiness of the writer to spend a short time with her during the last week; and in her pocket-book she has noted the comfort she derived from the devotional exercises in which they then engaged. The Sabbath day was a season of great delight. She did not know that on the following

her translation was to take place; but had she foreseen it, scarcely could she have passed the day in communications more fitted to her near approximation to eternal joy.

The next day she returned to Tottenham, not so well as she had been, yet there seemed no cause for immediate alarm; but in her last words, as she was taking leave of her daughters, there was something almost prophetic of the event which was soon to take place. Claspings the hand of one of them, as she was about to step into the carriage, she turned to her, and said, "I shall soon mount on eagles' wings; I shall run and not be weary, I shall walk and not faint." On Wednesday, her indisposition considerably increased, and her strength began rapidly to decline. It soon became impossible to hold any conversation with her beyond a few short and detached sentences at intervals. In reply to inquiries, she still expressed her faith in the Lamb of God, and spoke of his preciousness to her soul. But the power of articulation failed, and this circumstance, joined with her deafness, precluded the further interchange of sentiment with the departing saint. She continued to lodge on the banks of the Jordan a day or two longer, till about noon on Lord's day, June 30, 1833; when she passed through the river with a gentle and quiet motion, and was lost to the sight of surrounding attendants, amidst the distant groves of Eden, on the opposite shore.

"No pain she suffered, nor expired with noise;

Her soul was whispered out with God's still voice:

So softly death succeeded life in her,  
She did but dream of heaven, and she was there."

*Camberwell.*

E. STANE.

## SLAVERY IN AMERICA.

A LETTER FROM THE BAPTIST BOARD OF FOREIGN MISSIONS IN AMERICA,  
IN ANSWER TO ONE FROM THE BOARD OF BAPTIST MINISTERS IN  
AND NEAR LONDON, DATED DECEMBER 31, 1833.

(See our last Number, p. 534.)

*Baptist Missionary Rooms,  
Boston, Sept. 1, 1834.*

DEAR BRETHREN,

YOUR communication, dated London, December 31, 1833, was received some time since, by one of the officers of the Baptist General Convention; but as the Convention, to which it was chiefly addressed, will not convene till April, 1835, the communication was, after some delay, presented to the Baptist Board of Foreign Missions, as the executive organ of the Convention. The board referred it to a Committee, and we now communicate to you a copy of their Report, and of the Resolutions adopted by the board.\* We commend

\* The Committee, to whom was referred a communication from "the Members of the Board of Baptist Ministers in and near London," directed to "The Rev. Spencer H. Cone, President; the Board of Managers; and the Delegates of the Baptist Triennial Convention, United States, North America;" and addressed to "The Pastors and Ministers of the Baptist denomination throughout the United States of America;" the principal object of which communication is, to express the views of the writers "respecting the character of negro slavery, and as to the course enjoined by religious principle on the household of faith;" present the following report:—

That they have examined the communication with much care, and have been gratified by the spirit of Christian affection, respect, and candour, which it breathes. They receive it, as a pleasing omen of a more intimate correspondence, and a more endeared fellowship, with our Baptist brethren in Great Britain. The Committee, however, are unanimously of opinion, that, as a Board, and as members of the General Conven-

tion, associated for the exclusive purpose of sending the gospel to the heathen, and to other benighted men not belonging to our own country, we are precluded by our constitution from taking any part in the discussion of the subject proposed in the said communication. They, therefore, recommend the adoption of the following resolutions:—

*Resolved.* That the Board reciprocate, with great pleasure, the assurances of respect and affection which our brethren, "the members of the Board of Baptist Ministers, in and near London," have uttered in their communication.

*Resolved.* That the Board earnestly desire a closer intimacy with their Baptist brethren in England, believing that the cause of truth in both countries, and throughout the world, would be promoted, by a more cordial union and co-operation of the two great branches of the Baptist family.

*Resolved.* That the Board have viewed, with grief and anxiety, the calamities which have befallen the Baptist Mission in Jamaica; and they rejoice that the Mission has been resumed, with cheering prospects of success.

*Resolved.* That while, as they trust, their love of freedom, and their desire for the happiness of all men, are not less strong and sincere than those of their British brethren, they cannot, as a Board, interfere with a subject that is not among the objects for which the Convention and the Board were formed.

*Resolved.* That the preceding Resolutions be communicated to the "Board of Baptist Ministers, in and near London," together with the subjoined letter, to be signed by the acting President, and the corresponding Secretary of the Board.

(Signed) DANIEL SHARP,  
First Vice-President of the Baptist Board  
of Foreign Missions in the United  
States.

LUCIUS BOLLES,  
Cor. Sec.

the board, encompassed as they are by difficulties which cannot be fully understood by persons in other countries.

It may assist you to form a more correct opinion of the whole subject, if we allude to a few of the circumstances which make slavery, in this country, a matter of peculiar difficulty, and which, consequently, require those who would promote the real welfare of the coloured race, to act with great caution.

In the first place, the political organization of the United States is widely different from that of England; and this difference makes it impossible to adopt here a course similar to that which the British Parliament have adopted in reference to slavery in the West Indies. This country is not one State, with an unrestricted Legislature, but a confederacy of States, united by a Constitution, in which certain powers are granted to the National Government; and all other powers are reserved by the States. Among these reserved powers is the regulation of slavery. Congress have no power to interfere with the slaves in the respective States; and an Act of Congress to emancipate the *slaves* in those States would be as wholly null and void, as an Act of the British Parliament for the same purpose. The Legislatures of the respective States cannot interfere with the legislation of each other. In some of the States, where laws forbidding emancipation exist, the *minority* cannot, if disposed, give freedom to their slaves. You perceive, then, that the National Government, and the people of the Northern States, have no power, nor right, to adopt any direct measures, in reference to the emancipation of the slaves in the Southern States. The slave-

holders themselves are the only men who can act definitively on this subject; and the only proper and useful influence which the friends of emancipation in other States can use, consists in argument and entreaty. The existence of our union, and its manifold blessings, depends on a faithful adherence to the principles and spirit of our constitution, on this and on all other points.

This view of the case exonerates the nation, as such, and the States in which no slaves are found, from the charge of upholding slavery. It is due, moreover, to the republic, to remember, that slavery was introduced into this country long before the colonies became independent States. The slave trade was encouraged by the Government of Great Britain, and slaves were brought into the colonies against the wishes of the colonists, and the repeated Acts of some of the Colonial Legislatures. These Acts were negatived by the King of England; and in the Declaration of Independence, as originally drawn by Mr. Jefferson, it was stated, among the grievances which produced the Revolution, that the King of England had steadily resisted the efforts of the colonists to prevent the introduction of slaves. Soon after the Revolution, several of the States took measures to free themselves from slavery. In 1787, Congress adopted an Act, by which it was provided, that slavery should never be permitted in any of the States to be formed in the immense territory north-west of the Ohio; in which territory, the great States of Ohio, Indiana, and Illinois, have since been formed. There are now thirteen out of the twenty-four States, in which slavery may be said to be extinct. Maryland is taking measures to

free herself from slavery. Kentucky and Virginia will, it is believed, follow the example. We state these facts to show, that the republic did not originate slavery here; and that she has done much to remove it altogether from her bosom. She took measures earlier than any other country for the suppression of the slave trade, and she is now zealously labouring to accomplish the entire extinction of that abominable traffic.

Since then, from the character of our political institutions, the emancipation of the slaves is impossible, except with the free consent of the masters; it is necessary to approach them with calm and affectionate argument. They claim to be better acquainted with the real condition and the true interests of the negro, than other persons can be. Multitudes among them freely acknowledge and lament the evils of slavery, and earnestly desire their removal, in some way consistent with the welfare of the slave himself, and with the safety of the whites. Some persons among them, it is true, are not convinced that slavery is wrong in principle; just as many good men in England, half a century since, believed the slave-trade to be just and right. Such individuals must be *convinced*, before they will act.

In the next place, the number and character of the slaves form an appalling difficulty. It is not believed by many of the sincere friends of the slaves, that their immediate emancipation would be conducive to their own real welfare, or consistent with the safety of the whites. To let them loose, without any provision for the young, the feeble, and the aged, would be inhuman cru-

elty. Slaves, who have regarded labour as an irksome task, can have little idea of liberty, except as an exemption from toil. To liberate them, without some arrangement for their subsistence, would produce starvation, or impel them to acts of lawless violence. Emancipation must, therefore, as those friends of the slaves contend, be gradual and prospective. The British Parliament have not decreed an *immediate* emancipation, in the West Indies; thus recognizing the principle, that the slaves must be *prepared* for freedom by moral and intellectual culture. But this preparation must be commenced and conducted by the *masters*; and they must, of course, become the willing and zealous friends of emancipation, before it can be accomplished.

We have thus shown, that the slaves in this country cannot be emancipated, except by the free consent of the masters; and that they cannot be prepared for freedom, without the voluntary and energetic co-operation of the masters. For both these reasons, it is necessary to adopt a kind and conciliating course of conduct towards the slave-holders. The British Parliament might assume a peremptory tone towards the slave-holders in the West Indies; because the power of Parliament is not restricted like that of the American Congress; and because the situation of the slaves in the West Indies renders the preliminary preparation less necessary to the safety of the white population. In the British West Indies, the slaves are dispersed among eighteen or twenty islands, where the military and naval power of the mother country might be easily applied to quell insurrections. In the United States, there are above



two millions of slaves, spread over a part only of the surface of the Union, with no large military force to overawe them, and no obstacle to a rapid combination of insurgents. We presume, that the people in England would feel somewhat differently on the subject of emancipation, if the slaves were among themselves, and the perils of this moral volcano were constantly impending over their own heads.

Besides these general considerations, there is one which affects the duty of the Baptist General Convention. There is now a pleasing degree of union among the multiplying thousands of Baptists throughout the land. Brethren, from all parts of the country, unite in our General Convention, and co-operate in sending the gospel to the heathen. Our southern brethren are liberal and zealous in the promotion of every holy enterprise for the extension of the gospel. They are, generally, both minister and people, slaveholders; not because they all think slavery right, but because it was firmly rooted long before they were born, and because they believe that slavery cannot be instantly abolished. We are confident, that a great portion of our brethren at the south would rejoice to see any practicable scheme devised for relieving the country from slavery.

We have the best evidence, that our slave-holding brethren are Christians, sincere followers of the Lord Jesus. In every other

part of their conduct, they adorn the doctrine of God our Saviour. We cannot, therefore, feel that it is right to use language or adopt measures which might tend to break the ties that unite them to us in our General Convention, and in numerous other benevolent societies; and to array brother against brother, church against church, and association against association, in a contest about slavery.

We have presented these considerations, dear brethren, as among the reasons which compel us to believe, that it is not the duty of the Baptist General Convention, or of the Board of Missions, to interfere with the subject of slavery. It ought, indeed, to be discussed at all proper times, and in all suitable modes. We believe, that the progress of public opinion in reference to slavery, is very rapid; and we are quite sure, that it cannot be accelerated by any interference, which our southern brethren would regard as an invasion of their political rights, or as an impeachment of their Christian character.

Most earnestly praying that the Father of Lights will illuminate our path, and guide us all to the adoption of such measures as shall advance His glory, and secure the temporal and eternal happiness of all men, we are, dear brethren, your affectionate fellow-servants.

LUCIUS BOLLES,  
*Cor. Sec.*

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## LEGISLATIVE ENACTMENTS CONCERNING THE SABBATH.

*To the Editor of the Baptist Magazine.*

It is some time since the Christian public has heard of any measure intended to be proposed to the Legislature in reference to

the violation of the Sabbath, and it is time, as it appears to me, that those who have such a measure at heart should be awake, and setting about their great work in earnest. Whether the measure of which Sir Andrew Agnew gave notice in the last session, be the same as his last bill or not, is at present unknown; but I trust, if it be not the same, it will be founded on the same principle, and equally comprehensive in its provisions. It is true, that upon this subject, the opinions, even of good men, are much divided; and there are not a few individuals, of undoubted piety, who think that a legislative remedy should extend to a part only of the acknowledged mischiefs at *first*; whilst others prefer making the different provisions of the whole measure the subject of several bills, to be simultaneously brought forward.

The advocates of the former plan insist, that there is no chance of carrying the whole measure at once, while the attempt to do so is calculated to produce hostility; improvements in this, as well as in other matters, requiring to be gradual:—that the sense of the majority of the population is against the measure as a *whole*, to which popular sense, deference must be paid:—and, that Sir Andrew's former bills were lost entirely from their being too sweeping and comprehensive.

To the first objection, which is nearly identical with the third, it may be answered: Supposing it to be true, that there is no chance of *carrying* the whole measure at once, this is no reason why the whole should not be *proposed* at once. If of the whole measure so proposed only a *part* should be carried, the carrying of that part would be a subject of thankfulness and rejoicing, just as much

as if that part only had been proposed. Those members of the Legislature who would exhibit *hostility* to the bill to the extent of rejecting it altogether, would doubtless exhibit *hostility* to any portion of its provisions if brought forward as a distinct bill; because hostility to the whole of a measure acknowledged in *some part* to be good and necessary, must arise from an evil principle. There is much difference between *hostility* to the whole of the bill, and *opposition* to some, nay, even the majority, of its provisions. Those who would be hostile to the whole of the bill, must necessarily be so to any detached part; whereas many might oppose even the *larger part* of its provisions, who would approve the rest; and it is conceived such would vote for the bill going into Committee, where they might distinguish between the provisions they approved and those they condemned. That this would be the case appears from the experience of the last session, when members who were not prepared to support any clause of the bill, nevertheless voted for its second reading. It is true, that many who voted against it *alleged* its comprehensiveness as the ground of their opposition; but when actually limited measures were brought forward, they were either crushed at once by the very same persons, or first reduced to nothing—and, indeed made worse than nothing, by repealing the provisions of existing statutes for protection of the Sabbath, substituting nothing for them—and then ignominiously rejected. This answer may also be given to the allegation, that Sir Andrew's bills were lost from their comprehensiveness.

As to the second allegation,

that the sense of the majority of the population is against the measure brought forward by Sir Andrew's Bill as a whole, it may be replied,

In the first place, that this is an assertion which is incapable of proof.

In the second place, it is not merely a *numerical* majority of the whole population of the country to which the advocates of the measure ought to defer; but it is to a majority of that class of persons who are well informed upon, and have wisely considered, the whole subject, in connexion with all its consequences and results.

In the third place, it is apprehended, that if the sense of the majority of such class were taken upon the several provisions of the bill, although it may be within the limits of possibility that the majority might be against the bill, as a *whole*, yet there is scarcely a provision in it which the majority of such class would be found to reject; for in point of fact there is not one single clause in the bill which has not been the subject of petitions numerously signed in its favour.

But even attaching some degree of weight to the above objections, which are, I believe, the whole that have been brought forward by those whose opinions are worth regarding, it is to be considered, whether there may not be set against these objections considerations which will operate so as greatly to turn the scale in favour of bringing in the whole measure at once, such as the following:—

1. It recognizes one simple principle, on which every measure proposed to Government for the remedy of existing abuses, in reference to the observance of the Lord's day, must be based; and

therefore, judging from the way in which the provisions of the bill have been already met, in and out of parliament, it is clear, that if *one* part only out of the system of measures were brought forward at first, the objection would be, that the propounder of the measure, to be consistent with himself, should have extended it to other matters within its principle, and directed it against other evils requiring to be remedied by it. For instance, were a bill brought forward to restrain what is usually called trade in the necessaries of life, it might be urged that it would be inconsistent, while that which is equally a trade, the supplying of post horses, should be permitted: just as it has been insisted, in a determined spirit of hostility to the bill, that it was unfair to restrain labour in the field and permit it in the house; to prohibit the day-labourer from prosecuting his calling, and to allow the domestic servant to pursue hers. Now an argument, which imputes inconsistency and unfairness to the propounder of a prohibitory measure, is one which it would be exceedingly difficult, and perhaps impossible, satisfactorily to answer.

2. The whole of the grievances, pertaining to every part of the subject, were fully entered into, in that comprehensive inquiry which took place in the Select Committee of the House of Commons, previously to the introduction of Sir Andrew Agnew's first bill, which elicited so much and such important and valuable information; and it follows as a consequence, that every mischief which was within the scope of the inquiry, should be within the scope of the enactment to be grounded upon the result of such inquiry.

3. It is difficult to guard against

the inference to be drawn from the prohibition of one evil, and the leaving another unprohibited, that such latter evil is intended to be tolerated and sanctioned.

4. It is extremely probable, that if, under existing circumstances, the advocates of the proposed measure were to bring forward one of limited extent, it would be considered that they had no ulterior object, and that the limited measure, if conceded, should be taken in full of every thing to be expected from the Legislature. This would be disingenuous. It is the most fair and honest mode of dealing, on the part of those who are of opinion that the exigency of the case calls for a comprehensive measure, to declare *at once* what is the utmost extent of the objects they have in view, and what is the exact amount of the measure with which they would be satisfied; and it is considered that such a course is the most likely to attract the approbation and good opinion of

right-thinking individuals, and, which is an infinitely higher consideration, to draw down the blessing of Almighty God.

5. The different provisions of the measure are so connected, that it is very difficult to separate them. For instance, how could the provisions against trade be separated from the provisions against travelling, when travelling necessarily supposes the exercise of a species of trade?

6. With respect to the suggestion, that the whole measure should be the subject of several and distinct bills, the simple answer is, that every such bill must, in passing through the necessary stages, be exposed to a distinct ordeal, and that the difficulty of working the bill (to use a technical expression) would be at least multiplied to the extent of the number of bills proposed to be substituted for one simple and comprehensive enactment.

THEOSIBES.

London, Dec. 10th, 1834.

## LIQUIDATION OF DEBTS ON CHAPELS.

*To the Editor of the Baptist Magazine.*

HAVING seen an article some months since in your Magazine on the above subject, signed Murus, and thinking the following plan an improvement upon Murus's, I shall feel much obliged by your giving it insertion in your valuable and extensively circulated periodical. And I hope I shall not be too presuming in stating that, if it is put into operation in every county, in a very few years it will entirely liquidate all the debts now existing on chapels, without any increased exertions on the part of the friends. The plan, if entered into, which I humbly trust it will be, will do away entirely with *begging*

*cases*, will not require the minister to leave his church, will lessen the calls on his people, will enable them to raise their ministers' incomes, and eventually confer much happiness on the churches, and relieve them from pressing difficulties; whereas the systems now adopted are very inefficient, and will take three times as long to get rid of the existing burdens. I would also suggest, for the prevention of debts being again accumulated, that no chapel be allowed to be erected without advancing half the money required for building it, nor be allowed to partake of the privileges arising from this plan

until the whole of the present churches are out of debt. I would also recommend the churches who adopt this plan, to give no countenance to any church begging, as the same system can be adopted in every county with certain success. There is a difficulty in Murus's plan in that of increased exertions, whereas in this, none are required.

Prop. 1. That all the churches make an annual collection, which shall be brought to the Association, and that the total amount shall be applied to the liquidation of the debt *on one chapel*, as shall be then and there agreed.

Prop. 2. That the chapel whose debt is so paid off shall contribute the interest of its debt every year, till it amounts to half the sum paid off, when it shall not be required to pay its interest money, for so I will call it.

Prop. 3. That, in addition to the interest money of the chapel so paid off, it shall not contribute less than ten shillings for every £100. of debt, till the whole of the debts are paid off the chapels in the county; by which means the deficiency of ten shillings in the pound will be made up without distressing the churches.

Prop. 4. That any church whose lot it may fall to, at the Association, to have its debt paid, who shall the next year pay the half of its debt, shall be considered to have fulfilled its agreement, and shall be liable only to its small contribution at the rate of ten shillings for every £100 debt so redeemed.

Prop. 5. That every church whose debt shall be paid off, shall bring forward sufficient and satisfactory security for the fulfilment of its contract, which may be done

by four or five persons joining together for that purpose.

#### EXPLANATION.

Suppose the debt of a chapel which is paid off to be £600; the responsible agents above referred to shall contribute annually, till it arrives to £300, half the debt, when they will have fulfilled their agreement. But they must, from the first payment of interest till all the chapels are out of debt, contribute ten shillings for every £100 of debt, which sum, with the united exertions of the churches, will liquidate the other ten shillings in the pound. For instance: Suppose the churches in one county to be thirty, an annual contribution of three pounds from each will produce £90; this, added to the interest of the chapel so cleared, will make £120, to pay off the debt of another chapel, which shall also contribute to its interests, and small annual contribution; and so on, till all the churches are out of debt. This plan is similar to lending money without interest, as the interest paid clears the principal, and the principal they will only have to pay at ten shillings in the pound, the small annual contributions making up the deficiency. A list of the churches and their debts should be placed every year in the Magazines, with an account of the debts so reduced.

A BAPTIST.

Nov. 12, 1834.

P.S. Since writing the above, I have seen an article in the Magazine for this month, which only confirms my opinion that something must be done, and that speedily, to effect this *great* and desirable object.

## REMARKS ON A PAPER, ENTITLED "ON THE USE AND ABUSE OF THE TERM MORAL."

To the Editor of the Baptist Magazine.

THE paper of W. N. in your November number, whilst it contains some very valuable remarks on the abuse of the term *moral*, appears to aim at overthrowing one particular instance of a very general abuse, and to strike at the branch, whilst it leaves the root to flourish with the same vigour as before. The expression "moral approbation and disapprobation" cannot be deemed an unnecessary application of the term *moral*, because approbation and disapprobation are frequently excited in the mind by *physical* agents; and although Dr. Wardlaw, in the passage quoted above by W. N., refers the approbation and disapprobation to "*moral* agents," yet the phrase in question precedes that application, and therefore the term "*moral*" renders the sentence more clear than it would be, were it needful for the reader to employ the conclusion of the sentence to explain the commencement. The instance quoted from the Quarterly Review is so gross an abuse of language, that little apprehension need be entertained of its repetition. The passage stands like the topmast of a shipwrecked vessel, to warn others of the shoal on which she was stranded. All the other instances used as illustrations in W. N.'s paper are examples of the evil attendant upon a departure from one principle, viz.: That a simile should never be explained. Of course, this principle presupposes another: That a simile should never require explanation. In the two first instances adduced—"The Lord God is a sun and shield," and "Jesus said, I am the door"—the beauty

of the similes would be entirely destroyed by the use of the adjective *moral*, and the only reason why the fourth instance, "*A moral blight*," is not so glaring an abuse of language as the two former is, that the term *blight* is so frequently used in a figurative sense, that, when it is so used, we are liable to forget that the expression is figurative. But for this circumstance, the ridiculous character of the phrase would be quite as obvious as the absurdity of speaking of a moral apple, or moral plum. Another instance of the inelegance of explaining a simile is met with in the prayers of those who quote from the Liturgy the passage "We have done that which we ought not to have done, and have left undone that which we ought to have done, and there is no health in us;" but distort the original to "there is no *spiritual* health in us;" thus destroying at once the strength and harmony of one of the finest specimens of forcible and beautiful composition which decorates English literature. In this case also, as in that of "*moral blight*," health is so often used in a figurative sense, that we are apt to forget that the expression is a simile; or the phrase "*spiritual* health" would sound as disagreeably as the commencement of the same portion of the Liturgy, were it altered to "We have erred and strayed from thy *spiritual* ways, like lost *spiritual* sheep." All these inaccuracies in composition proceed from attempts to explain similes, an attempt which ought to be cautiously avoided; because a simile is an endeavour to explain or illustrate a subject by

means of some analogy subsisting between it and another subject ; and it is evident, that an explanation or illustration which requires a further explanation to make it intelligible, is much bet-

ter omitted ; and that an explanation of that which is already clear, is a glaring instance of tautology, and, therefore, a gross defect in style. A.

November 20th, 1834

## THE DEPARTURE OF ANOTHER YEAR.

To the Editor of the Baptist Magazine.

ANOTHER year is gone ! How solemn the reflection ! How replete with instruction ! Times and seasons are passing away in rapid succession ; and amid the cares and avocations of the present, we seem in a great measure insensible of our near approach to an eternal, world. But we are assured that "*The day of the Lord will come.*" The purpose for which the world was created, and made the theatre of such mysterious and benevolent transactions, will be accomplished ; the reign of grace, in the salvation of men, will terminate ; the influences of the Holy Spirit in their regeneration will be no longer necessary ; the preaching of the gospel, as the ordained means of conversion, shall for ever cease. Then all mankind, that have lived from the beginning of the world, will enter on a state of endless and unchangeable existence : some, in the presence of God, will enjoy the most exquisite pleasures, and obtain "an eternal weight of glory ;" while others will have their abode among unbelievers, and "suffer the vengeance of eternal fire." "Seeing, then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness !"

Reader ! the close of another year has brought you so much nearer the end of your probation on earth. In the space of a few months how many have perished

under the stroke of death ! Young and old, rich and poor, small and great, have gone down to the grave, where "they rest together, and the servant is free from his master." Before the close of 1835, what multitudes, now in the prime of life, in the pursuit of pleasure, in the possession of riches, in the road to preferment, or having secured the object of worldly ambition, will have passed into the unseen state, and rendered their account to God. The flight of *time* calls upon the careless and undecided to consider their ways, and turn unto the Lord.

The Christian, too, should testify his gratitude to God for his continued goodness, and "lift up his head, for his redemption draweth nigh." With what seriousness and devotion should we attend to the duties of religion, so that "whether we live, we may live to the Lord ; or whether we die, we may die to the Lord ; that whether we live, or die, we may be the Lord's !" Let not this day come upon us unawares, and find us in a state of carnal security ; but may our loins be girded, our lamps burning, and ourselves like servants waiting for their Lord's return,—"looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." "Wherefore, beloved, be diligent that ye may be found of him in peace, without spot, and blameless."

T. P.

## POETRY.

## NEW YEAR'S DAY.

Time, the mundane sphere revolving,  
 Brings another New Year's Day;  
 Orb of light, 'mid lengthened shadows,  
 Glance one soft and lingering ray,  
 As we muse on  
 Days receding fast away.  
 Pledge of joys that may await us  
 In our future pilgrimage,  
 Or of heavenly consolation  
 That may coming griefs assuage,  
 To believers  
 Promised in the sacred page.  
 Many trials now are ended;  
 Many painful conflicts o'er;  
 Chequered scenes withdrawn for ever  
 That can please nor vex us more;  
 Memory only  
 Can the faded past restore.  
 Many dearest forms are sleeping  
 In the lone forsaken grave;  
 How we wept when them consigning  
 To the hand outstretched to save,  
 As they struggled  
 Through death's dark and gelid wave!

Many days of grace are ended,  
 How improved has been the past?  
 Time's rich grains are softly falling,  
 Soon may drop for us the last.  
 Changing seasons  
 Warn us that we change as fast.  
 O for happy preparation  
 For the joys that never fade!  
 For the everlasting mansion  
 Death and sin can ne'er invade!  
 In the likeness  
 Of our Lord we would be made.  
 As each new successive period  
 Hastens that last mysterious one,  
 Do we shudder, so much dreading  
 Things invisible, unknown?  
 Faith reposes  
 On the Saviour's cross alone.  
 Sweet to meet our friends in glory,  
 Tears for ever wiped away  
 By the guardian hand that leads us  
 Up the steep and narrow way,  
 Time's short circles  
 Lost in one eternal day!

SARISSA.

## THE SUMMONS.

"And I heard a voice from heaven."—REV. xiv. 13.

A voice was heard; a voice was heard;  
 It sounded from heaven's high throne;  
 And the murmuring air breathed along the swift word  
 Till on earth its dark import was known.  
 Though it thrill'd not the ears that were list'ning around,  
 Nor was heard by the spirits bereaved,  
 It conducted the soul from the region of death,  
 To receive, through the Saviour, the conqueror's wreath,  
 From its sin-woven fetters relieved.

A voice was heard; a voice was heard;  
 The spirit its summons obeyed;  
 And to sorrowing Friendship still echoes the word  
 While she weeps o'er the mouldering dead.  
 Not a tear can e'er start from those eyelids again;  
 Not a sigh can e'er heave from that breast:—  
 But reposing awhile on a pillow of clay,  
 It will waken renew'd, and then, bounding away,  
 Will ascend to the realms of the blest.

A voice was heard; a voice was heard;  
 A whisper,—a whisper from God;  
 And the soul caught with rapture the welcoming word  
 As it enter'd its blissful abode.  
 That voice that awoke from the death-sleep of sin,  
 And whisper'd, "Thou too art forgiven,"  
 Stole again on the ear in the accents of love,  
 Reassur'd of a home with its Father above,  
 And then wafted the spirit to heaven.

Θωμας.



## REVIEWS.

*Russia: or Miscellaneous Observations on the Past and Present State of that Country and its Inhabitants. Compiled from Notes made on the Spot, during Travels at different times in the Service of the Bible Society, and a Residence of many Years in that Country.* By ROBERT PINKERTON, D.D., Author of "The Present State of the Greek Church in Russia," and Foreign Agent to the British and Foreign Bible Society.—Seeley and Sons; Hatchard and Son.

A traveller, like a witness in court, should be competent and unexceptionable. Both these qualifications are indispensable to secure the confidence of his reader, and the success of his work.

Dr. Pinkerton has very strong claims on the attention of the British public. He resided in Russia many years. He lived in Moscow "the greater part of the years 1810 and 1811, and left that city only forty-eight hours before the French entered it in 1812." He is the author of "The Present State of the Greek Church in Russia." His travels in the service of the British and Foreign Bible Society have been extensive at different times. His being Foreign Agent to that Society, has given him facilities of intercourse with the higher as well as the lower orders of the inhabitants. He is personally well known to many of the clergy and of the nobility, and his intimate acquaintance with the language has enabled him to converse with people of all ranks. The work before us has been compiled from notes made on the spot. Of his competency, therefore, no one can entertain a doubt; and his high Christian character renders him an unexceptionable witness. We anticipate for this volume a cordial welcome, especially among the friends of the Bible Society. The information Dr. P. has given is clear, copious, and important. We shall transcribe a few extracts which cannot fail to gratify our readers.

The territory of this vast empire has increased within the last 361

years nearly twenty-fold. According to the last statistical accounts, the population is upwards of fifty-four millions, of whom about thirty-six millions are native Russians, speaking the same language, and belonging to the national or oriental church. The military forces have also increased nearly ten-fold within the last hundred years; and at the present time are estimated at about 900,000.

The *spiritual academies* and seminaries contain upwards of 30,000 young men preparing for the sacred profession. Dr. P. says:—

"It is much to be regretted that those young men have so little time and opportunity, after finishing their academical course, for making further progress in studies suited to their profession. The cares of a family (for marriage must indispensably precede ordination in the Russian church), their labours among their flocks, the scanty support which most of them receive, together with their isolated situation in country villages, where few traces of education and civilized life have yet entered, render this almost impracticable."

The *Jesuits* were finally expelled from the empire in 1820. At that time their number amounted to 674.

"On their reaching the frontiers of the empire, the emperor Alexander ordered them to be supplied with from thirty to forty ducats each, to bear their expenses to some other place of residence. But though this mighty force of papal agency was removed from the Russian territories by one stroke of the autocratic pen, yet the influence which they had acquired was not so easily to be annihilated; and there is no doubt, that in the succeeding intrigues which were played off so successfully against the Russian Bible Society, their powerful friends in the capital took a part." p. 62.

*Drunkenness.* On this painful topic, the author has given most melancholy information:—

"Instead of restraining the use of brandy, the government, even of the present day, affords every facility to the people to obtain it, in order to enhance

the gain derived from this iniquitous source; which amounts to nearly one-fourth of the whole revenue of the empire."

From his calculation, it appears that there is "the enormous quantity of eighty-one millions of gallons of brandy alone drunk every year by the peasantry of this empire. pp. 75—77.

*Baptism.* Dr. P. says:—

"The cathedral church at Odessa is a noble building, in the Grecian style, with domes and crosses. One day I entered it, when the protopope, or dean, was baptizing an infant. The day was excessively cold, there being upwards of ten degrees of frost, and the water in the font almost freezing. After the ceremony was over, I expressed to the priest my surprise that they did not use tepid water, seeing the infant had to be three times immersed over head and ears in the icy bath. He smiled at my compassion, and exclaimed—'Ah, there is no danger; the child is a Russian.' Indeed, such are the superstitious opinions of the people, that were the chill taken off the water, they would probably doubt the validity of the ordinance." p. 153.

"In Great Russia, the child is baptized usually in the church, or in a private house; and the prayers, exorcisms, and ceremonies attending this ordinance, are long and complicated. The Greeks and Russians always use the trine immersion; the first, in the name of the Father—the second, in that of the Son—and the third in that of the Holy Ghost. When a priest cannot be obtained, they permit lay-baptism; and they never re-baptize on any account whatever.

**The Duchobortzi sect has excited great attention:—**

"They make the sacraments consist only in a spiritual reception of them, and therefore reject infant-baptism. Their origin is to be sought for among the Anabaptists, or Quakers."

It appears, however, that

"In the Ukraine, or Little Russia, it is customary also to baptize by sprinkling or pouring water upon the body. This change the Little Russians, many of whom are Uniats, adopted from the Roman Catholics, when they were under the power of the Polish government. However, in cases of necessity, even in Great Russia, baptism by sprinkling or pouring water on the body is practised, and held to be valid."

In a note, Dr. P. tells us he witnessed the baptism of an adult, in

the case of the Mongolian chief, Badma, who died in 1822. He was lying in bed, in a very weak state. Prince Galitzin was godfather. Instead of immersion, water was poured on his head three times. Immediately after baptism, he received the other sacrament: bread and wine, soaked together in a cup, and given with a spoon. The pious prince evidently felt much; and when the dying man partook of the holy communion, he shed many tears. He died on the third day after his baptism.—p. 157.

*Proverbs.* We can select only a few for the entertainment and instruction of the reader.

Sin requires no teaching.

Thieves are not abroad every night; yet every night make fast.

Praise not thyself, nor dispraise.

Thou wilt not see all the world by looking out at thy own window.

A fool can cast a stone where seven wise men cannot find it.

Two hares at once, and you catch neither.

His wealth is not on the barn-floor; it is in his brains.

At home, as I like it; in company, as others will have it.

They gave a naked man a shirt, and he says, 'How coarse it is!'

Hast thou a pie? Thou wilt soon have a friend at table.

The largest ass will not make an elephant.

'Freedom,' says the bird, 'though the cage be a golden one.'

Every soldier would be general—every sailor, admiral.

In travelling, and at their sports, men show what they are.

A Greek speaks truth once in the year.

The cow has a long tongue, but she is not allowed to speak.

A golden bed will not relieve the sick.

*Russian Bible Society.* Dr. P. speaks in the highest terms of the Princess Sophia Mestchersky, who was among the first to encourage him to attempt, in 1811, the formation of a Bible Society in Moscow; which in two years was realized.

"From this commencement in 1813, till my leaving Russia, the princess had published ninety-three different pieces, amounting to upwards of 400,000 copies, on religious and moral subjects, which together form eight volumes, 8vo., and

which were gratuitously distributed, or sold at low prices."

Among these are the principal publications of the London Religious Tract Society.

A very favourable account of the religious character of the late emperor Alexander is given, chiefly from the communications of the illustrious princess above mentioned, and written by her at the time of his death.

The Russian Bible Society was founded in St. Petersburg, on the 23rd of January, 1813, and continued in full activity about twelve years under the patronage of Alexander. During the last three years of his reign, he was powerfully counteracted by a strong party formed among the principal nobility and clergy. There were, too, conspirators forming diabolical plans against the peace of the empire, who misrepresented to the government the character and labours of the friends of religion and of Bible Institutions, to turn away attention from themselves, and their own wicked revolutionary designs. But the mind of Alexander was not changed.

When Nicholas his brother came to the throne, the plots of the party above referred to were happily overthrown. But unhappily Seraphim, the metropolitan, with several other prelates, and one or two fanatical monks, had for some years entertained unfriendly feelings towards the Institution. The new emperor's Ukaz was published in 1826.

It is gratifying, however, to find that on the 14th of March, 1831, a new Bible Society, exclusively for the Protestants in the Russian empire, was formed at St. Petersburg, with the sanction of the present emperor; and that the president is Prince Lieven, the minister for public instruction,

"A protestant nobleman of true piety, who laboured in the cause with indefatigable zeal, during the whole period of the existence of the national institution."

We have been surprised and delighted to observe Dr. P. speaking of the present emperor as

"Wise, energetic, and humane,"  
"who has begun a reform in the courts

of justice;" "a man of penetration, energy, and benevolence; who has already given many pleasing proofs of his sincere desire to advance the spiritual interests of the Russian people;" "the determined courage and wise management of the young emperor," &c.—pp. 348, 389, 392.

Surely, then, we may hope the national Bible Society will yet be restored.

The appendix contains seven sermons, as specimens of the style of preaching among the Russian clergy; and the plates, illustrative of the dress and amusements of the people, are from a collection of lithographic costumes which the author brought with him from Russia.

1. *An Examination of the Practice of Infant Baptism, designed to prove that it is inconsistent with the Principles of the New Testament: respectfully proposed for the consideration of all those who are desirous of a Scriptural Reformation of the Church; and who are prepared to follow Truth wherever it may lead.* By a MEMBER OF THE CHURCH OF ENGLAND. pp. 123.—Hatchard.

2. *A Sermon on the Nature and Subjects of Christian Baptism.* By ADONIRAM JUDSON, D.D., Burmah. p. 84.—Wightman.

Before assent is yielded to the result of any "examination," it is important, besides cautiously considering the nature and amount of evidence which has been adduced in its favour, to reflect on the relative position which, as it respects the particular subject of investigation, the examiner has occupied in pursuing the object of his inquiry, and in relation to which he has now arrived to a conclusion he is anxious—on account (as he believes) of its accordance with divine truth—should influence the conduct of others. If it be undoubted that his education, his tastes, his connexions, and even his prejudices, were all on the side of that conviction which he professes to have derived from patient and persevering research, it seems not unreasonable to require a copiousness and strength of argument, in its support, which, were all the circumstances affecting his relation to it decidedly unfavourable, would, perhaps, scarcely be deemed necessary.

When, however, we witness the comparatively rare occurrence of an individual, surrounded with almost every description of temptation to stifle conviction, and, by his silence at least, to perpetuate a corruption in the Christian church, which for ages has been protected by legislative authority, popular favour, and implicit faith, not only nobly triumphing over every inducement to compromise the interests of truth by refusing to surrender himself to its acknowledged claims, but venturing forth, and assailing error in its most splendid fastness, and pursuing it to its final retreat; and that to, by the employment of arguments whose overwhelming force is partly derived from the peculiar suavity with which they are urged, we are unable to resist such an occasion for exclaiming, "This is the Lord's doing, and it is marvellous in our eyes."

The publications which have occasioned these reflections, whose titles are placed at the head of this article, appear to us to present more than ordinary claims to public consideration. The perspicuity of their style, the force of their arguments, and especially the thoroughly Christian temper which pervades them throughout, cannot fail, if they be read, to secure commendation, even where they fail to convince. We can easily suppose it possible to find persons who may affect to despise what is thus, with every circumstance adapted to excite respect, urged upon their attention; but that any well-constituted mind, whatever be its ultimate conclusion on the subject, can treat these pamphlets with indifference, as though that to which they relate were unimportant, or that they were defective in truth and candour, is what we are extremely unwilling to believe. At the same time, we most frankly acknowledge that, owing to certain inconveniences, and, perhaps, even consequences, which we conceive might arise, in some instances at least, from a thorough and an impartial investigation of the evidence adduced by these respective and respectable writers in support of their principles, we are not altogether without apprehension, that by

something approaching to a profound silence in certain quarters, or it may be by something even more beneath the dignity of Christian criticism, the powerful, though eminently temperate, appeals of these luminous pages may obtain a perusal far less extensive than is consistent either with the interests of truth, or the merits of its advocates.

Deprecating such a result of these distinguished efforts, we enter upon a more particular notice of the first of these publications. The author designates himself "a member of the Church of England;" and his design is "to prove that it is inconsistent with the principles of the New Testament" to baptize unconscious infants. The work is divided into ten sections, prefaced by a most respectful but spirit-stirring letter "to the Editor of the Christian Observer." From this admirable appeal we extract as follows:—

"This work is the result of many reflections, excited at different times, through a long series of years, by the reading of many articles and discussions in the Christian Observer. The practice of admitting infants to the sacrament of baptism, I apprehend, must appear to almost all reflecting persons, at some times, to be of a very dubious character; and if it shall appear that the fair tendency of those parts of your work which I refer to, is to render it still more so, then I am persuaded that you will allow that the publication is, without impropriety, thus offered to your notice."

He adds:—

"The question respecting the propriety of admitting infants to the sacrament of baptism must, I conceive, before long, become a subject of grave discussion *within* the church. Then the real importance of the question will become manifest, and it will be found necessary that it should be more comprehensively considered in all its bearings, than it has hitherto been. With regard to the question, as it stands between the church and the Antipædobaptist party, excepting the question—whether it is the duty of Christian governors to promote Christianity—this, respecting infant baptism, is of more real importance than *all others* in dispute between the church and *orthodox* dissenters.

"The reading of the papers in an early volume of your work, on Dr. Taylor's Key to the Apostolical Writings,

first excited the reflections which led to my determination to offer, for the consideration of the Christian public, some thoughts on the subject of infant baptism.”

Again, in this introductory letter, we read:—

“ Never before, in any way, were so large a number of persons, so competent to the task, brought together for its consideration. In your volumes, men of the deepest piety, of fine talents, and with minds every way prepared for the consideration of the subject, have laboured to produce the scriptural elucidation of the baptismal grace. I am persuaded that I should not exaggerate, if I were to say that if all the divines in Christendom had been assembled at the commencement of the present century, and had held as many sessions as the council of Trent, for the purpose of settling this question, the controversy would not have been so happily conducted as it has been in your pages, nor pursued to a more satisfactory result. But what is the result? Notwithstanding that nothing is so manifest as the effects of the operation of divine grace, for wheresoever it does operate the effects are ‘ known and read of all men,’ yet in answer to the inquiry, ‘ What are the nature and consequences of the grace communicated by the Holy Spirit in baptism?’ the Christian Observer, with all its voices united, declares, ‘ We cannot tell.’ This issue of the matter is virtually avowed by yourself incidentally in a short sentence in the number for October, 1833, where you say, ‘ The Church of England certainly assumes far more than the *nudum signum*, though it does not go to the length of the *opus operatum*.’ Within these boundaries, then, it is admitted that the proper place of rest is not yet discovered.”

And yet once more :

“ I now, Sir, with great humility, beg to submit that the church has made its utmost efforts in this inquiry—that every thing respecting it has been concentrated in your volumes; that the best Christian talents have been bestowed upon it in vain, up to the conclusion of the first third part of the nineteenth century, and to the commencement of the fourth century of the Reformation, and that, therefore, it is a fair conclusion that further inquiry is quite hopeless, the imagined baptismal grace for unconscious infants being manifestly an undiscoverable, non-existent thing. I wish here to add, that a reference to obvious facts leads inevitably to the

same conclusion. In the all-wise providence of the great Head of the church, the matter has been brought to the test of experiment, which has been going on upon a sufficiently large scale for more than two centuries in this country. Two Christian parties have conscientiously refrained from having their children baptized; so that, if the baptizing of infants were accompanied with any measure of the Holy Spirit’s influence, the effects would have been rendered quite evident by the contrast. But what do facts declare? What spiritual advantages do baptized children discover themselves to be possessed of which unbaptized children do not possess, in cases where all other things are equal? Surely all fair Christian observers of the dispensations of the King of grace in his church, must be constrained to allow that the advantages are undiscernible, and therefore can have no existence.”

There is still another passage in this sensible and truly Christian letter, which we must be allowed to present to our readers.

“ It may be assumed that I have come to a wrong conclusion; but, I presume, it will be admitted to be desirable that the question I have considered should be more satisfactorily settled than it is at present, and if, as I trust it will appear, that I have examined it under no influence but the love of truth, it may be allowed that the work may be useful in assisting others to come to a *right* conclusion. Every man who treats a subject honestly, does something to put it in a right point of view. I confess, I cannot now hope that, if I am wrong, I shall live to be convinced of it; but truly I feel no interest in error, and I take no pleasure in differing from ministers and brethren in Christ; so that, if I were convinced of being wrong, I could renounce my present opinions with more ease than I can now divest myself of a garment.”

Whether the able writer to whom these respectful and impressive appeals are made, will so far resist their influence as to make no reply, and attempt no vindication from the charge of a destructive error, so distinctly brought against the church of which he is a member, remains to be seen; yet, after reading the powerful pages to which the preceding extracts are prefixed, if it be expected that the Scriptures *exclusively* are to be admitted as evidence in re-

PELLING the accusation, we must confess ourselves utterly at a loss to conceive how it is possible that any satisfactory *answer* should be given. But if our author cannot be answered, let him at least be heard. He says:—

“ In the present day, no intelligent evangelical writer would think of advancing such things as Hooker and some other eminent and good men have said on the subject of baptism. Men of reflection and genuine Christian character now perceive themselves here to be but in cloudy regions, where mighty minds have strangely bewildered themselves, and refrain from venturing distinct speculations and positive assertions. They do not come forward with anything like the confidence of their predecessors. They speak strongly against the *opus operatum* of Papists, and papistical Protestants; and though they would not be thought to deny that grace is, in some way, connected with baptism in the case of infants, yet they frequently make it evident that they would rather escape from close discussion. There is a remarkable instance of this in the Bampton Lectures of the late Dr. Heber, Bishop of Calcutta. He says: ‘Both grace and comfort, if they are not necessarily inherent in the washing of regeneration, and the eucharistic bread and wine, may at least be attained by a proper use of those means.’ Surely this obscure and doubtful passage, on a subject simple and apprehensible enough in Holy Scripture, is something different to what ought to be expected from a profoundly learned ruler of the church. What Christian ever thought of denying that grace and comfort might be attained by a proper use of these ordinances? On the other hand, are we to be driven to the mortification of supposing that, in the present day, others beside Papists can be induced to suppose that grace and comfort can be *necessarily inherent* in any thing material? Upon the whole, I think it is evident to an observer, that there is some hesitation and want of confidence among thinking members of the church with regard to this view of baptism: yet the idea of a mysterious connexion between the *matériel* (if I may use the word) of the ordinances and divine grace, has by no means lost its hold of the mind; which is in a great measure owing to the magic influence of imaginary sacred words. Such terms as ‘elements,’ ‘holy mysteries,’ have a strange effect in causing men to feel as though it would be sacrilegious and presumptuous to open their eyes, and view those divine institutions in the light of Scripture.

“ But the imagination, that the application of the ordinance of baptism to unconscious infants is a divinely appointed medium of grace to them, is so incompatible with real facts, that a philanthropic Christian, who looks around, and has his heart affected by the real state of society, even in this country, if he could at that moment be brought closely to reconsider this opinion, which, at other moments, when facts are forgotten, raise delightful feelings in his mind, could not but have his eyes open to the fallacy:—the illusion would vanish at once. If baptism were a divinely appointed medium of spiritual good to the minds of infants, then its beneficial tendency must appear in the development of children in Christian countries. If this manifestly appeared to be the case, all controversy would be at an end. But do the instructors of youth discover it? Has the warmest advocate for the practice of baptizing children ever ventured such an assertion? And if infants grow up, believe, and are baptized, is it conceivable that their heavenly lot will be at all worse than that of those who were baptized in their infancy; or that, if they die unbaptized, without any fault of their own, they will in any wise suffer for the omission? Now if all these questions be answered in the negative, as undoubtedly they must, what becomes of the imaginary paradise of blessings and privileges to which baptism is to introduce the millions of our infants? Why should the holy Lord God, our Saviour, be represented as mocking his church by promises of mysterious, pompous nothings!” pp. 65—69.

Thus it is that this author remonstrates with the members of his own communion. But does he neglect to extend the application of the argument to other Pædobaptists? The reader shall be put in possession of the means of judging.

“ But if the Church of England rests this practice on such insufficient grounds, how do the Pædobaptist Congregationalists support the practice? They appear to me to have scarcely any ground at all which they can acknowledge, consistently with their fundamental principles as Congregationalists. They are supported in the practice wholly by clinging to custom, and by borrowing the arguments of the advocates of national churches just for an occasion. It is quite inconsistent with their principles to acknowledge such a visible church as infants are professedly

introduced to by baptism. They recognise no such church, except on the occasion of baptizing their children. They admit of no officers, and allow no government, for such a church. They consider all apparently unconnected persons as belonging only to the world, and admit their own children to become members of their churches exactly in the same way as they would a stranger coming from a country not professing Christianity; except that, in their case, they are saved the ceremony of baptizing, which is the divinely appointed way of admission into a visible church. National ecclesiastical establishments, which yet unavoidably resulted from the practice of infant baptism, they hold to be altogether anti-scriptural, and founded upon an anti-christian union of church and state. They have, therefore, no reasonable pretence for arguing for the practice from the appointment of circumcision, which can with consistency be used only by those who think that Christianity was designed to have a secular, external character. Some of them, indeed, seem ashamed of this obvious inconsistency, and have recourse to an imaginary distinction between the covenant of redemption and the covenant of grace; and instead of professing that by baptism they make their children members of the visible church, they assert that by doing so they place them visibly within the one covenant, though not within the other. But a serious refutation of such a notion can hardly be necessary; it may be classed with other unintelligible and unauthorized imaginations.

“The members of the church, retaining their veneration for the notions respecting the sacraments established as catholic in the primitive ages, have some specious ground of hope that the administration of the ordinance to their infants will be accompanied with a communication of grace, in consequence of the imagined occult connexion between the ‘elements’ and the grace of the ordinance, they have, with something like a pretence of reason, expected that their children might thereby be made members of Christ, children of God, and heirs of the kingdom of heaven. They are persuaded that it is consistent with truth to speak of baptism for infants as ‘the washing of regeneration,’ the laver of regeneration—the well-spring of divine life, &c., &c., and that in this matter they rightly exercise Christian submission in following ‘the sacramental host of God’s elect.’ But the Independents have no pretence of the kind for this application of a holy ordinance to infants. They expect their children to derive no

benefit from it, other than what they would derive through their prayers, and from the blessing of God in bringing them up in the nurture and admonition of the Lord. They renounce all deference to catholic authority in matters of religion and conscience, and profess to believe that all the light which the case requires is to be found in the Scriptures, and that it is dangerous to follow any other. They have also no more right to use the argument drawn from the baptism of households, than they have that drawn from circumcision: they are both founded on the same principle—an assumption that the doors of the Christian visible church have been opened by our Lord himself to the unconscious and unconverted, in diametrical opposition to the principles on which they found their opposition to the established church. Surely it cannot be, that wise master-builders should much longer employ themselves in daubing this papal wall with untempered mortar.” p. 39—92.

We are decidedly of opinion that whoever may take upon himself to reply seriously to these statements, will find the undertaking to be neither quite easy nor very agreeable. It may not be improper to state that this is a new and somewhat enlarged edition of a work, published several years ago, by the same author.

Dr. Judson’s sermon, which is also a reprint, is perspicuous, elaborate, and irrefragable.

1. *The Management of Bees, with a Description of the Ladies’ Safety Hive: with Forty Illustrative Engravings.* By SAMUEL BAGSTER, JUN., pp. 244. Bagster.
2. *Spiritual Honey from Natural Hives; or Meditations and Observations on the Natural History and Habits of Bees: first introduced to public notice in 1657.* By SAMUEL PURCHASE, M. A. pp. 176.—Bagster.

The worthy editor of these volumes has, we think, exercised a sound discretion in publishing them separately. To the initiated in apian research, “*The Management of Bees*” cannot fail to be highly interesting. For our own part, we must confess that, if certain minute descriptions which may possibly offend a refined moral sensibility, could have been omitted, we should have considered the work more valuable on that account. Perhaps our hint may prove available

for a future edition. With this exception, we would most cordially recommend this production to the perusal of our readers generally; and to those who are engaged in the study of that part of natural history to which it refers, especially. The engravings are exceedingly creditable to the talent of the artist.

As to the "Meditations" contained in the other volume, they are altogether above our praise. They are eminently instructive and pious, admirably calculated to secure the attention even of the thoughtless, and to promote, in a very high degree, the pleasure and the profit of the considerate. In confirmation, we present our readers with the following specimen:

"If the bee lights upon a flower where there is no honey (being wasted or gathered before), she quickly gets off, and flies away to another that will furnish her. Let us not lose ourselves and forget our errand: our father, Adam, lost our happiness, and we are sent to seek it; seek it where it is, and go handsomely to work; say, I am not for riches, they are made for me; I am not for creatures, they are made for me, and I am their master; therefore these cannot make me happy: I am made for eternity, for everlasting life and happiness; therefore, let me study that; mind that end beyond inferior ends. Why do men seek wealth, but to be happy? Why pleasures, why honours, but because they would be happy? If these things cannot bless and enhappy me, why should I burn daylight? why should I not off them, as the bee gets off the plants that yield her no honey, and once, at last, see where my happiness lies, in pursuing happiness, and where my happiness lies, in God's ways; the first step whereof is poverty of spirit?" p. 22.

We hope these valuable reflections will be often reprinted.

*Poems on Sacred Subjects.* By MARIA GRACE SAFFERY. Hamilton and Co.; Darton and Harvey.

These poems are from the pen of the widow of the late Rev. John Saffery, of Salisbury, whose name is still fragrant there, and in many other places; whose zealous labours of love in our Bengal Mission, and in the propagation of the

gospel in Ireland, will long be remembered.

Rich in Scripture knowledge and in Christian experience, with a lively imagination and a great command of language, the writer has poured out her melodious strains from the fullness of her heart.

Most of the subjects are taken from the Old Testament or the New, and the versification embraces a great variety of metres, with the ease and sweetness almost peculiar to female writers. The whole book of *Jonah* is finely illustrated in a series of poems which cannot fail to please.

This little volume is introduced by a modest preface, and a "Sonnet inscribed to the memory of the Rev. J. Saffery," which is worth transcribing:—

"Thou hadst a soul for melody to greet,  
When thou wert here, among the weary-hearted;  
And thoughts of thee are like sweet sounds departed,  
That visit time with echoes,—and repeat  
Strains that were breath'd beside my pilgrim feet;  
As if I heard the voice of my past years,  
And thou wert singing in this vale of tears.  
But 'tis not in the desert we shall meet—  
And who would wish thee where the world is weeping?  
Thou hast a blessed minstrelsy on high.  
The lyre of praise, o'er which thy song is sweeping,  
Hath not a pause like mine—a pause to sigh.  
Harps strung for holiest themes to both are given;  
But mine is tun'd on earth—and thine, in heaven."

Many others are exquisitely sweet. We have been particularly pleased with one on *Jonathan's* friendship, which concludes thus:—

"O chieftain! in thy life was seen  
That friendship in immortal mould,  
To which ambition's hope is mean,  
And woman's kindest thought is cold.  
"Gilboa! let thy mountain-heath  
Like Jesse's gentle harp complain;  
There Israel's beauty bow'd in death,  
There Jonathan, the friend, was slain!"

The work is very neatly got up, and we are glad to observe that the subscribers' names are numerous, and highly respectable.



## RELIGIOUS INTELLIGENCE.

### AN APPEAL TO CHRISTIAN LADIES, IN BEHALF OF FEMALE EDUCATION IN CHINA, INDIA, AND THE EAST.

From the last census taken by the Chinese government in 1813, it appears that the population of that empire was then 362,447,183; a population more than twenty times as great as that of Greenland, Labrador, the Canadas, the West Indies, the South Sea Islands, the Cape, Madagascar, Greece, Egypt, Abyssinia, and Ceylon,—i. e., more than twenty times as large as nearly the whole field of Christian missions, India and the East being excepted.

In 1821, the missionary, Dr. Milne, calculated the population of Cochin China, Corea, Loo-choo, Japan, and other districts tributary to China, to be about 60,000,000. If there should be in those countries, with Burmah and Siam, only 20,000,000 instead of 60,000,000, they form an important field of missionary labour. The British subjects of continental and ultra-Gangetic India, are 77,743,178; the population more or less under British influence in India, is 33,994,000; making a total under British influence in India, of 111,736,178. Of the 362 millions of the Chinese empire, probably 150 millions are females; and among the 111 millions of India there are about 50 millions more; so that, in these two countries, there are 200 millions of heathen females demanding our commiseration and Christian care.

The condition of the Chinese women is thus described by the missionary Gutzlaff:—"Such a general degradation in religion makes it almost impossible that females should have their proper rank in society. They are the slaves and concubines of their masters, live and die in ignorance, and every effort to raise themselves above the rank assigned them, is regarded as impious arrogance. As long as mothers are not the instructors of their children, and wives are not the companions of their husbands, the regeneration of this great empire will proceed very slowly." As might be expected, suicide is a refuge to which thousands of these ignorant idolaters fly. "The unnatural crime of infanticide is so common among them, that it is perpetrated without any feeling, and even in a laughing mood. There is also carried on a regular traffic in females."

The condition of the Hindoo women is, if possible, worse. They are treated as slaves, may not eat with their husbands, and are expressly permitted by law to be beaten. Degraded and despised, they naturally sink towards the level assigned them by public opinion. They have no mental employment whatever; and being very much excluded by the extreme jealousy of which they are the objects, from missionary instruction, it appears that their miserable condition must be perpetuated, till Hindoo society undergoes a radical change, unless they be improved by Christian schools.

To meet these necessities, a society has been formed of ladies of various denominations, united together by Christian piety, for the wretched female population whom they wish to elevate and bless. Some of the objects to which the Committee will direct their attention, are the following:

1. To collect and to diffuse information on the subject.

2. To prepare and send out pious and intelligent women, as trainers and superintendents of the native female teachers.

3. To assist those who may be anxious to form female schools in accordance with the rules of this society, by grants of money, books, and superintendance.

What Christian lady, to whom this appeal may come, will refuse her co-operation in so good a work? To aid the beneficent legislation of a paternal government in the improvement of so large a population committed to our care; to rescue the weak from oppression, and to comfort the miserable in their sorrow; to give to the infant population of India, and of China, the blessings of maternal wisdom and piety; to teach the men of those nations, that those who are now their degraded slaves, may be their companions, counsellors, and friends; to disgrace, by a knowledge of the rudiments of European science, those fabulous and polluted legends of their sacred books, which are at variance with geographical and astronomical facts; to make them acquainted with the Bible, which now they cannot read; to place them under the instruction of the missionary, from whom they are at present excluded; to bring them to the knowledge of Christ, and to prove that his grace can do more in a few years to

bloss them, than centuries of heathenism could do to degrade them;—these are the great objects which carried Mrs. Wilson to the children of Hindostan, and Miss Wallace to those of China: but, while “the harvest truly is plentiful, the labourers are few.” Other women of equal capacity, and who can show the same perseverance springing from compassion and faith, must follow the good example. And if they offer themselves to this work of the Lord, will not the Christian women of this country, by sending them forth, and supporting them in their work, show to the continent and the world, that gratitude to God and to Christ for the blessings of providence and grace, can kindle in their hearts an earnest and self-denying pity for those who, though they speak in other tongues, and are separated from us by half the earth’s circumference, are yet as capable of joy and sorrow as ourselves, and are among those to whom our Redeemer has commanded that the gospel should be preached?

Wives, who are happy in the affection and esteem of your husbands; mothers, who enjoy your children’s reverence and gratitude; children, who have been blessed by a mother’s example, and a mother’s care; sisters, who have found in brothers your warmest friends; Christian women, who feel that you can lend to society its charm, and receive from it a loyal courtesy in return; protected, honoured, and loved—impart your blessings to those who are miserable because they are without them. If your minds are intelligent and cultivated—if your lives are useful and happy—and if you can look for a blessed immortality beyond the grave, do not, for the love of Christ, whose sufferings have been the source of all your blessings, and of all your hopes, do not refuse to make Him known, that the degraded millions of the East may, like you, be “blessed in Him,” and, like you, may “call him blessed.”

Those readers who desire further information may obtain it from Mr. Suter, 19, Cheapside; by whom contributions will be thankfully received.

EXTRACT FROM THE FORTY-FIFTH QUARTERLY REGISTER OF THE BAPTIST HOME MISSION.

The Committee of this Society desire, humbly and thankfully, to acknowledge the goodness of God for the many favourable openings which appear for the “spread of the gospel at home.”

Whilst they deeply regret that, for want of means, they cannot employ more labourers, they gratefully record some unexpected supplies to their exhausted funds; they indulge the hope that many of their fellow Christians will follow the example of their friend, Mr. Nice, and others, who have nobly come to the help of the Lord in time of need.

The following extract from the report of the Auxiliary Society for Exeter and North Devon will, it is hoped, be acceptable as a specimen of that work which all true Christians pray may prosper.

“At Torrington, our brother PULSFORD still continues to carry on the work of the Lord with the true spirit of a laborious minister of the word, ever zealous in the work, and watching for the salvation of souls; and the great Head of the church has again honoured him with the reward of his labours. Possessed with heartfelt love for souls, he appears to have continually before him, as his motto, ‘Work while it is day; for the night cometh in which no man can work;’ he is instant in season and out of season. From his letter of the 15th inst., we make the following extract:—‘I have great pleasure in stating that the Lord in his great mercy continues to bless our feeble instrumentality, thirty-two have been brought to the knowledge of the truth, and added to the church by baptism since October last; and we continue to carry the word of life into thirteen villages, in many of which the power and glory of God are seen and felt. Glory be to his name. At Langtree, we have long mourned the lack of room, but I am happy to state that a chapel which will contain about 150 is nearly finished. At Langtree Wick we want to do the same, and trust that the great Head of the church will prepare the way for our doing so before long. At St. Giles, we have added another room to the one we occupied; and at Hatherleigh we have baptized ten, and as many more appear to be converted to God, and will follow the Lord in that delightful ordinance soon. Our new place of worship at Hatherleigh is covered in, and things wear a very pleasing aspect. O for the downpouring of the Holy Spirit, that the sacred fire may spread from village to village, and from town to town, till the whole world shall be full of the glory of God! Nothing is wanting to obtain this, but the hearty co-operation of all our churches in the great work—the entering into religion with all the heart, and all the soul, each

one laying himself or herself out for God, and the eternal welfare of their fellow-creatures. We have four Sunday-schools, in which 280 children are taught the word and way of God, and we trust will yield a future harvest to the church."

THE BISHOP OF LONDON AND THE  
DISSENTERS.

(From the Times.)

A second edition of a "Remonstrance addressed to the Lord Bishop of London, on the Sanction given, in his late Charge to the Clergy of that Diocese, to the Calumnies against the Dissenters contained in certain Letters signed L. S. E.," has recently appeared, with the respectable name of Mr. Charles Lushington. The letters referred to, which are addressed to a Dissenting minister of the Congregational denomination, and written, it appears, by a clergyman of the church of England, might well be mistaken for a subtle and refined *ruse* of a bitter enemy of that church. At a moment when the feelings of the Dissenters are wrought up to intense excitement by a sense of wrong from grievances unredressed, an individual of that class who teach from the pulpit that a man who lacketh charity lacketh every thing, has had the daring effrontery to vomit forth a mass of rancorous scurrility against the whole Dissenting body, especially its teachers, applying to them epithets proscribed in almost every species of polemical warfare, except that carried on by Carlile and his party, detailing disgusting anecdotes thinly veiled in the decency of a Latin translation, excluding them from the pale of Christianity, and proclaiming that "the curse of God rests heavily upon them!" It is to be regretted that there are a few individuals of the letter-writer's class, men who have exchanged the sword for the gown, or who desire to transform the pen into the sword; but these intolerant zealots, so long as their acts are not countenanced by their superiors, do but little mischief. The letters in question, however, have been specifically recommended in a note appended to the late charge of the Bishop of London, as "containing a great deal of useful information and sound reasoning, set forth with a little too much warmth of invective against the Dissenters." Mr. Lushington, who avows himself a member of the church of England, has had the candour and manliness to step forward and publicly vindicate the Dissenters from the effects of such a recom-

mendation of such a work, suggesting, at the same time, "some political and Christian considerations, which should operate to secure for those calumniated persons a little more conciliatoriness from their opponents, and a far greater measure of justice from their judges." He shows what the Dissenters have done, and are doing, to supply the deficiencies of the established church; he disproves the accusation that the Dissenters, as a body, seek to destroy that church, which would be repugnant to the system to which they owe their distinction as a religious body; and he suggests that, if the religious wants of the community are to be adequately supplied, it must be by one of three plans—either by the establishment and other sects, as at present; or by the establishment alone, all other sects being merged, comprehended, or put down; or by the episcopal church and other denominations, without an establishment. He assumes that the second is impracticable, inasmuch as the establishment could not be extended, on the basis of taxation, so as to meet the wants of the population, and the sects could not be merged or put down. The choice is, therefore, between the first, which renders the Dissenters necessary as auxiliaries, and therefore to be conciliated; and the third, which would reduce the church of England to the dimensions of an episcopal, but non-established, church. Such frenzied partisans as "L. S. E." would be more likely to bring about the third alternative than the second.

EXTRACT FROM A CORRESPONDENT'S LETTER, ADDRESSED TO THE RIGHT REV. THE LORD BISHOP OF LONDON.

My Lord,

In the notes appended to your Lordship's Charge, delivered at the last visitation, reference is made to a work, entitled, "Letters to a Dissenting Minister, &c., by L. S. E." It is most prudently admitted, that the work contains "too much sharpness of invective against the dissenters;" your Lordship has, however, added, "I recommend the publication as containing a great deal of useful information and sound reasoning."

It was prudent in L. S. E. not to attach his name to a work, that would give him a notoriety for impudence and slander which no future penitence could by any possibility remove. How far it was wise to sanction with the authority of your Lordship's name, the work of an author who had not the rashness to reveal his own, remains for the

effects it will produce upon society to determine.

L. S. E. has stated in page 360, that "the late Mr. Abraham Booth,\* an eminent dissenting teacher in London, would never pray for the King (George the Third) at all." Allow me, therefore, to inform your Lordship and the nameless individual who enjoys your patronage, that the assertion is entirely false. During the thirty-seven years in which he administered the ordinances and truth of Jesus Christ in Prescot-street, he not only never refused, but made it his uniform practice, to pray for "our rightful Sovereign the King, his Royal Consort the Queen, and every branch of the Royal Family;" of this many living witnesses may be brought, who still remain the fruits of his exertions. Much sympathy is due to your Lordship on account of the present intensity of professional excitement; but the injunction laid by inspiration upon a Bishop must not be forgotten, "Lay hands suddenly on no man, neither be thou partaker in other men's sins: keep thyself pure."

With sincere respect, I am, my Lord, your Lordship's humble servant,  
*Hackney, Dec. 4, 1834.* ISAAC BOOTH.

#### DUTIES ARISING OUT OF THE PRESENT ASPECT OF POLITICAL AFFAIRS.

At a Meeting of the "Deputies from the several Congregations of Protestant Dissenters of the Three Denominations in and within twelve miles of London, appointed to protect their Civil Rights," held at the King's Head Tavern in the Poultry, on Friday, the 19th day of December, 1834.

HENRY WAYMOUTH, Esq., in the Chair.  
Resolved,

That this Deputation cordially approves of the following Resolutions of the United Committee of Protestant Dissenters in London, passed on the 18th ult.; viz.—

"That, while this Committee bows to the exercise of the Royal Prerogative, they have learned, with feelings of unfeigned and profound regret, the sudden dismissal from His Majesty's Councils of his late confidential advisers; entertaining, as they do, a cordial approbation of the general measures of their Administration, and confiding in their principles as the sincere friends of civil and religious freedom.

"That, while the Committee cannot but express their disappointment and sorrow that the just claims of Protestant Dis-

\* My revered parent entered into his rest in 1806.

senters have hitherto been postponed, they are convinced that such delay on the part of His Majesty's late Government arose chiefly from the obstructions to which they were subject, both from ecclesiastical and political opponents. The regret which this Committee feels at the dismissal of the late Administration is also greatly aggravated by the assurance that it has occurred at a moment when its members were preparing means of redress for the chief practical grievances of which Dissenters complain.

"That, in the probable event of a General Election, this Committee confidently anticipates, from the Protestant Dissenters throughout the empire, the most decided and uncompromising opposition to that political party who have avowed themselves the unflinching opponents of their interests, and whose speeches and votes on the Bill for the admission of Dissenters to the Universities, ought never to be forgotten; and, in the event of such election, this Committee relies also on all classes of Dissenters for the immediate adoption of measures best calculated to ensure the return, as Representatives to Parliament, of men liberal and enlightened in their views, the tried friends of Religious Liberty, National Improvement, and Universal Freedom.

"That this Committee pledges itself to persevere in seeking the full and immediate relief of the practical Grievances of Protestant Dissenters upon the principles it has repeatedly avowed."

That this Deputation strongly urges upon its Constituents the importance of promptly and vigorously acting upon the recommendations contained in the foregoing resolutions as to the choice of Representatives in the ensuing Parliament.

That the declaration of the line of policy intended to be pursued by the Administration of Sir Robert Peel, as contained in his address to the Electors of Tamworth, is most unsatisfactory to Dissenters, and affords no prospect of the adoption of liberal measures on the part of the Cabinet of which he is the head.

That this deputation cannot but record its total want of reliance on the granting of any effectual relief to Dissenters by a political party which have ever been opposed to the affording to that numerous and important body their just and equal rights as subjects of the Realm.

That the foregoing Resolutions be inserted in the "Morning Chronicle," "Morning Post," "Morning Advertiser," "Globe," "Standard," and "Patriot" newspapers.

RESOLUTIONS OCCASIONED BY THE LETTER FROM THE AMERICAN BOARD OF FOREIGN MISSIONS\* TO THE BOARD OF BAPTIST MINISTERS IN AND NEAR LONDON.

At a meeting of the Board of Baptist Ministers, specially convened at Fen Court, Nov. 25th, 1834, the Rev. F. A. Cox, LL. D. in the Chair, the above communication having been read, the following resolution was adopted:—

Resolved unanimously,

“That we receive with much pleasure the expressions of esteem and attachment, and fully participate in the affectionate sentiments, contained in the letter of the American Board of Foreign Missions, dated Boston, Sept. 1, 1834; and while we deeply regret that, in the judgment of the said Board, it would violate the Constitution of the Triennial Convention to entertain our communication of the 31st Dec. 1833, we hope that such of our American brethren as concur in the opinions of that communication, will adopt every means consistent with Christian principles, to diffuse their sentiments, and thus secure the immediate and entire extinction of their slave system.”

That the Secretary be requested to transmit the above Resolution to the Vice President of the Baptist Board for Foreign Missions in the United States.

It having been reported to the Board, that our brethren who have been requested by the Baptist Union to go as a deputation to our Baptist brethren in America, having consulted their respective churches, have acceded to the wishes of the Union;”

Resolved unanimously,

“That this Board, feeling the importance of the deputation to America appointed by the Baptist Union, earnestly recommends, that the churches in London and its vicinity collect, in what way they may severally think proper, towards the expenses of such an object.”

J. B. SLENSTON, *Secretary.*

BRITISH VOLUNTARY CHURCH SOCIETY.

Resolution passed by the Board of Baptist Ministers at a meeting specially convened at Fen Court, Dec. 16, 1834, the Rev. W. Newman, D. D. in the chair.

“That, approving the principles and objects of the British Voluntary Church Society, this Board strongly recommends the churches of our denomination to promote its operations by every means in their power; either by obtaining subscriptions, by lending their places of

\* See page 8 of the present Number.

worship for the delivering of lectures, or by any other means which their judgment may suggest.

That the Secretary be requested to transmit the above Resolution to the Secretaries of the British Voluntary Church Society, and to send a copy for insertion in the Baptist Magazine.”

J. B. SLENSTON, *Secretary.*

N. B. Persons subscribing not less than 2s. 6d. per annum, are members of this Society.—Ed.

UNICORN-YARD CHAPEL, TOOLEY-STREET, SOUTHWARK, ERECTED, 1720.

From the decayed state of this place of worship, and for the safety of those persons who assemble therein, at the recommendation of several architects, a new wall has been erected, and the building generally having undergone a thorough repair, with 200 additional sittings, and baptistry, &c. was reopened for the worship of God, on Thursday, November 27, 1834, when three sermons were preached; that in the morning by the Rev. Dr. Andrews, of Walworth, from Heb. ix. 12; that in the afternoon, by the Rev. Thomas Shirley, of Seven Oaks; and that in the evening, by the Rev. J. H. Evans, A. M., of John-street chapel, Bedford-row, when upwards of thirty pounds were collected.

The church now encouraged by considerable additions, and the regular attendance of an increasing congregation, take this opportunity of gratefully acknowledging the services of those good men who helped them in their low estate, and also to record the loving-kindness of the Lord who has so graciously appeared in reviving us under the ministry of our present pastor, the Rev. D. Denham (late of Margate), who was publicly recognized as our pastor, with three of our brethren as deacons, on Monday, Dec. 15, 1834. The Rev. G. Comb, of Oxford-st., delivered the introductory discourse, and asked the church and minister the usual questions. The Rev. M. Dovey, of Rotherhithe, offered up the ordination prayer; and the Rev. Thomas Shirley, of Seven Oaks, gave an affectionate charge to the pastor from 1 Cor. iv. 1, 2. The Rev. J. Smith, of Shore-ditch, explained the deacon's office, showing the qualification and grace required to fill it; and then in a most scriptural manner addressed the church from Heb. xiii. 22. Messrs. Denson, Bridgeman, Moial, Boddington, and Hewlett, engaged in the other parts of the services.

N. B. The expenses of general repairs and enlargement of the chapel (which will now seat about 700 persons, including a number of free sittings) will rather exceed 400 pounds; and as nearly half that sum has been realized by the exertions of a few individuals, we trust our appeal will not be in vain to those Christian friends to whom God has given the means of assisting us, and whose delight is to promote the cause of Christ upon earth. Donations, however small, will be thankfully received if forwarded to our Treasurer, Mr. Richard Edwards, 6, Chester-place, Old Kent-road.

NOTICE.

The next Quarterly Meeting of the London Baptist Association, will be held at Devonshire-sq. chapel, on Wednesday evening, January 21, 1835, when a sermon will be preached by the Rev. J. E. Giles, on the Duties of Church Members towards the Unconverted. Service to commence at seven o'clock.

RECENT DEATHS.

REV. DR. CAREY.

In the Philanthropist the event is thus noticed: "The Rev. Dr. Carey died at Serampore, after a protracted illness of nine months, on Monday morning last, the 9th instant (June) in the 73rd year of his age." The same paper contains the following account, copied from another paper, [*The Sumachar Deryun*] published at Serampore. "We have to communicate intelligence to-day, which will be received with general lamentation, not only throughout India, but

throughout the world. Dr. Carey has finished his pilgrimage on earth, having gently expired early last Monday morning, the 9th of June. For several years past his health has been very infirm, and his strength has gradually sunk, until the weary wheels of nature stood still, from mere debility, and not from disease. The peculiarly hot weather and rainy season of 1833 reduced him to such extreme weakness, that in September last he experienced a stroke of apoplexy, and for some time after his death was expected daily. It pleased God, however, to revive him a little. During the cold season he could again take a morning and evening ride in his palanquin carriage, and spend much of the day reclining in an easy chair with a book in his hand, or conversing cheerfully with any friend that called. As, however, the hot weather advanced, he sunk daily into still greater debility than before, and could take no nourishment. He lay helpless and speechless on his bed until his skin was worn off his body, and death was a merciful relief. His dearest friends could not but rejoice, that his sufferings were ended, although they mourn his loss to themselves and to mankind."

For further particulars of this distinguished man, we refer our readers to the *Missionary Herald*.

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At Scarborough, Yorkshire, November the 9th, after a short illness, James Freeman Beard, in the 74th year of his age. He was formerly, for many years, the respected pastor of the church of Christ at Worstead, Norfolk, where his ardent labours in the surrounding villages will long be remembered.

DISTRIBUTION OF PROFITS.

The following sums, from the profits of this work, were voted to the widows whose initials follow, at the meeting of proprietors, on Friday, the 19th ult.

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# IRISH CHRONICLE.

JANUARY, 1835.

THE Rev. S. Davis, of Clonmel, will come from Ireland this month, for the purpose of collecting on behalf of the Society in the West of England. Our friends, that he may visit, especially our ministering brethren, are respectfully and earnestly requested to encourage his application to the utmost of their power; as, on the success of such efforts the continued operations of the Society greatly depends.

In the Rev. Wm. Thomas's letter will be found a grateful reference to the Committee of the Tract Society, and to a parcel which he has received from England, containing many useful articles for the children of the schools. And the Secretary begs to acknowledge the receipt of a number of "Magazines for Ireland," from a female friend at Hammersmith.

*Extract of a letter from Rev. S. DAVIS  
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Our Society has had the honour to take the lead in this respect; and, however we may be looked down upon, and whatever may become of the institution, I have no doubt it has been a greater benefit to the country than words can express; it is a pity, therefore, that it should not be in more prosperous circumstances, and that your hands should not be held up more by those who have it in their power to afford us assistance; but when we have done what we could do we cannot reproach ourselves, and we must leave the event with Him who will appreciate our good intentions, and forgive all our infirmities.

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of preaching and inspecting some of the schools, and it is necessary that the readers' journals should go off by this day's mail, which will proceed immediately. I have, I trust, some interesting things to communicate, which, please providence, I shall shortly do; and also, offer my grateful thanks to the Committee of the Tract Society, for a precious parcel of tracts, forwarded with a kind letter from their worthy Secretary; and also my very grateful acknowledgments to an excellent lady, for a very acceptable parcel for the female children in the schools; this good lady says, they are "from one who wishes well to the cause of instructing the rising generation." The thimbles, bodkins, thread-cases, needle-books, work-bags, scissors, and five shillings, inclosed in the "old purse," shall be judiciously distributed: the five shillings we will apply to clothing some naked creatures. May the Lord of glory clothe the dear lady's soul with the beautiful and glorious, the spotless and eternal, robes of the Redeemer's righteousness, which will never wax old!

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Since my last letter, I have visited several villages in the country where I never went before. Castledargin, Corringuncor, Drinnagooli, and Ballindrist. There are a few brethren in the neighbourhood of Corringuncor, and they feel rejoiced when any one pays them a visit. The congregation at that place was large and very encouraging. Mr. Berry is going on a missionary tour amongst them this next week. May the Lord bless his own word to their everlasting welfare, and his own glory!

Ballindrist is an interesting little station, and, by the blessing of God, I trust good will result from the proclamation of his word; but at Drinnagooli, there exists the greatest spirit of inquiry. I have only been in that neighbourhood three times, and I am happy to say that, each time, the congregation increased. They are continually saying, "Visit us as often as you can." The clergyman in that neighbourhood has preached against baptism; but I have lately observed, where there is the most opposition, there is the greatest spirit of inquiry, and the largest congregations.

Since I have been in this superstitious island (and surely this is the place "where Satan's seat is"), I have sometimes thought of what my affectionate pastor told me when he was living, just before I left England. Calling me by my name, he said, "Whatever others do, let it be your determination to preach Jesus; wherever you take your stand, there let the cross be erected. Dagon fell when the ark of God was set up in his presence; they set him up the second time, but behold, Dagon was fallen upon his face to the ground and broken to pieces; so if you set up Christ, with a single eye to his glory, Antichrist must fall; 'my word shall not return unto me void.'"

During the next month, if all is well, as I shall have a long journey inspecting the schools, I hope to have many opportunities of proclaiming the gospel to those that are now sitting in darkness. I pray that the Lord may command a blessing, even life for evermore.

J. BATES.

TO MR. THOMAS.

Ballycar, Nov. 13, 1834.

October 29. Being asked by a Roman Catholic why I would not pray to the Saints, and implore their intercession; I replied, Because I have no authority in Scripture for it. But on the contrary, St. Paul says, "There is

one God, and one mediator between God and men, the Man Christ Jesus;" and the Saviour himself says, in John xiv. 6, "I am the way, the truth, and the life; no man cometh unto the Father but by me:" and he also says, "Whosoever ye shall ask the Father in my name, I will do it." Now since all we ask the Father, in the name of the Son, is granted unto us, why should we address ourselves to other mediators? We also read in 1 John ii. 1: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Nov. 2. In Quin, entering into a conversation with two persons, on the necessity of reading the Scriptures, one of them replied, that their clergy would not permit them to read them. I asked him, which should he obey, his priest or God? He replied, God. "Therefore you should read, and not only read but search, the Scriptures; for Christ himself says, 'Search the Scriptures;' and again he says, 'Blessed are they that hear the word of God, and keep it:' and the apostle Paul strongly commends the people of Berea for reading the Scriptures; he expressly says in Acts xvii. 11: 'These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so.' Now if these people doubted the words of that eminent apostle, how much more should we search the Scriptures in the present day, and see if the doctrine taught us be consistent with the Scriptures or not!" After reading different passages of Scripture, and reasoning for some time on this subject with these people, they replied that it appeared consistent with truth, that men should read the Scriptures.

Nov. 7. Entering into conversation with one person, on the immediate state of happiness of those who die in the Lord; he replied, that no person can enter heaven, without being purged from their sins in purgatory. I asked him, Did he not think that the blood of the Lord Jesus Christ was sufficient to cleanse him? He replied, He was confident it was, but we must also suffer for some time in this place. I read to him different passages of Scripture, to prove to him that the blood of the Lord Jesus cleanseth us from all sin, such as Isaiah i. 18, 1 John i. 7, Prov. vii. 13, 14, 15, Heb. i. 3, &c.. After reading this passage, the man took the book out of my hand, to see if the words were expressly the same as I read them; after seeing they were, from his conversation after, he

accommod very much to doubt this doctrine. I read at intervals to the Major's workmen, himself being in a delicate state of health, which renders him at different times unable to do it. He had been very ill this day or two past, but is now getting better. Sir, I remain yours,  
SAMUEL CROSS.

To REV. J. BATES.

Temple House, Nov. 14, 1834.

Rev. Sir.—I feel happy to state to you that since my last I have been permitted to read the word of life for vast numbers of Roman Catholics and others who were ignorant of those precious truths which are revealed in it; and indeed many of them have heard the word with remarkable attention, and seemed to receive instruction.

Oct. 20. In the house of widow Sweeney, where there were assembled about fifty Roman Catholics, the man of the house having got a sudden death; whilst I sat amongst them one of them said, "Let us pray for the soul of the departed." Then they all took off their hats and prayed; this they did every half hour, and in the interval talked of consecrated ground, &c., and of the benefits of being interred in consecrated ground. I was indeed much grieved on seeing and hearing such ignorance and superstition; and, addressing myself to one of the most respectable and well informed among them, I asked, "What reason have we to believe that either consecrated burial-ground or prayers for the dead, or any other office, can help the state of the departed soul?" Two of them answered and spoke alternately. One said that no devil or evil spirit could come near consecrated ground; the other told me that they believed in the doctrine of purgatory, and that the prayers of the faithful are necessary for the relief of the souls in purgatory. I told them that it is written in the word of God, that "blessed are the dead which die in the Lord," for they rest from their labours; that those who believe in Jesus Christ, "his blood cleanseth them from all sin," and that consequently they need no other purgatory. I referred to the words of the Saviour in the 3rd of John, "He that believeth on the Son hath everlasting life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him." One of the men above mentioned said, that he read in the Scriptures that we are purged by fire. I showed, from 1 Peter iv., the fiery trial spoken of means persecutions and sufferings for Christ's

sake to be endured in this life. I also showed, from Acts viii. that on the death of Stephen there was not a word about consecrated burial-ground or prayer for the dead. All this time the people heard with most eager attention. I showed them from many parts of Scripture that Jesus is an all-sufficient Saviour, and that all who believe in him are justified from all things, &c.

On the 26th, went to the house of J. Foley, where many were assembled visiting a sick person. While they talked of the uncertainty of life, and the necessity of being prepared for eternity, I endeavoured to show the need we have of a Saviour, and the blessings of being interested in him. I proposed to read for the sick person, and was permitted; I read very many of the most suitable parts of Scripture, showing that the Saviour is a sure foundation to build our hopes on for salvation, and that there is no other. The people present were nearly all Roman Catholics; and seeing them so attentive, I continued nearly an hour reading. The sick person seemed to receive comfort from the Word, and the people of the family were extremely thankful. On the following Sabbath I again visited the same house. They told me they were rejoiced to see me enter their door. I read Acts iii. 4, showing that Peter, to whom they are in the habit of praying, directed the people to the Saviour, telling them that there is not salvation in any other, and that there is no other name under heaven given among men whereby we must be saved.

ROBERT BEATY.

To REV. J. ALLEN.

Ardnaree, Nov. 11, 1834.

Rev. Sir,

I am happy to inform you that many instances present themselves in this part of the country, of persons forsaking their former wicked course of living, and giving themselves to the study of the Scriptures, and that through the instrumentality of the Baptist Institution; persons who, if left to themselves, in all probability, would have lived and died ignorant of a saving knowledge of Christ Jesus.

On the 23rd, ult., I went to the neighbourhood of Castlebar, among our schools. In that part I read and talked to many of the inhabitants regarding the "one thing needful;" left the persons with whom I thus read and conversed, religious tracts as usual. M. M'Kelvey, with whom I had several

conversations regarding the ordinance of baptism, intends to offer himself as a candidate to the Ballina Baptist church soon.

We have great cause for thankfulness that the Lord is pleased to grant us so many favourable opportunities of reading and explaining his holy word to our countrymen and fellow-sinners, being aware that if they knew the truth the truth would make them free.

In the neighbourhood of Foxford, I have strove to be useful, particularly in Shrakum, had a seasonable opportunity of reading applicable portions of the Scriptures in the hearing of many persons, young and old, who answered their various questions respecting religion; we also joined in prayer. The people then present seemed to be satisfied with my answers to the questions which they asked on several occasions.

There are three new places in which I frequently read the Scriptures in this neighbourhood, namely, Rakep, Cal-trough, and Bunzee; in all those places I read portions both of the English and Irish Testament, diligently endeavouring to draw the serious attention of my various hearers, as usual, to the redemption that is in Christ Jesus.

There is a man of the name O'Donell in Hill-street, Ballina, to whom I have

given a Testament some time ago; he comes to your preaching, and does not care for either priest or pope, for so doing. On the 7th instant, went among our schools in the Tyrarough district; remained in Easkey two days; met and had conversation with many of our Christian friends there. May they daily receive all needful grace and strength out of the fulness that is in Christ Jesus!

There is a man and his wife that lately came to live in this town; she is a nominal protestant, but he is a papist. they frequently come to my house for the purpose of getting religious instruction. They were with me on Saturday last, at which time I read several applicable portions of the Scriptures to them, and also answered their questions respecting religion, from the criterion of truth. They both can read. I have given them several useful tracts, and a book entitled, "The Errors of Popery." I intend to visit them often, and they promised to attend your preaching. I hope these visits to my home, with the blessing of God, will be the means of directing them to the Saviour, who alone is able and willing to save to the uttermost all that put their trust in him.

ROGER MULLARKY.

#### CONTRIBUTIONS.

Received by the Treasurer:—

Mr. Baker's Legacy, per J.			
Ivimey, Esq. ....	100	0	0
A Friend at C., by Mr.			
Goddard .....	10	0	0
Collection at the Rev. E.			
Steane's, Camberwell,			
per W. B. Gurney, Esq.	27	10	0

Collected in Surry, Essex,  
and Suffolk, by the Rev.

John Franks .....	132	15	5
A small New Year's Gift, intended as a thank-offering to the Lord, to promote the furtherance of his gospel, from S. Webb, Langley.....	£	1	0

Omitted last month:—A Friend..... 1 0 0

Erratum:—In the List of Contributions last month for "Dover," read Down.

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentouville, gratuitous Secretary; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

# MISSIONARY HERALD,

CONTAINING INTELLIGENCE AT LARGE OF THE

**Proceedings and Operations**

OF THE

**BAPTIST MISSIONARY SOCIETY.**

CXCIII.

JANUARY, 1835.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

## **Death of Dr. Carey.**

Since the publication of the last number, the Secretary has received a communication from Mr. Jonathan Carey, announcing the fact of his venerable father's decease, in the following terms:—

*Calcutta, June 14th, 1834.*

The Lord has been pleased to afflict us very severely, in removing from us, by death, my much esteemed and venerable father. This lamented event took place on the 9th instant, at five in the morning, and his remains were interred in the cold grave early on the following morning, in the presence of a crowded assembly of mourning friends. Much as I feel this heavy stroke, I trust I do not sorrow as those who have no hope. His was a life spent in the service of his Redeemer, and the Lord was pleased to make him an instrument of much usefulness; but notwithstanding all that he was enabled to do, he never ceased to exclaim that he was an unprofitable servant. In much humility and meekness of spirit he was zealous in the work of the Lord of Hosts, and the constant objects of his pursuits were the glory of God and the salvation of the heathen. His devotedness to the work to which he was called was evident in all his conduct. Nothing would give him more pleasure than to hear of the prosperity of Zion, and the downfall of idolatry. His heart was always much affected when speaking of the love of his dying Redeemer. Of the evil of idolatry he spoke with great warmth. He was active and faithful in the discharge of his duties as a minister and a translator; and was in his element in the study of botany and other scientific pursuits, but always hum-

ble in his views regarding his own abilities and acquirements. Although constantly employed for the last forty-one years, he possessed a vigorous constitution, excellent health, and a good flow of spirits; but the last two or three years he suffered from debility, and latterly wasted away, and at length sunk from exhaustion of strength, and his spirit took its flight to the regions of eternal bliss to enjoy the rest provided for the people of God, and the reward promised to those who endure to the end. Thus has my father finished his course, and has been removed from this scene of toil and labour. Many will have reason to bless God for what he was enabled, by his grace, to perform for the welfare of the poor heathen.

The following has appeared in several of the public papers as a transcript of the Doctor's will. Although no copy of this document has reached us direct from India, yet, as it carries internal evidence of its authenticity, and has been very widely circulated already, we do not hesitate to insert it in our pages. Our readers will especially mark, in the direction given as to his epitaph, that deep humility which was so prominent a feature in the character of this great and good man.

I, William Carey, Doctor of Divinity, residing at Serampore, in the province of Bengal, being in good health, and of sound mind, do make this my last will and testament in manner and form following:—

First—I utterly disclaim all or any right or title to the premises at Seram-

here, called the Mission Premises, and every part and parcel thereof, and do hereby declare that I never had, or supposed myself to have, any such right or title.

Secondly—I disclaim all right and title to the property belonging to my present wife, Grace Carey, amounting to 25,000 rupees, more or less, which was settled upon her by a particular deed, executed previously to my marriage with her.

Thirdly—I give and bequeath to the College of Serampore, the whole of my museum, consisting of minerals, shells, corals, insects, and other natural curiosities, and a Hortus Siccus. Also the folio edition of Hortus Woburnensis, which was presented to me by Lord Hastings; Taylor's Hebrew Concordance, my collection of Bibles in foreign languages, and all my books in the Italian and German languages.

Fourthly—I desire that my wife, Grace Carey, will collect from my library whatever books in the English language she wishes for, and keep them for her own use.

Fifthly—From the failure of funds to carry my former intentions into effect, I direct that my library, with the exceptions above made, be sold by public auction, unless it, or any part of it, can be advantageously disposed of by private sale, and that from the proceeds 1,500 rupees be paid as a legacy to my son Jabez Carey, a like sum having heretofore been paid to my sons Felix and William.

Sixthly—It was my intention to have bequeathed a similar sum to my son Jonathan Carey, but GOD has so prospered him that he is in no immediate want of it. I direct that, if any thing remains, it be given to my wife, Grace Carey, to whom I also bequeath all my household furniture, wearing apparel, and whatever other effects I may possess, for her proper use and behoof.

Seventhly—I direct that, before every other thing, all my lawful debts may be paid; that my funeral be as plain as possible; that I may be buried by the side of my second wife, Charlotte Emilia Carey; and that the following inscription, and nothing more, may be cut on the stone which commemorates her, either above or below, as there may be room; viz.

“William Carey, born August 17th, 1761, died—

“A wretched, poor, and helpless worm,  
On thy kind arms I fall.”

Eighthly—I hereby constitute and appoint my dear friends, the Rev. William Robinson, of Calcutta, and the Rev. John Mack, of Serampore, executors to this my last will and testament, and re-

quest them to perform all therein desired and ordered by me, to the utmost of their power.

Ninthly—I hereby declare this to be my last will and testament, and revoke all other wills and testaments of a date prior to this.

(Signed) WILLIAM CAREY.  
(Signed) W. H. Jones, S. M'Intosh.

The following minute, in reference to this removal of Dr. Carey, has been entered on the records of the Baptist Missionary Society.

“The Secretary having reported that intelligence had arrived of the death of Dr. Carey, at Serampore, on Monday, the 9th of June last, it was

“Resolved,

“That this Committee cordially sympathize, on this mournful occasion, with the immediate connexions of Dr. Carey, by whose death, not merely the Missionary circle with which he was most intimately associated, but the Christian world at large, has sustained no common loss. The Committee gratefully record, that this venerable and highly-esteemed servant of God had a principal share in the formation of the Baptist Missionary Society; and devoted himself, at its very commencement, to the service of the heathen, amidst complicated difficulties and discouragements, with an ardour and perseverance which nothing but Christian benevolence could inspire, and which only a strong and lively faith in God could sustain. Endowed with extraordinary talents for the acquisition of foreign languages, he delighted to consecrate them to the noble purpose of unfolding to the nations of the East the Holy Scriptures in their own tongue: a department of sacred labour in which it pleased God to honour him far beyond any predecessor or contemporary in the Missionary field. Nor was Dr. Carey less eminent for the holiness of his personal character. Throughout life he adorned the gospel of God his Saviour by the spirituality of his mind and the uprightness of his conduct; and especially, by the deep and unaffected humility which proved how largely he had imbibed the spirit of his blessed master.

“In paying this brief and imperfect tribute to the memory of this great and good man, who was long their associate in Missionary exertion, and whom they have never ceased to regard with feelings of the utmost veneration and respect, it is the anxious desire of the Committee to

glorify God in him. May a review of what divine grace accomplished in and by this faithful servant of the Redeemer, awaken lively gratitude, and strengthen the devout expectation that He, with whom is the residue of the Spirit, will favour his church with renewed proofs of his love and care by thrusting forth many such labourers into the harvest!"

It is expected that Mr. Eustace Carey will compile, from the materials in possession of the Missionary Committee, and from the correspondence maintained by the Doctor with his relations in this country during the whole course of his residence in India, a Memoir of his venerable relative.

### BURMAH.

By a letter from Mr. Judson to Dr. Bolles, dated Maulmein, December 31st, 1833, we learn that a Christian church has been formed at Ava, the capital of the empire, where two converts, one the wife of K<sup>v</sup> H'lay, an old Rangoon disciple, and the other a respectable inhabitant of the city, were baptized in the preceding month.

This prosperous Mission now comprises five churches, at Maulmein, Tavoy, Mergui, Rangoon, and Ava; and the whole number who have received baptism at these several stations, is five hundred and ninety-seven.

A month afterwards, Mr. Judson was favoured to complete his translation of the whole Scriptures into the Burman language. Our readers will sympathize with the feelings which dictated the following entry made on this occasion in the journal of this devoted Missionary. We are happy to add that, although Mr. Judson has felt it is duty to construct his version on the principle adopted by our Calcutta brethren, this circumstance will not impede its

circulation, the American Bible Society having rendered prompt and liberal assistance towards the printing.

January 31st, 1834. Thanks be to God! I can now say, "I have attained." I have knelt down before him, with the last leaf in my hand, and, imploring his forgiveness for all the sins which have polluted my labours in this department, and his aid in future efforts, to remove the errors and imperfections which necessarily cleave to the work, I have commended it to his mercy and grace: I have dedicated it to his glory. May he make his own inspired word, now complete in the Burman tongue, the grand instrument of filling all Burmah with songs of praises to our Great God and Saviour Jesus Christ! Amen.

### SOUTH AFRICA.

The following account of the second Annual Meeting of the Auxiliary Baptist Missionary Society, conducted by the Rev. W. Davies and his friends at Graham's Town, is extracted from the local Newspaper, of the 28th of August last:

On Monday last the second Annual Meeting of the above Society was held in the Wesleyan chapel, and we are glad to say that it passed off in the most lively and satisfactory manner. It is ever a pleasing task to trace the progress of such associations—to view their first feeble efforts—to see them gradually acquiring strength and importance, until at length we behold them spreading themselves out to the farthest extremities of the habitable globe—like a perennial stream refreshing the parched desert, and dispensing the purest blessings on every hand.

A very pleasing circumstance attending these meetings is, the concord and brotherly feeling which are produced amongst the different denominations of professing Christians. Here all minor differences are merged in one united effort to promote a common cause—and that the holiest and most beneficial that can employ intelligent beings.

We regret that our limited space will not permit us to give the several addresses which were made on this occasion, more especially as some of them were of a high order, and would have been perused with much interest by many of our readers. The principal speakers were, the

Rev. Mr. Heavside, clergyman of the Episcopal church; Rev. Messrs. Monro and Robson (Independents); Rev. Messrs. Shrewsbury, Young, and Haddy (Wesleyans); Dr. Minto, on the military staff, who has recently returned from India, and the Rev. W. Davies and Mr. T. Nelson (Baptists).

The report gives a general view of the state of the missions connected with this particular section of the Christian church; and we are glad to find that the prospect, by the emancipation of the negroes, and other causes, is particularly cheering. It was also satisfactory to find that the amount collected by this infant society—only established rather more than a year ago at Graham's Town—has received in contributions during the past year no less a sum than nearly £146. Nothing can be more creditable than this fact to the inhabitants of this frontier, and nothing can show more distinctly that they are not entirely undeserving of that prosperity with which Providence has of late years favoured their efforts.

We may add, as one symptom of the temporal prosperity thus adverted to, of this rising colony, that a great demand exists for industrious mechanics, especially of those classes employed in building. Pious individuals, especially, we are assured, would be welcomed in the district, and labour, adequately recompensed, immediately provided for them.

#### JAMAICA.

We had fully expected, by this time, to hear of the arrival of our friend Mr. Knibb, at Falmouth; but the mail, which has been due several days, is yet detained. We must therefore give a general summary of the recent intelligence from our various stations, and hope that, before this Herald leaves the press, we may be able to add a postscript, announcing intelligence which many, we know, are anxious to hear.

From *Kingston*, under the date of September 22nd, Mr. Tinson writes: "Our congregation in town is better far than it has been, though not overflowing; for being composed chiefly of domestics and mechanics who reside in town, it is of course less affected by country people than some others.

I spent yesterday at *Yallahs*, received five candidates, on examination, for baptism, preached in the morning, and administered the Lord's supper to about a hundred members in the afternoon. The congregation was such as to make the heat almost insupportable. There were nearly as many outside the house as within, and many more would come, but they cannot hear without exposure to the sun all the time. This however will, I hope, be remedied in a few months, as we have now commenced the chapel, and paid the builder £100 towards it. I am begging from our people in *Hanover-street*, and the city generally; but they plead poverty, and I know many of them are poor indeed."

Mr. Gardner thankfully acknowledges that he has been repaid for all his exertions in visiting *Port Royal*, by the success with which it has pleased God to crown his labours there. "Last Sabbath week," says he, on the 23rd of September, "at day-break, at that place, I baptized fifteen in the sea; on a profession of their faith in Christ, and repentance towards God. Many hundreds were present, who collected soon after four in the morning. After the administration of that ordinance we repaired to the chapel, which was well attended, and had a regular service. Then I left for *Kingston*, as there was no brother unemployed that could assist me. Last Lord's day I visited those friends again, and administered the ordinance of the Lord's Supper, when those who had been baptized were received into the church. It was an unusually solemn and gratifying season; many were greatly affected, and wept nearly all the time. This was to us a time of refreshing from the presence of the Lord. May he often grant us such seasons!"

Mr. Phillippo is busily engaged in building the new school-rooms at *Spanish Town*, towards which he obtained some pecuniary aid while in this country. "There are to be two schools; one for boys, the other for girls. They are to hold three hundred scholars. The situation is on a range with our premises, and is in every respect eligible; between the rooms there is to be a Committee-



room, so that the building will present a front of seventy-two feet in length. Several gentlemen, in the town and neighbourhood have declared themselves friendly towards the object, and have promised to assist in its support. As an instance, His Honour the Custos, Member of Assembly and Island Secretary, and Price Watkis, Esq., the uncompromising advocate of negro emancipation in our Colonial Parliament, are to lay the foundation-stones on Thursday next. The Custos has moreover sent fourteen young women to the school to be educated as schoolmistresses, and to be completely under the charge of the resident schoolmistress, his intention being to employ them in the different estates for which he is attorney. This example I have reason to hope will be extensively followed.

"We have still between three and four hundred children in attendance at our Sabbath-school, and the library I brought out with me is in extensive circulation. Every thing in connexion with our work appears prospering to an unexampled degree. God is indeed doing great things for us, whereof we are glad. What a change has been effected, also, on the moral aspect of society! Sunday markets abolished, and all the etceteras of evil that followed in their train!"

Top Hill, near the junction of the two parishes of St. Ann's and St. Thomas-in-the-Vale, has been the scene of one of those cruel outrages on the helpless and unoffending, which have too often stained the page of Colonial history. We give the account in the words of our Missionary brother, Mr. Clarke.

"On the evening of Lord's-day, September 14th, as nine of my people were returning to their homes from worshipping God, they were stopped and turned back by a young coloured man, who has by the death of his father come to an estate before he knows how to act for his own interest, and is fast spending it in riotous living. These friends had no sooner quietly taken their way back to go home by a more distant road, than this man set his dog upon them, and with Dr. B., a companion of his, pursued them about a half a mile.

"Dr. B. threw off his coat to enable him to run with the greater speed; an aged female who is highly respected by all

around, fell: and Dr. B. immediately fixed the dog upon her, which tore her leg severely in many places. Her husband ran to lift her up, and to drive off the dog, when Dr. B., seized him and attempted to throw him over a fearful precipice into a deep chasm, where he must have been dashed to pieces; but God enabled his servant to escape from the grasp of the persecutor, and all the party came back to the house where we had so recently joined together in the worship of God. I had travelled a considerable distance during the day, had got wet, preached twice, and performed various other duties; being fatigued, and having to journey home on the morrow, I had retired to rest. As soon as I heard what had taken place I arose, had the wounds of the poor female attended to, and bound up. I then conversed with the people, read to them the first twelve verses of the fifth of Matthew, and again for the forty-third verse to the end; spoke to them on the duty of forgiveness, love to enemies, and patient suffering for Christ's sake; prayed with them, first for the persecutors, next for themselves and for the church of God. They left me between nine and ten o'clock, rejoicing that they were counted worthy to suffer for righteousness' sake; before they left, they besought me not to carry the matter to a magistrate, but to leave it with God; promising that they would always afterward go and return by a road that did not lead them near the house of this man. I really admired their forgiving spirit, and their patient endurance of evil, especially that of the chief sufferer, and of her husband, who had suffered with her, and had narrowly escaped death in rescuing her. Two of the nine have long been free, the others were apprentices. Had the native feelings of the human heart been indulged, how easily could these people have resisted the assaults of their persecutors, and, as they were pursued about half a mile on the road that has been a common by-path for years, they might have turned upon their adversaries, and afterwards have argued that they had a right to pass without molestation, and when molested to act on the defensive, in forcing their way to their homes; but, except a few words at first, of calm entreaty, these quiet people did nothing, and gave no impertinent language, but turned to go back in peace, and were in the act of returning when they were thus assaulted."

We mentioned, in our last number, that Mr. Coultart had encountered much annoyance in the neighbouring parish of St. Ann's, the birth-place of

the Colonial Church Union, and disgracefully conspicuous for the blind and furious determination shown by several of its leading men, to prevent the spread of religious instruction among the negroes. Humanly speaking, nothing but the wise, humane, and dignified conduct of the Custos, the Hon. S. M. Barrett, saved this parish from the horrors of martial law. He applied to Mr. Coultart, requesting him to use all his influence with the negroes to quell the spirit of insubordination which had begun to show itself among them; and in addition to this, met them in person at Ocho Rios, gave them an excellent and animated address, explaining to them the nature of the new law, and expostulating with them, in the warmest and kindest manner. All present were much pleased with his kindness, and promised to do all they could to allay the existing evil.

Mrs. Coultart, in a subsequent letter, adverting to the same subject, remarks, "The poor things were puzzled. They were told they were free on the first of August, had a general holiday, and rejoiced at the event; and then they were called to work again as before. 'Free, no free at all; work like before-time.' Many said, they would not work without a proper understanding, or some pay. I was present when a poor woman in the Methodist Society made a speech to the following effect: 'From the creation down to now we work, work, work. Now, Lord Mulgrave and the King give we free, we take free, we happy; then master come, tell we work like before-time. No, me say, better take shot at one than make we fool so.'" The minister's wife talked to her, and explained that this work for six years was to help pay the owner what the King could not afford to do, of the money that purchased her; and she seemed quite content, and said she would go to her work. If it were possible to speak to each thus, in the tone of a friend, they would believe; but their confidence in their owners is shaken—and who can wonder?"

Adverting to the necessity of additional aid to give instruction to the negroes and their children, Mrs. C. remarks to her female correspondent,

"I wish you could just come some Saturday evening before the preaching Sabbath at this bay, and see the numbers who come to our house, two miles farther, after having walked twenty and twenty-five miles already, just to read their letters, or to hear a few verses out of the Bible, or Watts's First Catechism, or something that will shed a ray of light over their benighted minds. I have about thirty-five little ragged black children who meet me in the place hired for worship on the bay at four o'clock every evening. These I try to teach for two hours, and the only member of the church who can read sometimes meets me to assist. We are going soon, I believe, to remove from this house; it is considered unhealthy, there being marshes near, and then I shall be too far off to attend to the children daily. On the sabbath, only every third, is too unfrequent for progress to be made. Could I see the means of support, I would, without loss of time, place a person at the bay to teach regularly, and then I trust some good would be done. The eagerness manifested for First Spelling Books with large alphabets is amusing and pleasing. I have purchased all I could get in Kingston, and sold them again at the same price, which is three times as dear as if I had them from England. Mr. C. has written to several English friends, to beg them to send us some, either to give away or sell. I hope they will, without loss of time, for it is distressing to be obliged to refuse such earnest requests. 'Me want to learn, me good massa, that me may read out of the Bible for meself.' This is just what we want for them, that they may not be led astray by every designing person, who may set himself up to instruct them."

At *Port Maria* Mr. Baylis had the pleasure of receiving *fifty-nine* persons by baptism on the 20th of July last. He labours with great diligence, and is cheered, at each of his stations, by proofs of a divine blessing resting on his exertions.

Mr. Whitehorne reports, from *Mount Charles*, that the same increase of congregation, and earnest desire to learn to read, exists in the several places where he maintains public worship, as at other stations; while

from *Montego Bay*, and *Falmouth*, our brethren *Abbott*, *Dexter*, and *Dendy*, renew their earnest solicitations for further aid. We rejoice to learn that *Mr. Burchell* arrived in safety at *Kingston* from *New York*, on the 27th of *October*; and we trust not only to be permitted to make the same announcement, in a few days, respecting *Mr. Knibb*, but to witness further accession, shortly, to the number of faithful and devoted labourers in this interesting portion of the missionary field.

*Mr. Harjette* and his family have embarked for *Calcutta* in the *David Clarke*, *Capt. Rayne*, and sailed from *Portsmouth*.

A letter has been received from *Mr. George Pearce*, dated at sea, *Sept. 6th*, in *N. lat. 4°, W. long. 23°*. *Mr. and Mrs. P.* were quite well, and had received much kind attention from the *Captain* and their fellow-passengers.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES . . .	Rev. Henry Beddy . . . Patna . . . . .	April 7.
	— W. H. Pearce . . . Calcutta . . . . .	14.
	— John Lawrence . . . Digah . . . . .	June 13.
	Jonathan Carey, Esq. . . Calcutta . . . . .	14.
	Rev. Wm. Yates . . . ditto . . . . .	July 26.
	— George Pearce . . . Madeira . . . . .	Aug. 19.
WEST INDIES . . .	— T. F. Abbott . . . Montego Bay . . . . .	Aug. 12.
	Ditto . . . ditto . . . . .	Sept. 19.
	— J. Coultart . . . St. Ann's Bay . . . . .	Aug. 12.
	Ditto . . . ditto . . . . .	Sept. 3, & 17.
	— W. Dendy . . . Falmouth . . . . .	Aug. 12.
	Ditto . . . ditto . . . . .	Sept. 15.
	— J. M. Phillippo . . . Spanish Town . . . . .	Aug. 18.
	Ditto . . . ditto . . . . .	Sept. 23.
	— Joshua Tinson . . . Kingston . . . . .	Aug. 18.
	Ditto . . . ditto . . . . .	Sept. 22.
	— H. C. Taylor . . . Spanish Town . . . . .	Aug. 18.
	Ditto . . . ditto . . . . .	Sept. 3.
	— F. Gardner . . . Kingston . . . . .	Aug. 18.
	Ditto . . . ditto . . . . .	Sept. 23.
	— J. Clarke . . . Kenmuir . . . . .	Aug. 19.
	Ditto . . . ditto . . . . .	Sept. 17.
	— Kilner Pearson . . . Nassau . . . . .	14.
	— Edward Baylis . . . Port Maria . . . . .	16.
	Messrs. A. & J. Deleon, Savanna-la-Mar . . . . .	19.
	Rev. W. Whitehorne . . . Mount Charles . . . . .	22.
	— J. Kingdon . . . Manchioneal . . . . .	Oct. 13.
	— Josiah Barlow . . . Anotta Bay . . . . .	16.
	— Walter Dendy . . . Falmouth . . . . .	21.
	— Joshua Taylor . . . Kingston . . . . .	28.
SOUTH AMERICA.	— Joseph Bourn . . . Belize . . . . .	July 12.
SOUTH AFRICA.	— W. Davies . . . Graham's Town . . . . .	21.

*Contributions received on account of the Baptist Missionary Society,  
from Nov. 20, to Dec. 20, 1834, not including individual subscriptions.*

Naunton, by Rev. J. Acock.....	10	3	4	Broseley, Auxiliary Society, by Mr. Weare, Jun.....	24	0	0
Newbury, Collections and Subscriptions, by Rev. T. Welsh.....	42	2	9	Huntingdoushire, Society in aid of Missions, on account, by Mr. Paul.....	50	0	0
Norwich and Norfolk Auxiliary, by Mr. J. Culley, Treasurer.....	90	3	0	Derbyshire, by Rev. W. Hawkins:—			
South Devon Auxiliary, on account, by Mr. Nicholson.....	45	0	0	Derby.....	38	0	3
Lincolnshire and Suffolk, by Rev. Eustace Carey:—				Burton on Trent.....	13	1	11
Louth, Rev. Mr. Cameron's.....	12	5	0	Loscoe.....	1	8	0
Horncastle.....	1	13	6	Reading, Negro's Friend Society, by Mrs. Letchworth, (For Spanish Town)...	5	0	0
Eye.....	7	16	1	Northamptonshire, Independent Association, by Rev. Mr. Robertson:—			
Bury.....	11	8	2	Kettering, Rev. T. Toller.....	2	0	0
Diss.....	6	9	0	Harborough, Rev. W. Wild.....	5	0	0
Stowmarket.....	11	12	1	Downton, Collection, &c. by Rev. John Clare.....	12	2	0
Ipswich.....	73	1	0	Haddenham (Cambridgeshire), by Mr. Rose.....	13	7	0
Chelsea, Collections and Sunday School, by Mr. Skerritt.....	124	4	10	Bath, Collected by Miss Oliver.....	0	6	0
Sutton on Trent, by Mr. Mozley.....	13	1	0				
Newark, by Mr. Lomax.....	7	2	0				
	5	4	0				

## LEGACY.

Mr. William Baker, late of George Street, Hampstead Road, (Executors, Messrs. Henry Welton and Joseph Ivimey)..... 200 0 0

*The following Contributions have been received, on account of the Jamaica Chapels and School Rooms, since the List was printed off:*

Sidney Gurney, Esq.....	2	2	0	Margaret Wilson.....	1	0	0
Banff, Mrs. Nichols and Friends.....	1	0	0	Scarborough, (additional):—			
<i>Members of the Society of Friends.</i>				Collection, Aug. 1.....	4	10	0
William Allen..... (S).....	3	0	0	Surplus of Tea Party.....	0	1	9
John Sanderson.....	3	0	0	Christopher Hill, Esq.....	5	0	0
John Kitching.....	2	2	0	W. D. Thornton, Esq.....	1	0	0
James Foster.....	2	2	0	W. Dyson, Esq.....	1	0	0
Cornelius Haubury.....	2	2	0	Friend.....	1	0	0
Thomas Norton.....	1	0	0	W. Smith, Esq.....	0	10	0
Jacob Hagen, Jun.....	1	0	0	Mrs. Fox.....	0	10	0

## TO CORRESPONDENTS.

The thanks of the Committee are returned to the Rev. John Cox, of Woolwich, for a parcel of books and tracts for Jamaica; and also to Mrs. Letchworth, and the Committee of the Reading Ladies' Negroes' Friend Society, for a box containing books and other useful articles for Jamaica.

Our valuable Correspondent at Newbury is informed, that the friend about whom he inquires had made previous arrangements for his journey westward, which prevented his complying with the request sent him from N.

In the List of Contributions for rebuilding the Jamaica Chapels, there occurs a line, under the head of "Prescot-street, Rev. Charles Stovel,"

Friends..... 10 2 6

*For which, read,*

Cards, by Miss Amelia Bradshaw:—

T. Teape, Esq. ....	1	1	0
W. Cooke, Esq. ....	1	0	0
A. Jackson, Esq.....	1	0	0
Small sums.....	2	6	6

5 7 6

By Miss Martha Bradshaw..... 4 15 0

Under the head of "Lyme, Dorset," there should have been entered, a donation of Five Pounds, from James Edwards, Esq.;—and at "Calne, Wilts," the account should stand thus:—

Collection, by Rev. W. Lush....	2	7	0
Mr. W. Gundry, for Schools....	1	0	0
J. F. Gundry, Do.....	1	0	0

4 7 0

THE  
BAPTIST MAGAZINE.

FEBRUARY, 1835.

A SERMON BY THE LATE REV. ANDREW FULLER,  
PREACHED AT MAZE POND, MAY 23, 1802.

JAMES i. 4: "*Let patience have her perfect work; that ye may be perfect and entire, wanting nothing.*"

WE sometimes speak of the troubles of the present state, and are ready to sink under the complicated afflictions in our lot; but it might be useful to us to recollect the disparity between us and the primitive Christians. Compare your lot, my brethren, with that of people who have been harassed, persecuted from city to city, finding no certain resting-place, their lives ever in danger, their dearest friends at variance with them—and all this on account of their attachment to Christ—the father set against the son, the tenderest of natural ties almost dissolved, on account of an adherence to Christ and the gospel:—think of those, and then ask, "What are my afflictions? The world to me has been a quiet habitation, in comparison to that which it has been to them; the persecutions which heretofore raged have been, in a great measure, laid asleep." And yet we may notice, that the apostle admonishes the Christians in those times to take well whatever God should lay upon them; "to be patient, yea, to let patience have

its perfect work;" instead of despairing under present trials, to "count it all joy when they fell into divers temptations."

Let me have your attention, my brethren, while I attempt,

I. To offer a few explanatory remarks upon the exhortation, "Let patience have her perfect work;" and,

II. To point out the influence which patience thus working has upon the Christian character, rendering it "perfect and entire, wanting nothing."

I. Let us then inquire, first, into the meaning of the exhortation. Every term the Apostle makes use of seems to be full of meaning, and it becomes us to endeavour fully to enter into it. Here, three or four questions seem to present themselves to us for answer. 1. What is patience? 2. What is the work of patience? 3. What is the perfect work of patience? and, 4. What is denoted, by our letting patience have its perfect work?

1. What is patience? we ask. The word so rendered, I believe, signifies rightly, to bear up under, as a man that carries a burden,

or a cross if you please, and yet makes progress; goes on notwithstanding the load that lies upon him. In other words, patience is that grace, in the exercise of which we quietly endure present ills in hope of future deliverance. Perhaps we shall form a still clearer and more forcible idea of it by contrasting it with a few things that bear some resemblance to it. There is a species of quiescence that arises from mere fatality, or a consideration that things cannot be altered. This was the patience of the ancient heathens, and must be the patience of modern heathens. Men who have nothing better to hope for can draw their sources of submission from no higher principle. Cicero, and several of the great names of antiquity, when they lost their children, are represented as composing and quieting themselves from nothing but merely the consideration that it could not be altered: we must submit to fate. But this, my brethren, is the patience of despair, while the disposition here recommended is the patience of hope; and how great the difference between the patience which heathenism can produce, and the patience which is the effect of the gospel!

Again, there is a sort of quiescence of mind arising from insensibility, and this in every age and in every country. There are persons who are not greatly affected with their trials, and who are thought to be very patient under them; but the truth is, it is the mere effect of insensibility or stupidity. This is not gospel patience. Gospel patience does not extinguish the feelings, but governs them: it supposes the sensibilities of the soul to be most alive; it comports with the ten-

derest sensibilities, the most refined feelings. All that gospel patience aims at is, to govern; to direct, to keep those feelings in submission to God. Thus it is beautifully expressed by our Saviour himself, "In patience possess ye your souls." The soul sometimes becomes like an ungoverned steed; but patience holds the reins and preserves it in awe, and so subjects all the feelings and sensibilities of the mind to a right direction. This is the patience of the gospel.

2. But I pass on to inquire, What is the work of patience? It is supposed that patience works; for though it be a passive grace, or its principal exercise consists in suffering rather than in acting, yet it is connected with activity. Hence the scriptures speak of "patient continuance in well-doing." It is not to lie under a load of sorrow, and make no movement; it is to follow Christ though we have a cross to carry; it is that kind of sensation which is connected with a perseverance in well-doing. What is the work of patience? Patience is not only represented as operative, but we are informed what it is that it works: "Tribulation worketh patience; and patience, experience; and experience, hope." If we would look, then, for the work of patience, we must go into the variety of difficulties and trials with which Providence afflicts the children of men, the children of God. There we shall find patience working; there we shall see the work of patience in the path of affliction, persecution, and the like.

That tribulation which affords occasion for patience may be distinguished into three general kinds: the visitations of God; and there the work of patience consists in bowing in submission;

—the injurious treatment of men ; and there patience consists in rendering, not evil for evil, but good for evil;—and lastly, the suspension of expected blessings ; and there patience consists in quietly waiting for God's mercy. Here, then, you will find the work of patience. Are you visited by the afflicting hand of God ? Does God afflict you in your person ? Does he diminish you in your circumstances ? Does he bereave you of your children and dear friends ? Does he inflict wound upon wound, and stroke upon stroke ? Here is the work of patience. Imitate the example of that godly man who said, in the deepest of his afflictions, "The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord." Are you exposed to unkind treatment from your fellow-sinners ? It is possible : though you are not exposed to legal persecutions for the sake of the gospel ; though you cannot be haled to prison, and have your lot in a dark and noisome dungeon ; though you cannot be dragged to the stake ; yet there are many ways in which you may be called to suffer for Christ's sake. Ungodly relations, ungodly neighbours, ungodly connexions, may cause you to feel the weight of their resentment and malignity in a variety of ways ; and here, it is your business and mine, as Christians, to let "patience have its perfect work," to beware that we render not evil for evil, to beware that our spirits are not overset by these things, and that we yield not to the temptation of rendering vengeance, which is the prerogative of God. Or it may be, that you have conceived the hope of some desired good, and have been in expectation of it ; and it may be, that

God suspends this expected good, holds it back from you ; and "hope deferred," as the wise man says, "maketh the heart sick." Here the work of patience is to preserve you from despondency ; to keep your head, as it were, above water ; to guard you from hard thoughts of God : and such was its work in the afflicted church in her captivity, when she said, "I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause," until he "bring forth judgment unto victory." I will wait patiently for God's mercy.

3. But a third question presents itself, What is the perfect work of patience ? I apprehend, this term expresses the degree of it. It denotes, that patience not only be strong but habitual ; that patience be not interrupted in its work, and that it hold out unto the end. Patience is often interrupted in its work by the intervention of fits of despondency, seasons of discontent, times in which we are apt to lose the possession of our souls under the afflictive dispensations of God. Job was very patient to a certain degree, but it did not last to the end ; it had not "its perfect work." We hear the same lips which once said, "Shall we receive good at the hand of the Lord, and shall we not receive evil also?" cursing the day that he was born, and the hour in which he was brought forth. This was a sad interruption, and affords a melancholy proof of the depravity of the best of men. Under the resentment of our fellow-creatures, our fellow-christians, there is great danger that after having exerted great patience, and kindness, and meekness, and after having rendered much good for evil, in some unguarded moment

passion or resentment will take the place of Christian meekness. Yes, some who have borne evil nobly for a time, have yet permitted passion and resentment to get the better of their sober judgment. Let your patience be habitual and uniform; let there be perseverance even to the end; there is need to pray for grace, and great grace, that we may, by perseverance in well-doing, go on till we lay hold of immortality; patiently endure to the end. Thus it was with the holy martyrs of Jesus; their patience lasted to the end; in patience, fortitude, and expected triumph in the cause of Jesus, they possessed their souls. But why do I speak of the martyrs of Jesus? It were enough to look to Jesus himself. He was a perfect pattern. "Behold the Lamb of God." See him meekly enduring affliction, enduring the indignities and cruelties of his most inveterate enemies, and the promised good still withheld. See him exercising patience. It may be said in its completest sense to have had its perfect work in him: it was wanting in nothing. He never slackened in the exercise of this grace; not once did he complain; not once did he exercise violent resentment: he "endured the cross, despising the shame;" and this in consequence of the joy that was set before him, and on which his eye was constantly fixed. He knew that he should "see of the travail of his soul, and should be satisfied." Oh! that we may be enabled to keep the example of our Lord always before our eyes.

Patience must have its perfect work in this life, if it has it at all; for this is the only world in which it is to work. There are graces that shall live and operate in the bright world above, but patience

does all here. There will be no occasion for it in the blessed state above. There will be no visitations from God to try us; no more shall he hide his face from us; no more shall he chasten the beloved of his soul. Neither shall men nor devils be able to put our patience to the proof. Their injuries, their resentments, their persecutions, shall be removed far away. Nor will there be any waiting for an expected good, no more sickness of heart on account of hope deferred, for there the crown is in possession. Patience is the vessel, the use of which is to bear us over this stormy ocean; but when we shall ride in this bark into the haven of everlasting rest, we shall not need it any further.

4. Once more, we ask, What is denoted by the exhortation, "Let patience have her perfect work?" This kind of language intimates that we are exceedingly prone to make objections; that we are very apt to hinder the operation of patience; and this is the case particularly in these ways. We are unwilling to take the cross; nay, we are naturally studious to avoid it. Indeed we are not called upon to choose affliction; but when the path of duty lies through suffering, we may, by our own folly, bring trouble on ourselves by going out of our way to avoid the latter. God requires that we should take up the cross when he lays it in our way; but alas! how often do we go out of our way to miss it; and leave the path of duty, in order to shun trouble! Aye, here this exhortation looks us in the face. "Let patience have its perfect work." Let not your anxiety to avoid trouble lead you into sin. The path of sin will assuredly bring a heavier cross than you are trying to avoid. Do not dis-



pute with Providence. Take these troubles, and bear them in the strength of the grace that God will grant to you.

Again, this exhortation appears to apply, when we are under any particular trials that exercise our patience, and when we are solicitous to get rid of them. The heart not only wishes to avoid this and that trial; but when it comes, we are too apt to show the spirit of Ephraim, we try to shake it off, to escape from a difficulty, being much more solicitous to get rid of trouble than of sin; much more desirous of being delivered from affliction, than that it should be sanctified, and leave a blessing behind it. That is the spirit of Ephraim, of "a bullock unaccustomed to the yoke." Christian, you may lay your account, that if you feel thus, your trouble will be continued as it was with Ephraim, till he said, "Turn thou me, and I shall be turned." Or, if God should suffer you to shake off your burden before it has produced its proper effect, the loss of it will be your heaviest curse. God may suffer you to escape from a trouble, and yet give you one which is far worse. He may be saying, "Let him get rid of his sorrows; but there shall be a blast on his prosperity—there shall be a curse on his delights." Oh, tremble, lest you should wish to shake off these loads before they have answered their purpose, and be more solicitous to get rid of the sin than of the trial. All this seems to be implied in the exhortation.

I hope the solution of these four questions,—What is patience? What is the work of patience? What is the perfect work of patience? and, What is it to let it have its perfect work?—may

serve to throw some light on the exhortation.

II. I proceed, secondly, to remark the influence of patience on the Christian character; for this is supposed. "Let it have its perfect work; that ye may be perfect and entire, wanting nothing." There seems to be a beautiful correspondence noticed by the apostle, between the perfect work of patience and the perfect character of the Christian: Let it have its perfect work, and it will perfect you. I scarcely need remark, that perfection here is not to be taken absolutely, but comparatively. There is no absolute perfection in the present world. It is rather a perfection of parts than of degrees. The child that has all its limbs is taken to be a perfect child; but this is not a perfection of degrees, for there is still room for its growth to a perfect man. In heaven we shall arrive at the perfect stature of a man; there will be perfection in degrees. But there is a perfection of character, comparatively speaking, in the present world; and this it is which the perfect work of patience has a tendency to produce. The perfection to which I allude, is an uniformity of character, a conformity to the divine will. The apostle himself explains what he means, "entire, wanting nothing." That is the very idea he wishes to give here. Now, where there is a want of uniformity in the Christian character, we cannot be said to be "entire, wanting nothing." There is much wanting indeed in us all, but there is a great deficiency in many characters in point of conformity. For example, we often see characters that are distinguished by their natural generosity; they are ready

to come forward on all occasions in works of mercy and generosity; and in this point of view they are estimable characters; but perhaps they are wofully deficient in spiritual-mindedness. Aye, my friends, do not rest satisfied: there is a want of being "perfect and entire" in our character; there is something greatly defective there. If we could follow you into your closets, how should we find you with reference to secret religion? Do not the walls of your apartments bear witness against you, notwithstanding your amiable deportment? If so, there is a most lamentable deficiency.

Again, you will see another of an opposite description, apparently devout, full of devotion, ready on all occasions to enter into what appears spiritual conversation; but look to another part of his character, and he is wretchedly avaricious, shut up to the feelings of humanity, scarcely possessed of common compassion to his fellow-creatures, or sympathy to his fellow-Christians. His pity consists of expressions, "Be ye warmed, and be ye clothed;" but not of that which costs him anything. Is this a perfect character? In the apostle's words, is this being "perfect and entire, wanting nothing?" Alas! the want of compassion to our fellow-creatures is represented as rendering our devotions suspicious; for how dwells the love of God in that man who feels not the love of his fellow-creatures? Thus we might go on and find a number of religious characters in the world, who resemble these in one respect or another, and with regard to whom there is a want of uniformity of character: they are zealous, but it is a zeal not according to knowledge; or they are very knowing, very intelligent, very

much employed in speculation; they are very faithful in telling every one of his faults, but have scarcely any sympathy or compassion for those that fall; or they are very compassionate towards those who are guilty of a fault, but have no faithfulness. Here lies the matter, to unite these things. It is this which constitutes a character "perfect and entire, wanting nothing."

It remains only to show how the perfect work of patience is supposed to produce this end. Thousands could bear witness of the truth of this. That man who has borne afflictions with patience, who has borne injuries with forbearance and meekness of spirit; who has borne up under the cross God has laid upon him;—*that* is the man who has grown in grace, *that* is the uniform character. Show me the most eminent Christian amongst your acquaintance, the most devout, and at the same time the most benevolent; the most faithful, and at the same time the most compassionate; the most zealous for Christ, and yet one whose zeal is accompanied with the largest degree of spiritual knowledge. Show me the man who has the greatest portion of noble qualities, and that will be the man who has gone through the greatest trials. Here is the perfect work of patience. It is the bearing of these trials, and the exercise of patience under them, that fills up the vacancies in Christian character; and hence it is that old age is represented as bearing some of the choicest fruits: "They shall bring forth fruit even to old age." Do not you know some such aged Christian, who, as his body bows under the weight of age, has a soul which appears almost to bow under its weight of fruit—like a

tree in the heavenly Eden—like a shock of corn fully ripe? It seems to be fit company but for the heavenly society to which it is going. God grant that this may be the object of each heart!

May all our means of grace, prayer, reading, and so on, be tending to this! Thus shall we be fitted for usefulness here, and meetened for the inheritance of the saints above.

## ON REVIVALS IN AMERICA.

To the Editor of the Baptist Magazine.

HAVING frequently been requested to give my opinion concerning those extraordinary exertions which are made by our American brethren, I venture to send you the following article; with the hope that you will allow it to appear in your periodical.

The state of religion among the Americans is encouraging. The correctness of the reports which have reached this country respecting their revivals, perhaps, ought not to be seriously questioned; still considerable allowance should be made of course. Things are not always in reality what they appear to be to the persons who describe them. Besides, truth is seldom naked, and its dress frequently makes an erroneous impression. You may, therefore, conclude that a tour in America, for the purpose of witnessing such things as have been published, would be attended with considerable disappointment. I speak from experience. During my residence in that country, I never saw the churches attempt a revival, without an evident failure; nor can I help thinking that those extraordinary means are attended with serious disadvantages, even in instances of remarkable success. They render regular services dull and inefficient; they elevate the feelings till they govern the mind, and make people appear unwise and offensive;

they sometimes so exhaust the physical powers, as to cause an individual to relax from necessity, and positively become the occasion of peculiar apathy: they induce young people to put off the business of salvation till they discover in the church what they call a powerful work, under an impression that they can then *get religion* as a matter of course. And those means, so far as I have been able to judge, seem to render the character of Christians undignified, through leading them into peculiar extravagancies; and uninfluential, in consequence of subjecting them to so many changes, confessions, and renewed dedications.

These results are all noticed, of course, by the enemies of religion. The zeal which the church once manifested is compared with her present inactivity. The joy which she recently evinced is contrasted with those indications of grief she now wears. The deep solicitude which she, but a few weeks ago, seemed to feel for the welfare of sinners, is considered in connexion with the fact, that she is now apparently unwilling to know whether they are going to heaven or to hell. And when those who are unfriendly to religion have an opportunity of making such observations as these, they are decidedly injured, and established in their unreasonable

opposition ; while the people who have been reduced to this state of contempt and ridicule are depressed beyond measure. Under such circumstances, another revival is rendered next to impossible ; and when a church, thus degraded, is determined to make the attempt, the members will publicly acknowledge that they ought to be eternally despised for their unfaithfulness. They will get up, one after another, in a crowded assembly, and implore the forgiveness of God, of their brethren, and of the world ; and in order that they may establish their sincerity, and restore public confidence, they will labour for expressions of self-abasement ; they will speak as though they had never been converted ; they will repair to those benches which are denominated *anxious seats* ; the pastor will follow them ; and in this singular situation, they will exhort, and cry, and pray, till the spectators are literally confounded : such proceedings I have actually witnessed.

But suppose this feeling abate, and these individuals gradually assume their former character ; what will they then do ? How can they become excited and influential again ? It will not do to tell the old story, and be seen again on the anxious seat : they will have to devise something original, their designs will have to be uncommonly deep, and their movements exceedingly judicious : they will have to become proverbial for their change of certain habits ; and remain perfectly quiet, till the world has done speaking ; and feels tired of ridiculing : they will have to spend months in endeavouring to know themselves and the nature of genuine reli-

gion — become humility itself, and be distinguished for knowledge as well as zeal ; for stability as well as love. The past being buried as it were in oblivion, and experience having made them wiser and better, they may, possibly, work up their feelings again, and relate their exercises with surprising effect, and so lay the foundation for even another revival : but these flights and feelings will also prove transient ; and despondency, reproaches, and sorrows will return, and be felt more keenly than ever. Now since experience tells me, that those revival meetings often end in disappointment ; since reason teaches me that they cannot succeed many times in a place ; and since the good that they are occasionally the means of effecting, is secured at the expense of the dignity, influence, and subsequent enjoyment of the church ; and at the expense, too, of much that is lovely and permanent in the character of pure religion ; it is my decided opinion, that a mode of operation, vastly superior to this, must be originated before the gospel can universally triumph.

It is not my intention to degrade our American brethren : indeed, I cannot ; I am not in possession of suitable facts. It is true some of them are peculiar, and exceedingly fond of noisy proceedings ; but the majority are most excellent people ; their ardent piety, and enlightened zeal incline them to work steadily, and calculate their increase at the end of the year, and do it quietly. If, in compliance with custom, they appoint a protracted meeting, they conduct it with propriety ; and they will not have another unless it can be held with perfect consistency. They plainly

consider every-day plodding in religion far more difficult and important, than those extraordinary endeavours which only continue for a limited period.

The attempts which are made to establish revival meetings in England, are, no doubt, well intended; they appear to have originated in a wish to imitate the Americans: but it should be recollected that imitation is seldom advantageous; for what is obtained in this manner is mostly radically defective. Religion cannot be imported, neither can any plan prove serviceable if learned only from hearsay. Revival meetings may occasionally succeed among the Americans, because the system is their own, and is there almost universally understood and recognized. Besides, there are many towns in America in which there are neither chapels nor ministers; when, therefore, such places as these are visited by revivalists, powerful excitement is almost the necessary consequence.

Revival meetings then may do for America, but they will not do for England: the people here do not understand them, neither do they heartily approve them. Our country, too, has long been inhabited, and distinguished for religious institutions. Besides, it is said, "Six days shalt thou labour," and necessity makes many in England keep this commandment. And, furthermore, the unconverted inhabitants of this country are hardened in proportion to the advantages they have misimproved, and are therefore far more likely to raise bitter persecution where revivals are attempted, than to feel willing to engage in them. But, perhaps, the secret is this: these meetings in England look like a burlesque; they appear like a body without a

soul; or like an orator without originality. We cannot, therefore, expect people to be charmed and benefited by them; for the mind cannot be wrought upon by what is felt to be a farce, nor will God bless what is not perfectly sincere.

Novelty in religion is absurd, and its appearance in the worship of God is destructive. To Americans, revivalism seems ancient and real; but to Englishmen, it appears modern and visionary. The views and feelings, therefore, of our churches, associated in the capacity of revivalists, would be discovered in such language as the following:—"Well! here we are, and what can we do? We had, perhaps, better be minding our shops and families; we have heard a great deal about revivals, but it is a chance if we see much. By-the-by, if this meeting should continue many days, there are several here who won't have much to eat, by the time it closes. Poor folks! they would, no doubt, rather be at work, and endeavouring to pay their way; indeed, we all find enough to do to get along now-a-days: besides, we can't convert people; this is the Lord's work; it's true he works by means, but there's a time for all things; and if we are not succeeded on sabbath-days, there's but little reason to hope we shall be succeeded on week-days." Now, if I am not greatly mistaken, revival meetings in England would, in many instances, occasion very similar remarks to those anticipated. I therefore leave the reader to judge, how far such a mode of operation could be safely recommended. I think it should be confined to the interior of America, and even there, be considerably modified.

Instead, therefore, of proposing for adoption any part of the system, which I have thus briefly endeavoured to explain, I would advise an adherence to *ordinary services*; for these being evidently scriptural and reasonable, no new measures can be so well calculated to secure general satisfaction and prosperity. Only let station and talent be nicely adapted, the character of the churches be preserved *sacred* by union and discipline, the

public sanctuary be rendered pleasant, through the regular attendance of its friends and members; and we shall then have animated preachers, good congregations, delightful worship, heavenly influences, and a *revival* which will do honour to our country, commend our religion, and glorify the God of salvation.

Yours sincerely,

JOSEPH CLARKE.

London, Dec. 20th, 1834.

### THE CLAIMS OF CANADA.

*To the Editor of the Baptist Magazine.*

In your number for August last, you were pleased, Mr. Editor, to insert a few thoughts of mine on the responsibility of British Christians in general, and our own denomination in particular, in regard to the colonies of our extensive empire. I feel obliged to your correspondent Philemon, for his notice of these thoughts. I should certainly have responded to his call before now, had it not been for the expectation that the subject would have been taken up by some of our friends, more influential from their station, and better fitted by their abilities, to do it justice. In this, however, I have been disappointed; and, in the absence of more able advocates, I present myself before my brethren, as pleading the wants of a very interesting section of the British empire.

Canada may be denominated at present, I apprehend, with truth, *the chief resort of British emigrants*. About 30,000 on an average, as nearly as I can calculate, have, during the last two or three years at least, left the British and Irish shores, to seek a refuge from want in this rising

colony. From the termination of the last American war in 1814, the British Government held out strong inducements to emigrate to this country, and particularly to the upper province. A grant of land was offered to all who would go and settle there. Impelled by this consideration, numbers went. The hardships they had to endure were many, and some, as might be expected, were forced to relinquish a work for which they were not fitted. Others persevered, and their privations and toils were at length rewarded by an honourable independence. This circumstance they announced to their friends and relations in this country, and amidst the distresses of the manufacturing and agricultural portions of our population, which happened during the disturbed years of the latter part of the reign of George the Third, it was not surprising that that call should be responded to. Thousands went, and the greater proportion of these succeeding, in their turn, in changing the face of the desert, and planting farms and villages, and embryo towns, where eternal forests had hitherto reigned, thousands of others an-

nually followed, up to the period formerly alluded to. Then the amount of emigration rose to what has been stated; and not only so, but during the three or four past years, the character of the emigrants has greatly altered; so much so, that Sir John Colborne, the Governor of Upper Canada, remarked to a gentleman, whose letters lately appeared in Chambers's Edinburgh Journal, "*that in former years they never expected persons of more capital than a few hundred pounds to emigrate; but now they have them coming in considerable numbers, with fortunes of upwards of a thousand pounds, and some even so high as twenty and twenty-five thousand pounds.*" The result of this is, the face of society, as well as of the country, has greatly changed. Society there, in most of the rising towns, is as good as it is found in, at least, the best market-towns in Britain. Increased facilities, such as railways and canals, are also afforded for communication between the different parts of the country, as well as for commercial import and export. Boarding-schools, also, male and female, are established for the growing branches of respectable families. Such, then, is the present state of this extremely interesting resort of British industry and enterprise; but though, on the whole, the prospect is cheering in a worldly point of view, it exhibits but a dreary aspect in regard to religious privileges. It is true they are not altogether destitute; the Episcopalians, the Presbyterians, the Methodists, the Independents, have each Missionaries and churches there; and Mr. Gilmore, our Baptist brother, in Montréal, in a letter I had from him lately, informs me, that there are about

sixty Baptist churches in the upper province, but miserably supplied with preachers. But, if your readers turn to his interesting letter to Dr. Steadman, inserted in your Magazine for March, 1833, you will see the general state of the whole province, upper and lower, described. There they will find that, in consequence of the scantiness of ministerial labourers, the detached state of the population, and their growing indifference to the means of grace, on account of their *not possessing them*, the state of Canadian Christianity is, for the most part, but very low indeed. The means for the removal of this our respected friend also points out; and shows that, at a comparatively easy rate, if British Christians would but stir themselves, the object could be effected. Now, Sir, as our deputation to visit the Baptist churches in the United States are soon to take their departure, it strikes me that it would be a great pity for them to visit the American continent, and not go and see the religious condition of the British possessions there. I have little doubt, indeed, that when they do touch the land of Columbus, a loud, a deep, and a piercing cry will reach them before long from the Canadian portion of it;—a cry, they will feel themselves, I trust, unable to resist, any more than could our Independent brethren, Doctors Reed and Matheson, when they were placed in the same circumstances; and a like effect will, I hope, be produced upon their minds, as upon the minds of those gentlemen, in regard to Canadian spiritual indigence, which will lead them to evince their feelings on their return, in language so earnest and so pathetic, as to awaken in the minds of no

inconsiderable part of the British public, a deep interest in the eternal well-being of persons, who, on those distant shores, are so widely separated both from their brethren, and from the means of spiritual improvement.

Now, Mr. Editor, let me suppose my hopes realized, so far, at least, as that our respected brethren, Dr. Cox and Mr. Hoby, go to Canada, not merely to see the *falls*, but to see the spiritual nakedness of the land throughout its wide extent; two very obvious questions would present themselves to their minds; namely, their present state, and what can in future be done for them? Now, in connexion with these inquiries, I would humbly beg leave to suggest the following: 1. Are there any self-supporting academies there, as in the United States? 2. If there are, how do they succeed, and could they be improved? 3. If there are none, would they be likely to succeed if founded? 4. If they do, or would, succeed, how far would it be proper to have a number of these situated at convenient distances throughout the provinces. 5. What are these convenient places? How does land sell in their neighbourhoods, and from whom might it be purchased? If answers to these inquiries could be obtained, fully and accurately, and then laid before the Christian public in Britain, I should not despair of seeing a few hundred pounds realized every year, for some years to come, to pay the instalments on several thousands of acres throughout the country, that, in the course of a comparatively short term of years, would be able to support, not only a goodly number of operative students, but a widely extended itinerancy throughout the length and breadth of the land.

In bringing these remarks to a close, may I be permitted, Mr. Editor, to suggest what appears to be the best mode of circulating divine truth throughout such a country as Canada. It strikes me that, owing to the isolated condition of the inhabitants, a plan of itinerancy, somewhat resembling that among the Methodists, would be best adapted to place them all on a footing of equality in point of privilege. Circuits might be appointed throughout the land, and let all the preachers, supported by the Christian public, repair to these circuits, and describe them perpetually. They might, or might not, remove, as it should appear desirable; and, in regard to the little groups, here and there, converted by their instrumentality, it might be found eligible that the most gifted among them should be ordained as their pastors, whose business it would be to take the spiritual oversight of them; to instruct them in the knowledge of the scriptures; to administer ordinances; conduct discipline; visit the sick, and inquire into the state of the souls of the flock from time to time. All this could be attended to by such persons, from their locality, better than by the itinerants; whose business it ought to be, at least chiefly, to preach the gospel to the world; and thus the embryos of large churches might be formed, that would ultimately be able to support easily a stated ministry. Should my views be wrong in regard to these matters, I shall be very happy in having them corrected by any of your worthy correspondents; and, in conclusion, cannot fail expressing my deep regret that so good a cause has not fallen into the hands of a better advocate.

ONE AT HOME.



## THE DUTY OF MASTERS TOWARDS SERVANTS.

To the Editor of the Baptist Magazine.

THE duty we owe to those who have spent their best years in our service, and have faithfully discharged the trust confided in them, by a conscientious fulfilment of the duties of their station, has not, I fear, been sufficiently considered by those who have been, I feel I may say, *favoured* with servants of this exemplary description. Such servants are too often left, in advancing age and declining strength, to the aid which a parish settlement affords, and which is, of necessity, very limited in its nature and amount. I wish to impress upon your readers the importance of the duty they owe to this deserving class of persons, that in drawing up their *wills*, they take care their situation shall be properly regarded, by making a comfortable provision for them in their old age. Many instances of neglect, amounting to direct injustice, have come before me, even from those who have made a high profession, not merely of integrity, but of religion, and from whom better things were due. In the present day, when many complain of the conduct of their servants, I wish we may all be willing to inquire, whether the fault be not partly our own; and am anxious that those who keep servants, may not increase the evil by omitting any duty towards them.

The following passage from the Rev. Henry Venn's "Complete Duty of Man, or a System of Doctrinal and Practical Christianity," Sunday xxix., chapter xxix., is so appropriate, that I make no apology for the quotation.

"The last duty of masters which I shall mention, is, to encourage and reward their servants

for well doing. Kind expressions quicken ingenuous minds to diligence and attention; encouragement, therefore, ought to be given to servants on this principle. Further, when a servant hath laid out his whole time and strength in his master's service, and made it his study to consult his interest, the master is bound, by the ties of justice and gratitude, where there is sufficient fortune, to remember such a faithful servant in the decline of life. And the cases of sickness, or accidental loss of limbs in service, which disable from labour, and are sometimes even more calamitous than the infirmities of old age, call for equal compassion. A Christian master will consider how much others have lost by the dishonesty of those about them; how much trouble, anxiety, and vexation they have suffered; whilst he has committed, with composure and confidence, his affairs into the hands of a good and faithful servant, and has received no damage. How much of his comfort in this life has been owing to this material circumstance? Where, then, would be his Christian love, his generosity, or his humanity, if he did not take pleasure in showing kindness in return."\*

The beneficial provision in the Jewish law, even for slaves, Deut. xv. 12—15, is a lesson we shall do well to study; but, above all, to remember the binding nature of that divine injunction: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." B. Birmingham, 1834.

\* I wish this book were universally read and studied.

## IS THE USE OF INSTRUMENTAL MUSIC IN DISSENTING CHAPELS CONSISTENT WITH THE SIMPLICITY OF OUR WORSHIP ?

*To the Editor of the Baptist Magazine.*

SINCE my residence in London, I have been struck with the novelty of finding myself greeted, in one or two Baptist meeting-houses in this city, with the sound of AN ORGAN, or something still more hideous, as an apology for one. I was disconcerted and distressed; but there was no remedy: I was fain to sit it out. I determined, however, to take an early opportunity of endeavouring, through your medium, to ascertain the motives for such an addition to the hitherto simpler form of our worship. I am quite aware that we are apt to be very much influenced by early habits, both of thought and feeling, and am willing to admit that my own *may possibly*, in the present case, have led me too

hastily to condemn. I have certainly been accustomed, from early years, to regard the organ, as well as the gown and bands, to be at variance with that primitive simplicity at which we profess to aim, both in the ordinances and worship of the gospel. If I am wrong, I am open to correction; if not, then must I be allowed to enter my protest against a custom which I should be very sorry to see more widely extended, because I consider it a departure from scripture, and therefore inconsistent with the simplicity which becomes us as Protestants and Dissenters.

I am, Sir, yours sincerely,  
S. WILKIN.

*London.*

## LETTER FROM THE PASTOR OF A BAPTIST CHURCH TO ONE OF ITS MEMBERS.

MY DEAR YOUNG FRIEND,

I AM happy to find that you give yourself to the reading of the scriptures and prayer: this is the way to grow like the cedars of Lebanon, and to be fat and flourishing in the courts of our God. "I have no greater joy, than to hear that my children walk in the truth." As you call yourself my son in Christ, I shall take the liberty of a father, to offer a few remarks, which, I trust, will be beneficial to you, whom I much respect, and for whose welfare I shall always pray.

1. I would exhort you to contend earnestly for the faith once delivered to the saints, but to do so by scriptural rule, and to embrace all the links of the golden chain of the divine plan of re-

demption; for they are of equal value, and we must not presume to promote one of those doctrines at the expense of another; but to receive the whole, as constituting a perfect body of revelation from heaven.

2. Cultivate more of the spirit of Christ. Pray, my brother, for more of the meekness and gentleness of Christ. This was the special prayer of the apostle, who says, "Let this mind be in you, which was also in Christ Jesus." Our Lord and Saviour has commanded us to "love our enemies," and we are exhorted to "walk in wisdom towards them that are *without*, redeeming the time;" and to "speak evil of no man." We are far from perfection in ourselves, being encompassed about

with many infirmities; therefore, we should exercise Christian charity towards others, although they might not see eye to eye with ourselves; not that I would recommend any allowance to be made for wilful blindness, or gross sins; for "without holiness no man shall see the Lord."

3. All such as are led by the Spirit of God into the knowledge of their *entire* depravity, *personal* guilt, and *just* exposure to eternal punishment; who believe in the all-sufficiency of the Redeemer's ability to save from the wrath to come; who consider him as the end of the law for righteousness, to every one that believeth;—they are most certainly chosen of God and precious, and should be considered as brethren in the Lord, although not exactly reaching our standard in some minor particulars.

4. Never allow a spirit of bitterness to be manifested against any particular denomination of professing Christians, nor place yourself in the judgment-seat, lest you be ultimately found a false accuser of others. Christ is the only judge, and will allow no interference with his prerogative. Perhaps there is much wisdom in the permission of the various opinions which abound in the Christian world; for the great Head of the Church will cause all things to operate in favour of his designs of love and mercy to his people. Our Lord rebuked the hasty interference of his disciples in the following case: "And John said, Master, we saw one casting out devils in thy name, and we forbid him, because he *followeth not* with us. And Jesus said unto him, *Forbid him not; for he that is not against us is for us.*" Supposing we consider some persons as dishonouring God by the profession of certain doc-

trines which, in our opinion, are at variance with his own word, *Are they sinners above all others?* or the only sinners on earth? "I tell you, nay; but except *ye repent*, ye shall all likewise perish." It is against *sin*, both of *heart and life*, that we are to direct our decided opposition, and that under whatever form it may assume. *Decision* in matters of religion I most earnestly recommend, because it is of great importance to be established in our belief of the doctrines of grace; but that decision must be founded on the persuasion, that our conclusions are truly scriptural.

5. All doctrinal sentiments should be reduced to practice. To this, it appears to me, we are exhorted by our Lord, when he says, "Strive to enter in at the strait gate." And the apostle: "Give diligence to make your calling and election sure." "Salvation is of the Lord," and is the result of his sovereign and electing love in Christ Jesus our Lord, who will, finally, present all his redeemed perfect before the throne of God; but it is only through the belief of the truth that those doctrines can be enjoyed; and there are, without doubt, many persons who enjoy the love of God in their souls, that cannot see *eye to eye* with us.

6. Be careful of falling into extremes. Man is the creature of extremes, and is with difficulty induced to prefer a medium. You may have observed, when the *wind* suddenly shifts to an opposite point, that it almost constantly blows a hurricane; and hurricanes are dangerous visitors; but when the *wind* draws round by degrees, it blows in gentle breezes, which are most congenial to all useful purposes. The gospel of our Lord and Saviour invites sinners, without exception,

to himself, and leaves such without excuse as "neglect his great salvation." To obey the authority of Christ, and to repent and believe the gospel, are the duty of all such as listen to the joyful sound, however incapable we may be of complying with the dictates of revelation. It is *our duty to obey*, while it is the privilege of Christ's sheep to believe. I am decidedly opposed to the doctrine of *free-will*, because it destroys the necessity of *divine agency*, and places the future destiny of the creature, as it regards salvation, entirely at his own disposal. This appears

to me to be at variance with revelation and experience; and at the same time frustrates the grace of God. But, blessed be his name, "we are saved by grace, through faith; and that not of ourselves, it is the gift of God." In our zeal for truth we must not overlook charity and the love of God; nor direct our opposition against individuals, but against *sin*, with which the saints will have war from generation to generation. Praying that these few remarks may be useful in your journey through life, I remain, &c.

C. R.

*St. Mary's, Scilly, Sept. 1834.*

## POETRY.

### A PRAYER FOR SPIRITUAL BLESSINGS.—BY BISHOP JEBB.

O Thou, whose all-enlivening ray  
Can turn my darkness into day,  
Disperse, great God, my mental gloom,  
And with thyself my soul illumine.  
Tho' gathering sorrows swell my breast,  
Speak but the word, and peace and rest  
Shall set my troubled spirit free,  
In sweet communion, Lord, with thee.  
What tho' in this heart-searching hour,  
Thou dimm'st my intellectual pow'r—  
The gracious discipline I own,  
And wisdom seek at thy blest throne;—

A wisdom, not of earthly mould,  
Not such as learned volumes hold,  
Not selfish, arrogant, and vain,  
That chills the heart, and fires the brain;  
But, Father of eternal light,  
In fix'd and changeless glory bright,  
I seek the wisdom from above,  
Pure, peaceful, gentle, fervent love:  
Let love divine my bosom sway,  
And then my darkness will be day;  
No doubts or fears shall heave my breast;  
For God himself will be my rest.

### ON THE DEATH OF A BELOVED INFANT.

Farewell, dear infant, thou hast reached thy rest,—  
A fairer, brighter, happier home for thee,  
Than e'en thy mother's breast,  
Or thy fond father's tender heart could be!  
And thy young soul is washed from nature's stain,  
In the rich fountain of redeeming blood;  
And thou hast left behind thee every pain,  
And safely crossed o'er Jordan's swelling flood!  
"I wish thee joy, my darling!" though my heart  
Beats with maternal anguish now thou'rt gone:  
Ah! it seemed hard to part  
With thee, thou lovely and beloved one!  
For I had thought to train thee up for heaven,  
And tell thee early of a Saviour's love;  
But thou art from my fond embraces riven  
To learn the songs of seraphim above!  
And shall I dare indulge the flowing tear?  
Ought I not rather to rejoice for thee?

To know that one so dear  
Has entered on a blest eternity?  
Be still, my throbbing bosom! . . . we shall meet,  
Ere long, on Canaan's calm and peaceful shore,  
And bow together at Immanuel's feet,  
Where sin, and pain, and death are felt no more! W.

## REVIEWS.

1. *Essays on the Church.* By A LAYMAN. Second Edition, revised and considerably enlarged. pp. 296.—Seeley.
2. *The Present Position of Church and State Described: the Cause Assigned; and the Remedy Proposed.* By a CLERGYMAN OF THE CHURCH OF ENGLAND. pp. 77.—Nisbet.
3. *The Three Pictures; or a few Words on Church Rates.* By B. H. DRAPER. pp. 28.—Darton.

Publications on these topics are, at this time, perhaps, unprecedentedly numerous. The subjects brought into discussion are the more likely to undergo a thorough examination. From such an ordeal truth will not shrink, for it has nothing to fear. Let the argument be but fairly and dispassionately conducted, and the result cannot fail to be that which ought to afford universal satisfaction. We regret to say that, during the progress of this controversy, we have met with statements, both from churchmen and dissenters, with which we have no sympathy. Those churchmen who represent dissenters as desiring the extinction of the church, do them great injustice. On the contrary, none is more thoroughly convinced than they are, that if even all that offends were taken out of the way, there would then remain the indestructible silver, and gold, and precious stones, whose transcendent lustre would assume its original attractiveness, being released from those meretricious decorations by which it has been so long obscured; and whatever loss it might sustain, by the abstraction of worldly pomp and patronage, would be more than supplied by the primitive purity and the Christian simplicity to which it would attain. The implication of motive, too, on either side, is greatly to be deprecated. No doubt there are vain and venal men of all parties; but even where temptation preponderates in the most obvious and decided manner, nothing sinister should ever be imputed, until by some overt act the accusation is fully

sustained. In the absence of credible evidence to the contrary, candour requires that Christians of every denomination should be regarded as honest in their profession, and conscientious in their preference. If the object of writers be to illustrate or defend truth, let them carefully avoid the influence of prejudice, and indignantly reject the arts of sophistry; let them exclusively rely upon the goodness of their cause, and the blessing of God on their endeavours to exhibit it in its own unconstrained and unencumbered form, and there can be nothing to fear. *Fiat justitia, ruat cælum.*

We have read the "Layman's" essays with much attention, and not without interest. We are of opinion that "the church" has seldom had an advocate who in his pleading has discovered more tact or superior talent; and we are not at all surprised that he should have had occasion to say, "The unexpectedly kind reception, however, which it (the first edition) met with, and that in quarters from which the slightest notice conferred no ordinary praise, had the natural effect of making him desirous, before it was again brought to the public eye, of reudering it, as far as might be in his power to do so, less unworthy of such distinguished approbation." In short, we should consider it nothing more than a suitable expression of gratitude, on the part of the ecclesiastical authorities, in the distribution of their favours, to reward, so far as his lay character will admit, with some signal expression of their indulgent regard, an individual who, at least, has laboured so sedulously for their advantage.

These essays are comprehended in twelve chapters: their titles are—On National Establishments of Religion: the Testimony of Scripture concerning them—On the Responsibility of Rulers—The Necessity for a Public Provision, or National Establishment, as shown by Experi-

ence—The Case of America, as bearing on the supposed Efficiency of the "Voluntary System"—On the Expediency and Utility of a National Church—On the Voluntary Principle and the "Voluntary System"—On the Standards of the Church; her Ritual; and the Objections advanced against the latter—On the various Offices or Degrees in the Church of England—On the Endowments of the Church, their Distribution, &c.—On Church Reform, the Grievances of the Dissenters—Concluding Remarks.

By this analysis our readers will perceive that most of the important points in dispute, between churchmen and Dissenters, are brought under consideration. And we are inclined to think that the able writer—for able he certainly is—has supplied as much strength to the argument in favour of politico-religious establishments, as it is likely to obtain; but, unhappily for the system he labours to defend, his failure is most signal, at the precise points where the principal support is required. Had he been content to say, with Bishop Barlow, in his directions to students of divinity in their choice of books, "The authentic doctrine and discipline of the Church of England is contained in the thirty-nine articles, in the book of homilies, in the liturgy, in the book of ordination, in the ecclesiastical canons, in Linwood's collection of provincial constitutions, in the legantine constitution of Othon and Othobon (two Popish legates who presided in England in the reign of Henry III.), and in all the whole canon law;" none would have dared to deny the truth of the statement, though some, no doubt, would prefer far different authority in support of "authentic doctrine and discipline." But to appeal to the New Testament for the purpose of establishing the divine right of "national establishments of religion," "the various offices or degrees of the Church of England," "the necessity of a public provision, or national establishment," and the rites and ceremonies of the Church of England, must incur the double risk of exposing the barren-

ness of the land, and of coming under the penalty denounced against those who shall either add to, or take from, "the words of the prophecy of this book." The man who can read the closing verses in the second chapter of the Acts of the Apostles, and then imagine that in the Church of England, as by law established, he beholds a near approximation to the church at Jerusalem, must certainly be allowed to inherit a vigour of fancy, in the presence of which the pretensions of Cervantes himself can have no just claim to distinction.

The considerate reader of these essays, in passing his eye over their ingenious (we wish we could say ingenuous) pages, will be constantly reminded of the language of inspiration, "We can do nothing against the truth." Indeed it is quite refreshing to observe that the more elaborate the attempt to convert the spiritual kingdom of the Redeemer into a secular and pompous hierarchy, sustained by the civil power, "employing" immense wealth, and operating by a complicated machinery, the more dignified is the appearance of that kingdom as exhibited in its original sanctity in the New Testament, before the wisdom or cupidity of man had distorted its form, or defiled its purity. It is true, this writer is prepared to part with some extravagances, and to admit of some improvements; but we are apprehensive it will be long indeed, before the ecclesiastical authorities will concur in making even those small changes which are essential, to adopt his suggestions, and carry his propositions into effect. Passing over his excessively mild plan of reform as to "ecclesiastical economy," the reader shall see how he treats some points connected with the ritual of the church.

"Another important branch of this subject relates to those oft-repeated requisitions, which have been continually heard for many years past, for the amendment of certain passages in our public forms of prayer. Many of these touch only on points of minor importance; but there are two or three, which appear to us to be easily removable, and to work, at present, much injury to the

interests of the Establishment. If this be so, surely a wise and Christian expediency would seem to prescribe their immediate revision.

“According to our present forms, every infant who is baptized in the church is declared to be actually regenerated;—every person buried within its precincts is made the subject of ‘hearty thanks’;—and every child taught in her schools is instructed that he has been really made ‘a member of Christ, a child of God, and an inheritor of the kingdom of heaven.’”

It is painfully observable, that these things are not referred to as objectionable on the ground of their being in direct hostility to the principles of divine truth, but because they are thought “to work, at present, much injury to the interests of the Establishment.” And that this small sacrifice could not be made without considerable reluctance is evident, by the disposition which is discovered to lay hold of anything, however inadequate, which is thought likely to afford them support. For thus the author proceeds:

“Now it is true that, by the example of divines of the Reformed churches, even in their best days, these expressions may be justified. And it is also true, as we have already argued, that the fault rests with the people, who do not act up to the language of the church, more than with the church, who simply frames her services for Christians, *as such*. And further, we find St. Paul writing to the Galatians, in terms of a similar character; *As many of you as have been baptized into Christ, have put on Christ*, Gal. iii. 27; from which it has been fairly urged, and with much force, that language which is strictly scriptural, cannot, however opposed it may be to our prepossessions, be really objectionable.”

Let but the “scriptural” subjects of baptism be acknowledged, and it will be instantly seen, that the attempt to force this text into the service for which it is introduced must be desperate indeed. But it is persuasively added:

“Still, however, if the particular passages alluded to present a stumbling-block to many good men, it would surely be the wiser course to adopt

such modifications as would meet the objections taken, if that can be done without compromising any principle.

“A clergyman, in the course of twenty or thirty years’ residence in a country parish, sees a population grow up around him, every one of whom he has, each in turn, pronounced to be ‘regenerate.’ But he finds, as they advance into life, and develop their real characters, that a large proportion of them are clearly and unquestionably unconverted persons; and many die and are entombed, respecting whom no rational hope can be entertained.

“He must, therefore, either believe that regeneration, that divine working, that operation of the Holy Spirit himself, is something not more real or certain than the blossoms of the spring; or if he believes, with scripture, that ‘he who has begun a good work’ in the soul will assuredly carry it on to the end, he is obviously reduced to the conclusion, that his open and public assertion, that ‘this child is regenerate,’ has been, in a great number of instances, erroneous and unfounded.

But the writer has something to propose, which he conceives will effectually remove the difficulty, and yet preserve “the entire sentiment of the church.” Let us attend:

“Now, where would be the difficulty of obviating all this by the addition of a very few words, which would in no degree impair the sense of the passage in question? Why not let the declaration run thus?—‘Seeing now, dearly beloved brethren, that this child, *if ye have truly and sincerely sought God’s grace*, is regenerated and grafted into the body of Christ’s church, let us give thanks,’ &c.

“The entire sentiment of the church is thus preserved; while the error is guarded against, of supposing that the mere ceremony, in the absence of the prayer of faith, can confer any benefit.”

“The entire sentiment of the church is preserved!” that is, baptismal regeneration. Perhaps so. But where is the text of scripture in support either of the sentiment of the church, or of this newly-discovered method of preserving it entire? It is, certainly, highly proper that parents should present believing prayer that their offspring may be renewed; but what authority, either of scripture or fact, has this

writer to show that such supplication, either with or without "*the ceremony*," renders the regeneration of children infallible? And in the absence of such authority, can it be said, "This child is regenerate, and grafted into the body of Christ's church; let us give thanks, &c.?"

He further says:—

"The like principle applies to the opening of the catechism. Often have we heard long lines of children repeat the words, 'wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven,' and inwardly reflected, 'Would that it were so of a truth!' But should so solemn, so momentous an assertion be put, in this wholesale way, into the mouths of hundreds and thousands of children, multitudes of whom are giving the most open and palpable proof, every day of their lives, that *the fact is not so*, as far as they are personally concerned? Why not substitute some such expressions as these?—'Wherein I was publicly joined to the church, and was solemnly devoted to the service of God, in the hope of a final inheritance of the kingdom of heaven?'"

Whatever this may accomplish towards preserving "the entire sentiment of the church," it is in open defiance of Him who saith, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God;" and by what follows, will be seen the timidity with which the least effort is made to prune away even the most gross and dangerous errors, lest "the entire sentiment," not of the scriptures, but "of the church," should not be "preserved."

"The object of these proposed alterations is merely to avoid an unmeaning, and consequently improper, use of language of the most awfully important meaning. We are aware that, in urging this point, we are differing from the judgment of some of the wisest, as well as the best, men in the Establishment; and we cannot, therefore, offer these suggestions without much fear and hesitation. But on the other hand, we see various devoted and zealous ministers of the church leaving her communion on these very grounds;—we see others deterred from entering the ministry, by the same conscientious scruples; and we know that for one of the former

class there must be many of the latter: and on a view of all these considerations, [among which the Bible is not even honoured with a reference], we cannot pass over the question in perfect silence."

These Essays have now been many months before the public;—they have even been recommended from the pulpits of the Establishment. The few errors to which they thus tenderly advert are of the most ruinous tendency, and yet things remain *in statu quo*, and, for aught that the church either can or will do, it may be said, "As it was in the beginning, is now, and ever shall be."

The second article, "by a Clergyman of the Church of England," is a most curious performance. The writer is evidently very much, and we doubt not conscientiously, alarmed for the church. He seems to think that its calamities have become fearful by passing the Act for Roman Catholic emancipation; and the catholicon he urges as the certain and effectual remedy is the immediate repeal of this, in his belief, most pernicious measure. He states some strong facts of corruption in his own church; and we confess we are utterly at a loss to conceive how, if his favourite scheme, the repeal of the Catholic relief bill, were adopted, it could become a cure in such cases as the following:

"The writer dined with two brethren at Matlock, during the summer that is past, who told him that the Dean of Lincoln is taking, annually, from that and a few of the neighbouring villages, about six thousand pounds a year; though he has not visited those parts for ten years past. One of them was curate in one of these villages, for the whole duties of which he is paid ten shillings a week, or twenty-six pounds the year! He keeps a school to make a living!" p. 45.

The Apostle says, "I seek not yours, but you;"—perhaps the worthy "Dean of Lincoln" prefers reading this memorable passagethus, "I seek not you, but yours." If so, the preceding extract will excite no surprise.

The *jeu d' esprit* of our friend, Mr. Draper, is both entertaining



and instructive. We are, however, of opinion, that resistance of any existing law can only be justified by its being proved that its enforcement is a direct violation of the sacred claims of conscience. We cordially concur in seeking, by every constitutional method, complete relief from all that is oppressive and vexatious; but to refuse paying a legal assessment, except in the case supposed, is to act upon a principle subversive alike of the authority of the magistrate and the peace of the community.

"The three Pictures" are three dialogues. The first is represented as taking place in "the Parish Vestry; three Clergymen present: the Rev. Messrs. A., B., and C. A Constable sitting in a corner, with the staff of office in his hand." The second is described as the "First Application at the Parsonage for a Rate to support Dissenting Worship." The dialogue is conducted between the Collector and the Clergyman. The scene of the last is, "A Large Room. An aged Quaker and [three Dissenting Ministers] around a Table, conferring about the new Rate. The Officer, with the amount of the Levies, enters."

The author's ingenuity and facetiousness will, no doubt, be highly gratifying to many of our readers; and his brief introductory notice will be approved by all.

"The writer of this Tract sincerely wishes the most enlarged prosperity to every church which is concerned for the glory of God, and the general good of society. With such whose conduct must necessarily promote the welfare of the whole family of man, he has but little controversy.

"He disclaims hostility to all that is really good and scriptural in the church of England. But he abhors all monopolies, and the use of carnal weapons in the concerns of religion, which deprive his countrymen of their equal rights, and which, he is sure, cannot but be greatly injurious to the best interests of the community."

*Sketches from a Youthful Circle.* pp. 244. Darton.

The "youthful circle," described in these pages, presents to the mind

of the reader a very interesting group, placed in very natural positions. We apprehend many of the characters are drawn from life, and probably many who look on them may find a mirror, in which they may perceive their own image so reflected, that, if they be wise and consider, the lessons which produce so happy an effect in our author's hands, may prove equally applicable and beneficial to themselves. The incidents, too, are just such as are likely to occur in such a situation, and are admirably improved. The piety of the writer is evidently deep, simple, and practical; and it is to the simplicity of the descriptions and statements we attribute a certain pleasing and winning effect, which we have not often found when stronger excitement has been aimed at. The scene is a school, in which the highest principles are affectionately carried out by a Christian preceptress, and by her most valuable assistant, whose excellent sentiments, discriminating judgment, and gentle manners, may furnish a model for those similarly engaged. Some specimens of the various scenes and personages of this happy establishment we should like to give entire, but our narrow limits forbid copious extracts; and lest we should convey an inadequate impression, we prefer to recommend to our readers the perusal of the little volume for themselves.

The pious parent, looking onward to the eternal destinies of her child, will dwell with pleasure on details furnishing such entertainment for to-day, as may be combined with the pursuit of never-fading joys at God's right hand; and will thank the writer for aiding her, in this engaging manner, in the most anxious and the most delightful portion of her duties. Nor need our young friends feel discouraged at the standard set before them; for it is not the brilliance of the highly-gifted, so much as the loveliness of genuine excellence—such excellence as the most moderately endowed may aspire to—that invites their sympathy and imitation.

The work appears to be intended as a companion to young ladies

from the age of eight or ten, to fifteen or sixteen; but we have found it produce the most agreeable interest in little girls much younger: and though the fair author seems to

have had the amusement and instruction of her own sex chiefly in view, her pages may be read with advantage in the general circle.

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## BRIEF NOTICES OF RECENT PUBLICATIONS.

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*A Series of Letters to a Mother, upon Education.* By the Rev. J. F. Denham, M. A., Evening Lecturer of St. Bride's, Fleet Street. pp. 364. Wood.—Whatever rules may be suggested for the regulation of the minds and manners of children, must necessarily be subjected to a considerable latitude as to their application, on account of perpetually varying circumstances, over which tutors and parents can exercise but a very limited control. There is very much, however, in these well written letters that is fully entitled to the best consideration of every one who may have committed to them the early training and culture of young persons. Those especially to whom they are more particularly addressed, will do well to avail themselves, as far as possible, of their salutary counsels.

*Miniature Sermons for Infant Minds; with Original Stanzas on each Text.* By F. Martin. pp. 101.—These sermons, which are only four in number, are simple, pious, and instructive.

*The Natural History of Birds.* By Robert Mudie, Author of "The Feathered Tribes of the British Islands," &c. Orr and Smith.—This is a very pleasing work, conveying an enlarged view of ornithology, without any thing dry and uninteresting. Mr. Mudie sees more beauty in the wing of a bird than in the crown of an emperor, and dexterously contrives to blend pious feeling with general information. The wood-cuts are numerous and neat; and the frontispiece, printed in oil colours, is truly beautiful.

*Illustrations of the Bible, from Original Paintings.* Part 9. Churton.—This part contains the usual number of engravings; the subjects of which are, "The Walls of Jericho fall down—Elijah and the Widow's Son—Elijah and the Earthquake—Death of the First-born—David finds Saul asleep in the Trench—Jeremiah fore-

telling the Fall of Jerusalem—Mordecai's Triumph—The Destroyers of Jerusalem destroyed."

*The Christian Bard; a Selection of Sacred Poetry.* By the Editor of "The Bard." pp. 352. Hamilton.—The object of the Editor has been to supply the admirers of poetry with a selection "composed entirely" of specimens uniting "classical elegance of style and evangelical purity of sentiment." The volume contains more than one hundred and sixty subjects, selected from the most celebrated poets of the present and former times; and may be safely recommended as a most agreeable and edifying companion in moments of leisure and relaxation.

1. *The Shepherd and his Flock; a new Edition, considerably enlarged.* pp. 90. Ward.

2. *Divine Breathings; or a Pious Soul thirsting after Christ.* pp. 94. Ward.

3. *Practical Piety; or the Rule of Life deduced from the Sacred Scriptures.* pp. 117. Wightman.

4. *The Psalmist; or Select Versions of the Psalms, from various Authors.* p. 316. Tract Society.—If our space would permit, we could say much in favour of each of these articles. This, however, is the less necessary, as we presume, before this, they are in very general circulation. We can only remark, that they are interesting, attractive, and useful.

*Second Edition. The Parliamentary System of Short-Hand Simplified, Curtailed, and Improved, from the Original Plans of Mason and Gurney, after many Years' Experience.* By Thomas Parker. pp. 33. Whittaker.—Whatever difference of opinion may exist, as to which is the most perfect system of Short-hand, all must unite in acknowledging that the art itself is of very considerable importance; nor can it be denied that the author of this exceedingly neat little publication deserves every encouragement from those who are seeking its attainment.

*A Memoir of Annie M'Donald Christie, a self-taught Cottager, &c. &c. second edition. By the Rev. J. Brodie, Monimail. Hamilton and Co.*—A little book of experimental piety, very interesting to many in our congregations who are in humble life, and especially to females.

*Sacred Geography; or a Dictionary, Historical and Descriptive, of every Place mentioned in the Bible. By William Sime. Hamilton, Adams, and Co.* An excellent reward book for children in Sunday-schools, charity-schools, and, indeed, schools of higher pretensions. Much valuable information from books of modern travels is inserted, and a good map of Palestine is prefixed.

*The Christian Journal. Conducted by Members of the Relief Church. October and November. Whittaker, Fletcher, and Arnot.*—This periodical appears to be ably conducted, and contains some highly interesting essays. We wish it a wide circulation in this part of the island: in the north, it cannot fail to attract much attention.

*Holy Excitements. By William Mason, Author of "Believers' Pocket Companion," &c.*—The addresses to the conscience are as evangelical as they are pungent.

*Jerusalem, with its Environs. By the Sunday School Union.*—The extensive sale of this beautiful map, will, we trust, encourage the proprietors to publish some outlines so cheaply as to come within the reach, not only of Sunday-school teachers, but also of great numbers of the children. A map, distinct, comprehensive, but not crowded, is still a desideratum for the poor.

*The Christian Almanack for the year 1835. Sheet ditto. Religious Tract Society.*—Both these articles will recommend themselves to a multitude of purchasers.

*An Easy Introduction to Short-hand, being an Abridgment of Byron's Popular System. fourth edition.*—Very ingenious; the printing and the engraved specimens very neat: we recommend it to the attention of all our young readers.

*The Baptist Children's Magazine, and Sabbath Scholar's Reward. Vol. III. New Series. Wightman.*—This little work, for little men and women, contains a great number of articles highly amusing, and some highly instructive. The frontispiece is a likeness of the justly celebrated James Montgomery, Esq.

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## O B I T U A R Y.

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### MR. JOHN HAILEY.

The subject of this Memoir was suddenly called from time to eternity, whilst sitting at dinner with some kind friends, at Dover; affording a striking illustration of the truth of our Lord's declaration, "Ye know not the day nor the hour when the Son of man cometh." John Hailey was born at Amersham, in the year 1797, where his parents (both members of the Baptist church there) still reside. He enjoyed not only the privilege of pious parents, but was blessed with the constant superintendence of that eminently godly woman, Mrs. Ann Morten, his grandmother by the mother's side, with whom, for many years, he and one of his cousins constantly resided. For her example, prayers, and counsel, he was ever grateful, always testifying how deep the impressions

were which her pious instructions made upon his mind; thus preventing him in after life, from entering upon many things of a sinful nature, which otherwise, most probably, would have been followed without a check. It was his happiness also, when placed out at boarding school, to be under the care of a highly gifted and pious lady, who constantly endeavoured to train the minds of the youth around her in the fear of the Lord. And John Hailey has often said, he gained more insight into the principles of the Christian faith, and became better acquainted with the way of salvation by Jesus Christ, by means of the tuition thus afforded, than by the preaching of the word, or any other medium whatever, afterwards. Parents ought never to lose sight of the

means of gaining religious knowledge when they place out their children at school. How important is it, at that critical period, that the minds of youth should be duly drawn out to the consideration of eternal realities! After he left school, and entered upon the busy scenes of life, the effects of this early tuition were very apparent. His conduct was strictly moral, and the whole of his demeanour such as induced many parents to hold him up as a model to their sons. Still "the one thing needful" was wanting. This he was sensible of, and constantly expressed a desire that he might become a Christian indeed. And that gracious Being who ever pays attention to the breathing of a contrite spirit, and who has connected the use of means with the bestowment of his blessings, granted his desire. He was made to feel that all morality would avail nothing, except it sprang from a right source—*love to Jesus*; he felt that his righteousness was as "filthy rags" before the pure eyes of a holy God; he therefore sought to Jesus for that spotless robe in which he might approach God and live. But it was long after he was first convinced of the necessity of an interest in Christ, that he was enabled to rejoice in his salvation; in fact, it was not until a very short time before his death that he could say, "This blessed Redeemer is mine."

After a saving change had evidently been wrought upon his mind by the influence of the Holy Spirit, he was so jealous of himself, so deeply sensible of the depravity of his own heart, and so afraid that he had never repented aright, that he could not indulge the thought of joining the church of Jesus, lest he should presume; indeed, so sensitive were his feelings upon this point, that he has sobbed and wept at the least intimation that it was a privilege he ought to enjoy. This feeling kept him back, until at length when he began to rejoice in prospect of the attainment of that object, death was commissioned to summon him to the church triumphant above; and he departed without following his Lord through the baptismal stream, which it was his full intention and earnest desire to have done, had his life been spared a little longer: but "God's ways are not as our ways; nor his thoughts our thoughts."

The following brief extracts from his correspondence will testify the workings of his mind for some years before his death. When living in London, a part of the family at Amersham had been

heavily afflicted with the typhus fever; at the period of their convalescence he writes thus: "My dear parents, my heart bleeds when I think of the bodily fatigue, and, what is far worse, the mental anguish, you must have endured; but I trust that that Almighty Power which appointed those afflictions, and no doubt for wise and gracious purposes, has supported, and I trust will support you under them, and give you the happiness of seeing that they have a salutary influence upon each one of us. I often tremble when I think of the ascendancy which the world gains over us; so that when in health we so little regard the momentous concerns of eternity. How often have we heard that all-important question proposed, 'What shall it profit a man, if he gain the whole world and lose his own soul?' yet how do we trifle with eternal realities! Strange infatuation! O may these afflictions be the means of convincing us of the paramount importance of eternal things!" At another time he writes, "I often wonder that we should feel such an attachment to and concern for the things of the world; it does indeed require a supernatural force to break the charm that binds us to it. I daily feel the nothingness of worldly things, and am constrained to acknowledge there is nothing here calculated to satisfy the desire of an immortal mind. You say, that in a few days I shall enter upon another year. When I look back upon time past, it appears but as a span; upon the retrospect I am constrained to adopt the language of the Psalmist, 'Surely goodness and mercy have followed me all the days of my life.' May the Holy and Blessed Spirit of all light, life, and joy, make me to feel my obligation to love and serve my gracious Benefactor, and enable me to devote the remainder of my days to his service; that as I am now a distinguished monument of mercy, I may eternally be a monument of grace."

Being in a delicate state of health, he was advised to try the Bath waters, which he did for a season, but without gaining relief. Writing to his dear parents on this subject, he says, "I hope you will not for one moment entertain a repining thought, or feel disappointed, or unhappy, or over-anxious about me; for I am in the hands of a merciful Father, who knows what is best for me. I pray to be made completely resigned to His will; and you, I trust, do the same. If we indeed are his children, we shall not have one pain, one sick-

ness, or one trial too many. Do not then feel unhappy or disappointed, that the means have been unsuccessful; it will be all for the best." To one of his brothers, about the same time, he wrote thus: "With regard to my health, it is no better, and I am, I believe, gradually sinking into the grave; I am wasting to a skeleton; but oh, if I am but prepared for the change, it will be of little consequence whether my days are few or many. Don't neglect the best things; for the world will soon close upon you as well as me. What can we do without the consolations of religion in the time of sickness? Oh, seek them now, for nothing else can make you happy for time or eternity. What an awful word is eternity!"

As he drew nearer the eternal world his mind became more and more spiritual; Christ and his cross were all his theme; the Bible was his constant companion. Yet he was not left without sore conflicts. He was most severely tried and bowed down in spirit for many days, during which period all consolation seemed to be administered in vain. He had such a deep sense of the depravity of the human heart, such a view of the awful nature of sin, that he doubted whether he had ever savingly repented of it, or hated it enough, or sufficiently prized the precious blood which cleanseth from its defilement. At length, however, a stronger faith was bestowed; and taking hold of this shield, he was enabled to quench all the fiery darts of the wicked one. Then, after the victory was obtained, it was delightful to converse with him.

For the benefit of change of air, he accompanied a kind friend to Chatham; from thence he proceeded to visit another kind friend at Dover; from which place

he was to return no more alive. Just after the journey he writes, "I certainly feel a little revived by the change. Pray be not over-anxious about me; I am in the hands of a merciful Father, who will do all things well. I desire to leave my case in his hands with entire submission to his will, beseeching him that if it is his will to take down this frail tabernacle, my soul may be prepared for a heavenly mansion, where the inhabitants shall no more say, I am sick."

On the morning of the day in which he died, Sept. 7, he ate a hearty breakfast; but afterwards, not feeling himself quite so well, he began to speak about home, and said, "I know my heavenly Father can, if he please, clothe this poor frame again; but if not, his will be done. I am quite resigned, and have given over all hope of recovery. I may perhaps last a little longer, and if I do not get home soon I may be worse." His kind friend told him, if he wished it, two places should be booked for the morrow to London, and she would go with him. He replied, that he would wait a little longer. They then sat down to dinner, but he never spoke afterwards; for as he was lifting the second mouthful to his lips his countenance changed, he fell back, and shortly died, or rather fell asleep in Jesus. His remains were interred at Amersham; and a funeral sermon was preached on the mournful occasion by Mr. Statham, to an overflowing congregation; for, by his mild and gentle deportment he had won the hearts of all who knew him; and numbers came from a distance to testify the love and respect they bore to the deceased. The text selected for the occasion was, John xi. 23: "Jesus saith unto her, thy brother shall rise again."

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## RELIGIOUS INTELLIGENCE.

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### FOREIGN.

#### JAMAICA.

*Extract from a Letter to a Friend in London.*

November 24, 1834.

"You will doubtless be anxious to learn how the apprentices work, and doubtless have heard many unfavourable reports about them. From all I can learn, whenever they are treated like

human beings, they work well; but the fact is, that their masters, or rather the petty tyrants who ruled over them, and who still manage the properties, cannot treat them as they ought. They say they will not work: this means, they will not do as much work in the four days and half, at nine hours per day, as they did in six or seven, from morning to night, when slaves. They say they will not work for wages: this means, that they will not work for 1s. 8d. per day for

their masters, when they can earn 2s. 6d. if they work for themselves. I have asked, wherever I can, and the people tell me they are quite willing to work for money. "Massa," they say, "tink we fools, tink we no wish to get money; but Massa, him always *talk about de work*, but *never about de pay*; make we see de money, den him see de work." My own decided opinion is, that, if treated well, that is, as they ought to be, there would be no just cause of complaint, and that the reason the House of Assembly and a corrupt press are making such a noise is, to get the Abolition Bill altered, so that they may compel the poor things to work as much as formerly. Tell Mr. Buxton, or——, that they must watch this apprenticeship till it dies, which I hope will not be long. It is, and will be, the source of much tyranny, oppression, and ruin.

"The desire for instruction is delightful; I never saw any thing equal to it. O that we had the means of satisfying it! I have not heard of one parent who has apprenticed her child *under six years of age*, though I have made every inquiry in my power.\* With only one day and a half, they support them, though on many estates the salt fish and other trifles they formerly had are withheld.

"Yet, notwithstanding all the evils, both to apprentice and to master, that do, must, and will arise out of this unjust scheme, a great, a glorious change has been effected, for which my heart devoutly thanks the Author of all good. Sabbath-markets are abolished; Sabbath labour has ceased; religious liberty is enjoyed; the children are quite free; and the worst features of slavery are passed away. What I wish to impress

\* Our readers will recollect that one of the leading arguments of the Anti-abolitionists against the emancipation of children under six years of age, was the cruelty to which it would subject them, alleging that the parents would have neither ability or inclination to support them. To meet this objection, a clause was specially introduced into the bill, authorizing parents to apprentice any of their children under that age, and that when so apprenticed, the master was to take upon himself to provide for their support. How this tender specimen of legislation has been met by the parties for whom it was designed, is fully shown by the fact, as stated above, that not a single parent has been found to avail himself of its provisions. So much for the comforts of slavery!

upon every friend of Africa is, the necessity of watching, with intensity of feeling, the bills which the Assembly may now pass to fritter away the right of the labourer, and, by the local magistracy, again reduce him to the condition of a slave. If the Christian church had done their duty, we should have had immediate emancipation."

#### DOMESTIC.

##### BAPTIST CONTINENTAL SOCIETY.

A Meeting was held on the 9th and 10th of September, 1834, at the Welsh Baptist Chapel, in the town of Cardiff, for the purpose of forming an Auxiliary Society, in connexion with the Baptist Continental Missionary Society. The Rev. Thomas Thomas, of Henrietta Street, London, attended from the Parent Institution. The public service commenced Tuesday evening, at seven. Brother Thomas, of Craesy-park, prayed; brother Thomas, of London, preached from Acts v. 20; and brother J. Jenkins, sen., from Matt. xii. 35. Wednesday morning, at 7, the ministers met to consult concerning the object of the meeting, and to make arrangements with a view to the formation of an Auxiliary Society.

At 10, brother Evans, of Cadoxton, read and prayed; brother Thomas, of London, preached in English, from Isaiah. 1; and brother Naunton, of Ystrad, from Ps. cxli. 8.

At 2, a public meeting for business was held; brother Williams, of Castletown, prayed; brother Jones, of Cardiff, was called upon to take the chair, and the following resolutions were unanimously adopted.

1. That it is the imperative duty of Christians to compassionate the state of their fellow-men, who are without the gospel, and to improve every opening which Providence affords to extend the Redeemer's kingdom.

2. That it appears to this meeting, that special facilities present themselves at this time, to disseminate the knowledge of the gospel in the province of Brittany in France, and that it is therefore the duty of Christians in the principality of Wales, to contribute their assistance to promote the moral and religious improvement of the benighted inhabitants of that long neglected and superstitious province.

2. That inasmuch as the Committee of the Baptist Continental Missionary Society have determined to send a missionary to that country, a Society

be now formed in aid of that Institution, and called the Welsh Auxiliary, in aid of the Baptist Continental Missionary Society.

4. That every subscriber of five shillings per annum and upwards shall be a member of the Auxiliary, and that the name of every contributor of two shillings and sixpence a year and upwards shall be inserted in the report.

5. That Mr. T. Hopkins, of Cardiff, be appointed Treasurer, and Mr. W. Jones, of the same place, Secretary; and that the Committee for the ensuing year shall consist of the following gentlemen, together with the minister of every church that will make a collection for the object of the Society.

Mr. L. Williams.	Mr. J. Davies.
— J. Edy.	— J. Thomas.
— E. Llewelly.	— T. Thomas.
— J. Gower.	— T. Morgans.
— T. Evans.	— W. David.
— H. Jenkins.	— J. Jenkins.
— R. Evans.	

6. That the zealous co-operation of all the churches in Wales be earnestly solicited, and that the Secretary be requested to address a circular to them upon the subject.

The meeting was addressed by the chairman, and by the brethren, D. Naunton, J. Williams, T. Thomas, J. Jenkins, sen., L. Powell (Indep.), W. James (Indep.), T. Thomas, and D. Thomas; and the whole was concluded in prayer by the Chairman.

LONDON BAPTIST BUILDING FUND.

Since the last annual meeting of this Institution the following cases have been assisted with the sums appended to them:

Loughton .....	Bucks .....	£. 30
Aberystwyth .....	Cardigan .....	40
Swansea (Fisher-st.) .....	Glamorgan .....	50
Criswell Quay .....	Pembroke .....	25
Broughton Gifford .....	Hants .....	30
Dorchester .....	Dorset .....	65
Westbury .....	Wilts .....	50
Meopham .....	Kent .....	50

Total £340

Thus the Society pursues its even course of usefulness; and although it does not receive from the London churches that support to which, it is believed, its merits entitle it, yet it is satisfactory to be informed, by letters from all parts of the country, that its operations contribute effectively to the relief and prosperity of many poor churches of the Baptist denomination.

The subscribers and the public are informed that Mr. Wilkinson, 30, Castle-street, Holborn, has been appointed Collector; by whom subscriptions and donations will be received: also by Mr. S. Marshall, 131, High Holborn; Messrs. Thomas and Stovel, Secretaries; Mr. Paxon, Solicitor, 9, Gray's-inn-terrace; and Mr. J. Dyer, 6, Fen-court, Fenchurch-street.

THOS. THOMAS, } Secretaries.  
CHAS. STOVEL, }

5, Paternoster Row, Jan. 14, 1835.

PETITIONS ON ECCLESIASTICAL SUBJECTS.

(From the Patriot.)

The Thirty-first Report on Public Petitions (June 16, 17, 1834) exhibits the following statement of the total Numbers of Petitions on ecclesiastical subjects.

	Petit.	Signat.
Against Separation of Church and State	71	9,037
In support of the Established Church (deprecating any measures tending to weaken its efficiency, and in some cases praying that the claims of the Dissenters relative to Church-rates, burials, and admission to the Universities, may not be granted) .....	491	68,839
For alteration of Lay Patronage in the Church of Scotland	236	104,971
For a Due Observance of the Lord's Day .....	683	149,714
In favour of the Lord's Day Observance Bill .....	341	44,050
Against the Claims of Protestant Dissenters .....	349	24,890
From Protestant Dissenters for Relief	1,094	343,094
Against Universities Admission Bill....	373	37,984
Against Church Rates	99	33,966

The first thing observable in this statement is, the small number of signatures attached to the petitions got up in favour of the Establishment, compared with those annexed to the Dissenting petitions. Many of the former are from the minister and churchwardens of the parish, with only some half dozen or dozen parishioners. Thus, some of these

petitions have but 7, 9, or 10 names annexed to them, and one only 4! On an average, the 490 petitions in support of the Establishment have only 140 signatures to each, while to the 1094 Dissenting petitions, the average is upwards of 300 signatures.

ECCLIASTICAL ESTABLISHMENT.

(From the *Albion and British Traveller*,  
Jan. 27, 1835.)

"Rectories in England and Wales 5177  
In the patronage of private individuals . . . . . 3444  
Vicarages and Chapels . . . . . 6165  
In the hands of private individuals 3824

Thus it appears that out of 11,342 Rectories, Vicarages, and Chapels, in England and Wales, no less than 7268 are in the hands of *private individuals*.

To these items it is added: "That not only the most numerous, but also by far the most valuable, portion of our ecclesiastical preferments, are the absolute property of lay patrons, in whom the advowsons have become vested, either by descent or assignment."

THE EXTRAORDINARY CONFERENCE.

Most of our readers have probably heard the general report of the late private conference between the Premier and certain distinguished individuals of the dissenting body; and doubtless their curiosity would be gratified to learn some further particulars concerning this singular interview. In a paragraph in the *Patriot* of the 21st ult., "the simple fact" is thus stated:—

"The Rev. Dr. Pye Smith, and the Rev. John Clayton, severally received a letter from Sir Robert Peel, requesting them to call upon him; and that each of the two Rev. gentlemen, though surprised at the communication, felt that he could do no less than wait upon the Premier, agreeably to his request, each supposing the interview would be private. When the learned Doctor arrived, he was surprised to find his brother Clayton already there; and it afterwards appeared that Mr. Edgar Taylor had also been summoned to the conference. The only topic upon which it appeared that their opinions were wished for, related to Dissenters' Marriages. *No other subject was adverted to.* The Rev. gentlemen, in expressing their sentiments, explicitly stated, that they must be understood as conveying only their personal opinions; adding that in those opinions many of their brethren might not entirely coincide. And we understand that Dr. Smith, with his characteristic manliness and simpli-

city, avowed that his political opinions were in accordance with those of his Majesty's late Ministers. We say no more of the interview, than that Sir Robert Peel did not by any means seem prepared to 'go as far as any reasonable Nonconformist ought to desire,' on the point in question, and that nothing could be gathered from it as to the general intentions of the Government in other particulars."

DUNCHURCH.

To the Editor of the *Baptist Magazine*.

My dear Sir,

Will you oblige me by inserting in your next number, as a testimony of my gratitude, the receipt of a donation of five pounds for Dunchurch chapel, with a copy of the letter with which it was accompanied, and that does so much honour to the judgment and heart of the donor. Please also to say that the chapel is completed, and regularly supplied on Sabbath and Wednesday evenings; and, ever since the opening on 17th June last, has been filled with attentive hearers, there being frequently from two hundred to three hundred persons crowded within its dimensions of twenty-four feet square, and many compelled to retire, being unable to gain admittance.

There is a debt of about seventy pounds still upon it, which it is most desirable to remove before we proceed to enlargement, which the present cheering prospects imperiously call for.

Your's, sincerely,

Wolston, near Coventry,  
Dec. 15, 1834.

G. JONES.

Copy of the above-named Letter:

"August, 28, 1824.

"Sir,—Having seen in the Baptist Magazine for April an account of the Thurlaston case, I request you will be kind enough to appropriate the inclosed five pounds (deducting the postage) towards enabling you to carry into effect your wish respecting the erection of a meeting-house in that neighbourhood.

"May the blessing of God rest upon your labours!

Yours, obediently,

"AN EPISCOPALIAN, BUT HATER  
OF RELIGIOUS INTOLERANCE."

WEST HANTS. MINISTERS' MEETING.

The brethren met at Milford, near Lymington, and held their private meeting for prayer, and deliberation on subjects connected with their labours, in the morning.



In the afternoon, brother Burt read and prayed; and brother Draper preached from Ps. xxiii. 1; brother Rutter concluded the service with prayer.

There were five addresses delivered in the evening. 1. Brother Burt, of Bewley, spoke on The Stability of the Church of Christ. 2. Brother Rutter, on The Devices of Satan. 3. Brother Ford, on The Importance of Religion, and the Desirableness of an Interest in its Blessings. 4. Brother Adams described the Nature of a Religious Revival. 5. Brother Draper directed the attention of the auditory to the Ultimate Triumphs of Christianity. Brother Turquand concluded the interesting services of the meeting by prayer. The next meeting to be held at Bewley.

#### CHAPELS OPENED, &c.

##### BLITSOE, BEDS.

On the 6th of October, 1832, Blitsoe was visited by Mr. Orchard, of Stevenon, with tracts, when it was evident the inhabitants were very indifferent to his visit. On inquiring for a house to preach in, he was told generally they were afraid to grant permission. A woman above eighty years of age informed him that about fifty years ago two men appeared on the green preaching but those men were driven away, and she was quite ignorant of any one else making an effort to preach. About a fortnight after Mr. Orchard's visit the cholera broke out, and seven persons died in a few days. The people became so much alarmed as to send for him to preach: from this period preaching has been kept up in the village, and a house is now filled with regular and attentive hearers. Two persons have united with Sharnbrook Baptist church, the pastor of which, Mr. Emery, has co-operated with Mr. Orchard to supply the village. We hope the prospect is encouraging.

##### BRIMPTON, BERKS.

As some notice has already been taken of this station in a former number of the Baptist Magazine, the following particulars relating to it may not be uninteresting. Few places have presented more obstacles in the way of introducing the gospel than this village. For five years it was found impossible to purchase a piece of land upon which to build a chapel, as the whole of the parish belongs to a few individuals, who were all opposed to it. At length a neighbouring farmer, who now attends regularly, was prevailed upon to part

with a quarter of an acre of freehold land for 26*l*. Upon this a neat and commodious chapel has been erected, with a small gallery, capable of containing about 250 hearers, which has been vested in trust, and enrolled in chancery. The place was opened on Friday, December 20th, 1833, when three sermons were preached, in the morning by the Rev. J. H. Hinton, of Reading, from Psalm lxxxvii. 5; in the afternoon, by the Rev. — Dobbin, late Missionary (then supplying at Newbury), from John i. 29; the evening sermon by the Rev. G. Legg (Indep.), of Reading, from Joshua xiii. 1. About sixty, who came from a distance, dined at a friend's house, near the chapel.

An appeal has been made to the religious public in the neighbourhood, especially at Reading and Newbury, who have come forward in a liberal manner to assist in defraying a part of the expenses; but as no accommodation could be found for the minister in the parish, it has been deemed necessary to erect a small cottage adjoining the chapel. The whole of the burden lies upon one individual, and it is therefore hoped the friends of the Redeemer will be induced to contribute towards liquidating the remaining debt of 200*l*, the people being too poor to do it themselves.

Within the last three months the congregation has much increased under the labours of Mr. Young, who has been kindly assisted by the Baptist Home Missionary Society, and who is extending his labours to the neighbouring villages. Since the great increase in the congregation, several disturbances have occurred, and it has been found necessary to summon two of the ring-leaders before the magistrates. Upon their paying the expenses incurred, and making public confession in the Reading Mercury, all further proceedings have been withdrawn. It is hoped nothing of the kind will take place in future.

As several persons have exhibited evidence of real conversion, it is hoped a Baptist church will soon be formed. The people are very much attached to their minister, and though poor, show him all the kindness that is in their power. Should any friends feel disposed to contribute to this case, they are requested to send to Misses Vines, Peckham; or J. Vines, Brimpton, Berks.

##### GREAT OAKLEY, ESSEX.

June 3rd, 1834, a new Baptist meeting-house was opened at Great Oakley, Essex; the Rev. H. Marsh, of Colches-

ter, preached from Rev. xxi. 6; and the Rev. G. Fransis, of the same place, from Acts xi. 21. The devotional parts of the services were conducted by the Rev. Messrs Kidd, of Manningtree; W. Bolton, of Thorp; R. E. Webster, of Harwich; brethren Chrampon and Whitmore, of Thorp; and Clarke, minister of the place.

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HOXNE, SUFFOLK.

On Tuesday, December 2nd, 1834, at Hoxne, Suffolk, a small Baptist chapel was opened for divine worship, capable of seating about 200 persons; when the Rev. C. Elven, of Bury St. Edmunds, preached in the morning, from part of Heb. xii. 22: "But ye are come unto Mount Zion;" the Rev. M. Harvey, of Horham, preached in the afternoon, from John xviii. 36; and the Rev. Thomas Goldsmith, of Stradbroke, preached in the evening, from Matt. xv. 25. The Rev. Messrs. Gooch, of Eye; Tidd, of Diss, Norfolk; and Cooper, of Stoke Ash, took parts in the devotional services. The attendance through the day was very encouraging. The gospel has been preached occasionally at Hoxne, by the ministers of the surrounding Baptist churches for about twenty years, and constantly for about twelve months by Mr. J. M. Freeman, a member of the Eye church, who continues his labours of love there. A considerable spirit of hearing manifests itself, and there are several pleasing appearances that the seed sown has not been in vain.

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ORDINATIONS.

ASHWELL, HERTS.

On October 13th, 1833, the Rev. David Richardson was ordained to the pastoral office over the church of Christ at Ashwell, Herts. Mr. Moase, of Basingbourn, delivered the introductory discourse, and proposed the usual questions; Mr. Dorrington, of Chishill, offered the ordination prayer; Mr. Middleditch, of Biggleswade, gave the charge; Mr. Wayne, of Hitchin, preached the sermon to the people. Messrs. Greenwood and Davis, of Royston; Marchant, of Foulmire; Moase, of Tharfield; and other ministers, assisted in the devotional services.

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SHEERNESS, ISLE OF SHEPPY.

On Wednesday, Nov. 26, 1834, the Rev. Jabez Dawson, late of Blandford-street, London, was set apart to the pastoral office over the Baptist church at Sheerness, Isle of Sheppy. The service

commenced at two o'clock, when brother Breeze, of Queenborough (Indep.), read the Scriptures and prayed; brother Peacock, of Goswell-road, London, stated the nature of a gospel church, asked the usual questions, and offered the designation prayer; brother Williams, of Graf-ton-street, London, addressed brother Dawson from part of 1 Cor. x. 4, and closed the afternoon service by prayer; brother Prankard, of Sheerness (Indep.), gave out the hymns. In the evening at half-past six; brother Hone, of Milton, near Sittingbourne, prayed; brother Lewis, of Chatham, preached to the people from Isai. lxiii. 12; and brother Prankard closed the interesting services of the day with prayer. We are happy to state that our brother Dawson's settlement is with the unanimous concurrence of the whole church, which consists of about one hundred and forty members; and that the greatest cordiality and Christian friendship subsist between him and brethren Prankard and Breeze, the only other dissenting ministers on the island. They are co-operating in preaching the gospel in each of the villages; and we trust that, by their united efforts, that interesting but isolated spot may become like the garden of the Lord.

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EYE, SUFFOLK.

The Rev. S. B. Gooch, formerly pastor of the Baptist church, Stowmarket, Suffolk, after twelve months' probationary labour with the Baptist church at Eye, Suffolk, has cordially received a unanimous call to settle among them as their pastor.

On the evening of Monday, Dec. 1st, 1834, the union was publicly recognized; when the Rev. T. Goldsmith, of Stradbroke, read the Scriptures and prayed; a statement of the leadings of Divine Providence towards the church was then read, which was followed by a statement from the pastor of the views he entertained of his own conversion to God, his call to the ministry, and his removal to Eye; after which the divine blessing upon the union was implored by the Rev. J. Cooper, of Stoke Ash, and the pastor and church were addressed on their mutual obligations and encouragements, by the Rev. Cornelius Elven, of Bury St. Edmunds, from Heb. xiii. 17. The services were very numerous attended and much enjoyed; the good work of the Lord appears to be reviving; and it is hoped that what has already been realized is but the first-fruits of an abundant harvest.

BROMSGROVE, WORCESTERSHIRE.

On Thursday, December 18th, the Rev. Benaiah Hoe, late of Horton college, Bradford, was recognized as pastor of the Baptist church at the above place; when the following ministers officiated: The Rev. T. Waters, A. M., of Worcester; C. Bathurst Woodman, of London; T. Swan, Birmingham; J. Scroton, of Bromsgrove; T. Morgan, of Birmingham; H. Smith, A. M., of Kidderminster; T. Ashwell, of Bromsgrove; and J. Hoby, of Birmingham.

OLNEY, BUCKS.

The Rev. John James, who was for several years the much esteemed pastor of the Baptist church at Arnsby, Leicestershire, has accepted the unanimous invitation of the Baptist church and congregation in this town, to become their pastor.

Mr. James commenced his pastoral labours at Olney, on the first Sabbath in January, 1835.

SALEHOUSE, NORFOLK.

On Thursday, January 15th, 1835, the Rev. A. Powell was publicly recognized as the pastor of the Baptist church at Salehouse, Norfolk. The Rev. C. T. Crate, of Norwich, commenced the service with reading and prayer. The Rev. J. Green, of Norwich, delivered the introductory discourse, asked the usual questions, and received Mr. Powell's confession of faith. The Rev. J. Puntis, of Norwich (Mr. Powell's pastor), offered the ordination prayer, and delivered the charge from 2 Tim. ii. 15. The Rev. W. Brock, of Norwich, addressed the church from Ps. cxviii. 25: and Mr. Powell concluded the solemn service with prayer. The Rev. W. Spurgeon, of Neatishead, gave out the hymns. The chapel on this occasion was exceedingly crowded; and the congregation listened throughout with unusual attention.

NOTICES.

The friends of Emancipation are requested not to destroy their Anti-Slavery papers, but to collect them together in each town and send them to America. If they are forwarded to Liverpool, Bristol, &c., to influential persons who have exerted themselves in behalf of the oppressed, they will, no doubt, succeed in getting them conveyed to the Southern States. W. W. WEBB.  
London, Jan. 14, 1835.

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 Rev. John Eustace Giles's chapel, 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 and excellent institution are not adequate to its importance.

RECENT DEATHS.

MARY BROWNING.

Died, on November 23rd, 1834, in the sixty-seventh year of her age, Mary Browning, for upwards of thirty-seven years a pious, amiable, and consistent member of the Baptist church at Chalford, in Gloucestershire; notwithstanding, that during that period she was subject to the peculiar trials of one "left a young widow with three small children."

REV. BENJAMIN THOMAS.

"Fe aeth i lawr i'r bedd a'i goron ar ei ben."  
Died, Jan. 6, 1835, at Builth, Breconshire, the Rev. Benjamin Thomas, in the 74th year of his age. Mr. T., after having studied at Bristol, under the tuition of the Rev. Messrs. Hugh and Caleb Evans, was for a short time settled at Haworth, in Yorkshire, but became afterwards the faithful and beloved pastor of the Baptist church at Prescott, in the county of Devon, in which capacity he continued during 44 years. The last three or four years of his life were spent in the retirement of his native principality, in the society of a beloved sister; a period, however, marked with considerable affliction, in consequence of repeated strokes of paralysis, the last being such as to deprive him of the use of speech, and almost entirely of the power to receive nourishment. But severe as this crisis was, and still more severe as his apprehensions had frequently been in looking towards the final issue, that gospel he had so long recommended to others now proved itself a very abundant solace to his mind: it was evident, from his manner, that "his God sustained him in his final hour." At one time he would refer to Phil. i. 23: "Having a desire to depart and to be with Christ, which is far better;" on another occasion, to

Rev. xxii. 20: "Amen, even so; come, Lord Jesus!" and then, with flowing tears, he would be seen embracing and pressing to his heart, as his dearest friend, that sacred volume which he found to be the medium of such benefits. When, through the failure of sight as well as speech, he was no longer able to make these references, yet to the close the same state of feeling was continued; as was evident, both from the expression of the countenance, and the uplifted hand, as if already victorious, and waving the palm of triumph.

The funeral solemnities occupied two days. On Thursday, the 8th, the body was conveyed to the chapel, in the town (Builth), when sermons were delivered, one by Mr. Daniel, minister of the place, from Phil. i. 23; and the other by Mr. Lewis (Indep.), from Rev. xiv. 13. The next day a considerable concourse assembled at Pant-y-celyn, the place of interment, about 12 miles distant, when the Rev. Thomas Thomas, a relation of the deceased, preached from 1 Tim. iv. 7, 8, and Mr. Jarman spoke over the grave. "He was buried with much honour, and he went down into the grave having his crown upon his head; the name of the Lord be magnified!" was the remark of his beloved sister, herself the relict of that venerable man, long known as the Rev. Morgan Evans, of Pant-y-celyn.

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#### NEW PUBLICATIONS.

##### *Just Published.*

The Scriptural Constitution of Christian Churches, being the Substance of a Discourse delivered November 13th, 1834, on the occasion of the ordination of the Rev. J. Penman, A.M., to the pastorate of the Congregational Church, Tunbridge, Kent. By the Rev. Thomas James, of Woolwich.—Westley and Davis.

In Royal 8vo., neatly done up in cloth boards, and lettered, Price 16s., *Horæ Hebraicæ*; an Attempt to discover how the Argument of the Epistle to the Hebrews must have been understood by those therein addressed; with Appendices on Messiah's Kingdom, &c. By George, Viscount Mandeville.

Perfection and Uprightness contemplated. A Discourse occasioned by the death of William Maynard, Esq., preached at the meeting-house, Union Street, Southwark, Nov. 23, 1834. By Rev. John Arundel: together with the address delivered at the interment.

##### *Preparing for Publication.*

In the Press, and expected to appear in March, A Memoir of the Life and Writings of the Rev. Joseph Ivimey, late pastor of the Church in Eagle-street, and twenty years gratuitous Secretary to the Baptist Irish Society. By George Pritchard.

The Book of the Denominations, or the Churches and Sects of Christendom in the nineteenth century.

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.

The Rev. Edwin Sydney, author of the Life of the Rev. Rowland Hill, has sent to the press a volume entitled, *The Life, Ministry, and Selections from the Remains of the Rev. Samuel Walker, M.A., late of Truro, in Cornwall.*

Mr. Thomas Roscoe, Editor of the *Landscape Annual*, is preparing for publication an *Excursion in North Wales*, which will be embellished with numerous highly-finished plates, from drawings made expressly for the work, by Cattermole, Cox, Creswick, and Walker, of Derby.

Charisos intends to publish, by subscription, 12mo. boards, price 3s. 6d. "Israel; or, The Exodus from Egypt, and Passage through the Red Sea. Including an Account of the Ten Plagues of Egypt, and Considerations on the Future Restoration of Israel."

The design of publishing this small work, is to help pay off the debt upon one of the Baptist chapel-houses, which is made over to trust, with the chapel; a debt which presses hard upon the minister, and which occasions this appeal to the friends of the Redeemer.

As expressive of their cordial approval of the object, and earnest prayer that the intentions of the author may be fully realized, the following ministers and laymen, have given their names:—Rev. W. Newman, D.D., Bow; Rev. J. Belcher, Editor of the *Revivalist*; Rev. J. Thomas, London; Rev. Edward Miller, Putney, &c. Thomas Thompson, Esq., Tavistock-square, London; H. J. Towers, Esq., Eppingham; J. Brown, Esq., London, &c.

Subscribers' names received by the publisher, Mr. G. Wightman, 24, Paternoster-row.

# IRISH CHRONICLE.

FEBRUARY, 1835.

The Committee of the Baptist Irish Society are most anxiously looking forward to the assistance of their friends, both in London and the Country, to enable them to meet the current expenditure of the Society, and to discharge the arrears which a deficiency of income, for several years, has occasioned. They hope it is not too much to expect, from those who have been long and warmly attached to an Institution whose operations have been, by the divine goodness, so successfully exerted in favour of the best interests of Ireland, that a debt of about a thousand pounds should be speedily provided for; that those who have the principal management of the Society may be encouraged in their labours, and that its benevolent objects may be prosecuted with increased vigour and satisfaction.

REV. J. M'CARTHY, to REV. J. WEST.

My dear Brother,

The infrequency of my correspondence lately has not been for want of matter, but merely to save the expense of postage; believing I could give you all the information necessary upon this sheet. Whether I write or not, my labour in my Lord's work goes on with the perpetuity of a stream. Who that has the love of Christ's kingdom at heart, could loiter while its enemies are vigilant? And, notwithstanding the many disagreeable things to flesh and blood, connected with an itinerant life, not known to those in a local capacity, yet, to my mind, the gospel has such powerful attractions, and it presents such immediate and inexpressible enjoyments, it more than compensates for every inconvenience. I have greatly recovered from the complaint which I have had the last year in my chest, stomach, and bowels; but the first night, after leaving home for my last tour, I slept on a bed which had not been used for some months (I believe); the consequence is, I have taken a severe cold. The interruptions which I have had while speaking, with fits of coughing, must have been very disagreeable to the people, as well as painful to myself. Particularly so last Sunday evening. The sensation was so great, and my chest became so sore, I was much of the opinion I never could preach again. But God is good: the two following evenings I was not so severely attacked; but still it was with much difficulty I got through.

We have reason to be thankful, after all; the schools are doing well. The masters are of the best selection, moral and religiously good; their attention to their

respective avocations is constant and commendable. You will see by the Cash Roll, affixed to this, not only the total number in each school, but also the number in daily attendance, the chapters committed the last quarter, and the different classes into which they have been divided, according to their improvement and ability. More than this would be unnecessary here.

I have visited every place on my extensive circuit since I last addressed you, except Abbeyleix; and it is with inexpressible feeling of pleasure that I have to inform you, without a single exception of place, the numbers coming out to hear the word of truth and life, have been increased. And I have conversed with some who have been convinced of sin, and are now solicitous to know the whole counsel of God. One of these is worth a thousand proselytes. The little churches are in unity of affection and sentiment, going on in the fear of the Lord. When the minds of the candidates for baptism are well instructed in the knowledge of the doctrines of the Redeemer's kingdom, previously to their admission, it prevents that complexion of opinion from existing, which so often distracts small churches. They have great reliance on my judgment in religious matters, and when a question on a point of doctrine is introduced, of which they are not informed, they give their own opinion, but never decide upon it without submitting it first to me. I believe there never was more genuine love existing between a pastor and his people. I have given you a glance at the state of every thing connected with my circuit, and have no doubt but it will be as satisfactory as if detailed at greater length.

J. M'CARTHY.

To the SECRETARY of the BAPTIST IRISH SOCIETY.

Limerick, Dec. 19th, 1834.

My dear Sir,

I send you as usual a quarterly statement of the Society's schools; but for the information of those friends who might wish it, this distinct account of the congregational, or those assisted by congregations and individuals, is communicated.

1st. In the Bristol school at Ballyear, I found 115 present, 200 on the roll, 100 spelling, 100 reading the New Testament, and the very suitable chapters in the Society's acknowledged incomparable spelling-books; there were 75 chapters committed to memory, and repeated this quarter, an unusually small number of chapters, as many of the grown children were employed at their potatoes in the fields. The improvement in writing and figures, for which they are very anxious, was very good, as also in the spelling: it was truly gratifying to see such a school; there were only, I believe, two protestants in the whole.

2nd. In the Keppel-street school at Croagh, I found 65 present, 130 on the roll, 27 of whom stood up, and read in general very well in the Testament class, and repeated 108 chapters from memory this quarter. The kindness of a worthy lady in sending me the things mentioned in my last, "From one who wishes well to the cause of instructing the rising generation," excited great emulation and gratitude in the Keppel-street, Seven Oaks, Cardigan, and other schools, as also some very pretty little books, with tracts, sent by the Tract Society. My thanks are hereby gratefully presented—I will write the Secretary a letter of thanks.

3rd. In the Seven Oaks school, Bushy Park, there were 46 present, 57 on the roll, 41 spelling, 16 in the reading class, who repeated from memory 120 chapters for the quarter; they spelled remarkably well.

4th. In Cardigan school, Kilbarron, 20 present, 30 on the roll, 14 spelling, 16 reading, repeated 30 chapters, most of the grown children were employed in the fields at their potatoes. The master, Michael Lynch, who was a papist, was challenged by a popish student for the priesthood to a discussion before about 200 persons; the popish student had with him a book of controversy, but he was soon put down or silenced, and the Bible was triumphant; this excited or increased the violence of the priest against the school, who put forward the student.

5th. In the Norwich school, Birr, 37

present, 56 on the roll, 32 spelling, 24 in the Testament class, and repeated from memory, for the quarter, 97 chapters; all Roman Catholics except the mistress's children. She is a most valuable woman, she teaches the children to work very nicely.

6th. The Mary's Philanthropic, or Mrs. Fernie's school, at Mount Shannon, 70 present, 120 on the roll, 94 spelling, 26 reading, repeated 144 chapters from memory for the quarter.

With the Lord's blessing the greatest and inconceivable good must result from the exertions of the friends of truth. The word of divine wisdom so extensively sown in the children's mind, must, when watered with the showers of heavenly influence, produce an abundant harvest.

In the Seven Oaks school, I might have mentioned that a poor boy, William Owens, the child of a worthy man and a Baptist, committed to memory, last quarter, 18 chapters, 17 chapters this quarter; his sister, Harriet Owens, 18; Eliza, 10; John Stanley, 25; and John Webb, 7 chapters this quarter; the Irish children can learn, some of them with amazing facility. May the Lord bless all to his own glory, and their present and eternal good!

W. THOMAS.

To Rev. J. ALLEN.

Easky, Dec. 16, 1834.

Rev. Sir,

In the commencement of this month, I spent a few days in the parish of Kilmattigue, where I had various opportunities of usefulness. I preached at Drummartin, and visited many of my Roman Catholic acquaintances at their houses, who appeared glad to see me, and heard the gospel with attention. In my visits to the cabins, for reading and conversation, I have been received in the most cordial manner. About a fortnight ago, I held a meeting for the first time in the house of John Walker, about three miles from this town; several of the neighbours attended; and his wife, who was at the point of death, heard with marked attention. Her countenance seemed to beam with joy while I endeavoured to point out to her the only refuge of sinners. I trust the Lord has brought his word home with power to her soul. To a friend, who visited her a little after I left the house, she expressed great gratitude, that God had directed me to her cabin. She died in a few days after, in the opinion of all who saw her, rejoicing in her Redeemer. Seeing there is joy in heaven at the con-

version of a sinner, nothing has a greater tendency to cheer and animate the believer, than to see his feeble labours made instrumental in imparting delight to the heavenly hosts. But, oh, what cause of gratitude have the Baptist Society, in being made the means of bringing hundreds from gross darkness and miserable superstition, to serve the living God, who never before had known him! Were their labours to cease from this moment, through their means the tidings of conversion would be perpetually carried, by the angels of God, to the worlds on high, seeing by them the seed is sown, and it will never cease to operate. But there remaineth much land yet to be possessed; and our cry waxes louder and still louder to our English brethren to come over and help us. While so many Irishmen are buried in deep slumber, about to drop into eternal misery, who can withhold any effort in snatching a brand from the burning, as it may be blessed to the giver as well as to the receiver; whereas they that turn many to righteousness shall shine as the stars for ever and ever?

I do not remember seeing the schools better attended than at present. Some of the night schools are numerously attended. On Friday night I was highly pleased to witness the improvement and order of the Killenduff night school. There were between forty and fifty adults present, many of whom had learned to read the Scriptures. There were several aged persons present, who came for the purpose of hearing the Scriptures read, being too old to learn to read themselves. It seemed as if He who has said, "I will make the wilderness a pool of water, and the dry land springs of water," has opened a river in the high place, and a fountain in the midst of the valley.

I remain, Rev. Sir,  
Your obedient servant.  
MICHAEL MULLARKY.

To Rev. W. THOMAS.  
*Ballycar, Dec. 14, 1834.*

Rev. Sir,

I forward to you a detail of my exertions in circulating God's word, during the past month.

November 16, in Quin, I entered into a scriptural conversation with three persons, who endeavoured to substantiate many doctrines taught in the Roman Catholic church, by tradition, and quoting some passages of Scripture. Among others we dwelt on that of a middle state. One of these persons said, "It was very natural to suppose that no person

could enter heaven, a place of perfect purity, without suffering for some time in purgatory, to cleanse and purify him." I replied, "We are not to be led by nature or supposition while we have the unerring word of God to guide us, which positively reveals only two states, that is, hell and heaven." He replied, "The Scripture says, 'Thou shalt by no means come out thence, till thou hast paid the last farthing;' out of hell there is no redemption, therefore this passage must have reference to some other place."

"If you examine the passage, you will clearly see it has not. Our Lord is only admonishing the people to whom he speaks to be reconciled to God while he waits to be gracious, or at length he will cut them off and consign them to hell, out of which they can never come, referring to Isaiah lv. 6, where he exhorts to 'seek the Lord while he may be found.' Allowing purgatory for a moment, you must allow that it is a species of condemnation." "I do." "Do you believe that all Scripture is true, and written by divine inspiration?" "Yes." "Now the apostle Paul affirms in Rom. viii. 1, 'There is therefore now no condemnation to them which are in Christ Jesus.' And the Saviour says, in John v. 24, 'He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.'" I read to these people many suitable passages of Scripture relative to this subject, such as, Is. i. 18; 1 Pet. i. 18, and ii. 24; I John i. 7, 9; Rev. i. 5, 6, and vii. 13, 14, 15; Heb. i. 3, and ix. 26. There being a man with me who daily hears the Scriptures read in Ballycar, and on whose heart I hope the Lord is strongly impressing them (though still continuing to go to mass), made a bold and open profession of truth, saying, he considered in his own mind, it was very easy to decide the matter; for if there was any such place as this (as I believe there is not), Christ's blood was shed in vain. But he assures us, that he has finished the work which his Father gave him to do; and his apostles declare that his blood cleanseth from all sins; therefore there remaineth no sins to be purged or cleansed, and consequently there can be no such place.

November 23, in Newmarket, I read Mark xiv. to three persons, pointing out to them the mental and bodily sufferings of our Lord Jesus Christ for the sins of man, and also the evil consequence of man depending on his own strength.

November 27, in Granahan, I read

Matt. xii. to five persons, pointing out to them, that as the people of Nineveh were to rise up in judgment against the generation to which the Saviour spoke, so likewise shall the people in the present day be brought to a more severe account, who have such peculiar advantages of hearing God's word, and who do not obey it; for the man who knew his master's will, and did it not, shall be beaten with many stripes.

November 30, in Caherscuba, I read John xv. to four persons, pointing out to them the mutual love between Christ and his members, under the similitude of a vine; and also the love which should exist between his people, as being members of one family.

December 4, in Ballina, I read Acts viii. to four persons, pointing out to them, from the circumstance of the Ethiopian eunuch, that any person who searches the Scriptures in prayer, and is desirous of knowing the Lord's will, He will open the eyes of their understanding, by the teaching of his Holy Spirit, who alone is able to guide us into all truth.

December 8, I visited the school. There were seventy-six scholars present. I heard thirty-six of them read, and proposed different questions to them, endeavouring to impress on their minds the rudiments of Christianity. The two Misses Abbot visit the school twice a week, and hear the children read.

December 11, I read Rom. v. to three persons, commenting on different verses through the chapter.

Sir, I remain your humble servant,  
SAMUEL CROSS.

To the SECRETARY.

Sligo, Dec. 18, 1834.

Dear Sir,

Another year is nearly expired, and ere long, should our lives be spared, we shall enter upon a new period of time: may each revolving season, as it passes back into eternity, remind us that we also are passing away with it, and shall soon arrive at that point when "time shall be no more."

In reflecting upon the operations of the Society during the past year, there is much to humble us, and something to

encourage us still to persevere. We have not been without tokens of approbation from our heavenly Father; he has been pleased to smile upon our feeble exertions, and to crown our imperfect labours with some degree of success. Sinners have been converted to God; the little churches in this land of darkness and superstition have been increased, and the members still continue to walk in love; whilst others are inquiring after the things that belong to their everlasting peace. May we still continue to look up to God for his blessing, which is requisite to give success! With him is the residue of the Spirit, and the issue of all our endeavours.

During the present month I have travelled nearly 300 miles, amongst the schools and villages, principally in this district. The children, this quarter, have been very busy; but I found the schools in a favourable condition, and 179 premiums have been merited since the last quarterly inspection.

As opportunity offered in my route, and as the Lord enabled me, I scattered a little seed by the way-side, hoping that some may fall upon good ground, and bring forth good fruit. In my journey I had some conversation with one or two, who, I hope, ere long, will cast in their lot amongst us, and declare themselves on the Lord's side. May the Lord bless our feeble exertions for the conversion of sinners, until "the little one become a thousand, and the small one a strong nation."

Yours affectionately,  
JOHN BATES.

#### CONTRIBUTIONS.

By the Secretary.

Mrs. Mileham, sub. (2 years)	2	0	0
Collected by a little Girl	2	2	0
F. M. a donation	0	5	0

Many thanks to Mrs. Franks, and the Young Ladies of her Establishment, for the kind present of numerous articles for the "Female Schools" under the Rev. W. Thomas's superintendence.

The Books and Magazines, kindly forwarded by Messrs. Anderson, through the Rev. J. Franks, have been received, and will be forwarded with as little delay as possible.

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.



# MISSIONARY HERALD,

CXCIV.

FEBRUARY, 1835.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

## CALCUTTA.

From Mr. Yates to Mr. Dyer,  
dated

*Calcutta, July 26, 1834.*

It is now some time since I directed a letter to your address. That you may know that I am still in the land of the living, and, though faint with recent losses, still pursuing my work, I have determined to neglect writing no longer. This rainy season, so far, has been one of much sickness. Dr. Carey has finished his course; Mr. Duff, our active Scotch brother, has been obliged to retreat from the field of action, and is accompanied on his way home by Mr. Groves. Several others are sick, and, it is feared, will be obliged to retire. Amidst all I have to bless the Lord that, though this is the season in which I have commonly experienced sickness, I have so far been preserved, and enabled to proceed in my usual employments.

To the translation of the Scriptures the greatest part of my time is now devoted. Our version of the New Testament in Bengalee has been extensively in demand; and as we have only 100 copies left, we are obliged to commence the preparation of a second edition. Should any objections be raised against our work, you can refer to the Professor of Sanscrit at Oxford, who examined it with his pundits before he left Calcutta. Mr. Morton, the chaplain at Chinsurah, has given it his sanction, and has introduced it into the schools under his care. Our second edition will, I think, contain some further improvements in idiom and accuracy of expression. Encouraged by the success of the New Testament, I have commenced with the Old. The whole being divided into three parts—the Historical, Poetical, and Prophetical books; and the latter two being much more difficult than the former, and requiring much more close examination, I have taken them in hand first. I began with Job, and am now proceeding with Jeremiah. By the time I have finished the Prophets, I hope we shall be able to devise some

plan for printing the whole Bible. I divide each chapter now into sections, and at the head of the chapter state the contents of each section, as in the English Bible. This has never yet been done in Bengalee, and will be a great assistance both to our native preachers and to common readers. Do you think you shall be able to get us assistance, first, to publish a second edition of the New Testament, and then, an edition of the whole Bible?

My time, from the above you will perceive, is occupied in a manner that furnishes but little detail to lay before the public. If you know how I am employed one week, you will know how I am engaged the whole year. From the time of rising till one o'clock every day, except Saturday, the translation of the Scriptures, and studies connected with it, engage my attention; three afternoons in the week I allow to the preparation and editing of School Books and Tracts; and two afternoons, and the whole of Saturday, I give to the preparation of three sermons, which I have regularly to preach to the same congregation every week. Though I have not had great success in preaching, having baptized only two this year, yet I have reason to be thankful that the church is in peace, and that our congregation is on the increase. We are looking forward to the arrival of Mr. Penney, and hope he will give us an additional impulse. With his assistance in the church, and brother Pearce's in the translation, I think myself very happy.

I fear, from the few Missionaries that have of late come out, that the friends of missions do not take a right view of this field of labour. The fields are really white unto harvest. Through the rising generation religious knowledge has been considerably diffused, and may be diffused to any extent that labourers can be supplied. When compared with other parts of Asia, India is really an inviting field, as Mr. Groves will tell you; but oh, the paucity of the labourers! In *this vast city*, at *this time*, there is only *one European* Missionary, among all denominations,

who is *entirely* engaged in preaching to the natives. There are two or three in the suburbs employed in schools; but what are these among such a population? Need we wonder that some should mock our weak attempts, as the Samaritans did the Jews? I know God will not despise the day of small things; but it is worthy of inquiry, if we expect them to increase, whether an increase in the means is not requisite. If the church can say that they do their utmost, then the blood of souls, daily perishing in India, to a fearful amount, will not be required at their hands. God grant it never may! If they have done their utmost, then can I with confidence pray for the creation of fresh resources to supply the wants of those who are perishing for lack of knowledge, and still rejoice in anticipation of seeing the day, when the Lord, in answer to prayer, will send forth many labourers into his harvest.

### COLOMBO.

We insert an extract from a letter addressed by Mr. Daniel to the Secretary, dated 28th April last. It will be seen, that although in Colombo itself there was little to cheer the heart of our beloved missionary brother, he had been favoured to witness a considerable increase at some of the out-stations.

As it respects our missionary work at present, I think in Colombo lately things wear a flat and discouraging aspect. But few persons have lately come to inquire about their souls' salvation; and through the prevalence of small-pox and other causes, our congregations have diminished. Two natives in Colombo are now candidates for baptism. In some of the villages we visit, things appear more promising. In one village, called Gonawall, the attendance is good; and the attention of the people considerable. At Mattacalah, which some time ago we were obliged to renounce in consequence of the non-attendance of the people, we have received an invitation again to visit them; which is done each sabbath-day, and on week-day opportunities. Many seem disposed to hear; and five or six persons seem to be inquiring after their souls' welfare. When I say many are disposed to hear, you must not estimate it according to English congregations; what we should esteem a slender attendance in our own country we do not estimate in the same way here. At Byamvillee, about two months ago, I baptized fourteen persons, and received them into the church.

This village I have before alluded to; it is about ten miles from the fort of Colombo, and about nine miles from my own residence. We have now a little church, or rather a branch of the church in Colombo, residing there, consisting of twenty-six Singalese members; who, with the exception of one, have all been within these two years added to the society of Christians. I have kept almost the whole of the candidates on trial for a considerable time, being fearful of admitting them too early to the ordinance. Over them we rejoice with trembling; the imperfection of their knowledge of Christianity, and the few advantages they possess, render them persons of deep interest, amidst the temptations to which they are exposed. These circumstances, though pleasing, bring on me fresh labours and solitudes.

It is in vain to expect that these people should regularly come every sabbath-day a distance of nine, ten, or twelve miles. It would not do to let them come to me from sabbath to sabbath without any public means of grace. I therefore, every other sabbath-day, go over, after our morning service, and preach to them, and return to the evening service. Although this, in this country, is a laborious service; as in the day, from half-past nine, when I leave my own home, till half-past eight in the evening, when I return to it, I have but few moments disengaged; yet, till other means can be provided, and while my strength will permit, I am willing to continue. The other sabbath-day I sent one of the members of our church, who is best qualified for the work, to preach to them. He often spends a few days with them, and itinerates in the adjacent villages. Our schools are now rising from the depression to which the prevalence of the small-pox had reduced them. The school in the yard which is attached to the house where I live, and which, in consequence of the support afforded to it by Mrs. Leonard, we have called "Harpenden School," goes on in a very favourable manner. It is conducted by different persons in my family, but principally by my eldest daughter. She labours in it with incessant diligence, and great anxiety for the spiritual welfare of the children. Partly by the laborious attention to the school, and partly by the enervating influence of the climate, her health has suffered much. She is little more than the shadow of what she was when she left England. The children under her care make considerable progress, both in their needle-work, and in the reading of the word of God. O that they may, in reality, become wise to salvation through faith in Christ Jesus!

## SAMARANG.

From Mr. Bruckner to Mr. Dyer,  
dated

*Samarang, Dec. 24, 1833.*

Since my last letter to you, I have gone on with visiting the people in the surrounding compounds and villages, as much as my strength would permit me to do. Yet the excessive heat and drought which has lasted this year a considerable time, has prevented me in some measure from going so much amongst the people as my heart urged me to do. And even now, although it rains now and then, yet it is still so unusually hot, that I feel at times exhausted by it, if I walk to some place at a small distance; and having now been such a number of years in this debilitating climate, in which every European constitution is so soon worn out, I begin to feel this very much. As to the effects of my speaking to, and distributing of tracts amongst, the people, not much can be said of a pleasing and encouraging nature. Sometimes it should seem, as if it had not been done in vain, as to the spread of knowledge among the natives; for, a few weeks ago, it happened that I entered into a small village, and as I began to declare the gospel to some persons who were sitting and standing in front of their houses, the headman came also to hear. After a little while he said, "What you say accords with the contents of a little book which I have got (he had got hold of some tract which had been formerly circulated), that we must not live in sin." I added, Yes, sin is our eternal ruin, and God, being willing to deliver us from sin and condemnation, has sent his own beloved Son to suffer and die for our sins, that if we repent of them and believe in his Son Jesus Christ, they might be forgiven to us. The man said, "Yes, he has suffered for our sins; I have read this; since I have read all this, I do not live now as I used to do." In general, tracts and addresses are well received by the people; but now and then I meet with a repulse, chiefly from those who are well versed in the tenets of the Mahomedan religion. Thus it happened last week, when I walked along in a compound with a pocket full of tracts. I found a company of men working at a sail; on offering them a tract, some bid me to sit down while they examined the tract; having done this, one of them returned it to me, saying, "This book does not agree with the doctrines of my prophet, and for this reason I am afraid to receive it." I endeavoured to reason farther with them on the subject; but

could make no impression on them, except that some of them wondered that I was acquainted with these things. A little farther some of these tracts were thankfully received.

We have just received a letter from the Religious Tract Society of London, giving us information that the Committee of that Society had voted to us twenty-four reams of paper, and thirty pounds, to aid us in our work. I am very thankful for this grant. We are enabled by this to reprint some of our tracts which are now exhausted, the four thousand excepted which are still held in custody by government. It is but just to mention, that a letter of high approbation from the King of Holland came to the Bible Society of Batavia about a month since, that they had printed the New Testament in Javanese, and made efforts to bring the Javanese to the knowledge of the gospel. It is greatly to be wished, that this approbation from His Majesty may have a good effect on the ruling men here. May the Lord grant a wider and more effectual way for the spread of his word in this country, for the glory of his own name, and for the salvation of this nation! Amen.

## BELIZE.

Extracts from Mr. Bourn to Mr  
Dyer.

*Belize, Feb. 19, 1834.*

I have been with two of our young men, visiting and preaching, at some rising settlements on the coast, which took us nearly a week. We left Belize about four o'clock on Tuesday morning, and were out the whole day and following night completely wet from the rains, and being without a shelter. Thus wearied, we arrived the coming morning at Manatee River—this place I had never seen. After going ashore, and having some little refreshment, we attended the means of grace, and got under way, and the same evening we arrived at Mullin's River, where we had service twice. The attendance and attention were highly gratifying, so that my young friends, who had never been here before, observed afterwards, that we were richly repaid for all our toil. The white man, one of the poor Poyasians who I have reason to believe was brought to a knowledge of the truth, and used to hold a prayer-meeting, read the Scriptures, and converse with the people on the great things of God, is now no more. This he continued till the Sabbath morning before he died. He died, as he had lived, full of

faith;—quite ready, and willing to go. I have reason to hope that his life and death have made an impression on the minds of some that will not be soon forgotten. I took occasion, in one of the services, to make some allusion to and improvement of the event of his removal, from these words: "For me to live is Christ, but to die is gain." One of the young men with me, who is a member of considerable promise, intends shortly to go down there, with his wife, to remain a month, with a view to make himself useful among the people. There is a settlement of Charibs forming not half an hour's walk from this place, and a village of Spaniards besides. After visiting the spot where our late friend's remains were laid, we left the following day, and arrived the same evening at Stern Creek, and preached, when between 200 and 300 hearers were present. This, you will remember, is a settlement of Charibs of about 500, but without a school or a minister, and is a fine opening for usefulness, as it is unoccupied, and they are nearly all clustered together; an active, enterprising race; far more so than the generality of Africans here. They are mostly poor, excepting the produce of their lands, but are quite desirous of having their children taught, and to have some one to become their teacher. The other brother with me has had his mind much exercised for nearly twelve months about visiting this people; but such were his business engagements, that he has been prevented till lately. He is willing to do what he can, and I believe would endure considerable labour and self-denial to be useful; and as a proof of it, he has already commenced going to that place on the Saturday, to spend the Sabbath and to return on Monday; but a change in his worldly circumstances may in a short time prevent it, though at present he bears all the expense, and is willing to do so, himself. To do any thing efficiently, a person should reside among them.

We apprehend it is this individual, thus named by Mr. Bourn, whose death he mentions in a later account, which we subjoin. It is gratifying to meet with these instances of the power of divine grace, operating under external circumstances the most unfavourable to its growth and development.

I have now to feel and deplore the loss of a young man, whose living testimony and dying example have borne

ample proof that God's "hand is not shortened, that he cannot save; nor his ear heavy, that he cannot hear."

He came hither little more than three years ago, a stranger and friendless. To use his own words, in a paper now before me: "I came out here a most inveterate enemy to God and his cause; one that hell was too good a place for; yea, I wonder a thousand times that I was suffered to exist so long on that goodness that I have so abused; but in the midst of deserved wrath my gracious Maker has indeed remembered me in mercy, not only in the blessings of this life, but has made known himself to me in the person of Jesus Christ, as being willing to pardon such a rebel as me. Glory for ever be to his glorious name for that grace that found out such a rebel, and may my heart and tongue never cease to praise his matchless grace!"

He was a young man of the most unblemished morals and integrity, of very retired habits, excepting where duty called, and then I never discovered in any instance an improper forwardness. He seemed ever to know and keep his place; ever ready to assist, and constant in his attendance on the means of grace. He has not only prudently but firmly withstood the attacks of infidelity, while he possessed a tender conscience, lest he should dishonour that holy name by which we are called. Besides his constant attendance on the public means of grace at the chapel, he conducted a prayer-meeting on one of the evenings of the week in a village at some distance from the town, and one on the Lord's day morning, as well as a Sabbath-school in the same place. At different intervals, unsolicited, he came forward to aid, besides what he regularly did toward forwarding the cause of religion, though he had nothing in this world but what he procured by the labour of his own hands. He was by trade a shoe-maker. On one occasion he came and brought, unsolicited, £10. towards repairs of the chapel then going forward; on another he sent a gratifying letter, acknowledging the great privileges he enjoyed, and the duty and obligation he felt to do every thing to facilitate its promotion, accompanying the same with a sum between five and six pounds, towards the improvement of the road to the chapel. On another occasion, knowing the difficulty we have sometimes to meet with, as to lighting up and keeping the chapel in order, he offered, of his own accord, to pay half a dollar per week for that purpose.

He was sick about a fortnight, during which time, though a great sufferer in body, he sustained his sickness with great

patience and resignation to God, often expressing his faith and hope in the Saviour, and his readiness to depart. He fell asleep at last, without a sigh or a groan, in the twenty-fourth year of his age.

### JAMAICA.

Since our last, two mails have arrived from Jamaica, the latter of which brought intelligence of the arrival of the *Antæus*, with Mr. Knibb and family on board, at Port Maria, on the 25th of October, from whence he proceeded to Falmouth on the following Thursday, November 4th. Respecting their voyage, Mr. K. remarks:—

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 expense 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 as-

ured 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 stand; him make two of what him was, when him left." Soon the news spread, and from 20 and 25 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 Dend and Dancer were present; and I think

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.

As to the general state of the Island, and the conduct of the apprentices, there is such conflicting testimony, that it seems difficult to ascertain the exact truth. The Governor, who is himself a large proprietor, is understood to have expressed himself perfectly satisfied with the negroes on his estates; and a similar testimony was borne, in the House of Assembly, by Mr. Shirley, lately returned as Member for the important parish of Trelawney. Where, as in these instances, proprietors are themselves on the spot, there seems reason to believe that the apprenticeship scheme may be rendered endurable for the short period it is to exist; but, we fear, in the

great majority of other cases, it will be found impossible to maintain it. The House of Assembly have been endeavouring to prevail on the Governor to give the Island magistracy a concurrent jurisdiction with the special Justices. The Marquis has refused this, as plainly inconsistent with the provisions of the Abolition Act; on which the legislature appointed a Committee "to inquire into the causes of dissatisfaction among the apprentices," &c. Several of our Missionaries have been summoned before this Committee. Only one of them, Mr. Abbott, has been yet called to give evidence; and he, being called on to swear that he would answer all questions which might be proposed to him, declined taking the oath. He assigned, at the bar of the house, the next day, the reasons of his refusal, stating particularly his apprehension that, in requiring him to be sworn, the house was going beyond the limits of its constitutional authority. In this opinion, we understand, Mr. Abbott is supported by some of the first legal authorities in the Island; but the house, by a large majority, voted his conduct an unconstitutional attempt to invade its undoubted rights, and "a gross violation of one of its most important privileges;" on which he was committed to the custody of the Sergeant at arms, and forthwith conveyed to the common gaol at Spanish Town. A writ of habeas corpus was subsequently moved for by Mr. Watkis, and the case was argued by that learned gentleman and another barrister, before the Chief Justice and the Marquis of Sligo, but without effect. The house having subsequently been prorogued, Mr. Abbott has of course obtained his liberation; but the question is of great importance, and will, we trust, soon be brought authoritatively to a decision. The Secretary of the Society has already obtained an interview on the subject with the newly appointed Secretary for the Colonies, the Earl of Aberdeen; and the affair is thus officially brought under investigation by the Home Government.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES	Rev. W. H. Pearce	Calcutta	Sept. 2.
	— Henry Beddy	Patna	Aug. 12.
	— J. Williamson	Sewry	April 12.
	— A. Leslie	Monghyr	June 2.
	— Ebenezer Daniel	Colombo	Aug. 15.
	— George Anderson	At sea	July 27.
WEST INDIES	J. M. Phillippo	Spanish Town	Nov. 5.
	Ditto	ditto	28.
	W. Knibb	Falmouth	4.
	Ditto	ditto	13.
	Ditto	ditto	24.
	J. Coultart	St. Ann's Bay	Oct. 30.
	Ditto	ditto	Nov. 18.
	B. B. Dexter	Falmouth	Oct. 27.
	Ditto	ditto	Nov. 20.
	Edward Baylis	Port Maria	Oct. 30.
	Ditto	ditto	Nov. 15.
	T. F. Abbott	Montego Bay	Nov. 1.
	Ditto	Spanish Town	27.
	T. Burchell	Kingston	7.
	Ditto	Montego Bay	25.
	H. C. Taylor	Spanish Town	Oct. 16.
	Ditto	ditto	24.
	Ditto	ditto	Nov. 4.
	Ditto	ditto	27.
	Joshua Tinson	Kingston	Oct. 31.
	Ditto	ditto	Nov. 26.
	W. Whitehorne	Mount Charles	14.
	J. Clarke	Kenmuir	17.
	Ditto	ditto	27.
	F. Gardner	ditto	28.
	Joseph Burton	Nassau, N. P.	21.

We regret to state that a letter, received from the Rev. George Anderson, dated on board the *Orontes*, at sea, in long. 0, lat. 35 S., July 27, conveys the mournful intelligence of the decease of Mrs. Anderson, which took place on the 14th of that month. Almost from the commencement of her voyage she had suffered severely from sea-sickness, which, combined with other circumstances of indisposition, proved too much for her frame, naturally delicate, to sustain. Mrs. Anderson was the only surviving daughter of the late Rev. C. T. Mileham, for several years an active and useful member of the Committee, and her own mind had long cherished the hope of being permitted to engage in Missionary labour; but it has pleased God, in his mysterious providence, to remove her to the heavenly rest before she was permitted to enter on the field of actual service. She departed in the calm and peaceful hope of a blessed immortality; leaving a deeply afflicted partner, whom we earnestly commend to the sympathy and prayers of our Christian friends.

*Contributions received on account of the Baptist Missionary Society, from Dec. 20, 1834, to Jan. 20, 1835, not including individual subscriptions.*

Scarborough and Vicinity, collections and subscriptions, by Mr. Hill.....	57	17	4
Rochdale, subscriptions and donations, by Henry Kelsall, Esq., (moiety).....	57	16	11
Chipping Norton, collected by Mrs. Catton.....	2	12	0
Lymington, subscriptions, (1833-4) by Rev. James Millard.....	12	2	6
Oxford, collected by Miss Collingwood:—			
For Spanish Town School.....	10	17	0
For Calcutta do.....	11	3	6
Walworth, one-third of Annual collection at Rev. G. Clayton's.....	35	6	3
Romney, (Monmouthshire), by Rev. D. Phillips.....	2	0	0
Aston Abbotts and Wingrave, by Rev. Mr. Aston.....	4	15	0
Misses Spurden's Missionary Box.....	1	5	0
Lincoln, collection and subscriptions, by Rev. J. Craps.....	21	9	8
Ipswich, &c., sundry subscriptions, by Mr. Pollard.....	4	4	0

Corwall Auxiliary, by Rev. J. Spasshatt:—			
Marazion.....	8	8	0
St. Ives.....	4	10	0
St. Austle.....	13	1	11
Padstow.....	1	0	7
Chacewater.....	13	13	6
Helston.....	8	18	7
Penzance.....	10	2	0
Truro.....	45	2	3
Redruth.....	34	0	7
Friend, by Mr. Beddow.....	1	0	0
Falmouth.....	42	7	0
	191	6	8
Previously remitted.....	90	0	0
	101	6	8
Holyhead, Amlwch, Rhydwyn, Soar, and Llanfachreth, by Rev. W. Morgan.....	15	0	0

In our next, we hope to publish a complete list of the collections made in Scotland by our brethren Messrs. Groser and Flood.

## DONATIONS.

Thomas Wilcox, Esq., by the Secretary.....	150	0	0
Sir Thomas Blomefield, Bart, by Rev. W. Savory.....	2	0	0
Sunday School Union, for Spanish Town Schools.....	50	0	0
"A small New Year's Gift, intended as a thank-offering to the Lord, to promote the furtherance of his Gospel," from S. Webb, Langley.....	1	0	0

N.B.—Our kind friend at Langley is respectfully reminded, that it was absolutely necessary to avoid entering the *particulars* of small subscriptions in the Chapel list. Otherwise, the size of the document would have been far more than doubled, and the extra expense proportionably increased.

## On Account of Jamaica School Rooms.

Friends at Wandsworth, by John Bell, Esq.....	19	10	0
Do. at Westminster, by George Stacey, Esq.....	16	10	0

## TO CORRESPONDENTS.

A parcel of Magazines, Books, &c., has been received at the Mission House from an unknown friend.

The amount, kindly remitted from Lymington in May last, was paid over, by mistake, to another of our public Institutions, and not received at Fen Court till the 1st of January, which will account for the delay in the acknowledgment.

ERRATA. In the printed list of Jamaica Subscriptions, the amount collected at Hackney by Miss Thornton, is misprinted £16. 8s. 6d., instead of £18. 8s. 6d. The donations were as follow:—

Josiah Wilson, Esq.....	5	0	0
C. F. Collins, Esq.....	5	0	0
Miss Collins.....	2	0	0
Miss S. Collins.....	2	0	0
Miss E. Collins.....	2	0	0
Mrs. Hale.....	1	0	0
Miss Hale.....	0	10	0
Mrs. Moore.....	0	10	0
Friends.....	0	8	6

The Maze Pond list of collections should have contained the name of Miss Lucey, £4. 10s.

The Editor has just learnt that the £20 remitted from Stowmarket should have been entered as from the friends of the Rev. W. Ward, by Thomas Prentice, Esq.

The name of the Rev. C. T. Crate and others stand in connexion with Eye. Mr. Crate, we have since found, is preaching in Norwich, and has been for some time at the chapel where Mr. Le Maire formerly was, and only the sum connected with the name of Mr. J. M. Freeman should have appeared for Eye.

In our December Herald, the subscriptions from Loughborough should be £9. 15s. 8d., instead of £0. 15s. 8d.



THE

# BAPTIST MAGAZINE.

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MARCH, 1835.

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MEMOIR OF THE LATE MR. BOSWELL BEDDOME,  
OF WEYMOUTH.

THE highly respected subject of this memoir was the youngest son of Mr. Boswell Brandon Beddome, who for many years filled the office of a deacon at Maze Pond; and grandson of the Rev. Benjamin Beddome, of Bourton-on-the-Water, whose sermons and hymns are still the admiration of the churches. The talents and amiability of Mr. Boswell Beddome began very early to develop themselves. He is described by his surviving relatives as having been a most interesting boy; his intelligence, generosity, vivacity, and principle, inducing them to conclude that he would prove no common character in after life. The testimony given to his spirit and deportment at this early period, by his maternal guardian, is worthy of record, as it points to a striking and lovely example of filial obedience: "*He* never gave me a moment's uneasiness; whatever perplexity was sometimes occasioned by the rest, I had no trouble with him; affection and a sense of duty invariably induced his cheerful obedience; and if childish disputes arose between any of the other juvenile members

of the family, Boswell was sure to be the peace-maker." He was educated at a school under the superintendence of the Rev. S. Palmer, of Hackney, where he was distinguished for the readiness and accuracy with which he accomplished the exercises of his class, and for that general activity of mind which afterwards became one of his leading characteristics.

When he was about fourteen years of age, a situation which promised well for his secular interests offering itself at a highly respectable mercantile establishment at Dorchester, he was removed from school somewhat sooner than his friends had anticipated. His employers speedily became sensible of the worth of his talents and integrity, and as a reward for his services and a proof of their esteem, introduced him to a valuable business at Weymouth, which happened to be at their command, two years before the legal term of his connexion with them would have expired. This movement had the most important bearing on his spiritual interests; and had he not been generous almost to a

fault, would, in a few years, have been the means of procuring him a retiring competency.

The family, to the full companionship of which he was thus early introduced at Dorchester, was distinguished by its very zealous profession of Unitarianism. There he saw the system under its most specious and delusive aspect: the sabbath was observed with the strictest decorum; family worship maintained with invariable regularity; habits of private devotion were strongly encouraged; and opportunities frequently occurred of association with some of the most intelligent and influential members of the party. Under these circumstances, although matter of regret to the more judicious of his friends, it was none of surprise, that he espoused and became the ardent advocate of sentiments at total variance with those in which he had been previously trained.

Under the preaching of Mr. Rowe, the first pastor of the Baptist church at Weymouth, and afterwards under that of Mr. Flint, its second minister, he was gradually restored to the presumed scriptural faith of his venerated ancestors. The exercises of his mind on this important subject were often deeply distressing and protracted. After his suspicions respecting the correctness of his opinions were awakened, he became a most diligent, anxious, and prayerful student of the word of God; determined, by divine assistance, to follow conviction wherever it might conduct him; and profess, at whatever cost, what should eventually appear to be the truth. Desirous of doing the will of God, after many painful mental conflicts he was permitted to know it; he made a public profession, by baptism, of

his newly-adopted faith during the pastorship of Mr. Hawkins, now of Derby; and about four years afterwards was invested with the office of a deacon, during the ministry of Mr. Hoby, at present of Birmingham.

That the sentiments of Mr. Beddome in after life, on some abstruse points, were not slightly modified by his previous notions, is not pretended; but that he decidedly embraced all that is fundamental in the Calvinistic system, no doubt is entertained by those who had the most ample means of obtaining an accurate knowledge of his creed. He contemplated himself as a depraved, guilty, perishing, and helpless creature; the grand doctrine of justification by grace, through faith in the propitiation of Christ, was his refuge and his solace; in the sense in which we should employ the words, he was "looking for the mercy of God unto eternal life through Jesus Christ our Lord."

[This article—as will be remembered by those who heard it—contains part of the funeral sermon preached for Mr. B. at the Baptist chapel, Weymouth, by the minister of the place. Hitherto the form of the discourse has not been adhered to; through the remainder of the article that form will be preserved.]

The text selected on this occasion was Psalm xxvi. 8, "Lord, I have loved the habitation of thy house, &c." That our invaluable, but now, alas! departed, brother Beddome cherished for this house of God an attachment peculiarly strong, unwavering, and devoted, is a fact too generally and distinctly known by you to require announcement from me. Long before his religious sentiments underwent a decided alteration, he interested himself most seasonably in its welfare; and after his views of

divine truth became, for the most part, consonant to those which are here professed, he was ever ready to engage in any practicable undertaking, and make any possible sacrifice, for its benefit. Simply to affirm that he manifested his attachment in an ordinary way, by the regularity of his attendance, by the spirituality of his worship, and by contributing the general amount of pecuniary aid, would be but a feeble statement of the truth: he threw his whole soul into every department to which his influence could extend; every thing connected with the cause engaged his attention, solicitude, and activity; the interest of the chapel was the first and the last object of his thoughts. His solicitude for the *spiritual prosperity* of the church and congregation was not that of a deacon only, but a pastor; on this behalf he constantly wrestled with God in private; and you know, brethren, how solemnly, how earnestly, how affectionately, he pleaded for it in your meetings for social prayer. You know also his readiness, as opportunity allowed, to prove himself a friend, a brother, a father to you all. He was ever disposed to hear, to sympathize, to advise, to aid; and even for those who, mistaking his motives, sometimes appeared to think of him unkindly, he was prepared, in the exercise of a truly Christian spirit, to perform any act of generosity by which their well-being might be advanced. Over the interests of your Sabbath-school he watched with a tender solicitude. For many years he was its superintendent. During this period he prepared, with great diligence and judgment, a series of Scripture questions for the use of the teachers, several volumes of which

are still in existence; and after his official duties as a deacon, and the attention required by his family, compelled him to relinquish the direct superintendence of the school, he still contrived to make himself acquainted with all its movements, and promote, by his wise suggestions and decisions, the efficiency of its operations. The poor and the afflicted connected with this sanctuary feel that in losing him they have lost a tender benefactor, who was not only willing to relieve them in proportion to his means, but who knew how to render assistance doubly grateful by the considerate delicacy with which it was bestowed. Many and fervent were the blessings which the sons and daughters of distress poured upon his head; and many and deep are the lamentations of the widow and fatherless now. By his removal the minister of this place has lost a counsellor eminent for his knowledge and prudence; a friend, truly generous and devoted, who was accustomed to assist him in many of his labours, to sympathize with him under all his trials, to anticipate, in a thousand ways, his wishes and his wants, and on every occasion of difficulty to consult his feelings, in a manner which proved him to possess an extensive acquaintance with human nature, and an amiability of disposition still more commendable.

Although the cause of Christ in connexion with this sanctuary enjoyed the best affection and engaged the best energies of our departed brother, his walks of usefulness were not restricted to this circumscribed beat, but embraced a wider, a more ample range. He was, it is well known, the manager, the life, of almost every institution connected with the

dissenting interest in this town and neighbourhood; and in various other societies, formed for civil, literary, and benevolent objects, he took an active part. Such were his knowledge, diligence, and prudence, that, in general, our committees had to do little more than hear his report of the past, and assent to his plans for the future. With the utmost modesty he made his suggestions; with the utmost courtesy he invited discussion; but his suggestions were, in general, too wise to be improved; and discussion, after he had evidently examined the subject in all its bearings, appeared completely useless. How far such careful anticipations may in general be really serviceable to those who are thus saved the trouble of thinking and acting, may be questionable; but, certainly, the mind which is sufficiently benevolent and energetic to perform the part of our late invaluable friend, is worthy of no ordinary share of admiration.

The pecuniary affairs of this place of worship were entirely committed to his management, which has been long and deservedly held as invaluable. He regularly attended the committees of the Branch Bible Society, the Dispensary, The Young Men's Improvement Society, and other local institutions of a general nature, where the weight of his talents and character were always felt. He was the President of one of the Benefit societies, and the most valuable honorary member of another. To all this it must be added, that hundreds in this town and neighbourhood were accustomed to make him acquainted with their trials, and seek his prompt and valuable advice in difficulty. In

general he wished to forego a very prominent part in politics; but in cases of emergency his opponents soon became sensible that he was in the field. During the contest on the Reform question, he displayed powers, both of writing and speaking, of a superior order; nor have his most decided political enemies been backward in expressing their high respect for his commanding talents and unbending integrity.

But we have not yet reached the limits of Mr. Beddome's sphere of usefulness. You are aware that he engaged as an occasional preacher. For a considerable period he lectured on alternate Sabbath evenings at the neighbouring village of Wyke, where his labours were highly acceptable. I never had the gratification of hearing him on such occasions; but judging, as well from the testimony of some of his friends, as from his mental capabilities, his extensive acquaintance with the word of God, his clear conceptions and consequently lucid statements on other subjects, in connexion with his fervent piety and habitual solicitude for the salvation of souls, I should conjecture that his addresses were characterized by their perspicuity, their judiciousness, their deep seriousness, and their manifest tendency to usefulness. Respecting these and similar qualities, he was accustomed to express warm approbation whenever he witnessed their discovery by the stated ministers of truth; a class of men, for whom, on account of their sacred office, he cherished a deep respect. He magnified their office; obeying the apostolic injunction, he "esteemed them very highly, in love for their work's sake." In his conduct towards his own minister

he was a model of excellence ; the whole of that conduct being studiously regulated by the most Christian principle and benevolence.

His inclination, especially during the last few years of his life, to be wholly devoted to the work of the ministry, was sometimes exceedingly strong. Had he been permitted to select his own employment, doubtless he would have chosen that of an ambassador of peace. But while he possessed many qualifications suited to the preacher and the pastor, and which would have secured him great respectability in the sacred profession, Providence had richly endowed him also with certain other qualities, and had placed him in a sphere of action, which enabled him to be useful in a great variety of ways, not quite within the province of the stated minister. As it was, for some time he was contemplated by many as a kind of second pastor to this church and congregation ; and his minister ever found in him a brother who, in many respects, could labour as well as sympathize with him, in conducting the oversight of this people in the Lord. If, with the exception of Wyke, and one or two similarly-situated places, he did not preach publicly, he most literally taught "from house to house." He appeared to seize every favourable opportunity of speaking for religion : the inquiring found in him a wise and kind director ; he was a faithful reprover of sin ; and when consolation was requisite, none knew better how it should be administered.

While home engaged the first, it did not engross all, the energies of our departed friend. Of the enviable power of producing

charming epistles of friendship, with ease and rapidity, he possessed a remarkable share. This power he habitually made subservient to the interests of religion ; considering a talent for epistolary correspondence as involving serious responsibility. Could his numerous letters of remonstrance, advice, and Christian sympathy be collected, I am persuaded they would constitute a volume of no ordinary interest and usefulness. As in common conversation he was accustomed to throw out useful hints to those around him ; so in letters of business, he often took occasion to remind his friends that they were only probationers in a world "which passeth away," the inordinate love of which must ruin the soul inevitably and for ever.

To his friends it has always been a mystery how he could discharge, with his proverbial correctness, the numerous and onerous duties which he imposed on himself : the management of his private concerns being always sufficient to engross the attention of any ordinary mind. His habits of extreme regularity doubtless afforded him great assistance ; but had he not possessed an incessantly active and a master mind, no such habits could have enabled him to attempt one half of what he accomplished. As a man of business his motto was "dispatch ;" and whatever he undertook for the interests of benevolence, he attempted with all his might, exemplifying that beautiful and comprehensive injunction of Scripture : "Be diligent in business, fervent in spirit, serving the Lord."

That a life so valuable should have been suddenly terminated, in the midst of usefulness, at the vigorous age of forty, is a provi-

dence, in many respects, deeply painful and mysterious; especially when, surveying society at large, we behold the useless and the injurious permitted to prolong their earthly existence. There are, however, in this case, various modifying circumstances which demand observation and gratitude. If the days of our departed brother on earth were short, they were singularly *vigorous* and useful. He had already acted his part both in civil and religious society: scarcely had the dew of his youth passed away when he performed many of the duties, and was invested with many of the honours, of age; and although the continuance of a judgment so mature, a disposition so benevolent, and habits of usefulness so self-denying and energetic, would have been an invaluable favour, comparing the amount of his speedily accomplished work, with what is ordinarily allotted to the servants of God, we ought not, perhaps, to be greatly surprised that he has been thus early admitted to his rest.

Yet who was prepared for the severe, the complicated trial which we are now summoned to sustain? Who could have anticipated that the comparatively young, the vigorous, the active Beddome, would have been so speedily and so suddenly called to go the way of all the earth? Notwithstanding his occasional physical infirmities, we seemed to forget that he was mortal; so completely was he identified with our interests, so necessary did he appear to our welfare, that we never calculated that he could die! Even after his medical attendants had repeatedly announced the impossibility of his recovery, many of you could not surrender the hope, that God would yet spare him,

for the sake of his family and the church. But, alas! the stroke has come suddenly and irresistibly. We have buried our brother; we have heard the lamentations of all classes at his death; we are now paying our last public token of respect to his universally admitted worth; and yet, his removal appears like a dream.

This day three weeks he came for a few minutes in the morning to witness the ordinance of baptism, but was too much indisposed to render his usual assistance. We conjectured, during that and the three following days, that he was suffering from a severe cold; but on the Thursday it was manifest that a formidable disease had taken full possession of his frame. During the whole of Thursday night he was very delirious, and so continued, under the influence of the fever which preyed upon his vitals, with scarcely an intermission, until death released him from his sufferings on the following Thursday morning; when, at half-past one, his spirit departed to be with Christ. From the moment he was thought to be dangerously ill, he had no opportunity of making statements respecting his spiritual prospects. Such statements, however, were unnecessary to our sure and certain hope of his salvation. He had previously witnessed a good profession. His character had already been stamped for a happy immortality; and pleasing as might have been his dying testimony to the religion of the cross, it is not to be forgotten, that while he was called to forego the delight of giving, and we of receiving, such a testimony, he was spared the pang of separation from his beloved partner, and four interesting babes, for whose welfare he felt all the tender so-

licitude which the husband and the father could feel.

During the former part of his illness, before it had assumed a dangerous aspect, I conversed with him respecting the importance of not leaving the concerns of religion to a moment when disease unfits the mind for reflection, and congratulated him on the fact of his having been enabled, through grace, to prepare in health for the solemnities of eternity. He devoutly acknowledged the mercy which, in this respect, he had received; but neither then, nor on the following day, when our respected independent brother, with whom he had long been on terms of closest intimacy, prayed with him, did he appear to have the conviction that his "sickness was unto death." About a week before this period, having occasion to consult him respecting some important business connected with the church, our conversation assumed a more than commonly serious tone. I was led to ask him several questions respecting his own experience in religion, and the motives by which he had been actuated in his singular devotedness to this particular interest; and such were his replies, and in so affecting a manner were they given, that I left him with the deepest conviction that he was eminently a man of God: and since his departure, I have considered the statements which he then made

as an anticipatory dying testimony to the genuineness and vigour of his personal piety.

There were public as well as private circumstances of a somewhat similar nature, which are now cherished in the memories of his friends. At the last monthly prayer-meeting at which he was permitted to attend, he manifested a most solemn and intense devotional spirit. When praying for the prosperity of the church, he was so greatly affected as to be scarcely able, for several minutes, to proceed, while sympathy made the exercise one of general weeping as well as of supplication. At the last Sunday-school Union prayer-meeting also, many of the teachers remarked at the time, how very earnestly he wrestled on their behalf; and since that period, they have very naturally dwelt much on the fact, that he concluded the engagement by giving out and setting the tune to the following expressive lines:—

"Come, Christian brethren! ere we part,  
Join every voice and every heart," &c.

Having laboured for us ardently and efficiently, instead of repining at his removal, let us, by divine assistance, be grateful that a still more speedy termination was not put to his probationary career; and rejoice in his blissful possession of the "recompence of reward;" our loss being his imperishable gain.

## THE TRIUMPH OF PRINCIPLE OVER INTOLERANCE,

ILLUSTRATED IN THE LIFE OF THE LATE MR. BERRIDGE, OF EVERTON

*To the Editor of the Baptist Magazine.*

THE following letter was written by the late Mr. Sutcliff of Olney, and not having been extensively circulated, may perhaps be acceptable to some of the readers of the Baptist Magazine.

It was published under Mr. Sutcliff's signature in a small collection of Mr. Berridge's letters, which I have in my possession, under the title of "Cheerful Piety, or Religion without Gloom,"

in the year 1797. And if its insertion meets your approbation, I will give it in Mr. Sutcliff's own words.

A CONSTANT READER.

*Harley Place, Bow.*

About two years ago a friend of mine, wishing to enjoy an hour or two of Mr. Berridge's company, rode over to Everton for that purpose. He was introduced by a dissenting minister in the neighbourhood, with whom Mr. B. lived upon terms of friendship. When seated, my friend requested Mr. B. if agreeable, to favour them with a few outlines of his life. The venerable old man began, and related several things as narrated in the first number of the Evangelical Magazine. But as some are there unnoticed, I have selected the following, which I think will not be uninteresting.

Soon after I began, said he, to preach the gospel of Christ at Everton, the church was filled from the villages around us, and the neighbouring clergy felt themselves hurt at their churches being deserted. The esquire of my parish, too, was much offended. He did not like to see so many strangers, and be so incommoded. Between them both, it was resolved, if possible, to turn me out of my living. For this purpose they complained of me to the bishop of the diocese, that I had preached out of my own parish. I was soon after sent for by the bishop. I did not much like my errand, but I went. When I arrived, the bishop accosted me in a very abrupt manner: "Well, Berridge, they tell me you go about preaching out of your own parish; did I institute you to the livings of A—y, or E—n, or P—n?" No, my lord, said I, neither do I claim any of these livings, the clergymen enjoy them

undisturbed by me. "Well, but you go and preach there, which you have no right to do." It is true, my lord, I was one day at E—n, and there were a few poor people assembled together, and I admonished them to repent of their sins, and believe in the Lord Jesus Christ for the salvation of their souls; and I remember seeing five or six clergymen that day, my lord, all out of their own parishes, upon E—n bowling-green. "Poh!" said his lordship, "I tell you, you have no right to preach out of your own parish; and if you do not desist from it, you will very likely be sent to Huntingdon." As to that, my lord, said I, I have no greater liking to Huntingdon gaol than other people; but I had rather go there with a good conscience, than live at my liberty without one. Here his lordship looked very hard at me, and very gravely assured me that I was beside myself, and that in a few months I should either be better or worse. Then, said I, my lord, you may make yourself quite happy in this business; for if I should be better, you suppose that I shall desist from this practice of my own accord; and if worse, you need not send me to Huntingdon gaol, as I shall be provided with an accommodation in Bedlam.

His lordship now changed his mode of attack: instead of threatening, he began to entreat: "Berridge," said he, "you know I have been your friend, and I wish to be so still. I am continually teased with the complaints of the clergymen around you; only assure me, that you will keep to your own parish; you may do as you please there. I have but little time to live; do not bring my grey hairs with sorrow to the grave." At this instant two gentlemen were



announced, who desired to speak with his lordship. "Berridge," said he, "go to your inn, and come again at such an hour, and dine with me." I went, and, on entering a private room, fell immediately upon my knees. I could bear threatening, but knew not how to withstand entreaty, especially the entreaty of a respectable old man. At the appointed time I returned. At dinner I was treated with great respect. The two gentlemen also dined with us. I found they had been informed who I was, as they sometimes cast their eyes towards me in some such manner as one would glance at a monster. After dinner, his lordship took me into the garden. "Well, Berridge," said he, "have you considered of my request?" I have, my lord, said I, and have been upon my knees concerning it. "Well, will you promise me that you will preach no more out of your own parish?" It would afford me great pleasure, said I, to comply with your lordship's request, if I could do it with a good conscience. I am satisfied the Lord has blessed my labours of this kind, and I dare not desist. "A good conscience!" said his lordship, "do you not know that it is contrary to the canons of the church?" There is one canon, my Lord, I replied, which saith, "Go, preach the gospel to every creature." "But why should you wish to interfere with the charge of other men? one man cannot preach the gospel to all men." If they would preach the gospel themselves, said I, there would be no need of my preaching it to their people; but as they do not, I cannot desist. His lordship then parted with me in some displeasure; and I returned home not knowing what would befall me, but thankful to God that I had preserved a conscience void of offence.

I took no measures for my own preservation; but Divine Providence wrought for me in a way that I never expected. When I was at Clare Hall, I was particularly acquainted with a fellow of that college, and we were both upon terms of intimacy with Mr. Pitt, the late Lord Chatham, who was at one time also at the university. This fellow of Clare Hall, when I began to preach the gospel, became my enemy, and did me some injury in some ecclesiastical privileges which beforetime I had enjoyed. At length, however, when he heard I was likely to come into trouble, and to be turned out of my living at Everton, his heart relented. He began to think, it seems, within himself, "We shall ruin this poor fellow among us." This was just about the time that I was sent for by the bishop. Of his own accord he writes a letter to Mr. Pitt, saying nothing about my Methodism, but to this effect: "Our old friend Berridge has got a living in Bedfordshire, and I am informed he has an esquire in his parish that gives him a deal of trouble; has accused him to the bishop of the diocese; and, it is said, will turn him out of his living; I wish you would contrive to put a stop to these proceedings." Mr. Pitt was at that time a young man, and not choosing to apply to the bishop himself, spoke to a certain nobleman to whom the bishop was indebted for his promotion. This nobleman, within a few days, made it his business to see the bishop, who was then in London. "My lord," said he, "I am informed you have a very honest fellow, one Berridge, in your diocese, and that he has been ill treated by a litigious esquire who lives in his parish; he has accused him, I am told, to your lordship, and wishes to turn him out of his

living; you would oblige me, my lord, if you would take no notice of that esquire, and not suffer the honest man to be interrupted in his living." The bishop was astonished, and could not imagine in what manner things could have thus got round: it would not do, however, to object; he was obliged to bow compliance; and so I continued ever after in my sphere of action.

The squire, having waited on the bishop to know the result of the summons, had the mortification to learn that his purpose was defeated; on his return home, his partisans in this prosecution fled to know what was determined on, saying, "Well, have you got the old devil out?" He replied, "No, nor do I think the very devil himself can get him out." After this

interesting narration was ended, which had alternately drawn smiles and tears from my friend and his companion, they requested him to pray with them one five minutes before they departed. "No," said the good old man to my friend, you shall pray with me. "Well, but if I begin, perhaps you will conclude." He consented: after my friend had ended, he, without rising from his knees, took up his petitions, and with such sweet solemnity, such holy familiarity with God, and such ardent love to Christ, poured out his soul, that the like was seldom seen. They parted, and my friend declares he thinks he shall never forget the savour of this interview to his dying day.

J. SUTCLIFF.

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## RELIGIOUS REVIVAL MEETINGS.

*To the Editor of the Baptist Magazine.*

I HAVE been surprised and pained by the appearance of the paper, headed "On Revivals in America," in the number of your Magazine for the present month. Though the paper is headed "Revivals in America," Mr. Clarke has not confined his remarks to American revivals; he has animadverted with considerable freedom on revival meetings in England. As I, and several of my brethren in this part of the country, have sanctioned these meetings, I trust you will in justice allow me a little space in your next number, for a few remarks on his very singular production.

Mr. C. commences with some observations on revivals in America. On this subject, I think, he does not write very consistently. It is scarcely possible to give a more gloomy, disparaging

description of the American revivals than that which he presents. He represents them as exerting a most pernicious influence on the churches, on the young, and on the enemies of religion, rendering "the character of Christians undignified and un-influential," and reducing them to a state of "contempt and ridicule." He says, "The good that they are occasionally the means of effecting is secured at the expense of the dignity, influence, and subsequent enjoyment of the church; and at the expense, too, of much that is lovely and permanent in the character of pure religion." Now, if this account of American revival meetings be correct, they must be a very great evil, and ought to be entirely discountenanced by Christians. Yet Mr. C. says, "Revival meetings

may do for America." "The system is their own, and is almost universally understood and recognized." He also says, "The correctness of the reports which have reached this country respecting their revivals, ought not to be seriously questioned." But if the reports of American revivals which have reached this country be in general correct, I think the description of Mr. C. must be very defective in that important quality; for there is a very wide difference between his description and those reports. If we doubt the correctness of his description, he has himself supplied us with an apology; for he says, "Things are not always in reality what they appear to be to the persons who describe them. Besides, truth is seldom naked, and its dress frequently makes an erroneous impression."

Mr. C. says, "It is not my intention to degrade our American brethren; indeed, I cannot." True. But I suppose they will not consider that he passes a very high compliment on them, by first describing their meetings as he has done, and then saying, "The system is their own, and is there almost universally understood and recognized." His remarks on the American revivals "are, no doubt well intended," but I believe it would be difficult for any one to say what good end they are calculated to answer.

But I hasten to a consideration of the latter part of Mr. Clarke's paper, which contains some extraordinary strictures on "revival meetings in England." He admits that the revival meetings in England may be well intended, but says, "They appear to have originated in a wish to imitate the Americans." I trust they originated in a sincere desire to

glorify God, and to promote the salvation of immortal souls. Mr. C. says, "Religion cannot be imported." Indeed! Was not religion imported into this country? Was it not imported into America? And has it not been imported into other countries by our Missionaries? "Revival meetings," says Mr. C., "may do for America, but they will not do for England." How does he know they will not do for England? Has he ever made the attempt? Has he ever attended a revival meeting in England? If not, I think he ought to have been less hasty in his conclusion. But they will not do for England, "because the people here do not understand them, neither do they heartily approve them." I am not much surprised that people do not *heartily approve* that which they do not *understand*. He says in America the meetings are "almost universally understood and recognized." Hence it appears where they *are* understood they *are* approved, and that they are *not* approved only where they are *not* understood. This surely cannot be a very powerful argument against such meetings. Another of Mr. C.'s reasons why these meetings will not do for England is, "Our country has long been inhabited, and distinguished for religious institutions." As to the length of time our country has been inhabited, that can have very little to do with the subject; and as to our being distinguished for religious institutions, I do not know that we have such a mighty advantage over the Americans. Some of our religious institutions, instead of diminishing, greatly increase our need of revival meetings. Mr. C. next attempts to draw from the Scriptures an argument against revival meet-

ings. "Besides," says he, "it is said, 'Six days shalt thou labour,' and necessity makes many in England keep this commandment." And I should think necessity makes many in America keep it too. I suppose he does not mean to say that this commandment forbids persons from attending public worship on the "six days" if their circumstances will allow them to do so. And if he do not mean this, for what purpose can it be referred to? Once more. He says, "The unconverted inhabitants of this country are far more likely to raise bitter persecutions where revivals are attempted, than to feel willing to engage in them." And suppose the wicked were to raise bitter persecutions, are they to deter the Christian from doing that which he believes is for the glory of God? Has not the Saviour said, "Blessed are ye when men shall revile you, and persecute you," &c.? But experience has proved to me that Mr. C.'s assertion is far from correct; several revival meetings have been held in Lincolnshire, each of which was attended by many unconverted persons, and at not one was there any persecution. "The slothful man saith, There is a lion without, I shall be slain in the streets." Prov. xxii. 13.

Mr. C.'s feelings warm as he advances; and, if I be not greatly mistaken, they carry him very far beyond the bounds of Christian charity in the following sentences: he says, "But, perhaps, the secret is this; these meetings in England look like a burlesque; they appear like a body without a soul, or like an orator without originality. We cannot, therefore, expect people to be charmed and benefited by them; for the mind cannot be wrought upon by

what is felt to be a farce, nor will God bless what is not perfectly sincere." Revival meetings in England, "not perfectly sincere!" but are "a farce!!" and "a burlesque!!!" Really, Mr. Editor, I think this is "set forth with a little too much sharpness of invective," and I fancy all your readers, except Mr. Clarke, will think the same.

As we proceed we find Mr. C. attempting to describe "the views and feelings of our churches associated in the capacity of Revivalists." I will not do our churches the injustice to believe that they would talk such nonsense as that which he puts into their lips; the language is much more befitting infidels than Christians. I am quite sure the views and feelings of our churches in this country, respecting revival meetings, are as different as possible from what Mr. C. states, and I believe many of our members are in no small degree disgusted by what he is pleased to say on the subject. If there be no more truth in what he says of the American revivals, than there is in his descriptions of revival meetings in England, he had better never given his "opinion" on the subject.

Mr. C. says, "I would advise an adherence to *ordinary services*; for these being evidently scriptural and reasonable," &c. It is a pity he does not tell us what *are* the "ordinary services that are scriptural and reasonable." Our Lord "taught daily in the temple," Luke xix. 47. The first converts at Jerusalem "continued daily with one accord in the temple and breaking bread from house to house," Acts ii. 46. Paul told the elders of the church at Ephesus, "that by the space of three years he ceased not to warn every one night and day," Acts xx. 31.

These are scriptural services, and I suppose they are reasonable too. As to "ordinary services," they differ in different churches; some having one, and others having three or four, on the Sabbath; some having no service, and others having several, during the "six days." It is frequently mentioned to the honour of Whitefield and Wesley, that they preached almost every day in the week. The services that were "ordinary" to these good men would be extraordinary to most of our churches and ministers. Mr. C.'s advice to the churches is virtually, "Continue to go on as you do; quicken not your pace; devise no liberal scheme different from what you have already in operation; if you hear of other churches doing a great deal of good, by employing different means from those which you employ, regard it not; no plan can prove serviceable that is learned only from hearsay.' Above all things, carefully avoid whatever is extraordinary in the service of God." Mr. C. would make an admirable reformer!

A statement of a few facts will be the best reply to what Mr. C.

says about revival meetings in England. In this part of the country, six revival meetings have been held within the last nine or ten months, at four of which I have been present. None of the evils of which he speaks occurred at any of these meetings; they were attended by ministers and members of different denominations of Christians, most of whom expressed, not merely their approbation of the services, but their gratitude to God for the great spiritual delight they experienced in attending them. I believe every church that has held one of these meetings feels anxious that it should be repeated. Since they were held, some have been added to our churches, who state that it was whilst attending them that they first felt the importance of religion. Last Sabbath, three were added to the church at Lincoln, to whom these meetings were greatly blessed; and I hope in a few weeks to baptize three others who can say the same. What are Mr. C.'s flippant remarks when weighed in the balance with these facts?

JOHN CRAPS.

*Lincoln, February, 5th, 1835.*

## WIDOWS' FUND.

*To the Editor of the Baptist Magazine.*

OBSERVING in your Magazine for last month a notice of the annual sermon to the Society for the Relief of the Widows of Protestant Dissenting Ministers, as intended to be preached at Salters' Hall meeting-house, Cannon-street, on Wednesday the 1st of April next, will you allow a well-wisher to that institution to occupy a small part of your pages to state a few particulars respecting that highly-valuable institution, as I apprehend many of your readers are

but little acquainted with its origin and design. The proposed anniversary is the 102nd, it having been established in the year 1733. It was founded on a broad and liberal scale; no theological basis was intended; but the necessitous widows of ministers of the denominations of Presbyterians, Independents, and Baptists, were to be the recipients of its bounty. For these classes of Protestant Dissenters it was their aim to provide; and as our

ancestors truly imagined that union was strength, their combined efforts were exerted to form this society. It is, however, but justice to say that, in the first instance, the interests of the society were greatly promoted by the exertions of our Presbyterian friends. To Dr. Chandler, a minister of that denomination, it was indebted for its rise. It has, however, since that period, been liberally supported by the other denominations of Dissenters, and diffused its blessings for more than a century "to the fatherless and the widow." The annual sermon has been preached alternately by a minister of each denomination; it was formerly at the meeting-house in the Old Jewry, where the writer of this has witnessed, with high satisfaction, a thronged assembly listening to the urgent and sympathizing strains of a Fuller, a Hall, a Toller, and various others of different denominations. In the present year it falls to the Baptists to provide a place and a

preacher; and may it not be reasonably hoped that that denomination will give the meeting its countenance and support, when they are informed that they have near eighty widows in the English counties, who receive an annuity from its funds, from one to twelve pounds each; besides more than twenty widows in the principality of Wales, who receive from seven to nine pounds of annual allowance.

How creditable, Mr. Editor, would it be to the dissenters to revive this cause, which of late has been drooping! And the writer of this would fain entertain a hope that, whilst exertions are making amongst the friends of religion for so many important objects, ancient institutions will not be overlooked and forgotten; but that a spirit of revival will appear to the cause of the "widow and fatherless."

*Denmark Hill.* J. GUTTRIDGE.

\* \* We understand that the whole amount of subscriptions to this benevolent institution is under £120.

### THE REV. L. S. E.'s PUBLICATION.

(COPY OF A LETTER ADDRESSED TO A FRIEND, A MEMBER OF THE ESTABLISHMENT.)

*To the Editor of the Baptist Magazine.*

DEAR SIR,

As you were so kind as to favour me with the loan of a publication, entitled "*Letters to a Dissenting Minister, by L. S. E., containing Remarks on the Principles of the Sect,*" &c., and to request my opinion of its merits and tendency, I have put down what occurred to me on the perusal of some parts of its contents: to have toiled through the whole of it, was a task to which my patience was by no means equal.

The first impression produced on my mind was, the total absence

of that charity and forbearance so often enjoined in the holy Scriptures. "*Judge not, that ye be not judged,*" was one of the precepts delivered, in his first sermon, by our divine Lord and Master; and in accordance with this direction, when his disciples, instigated by a mistaken regard for his cause, came to him complaining that they had met with some who followed not with them, and inquiring whether they should forbid them, his reply was, "Forbid them not, for he that is not against us is with us." The apostle Paul recommended the

same line of conduct towards weak and mistaken brethren, and in the First Epistle to the Corinthians, which abounds with directions as to the conduct of professing Christians one towards another, he sums up the whole by a glowing description of *charity*, as superior to all other graces: "Charity suffereth long, and is kind; thinketh no evil; hopeth all things; endureth all things." To me it appears utterly impossible to reconcile these expressions with the arrogant pretensions and sweeping censures of this writer, not only with respect to the overt conduct, but the *motives*, of those who differ from him, charging them with a sin more heinous than drunkenness, and with being under the influence of the devil, because they cannot see alike with him respecting some of the circumstantialities of Christianity, though they may agree as to the essentials.

But the censorious language of the writer is not exhausted in the use of the most opprobrious epithets, and such as have hitherto been only appropriate to the vilest of characters; but it is diffused through the pages of his publication, by raking together and detailing anecdotes, with a view to degrade and vilify individuals, and the body of dissenters at large. That there are imperfections and inconsistencies to be found among the professors of religion, must be acknowledged; and has in every age been a source of lamentation to truly pious and devoted Christians: but how different their feelings from those of this clergyman, who endeavours to expose to ridicule the failings of others; who dwells upon them with a kind of malignant pleasure, and thus af-

fords a handle to the common enemies of Christianity!

As to many of the anecdotes contained in this publication, many are garbled and distorted, and some of them are, in many of their particulars, palpable falsehoods. The very quotations from the writings of his opponents—though it must be conceded that at this period of great excitement many unguarded expressions have been used by some individuals—are, some of them, so garbled and mangled as scarcely to bear any resemblance to the original, and calculated to convey a meaning very different from what was intended by the writer.

Not to dwell any longer on these statements, which occupy a considerable portion of the book, in the chapters on *the Authority of the Church*, and *the Ordination of Christian Ministers*, much will be found so extravagant in its assumptions, as to throw the pretensions of the church of Rome into the shades (within whose pale, if he had any regard for consistency, he ought certainly to have been), and calculated to undermine and overthrow the grounds of the Protestant succession. They are indeed so full of absurdity as to amuse rather than offend, and exhibit in the clearest light the inability of L. S. E. to form a correct judgment, either as to matters of faith or practice. With all the consequence and arrogance which assumed infallibility can induce, he maintains that none ought to be teachers of religion but those who are *authorized*, or otherwise *specialy inspired* of God. According to his definition, an *authorized* minister is one who has passed through the ordeal of episcopal ordination, and what constitutes that authority is, the *regular suc-*

cession from the times of the apostles to the present period. In order to make this most important discovery of a regular succession, on which, in his estimation, so much depends, I have been employing myself for some time, in rummaging the different volumes of ecclesiastical history within my reach, and endeavouring to trace the succession, from the time of Peter downwards; and upwards from the time of the Reformation. In the former case, there is great confusion in the catalogue of bishops. Few of these are alike; some names of persons are given, who, there is reason to believe, never existed; there are many periods entirely without names; and it is well known, that for some time there were rival popes, each claiming exclusive authority. In tracing these tainted and impure currents, where shall we discover, either before or after the Saxon invasion, the perennial stream which will alone confer sanctity on the priestly office?

In attempting to make discoveries in a retrograde movement, from the time of the Reformation, we find the names of Bonner, Gardiner, &c.; those immaculate characters, who, of course, transmitted this divine authority, and afterwards committed those to whom they had given it to the flames. In this lack of information on so momentous a subject, L. S. E.—*alias* the Rev. Augustus Gathercole—will confer an invaluable benefit on the church to which he belongs, if he can produce, from his hidden stores, in the musty parchments which have been concealed for ages, the direct and unbroken line of succession, and append it to the next edition of his popular production. Of course the dissent-

ers can have no pretensions to be *authorized* teachers on these grounds; and not more so, as having a *special inspiration from God* to become teachers, which is represented by this writer as the only other ground of a call to this office. It is true that some enthusiasts, with whom, as a body, they have no connexion, have laid claim to this high prerogative; but the avowed sentiment of the nonconformist body is, that the supernatural powers connected with a *special inspiration from God* ceased with the first ages of Christianity. The Holy Spirit, in his ordinary and gracious operations, is promised to all good men, and especially to the ministers of the gospel, who, whether professing to be authorized teachers in the way before described or not, are insufficient in themselves for any good work, their sufficiency being of God, who alone can make them able ministers of the New Testament. Destitute of this, the hands of the bishop cannot confer any of the necessary qualifications.

If none have any claim to the sacred office but those who have had episcopal ordination, or are specially inspired, not only the present race of teachers among different denominations, both Methodists and regular Dissenters, must be degraded to the rank of intruders, whatever success may have attended their labours; but the same will apply to the 2,000 ministers of whom the world was not worthy, the brightest ornaments of the church to which the reverend gentleman belongs, who were expelled from their situations by the act of uniformity. Also the ministers of the Presbyterian church in Scotland, of which, as well as of the church of England,



the king, by his representative, is the head, with many of the most eminent men who have flourished in these and foreign lands. Whatever excellences the universal suffrage of the wisest and best of men, both Churchmen and Dissenters, have attributed to the writings and public labours of an Owen, a Howe, a Charnock, a Watts, a Doddridge (the intimate friend of Archbishop Secker), a Henry, with a long train of others that might be enumerated, they must now retire into the shades, and pass into oblivion, because this infallible judge has made it out that they were not *authorized teachers*. Like their successors, they were incompetent to administer the ordinances aright; like them, to use his own language, they could not lay *claim to be considered as Christians*. *They were without the pale of the visible church of God. As schismatics, who forsook the church, they ought to have been the very first persons to whom the church should have refused her burial service; the principles of independency, which they in general maintained, being those of depraved human nature instilled into man, and fostered in him by his great enemy the devil, who was the first dissenter.*

Whatever inconveniences or evils may attend the choice of their own teachers by each respective congregation, the imposition of teachers is far from being free from the most serious objec-

tions, and especially when the patronage is in the hands of persons, as it often is, regardless of the spiritual welfare of the flock, who are left in a starving condition, and too often feel no interest either in the preacher or his doctrine.

But I forbear, and shall leave it to a discerning public to determine whether the contents of this unique publication—a specimen of which is now given, can do any service to the church of which the Rev. A. Gathercole prides himself as being a member, or do any credit to the judgment of the reverend clergymen and the lordly bishop, who have condescended to give it their sanction.

For myself (and I can without hesitation say the same of those with whom I am connected), I have no wish to see the downfall of the venerable fabric of the church, though in its patronage, often improperly used, and in some of its formularies, particularly the baptismal service and others connected with it, I think I see much that calls for alteration. Many of its ministers and members I respect, and wish to consider them as fellow-Christians. To this however, in the estimation of the Rev. A. Gathercole, I have no right to lay a claim, and must not therefore presume to subscribe myself by any other name than that with which he designates every Dissenter,—

A HEATHEN MAN AND A  
PUBLICAN.

## ON THE PROPRIETY OF INSTRUMENTAL MUSIC IN DISSENTING CHAPELS.

To the Editor of the Baptist Magazine.

I TRUST your candour will permit me, through the medium of your excellent publication, shortly to reply to some remarks that were made, and I think

rather hastily, in your last number, relative to the introduction of instrumental music in dissenting places of worship. Your correspondent, Mr. Wilkin, I am

fearful, was not in the most composed frame of mind when he sat down to pen the communication alluded to. The sounds of the instrument which he states to have "greeted" him with its "hideous tones," must have been vibrating in his ears at the time, or he could not have expressed sentiments bearing so close an affinity to those *discordant* notes with which he professes to have been so much annoyed on his entering some Baptist chapel.

For my own part, I should deem no act inconsistent with the worship of God, in its simplest and purest form, which has a tendency to create a unison of voices which must tend so materially to produce a unity of feeling in the minds of those engaged in one of the most sublime parts of a religious service. I would only advocate the introduction of instrumental music into dissenting chapels to assist the singing, not when it merely offers an opportunity for the display of professional skill. With regard to the parts of Scripture bearing upon the subject, there are no direct commands in the New Testament, either for or against the practice. We read in the Revelations of

"the harpers harping with their harps before the throne of God," while, in the Old Testament, we also read of praising God on the high-sounding organ. Surely, if praise was offered to God in this form with acceptance formerly, why shall it not be so in the present day? Some of the Psalms have titles signifying the author who was to set them to music, while others indicate the instrument it was to be played upon; clearly denoting that the accompaniment of music, when directed to God with pious feeling and sincerity of purpose, cannot be unacceptable, and consequently not inconsistent with the worship of the Divine Being; so that, so far from its being a departure from Scripture, it appears to me to be an adherence to it. Your correspondent states that, if he is wrong, he is open to correction. I trust, also, he is open to conviction, and sincerely hope he will not let early prejudices bias his mind to that extent as to pervert his judgment, or gain the ascendancy of his nobler and better feelings.

MUSICUS.

London, Feb. 7, 1835.

## POETRY.

### PLEADING FOR MERCY.

When at thy footstool, Lord, I bend,  
And plead with Thee for mercy there,  
Think of the sinner's dying Friend,  
And for His sake receive my prayer.  
O think not of my shame and guilt,  
My thousand stains of deepest dye:  
Think of the blood which Jesus spilt,  
And let that blood my pardon buy.  
Think, Lord, how I am still Thy own,  
The trembling creature of Thy hand;  
Think how my heart to sin is prone,  
And what temptations round me stand.  
O think how blind and weak am I;  
How strong and wily are my foes:  
They wrestled with Thy hosts on high,  
And can a worm their might oppose?

O think upon Thy holy word,  
And every plighted promise there;  
How prayer should evermore be heard,  
And how Thy glory is to spare.  
O think not of my doubts and fears,  
My strivings with Thy grace divine:  
Think upon Jesu's woes and tears,  
And let his merits stand for mine.  
Thine eye, Thine ear—they are not dull;  
Thine arm can never shortened be:  
Behold me here!—my heart is full—  
Behold! and spare, and succour me.  
No claim, no merits, Lord, I plead:  
I come a humbled, helpless slave:  
But, ah! the more my guilty need,  
The more Thy glory, Lord, to save.

## REVIEWS.

*Revealed Characteristics of God: in a Series of Essays.* By G. BARROW KIDD, Minister of Roe Street, Macclesfield.—Westley and Davis.

Who Mr. Kidd is we know not, but we have read his eighteen essays with great satisfaction; and we shall be greatly surprised if they do not contribute to make him far more widely known than he has been. The subjects are as follow: "On the Divine Nature—On the Eternity of God, in contrast with the Duration of Man—On the Act of Concealment, as containing the Divine Glory—On God, as the Dwelling-place of his People—On Ezekiel's Vision of the Divine Glory—On the Equality of all Periods in the Sight of God—On the Divinity [Deity] of Jesus Christ—On the Revealed Representation of Jesus Christ's two Natures—On the Incarnation of the Word of God—On the Design of the Death of Christ—On the Atonement of Jesus Christ—On God, as the Original of Man's Love to his Maker—On the Supremacy of Jesus Christ—On the Deity as in Jesus Christ, and in him alone—On the Deity as in Jesus Christ, and in all believers—On the Extent and Surrender of Jesus Christ's Administration—On the Blessedness of Jesus Christ—On the Worship of Heaven." All these subjects are, it is obvious, important, evangelical, and interesting, in a very high degree, to those who believe in a divine revelation.

The *spirit* of these essays is eminently devotional; every essay is full of Christ, and he is "all in all." The writer believes all the great articles of the gospel system, as they are commonly held by evangelical Christians. Nor does he make any affectation of novelty or paradox, though, probably while unconscious of it himself, he has given us many original and uncommon thoughts. There is no pompous announcement of something to be expected very new, and recondite, and far removed from

the beaten track. A holy unction from above seems to have rested on the writer; and though he is very grave and serious throughout, the reader will find some lively and tender appeals to his conscience and to his heart, mixed with long trains of elevated sentiment, and chains of reasoning very close and compact.

The *method* is admirable for its simplicity. The *lucidus ordo*, which Horace prescribes, he has uniformly observed. Always anxious, first, to investigate the true sense of the scripture which he has selected for the foundation of his essay, some of his elucidations, without any display of critical apparatus, are singularly happy.

As to *style*, we think his *forte* is in strength and vigour. Some long sentences (with parenthesis after parenthesis) involving thought within thought, have reminded us of the essays of our celebrated friend John Foster. We have observed many passages of great sublimity and splendour; and there are many of great depth, in which he finds "fountains below fountains," to borrow his own words, when traversing the ocean of "the unsearchable riches of Jesus Christ."

Where Mr. Kidd studied, or to what school he belongs, we have never heard; but he is evidently a profound, original, independent thinker, writing out of his own mind. He has taken the thoughts, he says, "out of the mine of revealed truth." At the same time, it is pleasant to observe that he every where discovers a deep reverence for scripture authority. He is penetrated too with a strong conviction of the limits of all created minds. With chastened feelings he delights to soar aloft. He spreads his wings, and pursues a well-sustained upward flight, gazing with a strong and steady eye on the Sun of righteousness, as the proper object of all human and all angelic contemplation.

A few words from the "advertisement" may be acceptable to our readers. The author mentions "the fact, that no two persons in any world entertain precisely the same intellectual views; and that, consequently, every sincere contemplator of revealed beauty, whatever may be his capacity, has it in his power to make broader the reflected light of God's word; and that the utmost efforts of human beings on earth, however diversified, and however harmonious in their diversity, will be no more than an approximation to the revealed mind of God."

The volume is neatly got up, and printed with remarkable care and accuracy. Our limits will permit only a few extracts.

"If nothing were forgotten, if a distinct impression were retained of all the words which he had ever spoken; of all the deeds which he had ever done; of all the thoughts which he had ever entertained; of all the places in which he had ever been; of all the persons whom he had at any time seen and conversed with; of all the words which he had ever heard; of all the pleasures which he had ever tasted and enjoyed; of every remonstrance from conscience; of every warning or invitation from God or man; and could he, moreover, have continually in his view these things in the precise order in which they all occurred; could he behold every cause and every effect; and every thing which he had been invisibly operating so as to prevent a manifest cause from producing the effect which might have been looked for as the usual one; and every thing, on the other hand, which had secretly assisted a cause apparently inadequate to produce a greater effect than could have been anticipated; how very different a thing from what it is would be human life! Now, although this accurate remembrance from vivid impressions of the past is not man's prerogative on earth, yet it is easily conceivable that he might attain to this in a purer and brighter world. It cannot, indeed, be imagined that the angels do not remember every thing which has occurred during the whole of their wakeful being." pp. 28, 29.

In another place, when referring to the Messiah, he says,—

"He has, in one word, adapted himself to your circumstances. It was in all

the defective and sinful parts of your history that he was likely to be the least capable of affording to you succour or supply. It was in the pity that your misery demanded; in the forbearance that your propensity to crime required; in the minute example that your dulness called for; in the suffering which was necessary for your deliverance; that there was apparently the greatest occasion to the sinner for apprehension and fear. But all these parts of the condition of the human fallen, their Redeemer has met in a manner which bespeaks wisdom the most amazing, benevolence that defies adequate admiration. With the view that has been given of Jesus Christ, in this essay, we cannot reasonably allow ourselves to be subject to despondency; for finite, little, imperfect, diminutive, frail, occupying so small a portion of creation as we are, we cannot possibly despair of being complete in Him, in whom dwells all the fulness of the Godhead bodily. Oh, let us then unite ourselves to Him in the bond of a covenant which can never be dissolved." p. 321.

Towards the close of the 16th essay, he exclaims:

"Oh, what honour is accumulating in the world above! We inform them of a morning which is not to be succeeded by night; of a subjection which is more illustrious than all the victories that the universe will have ever before beheld; of a finite nature which is clothed with eternal and uncreated light; of the very last of all the complicated actions belonging to the redemption of the world; when Jesus Christ shall bring before his Father the millions that He has saved from every species and degree of crime and degradation, for the purpose of introducing them to everlasting fellowship with Jehovah; and when He shall become subject, to whom perpetual supremacy belongs, in order that He may show to saints and angels what has been the greatness of His humiliation, and how unutterable is the grandeur of God; since when He has risen from infancy in Bethlehem on earth, to a degree of strength, of lustre, of possession, and of renown, which all created capacity is inadequate to comprehend, the next degree of glory above this, is an act of voluntary subjection to his heavenly Father; which the honours of the supreme throne, and the laws of infinite existence, require." p. 365.

*Dissent not Schism. A Discourse delivered in the Poultry Chapel, December 12th, 1834, at the Monthly Meeting, &c.* By T. BINNEY.—Robinson, 25, Ludgate Hill.

Very elaborate, acute, argumentative, instructive, and convincing. The term *schism*, Mr. B. tells us, is literal, figurative, or ecclesiastical; but query, is not the ecclesiastical figurative? If so, the division is only twofold. Dr. Campbell's *Dissertations* (art. heresy and schism) deserve to be consulted.

Mr. B., when referring to the three great forms of church government—episcopacy, presbyterianism, and congregationalism, has surprised us a little, by saying:—

“There is something in the record in favour of all; but the book is not the exclusive property of any. There is more, perhaps, in support of each than the thorough-going advocates of the others will admit. There is more of episcopacy than is quite palatable to the presbyterian and the independent; there is more of presbyterianism than the independent and the episcopalian can easily digest; and there is more of congregationalism than either the priest or the presbyter can manage to get rid of.” p. 69.

Is this to be understood *cum grano salis*, or are we left to infer that the worthy author himself is not quite settled in his own mind as to the interpretation of the record?

It might have been as well if Mr. B. had confined himself to Dissenters, *as such*; however, his animadversions on the Methodists and the strict-union Baptists, pp. 81—83, will do them no harm.

His castigation of the present bishop of London, in the “notes,” is not more severe than just. The bishop will remember it as long as he lives.

We must make room for the concluding paragraph:—

“Finally, let us all scrupulously attend to the nourishment and exercise of the catholic principle. Let us impress upon our minds the necessity of ‘keeping the heart with all diligence, for out of it’ arise ‘schisms’ and ‘strifes.’ Let us watch over ourselves, and guard against every circumstance that may diminish candour, pervert the judgment, or poison the affections. As Christians, let us war with what separates man from

God; as dissenters, with what separates Christian from Christian. Let us seek the nearer approximation of church to church, and the ultimate recognition and union of all. Let each of us so enter into the spirit of our faith, and so feel the propriety and understand the reasons of our ecclesiastical position, as to be able to say with boldness and truth, “I am a Dissenter, because I am a Catholic; I am a separatist, because I cannot be schismatical; I stand apart from some, because I love all; I oppose establishments, because I am not a sectarian; I think little of uniformity, because I long for union; I care not about subordinate differences with my brother, for CHRIST has received him, and so will I; thus, cultivating the spirit of universal love, I am hastening, I hope, that day when the world itself shall become the church, and preparing, I trust, for that world in which the church shall be ONE—one in faith, in feeling, and in worship; in a higher sense than can be witnessed here. While here, however, so far as the spirit and expression of affection is concerned, I am longing to witness and realize some approach to what I anticipate hereafter,—anticipate in that region where, amid the lustre and the loveliness of heaven, the jars and the jealousies of earth shall have passed away.” This, brethren, ought to be the feeling and the consciousness of ‘all who profess and call themselves Christians.’ It ought pre-eminently to be ours. May God make it to be so, and to be so universally, by pouring down upon his church the Spirit from on high; and by diffusing and sustaining in every part of it the strength of love, and the meekness of wisdom! Amen.”

*A Memoir of the Rev. James Upton, late of Church Street, Blackfriars; the Addresses delivered at the Interment, by the Rev. G. Pritchard and the Rev. W. B. Collyer, D.D., with the Funeral Sermons by the Rev. Dr. Newman and the Rev. J. Davis, the Present Pastor.*

In the November number of our last volume—which contains a brief memorial of this revered and beloved servant of Christ—it is intimated as “probable, that some account of our departed friend will appear in another form.” This account is contained in the small volume now before us. It has been prepared by the members of his family, by those who are engaged in proclaiming the truths of that blessed gospel

which was the theme of his ministry, and the solace of his dying hour. Hence the sorrows of the mourning relatives are alleviated by the most joyful anticipations, even while "with tears they cast this wreath of filial duty and affection on his tomb."

We can, however, assure our readers that this tribute of natural esteem to the memory of a deceased parent—a feeling not always to be trusted in sketches of this description—has not produced in this instance an overcharged exhibition of his character. If filial affection has held the pencil, modesty and fidelity have guided its delineations. In a letter dated from St. Alban's, 1834, Mr. W. Upton thus writes:—

"I would just remark, that neither my dear brother nor myself, I am sure, pretend to eulogize our father as a faultless man, or a faultless minister. In him the effects of a depraved nature were seen as well as in others, but in him also were seen, to a far greater degree than in most, the counteracting and restoring influences of the gospel and the grace of God. We feel therefore bound to say—not indeed with any design to attribute unmerited honour to him, much less with a view to borrow splendour from his rays, but with a desire to glorify God, to encourage others, and to excite a holy emulation—that "he was a good man, and full of the Holy Ghost and of faith;" while by his instrumentality "much people was added to the Lord." p. 100.

In accordance with this sentiment, the elder brother, the principal writer of the memoir, observes:

"Now the Head of the church has called him to his rest, it would be improper not to make the attempt to 'glorify God in him,' by gathering such facts respecting his early history and subsequent course, as our slender materials for such a purpose will furnish."

The scantiness of the materials which the life of this excellent man has supplied to his biographer, though to his friends a matter of regret, will be none of surprise to those who knew him. Modesty and diffidence seem to have been the native elements of his character; and humility, inducing a deep sense of his own unworthiness, constituted a characteristic feature of his renewed

nature. To our departed brother, SELF had no attractions. It was not the idol of his idolatry; it was not even an object of his complacency. It was therefore scarcely to be expected that he should contribute much to perpetuate the memory of one of whom he habitually entertained so lowly an estimate.

It appears, indeed, that Mr. Upton did at one time entertain the idea of preparing "a short narrative of his own life," urged so to do by the affectionate request of a friend; but the purpose was afterwards abandoned, probably, in part at least, from the cause to which we have adverted. Humility is a beautiful garment; it is a lovely and attractive grace; but its tendency is to conceal from view the excellencies with which it is associated. Hence men who are remarkably humble will be but imperfectly known. These plants of righteousness, not less than others, "have their fruit unto holiness;" but they are like those of the vegetable kingdom, whose richest products are often concealed beneath the broad foliage with which they are invested.

Mr. U. was, however, not only "a tree which the Lord had planted," but he was like those "planted by the rivers of waters," he was eminently fruitful. A brief history of his connexion with the church over which he so long and so honourably presided, is modestly given by himself, in a letter to his son, dated November 9th, 1826, to which we must refer our readers. It appears that from the date of 1791 to 1800, including a period of ten years, 293 persons were baptized and added to the church; and from 1800 to 1820, 350 more; and after all the changes produced by death and removals, the number of members at the time of his decease is stated to be probably above 400: on his first connexion with this pious people there were but 16 members, and from 50 to 60 hearers. He was pastor of the church more than forty-eight years, and entered into his rest in the seventy-fifth year of his age.

The contributions to the volume of the respected friends whose names are given in the title-

page, cannot fail to add to its value. While they have attempted to magnify the grace of God in him, and to improve the event for the benefit of survivors, their concurrent testimony in relation to the deceased seems to have been, "Behold an Israelite indeed, in whom was no guile."

*The Reciprocal Duties of Church Members. A Sermon before the London Baptist Association. By the REV. EDWARD STEANE. pp. 44.—London: Thomas Ward and Co. 27, Paternoster Row.*

We have read this sermon with considerable satisfaction, both on its own account, and on that of the Association to which it is dedicated. An Association must do good which calls for such clear, faithful, and instructive expositions of Christian duty, as this sermon furnishes. Mr. S. founds his discourse on John xiii. 34; and, as we think, wisely selects as his chief topic of illustration, that mutual love which Jesus Christ enjoins upon all disciples, and out of which the reciprocal duties of Church members will naturally flow, as "so many practical demonstrations of their obedience to the law of love."

The nature of the love which our Lord inculcates, as a new commandment, is first explained in the sermon before us; though we doubt whether the preacher has put all, or even the principal, reasons for its being so denominated. *New*, in the text as well as in several other passages—for instance, *new* heavens and a *new* earth—has always appeared to us to indicate especial excellence or paramount importance. This commandment is not, as Mr. S. very properly observes, merely a revival, a vindication, or fresh enforcement of the spirit of the original law.

"It is new," he says, "in relation to the parties commended to its exercise, the peculiarity of its nature, and the motive by which it is enforced. Under the second of these particulars the remarks of the preacher are somewhat feeble. The discriminative differences of Christian love are not clearly and forcibly drawn. We are told that it is "a spiritual principle—a supernatural

endowment,—a property acquired in the process of that change by which Christians are born from above." So is that love to our enemies which Christianity requires us to cherish.

We learn, further, that Christian love is "something more than good will; it is not simple humanity; it is brotherly love; an affection having its seat, not in the sympathy of the feelings, but in the sincerity of the heart." The distinction between "sympathy of the feelings" and "sincerity of the heart" is not very obvious; but, passing this, mere friendship, apart from Christianity, might be described in the same terms. Mr. S. adds: Christian love is "stronger than death: if needs be, it will lead a Christian to that last act of a devoted and divine friendship, to lay down his life for the brethren." True: so also is the love, not Christian, to which the apostle adverts, Rom. v. 7; and that of which, now and then, the idea and the precept is given; nay, and the example too, as Mr. S. must have known, by those to whom Christianity was utterly unknown.

Mr. S. appears to us, at pp. 11, 12, to have somewhat too sweepingly intimated that an "exclusive principle in the constitution of our churches" is indicative of a deficiency of the principle inculcated in the text. He has gone out of his way for the observations introduced on this point; and, as nineteen twentieths of the Christian world have always been, and are now, thus exclusive, it is somewhat daring to insinuate such a charge. If we take a narrower view of this subject, and regard only what are called *strict* Baptists, whom Mr. S. appears to have had in his eye, we should be unwilling to pronounce judgment on the amount of the Christian love of such men as Kiffin, of olden time; Fuller, Kinghorn, and a host of others, of more modern date.

¶ In the second division of the sermon before us, the occasions and modes of fulfilling the new commandment of our Lord are exhibited. If all that Mr. S. has remarked upon are not strictly modifications of that mutual complacency in which

he appears to think Christian love consists, each is of such vast importance that it could be but ill spared. This commandment, we are told, will be obeyed by affording *each other mutual* (redundant) countenance, in supporting the public means of grace; by embracing opportunities for social devotion and spiritual intercourse; by *mutual* submission to *one another*, especially in cases where a difference of opinion exists; by treating offenders properly; by mutually sympathizing, interchanging kindly offices, and watching over one another in the spirit of meekness; and by a hearty co-operation with fellow-Christians in whatever tends to promote the prosperity of the church, and the general interests of Christianity in the world. These topics are respectively remarked upon with considerable propriety; as are also the motives enforcing this new commandment. These are, Christ's love to us; our mutual love will afford one of the best evidences of personal piety; it will make known our character to the world; and it will exist for ever. We a little regret that

Mr. S. has fallen into the common error of supposing faith and hope excluded from heaven. "Faith and hope," he says, "will expire; but love never dies." We need not say that Scripture furnishes no ground for such a representation; neither is such ground involved in the nature of faith and hope, or in the views the Bible opens to us of heaven. Under some of their present modifications faith and hope will indeed be unknown there; but as much may be said of love. Do not the spirits of the just made perfect now anticipate, with faith and hope, "the adoption; to wit, the redemption of the body?" And will not the glorified assembly around the throne of God be always anticipating large accessions to their knowledge, holiness, and joy?

On the whole, however, notwithstanding these free remarks, we cordially recommend this sermon to our readers; and shall be glad, at any time, to meet with the author in a department of Christian instruction for which his habits and experience have so well qualified him.

## BRIEF NOTICES OF RECENT PUBLICATIONS.

*The Soul's Independence of Death, and God's Sovereignty in Man's Removal. A Sermon occasioned by the Decease of Mr. E. Bliss, aged 22, delivered on Sunday, February 1st, at Shortwood, by Thomas Fox Newman. London, Holdsworth and Ball, 1835.*—This is a valuable sermon; containing many striking reflections, conceived with vigour, and expressed with much force. The circumstances under which it was preached evidently exerted a powerful and solemn influence on the mind of the preacher, and he speaks throughout under a deep impression of the infinite importance of eternal things. The unexpected death of so estimable a young man as Mr. Bliss appears to have been, was calculated to excite the liveliest emotions of grief, although there was every thing in his character to allay anxiety respecting himself, and to give the assurance of his having entered, thus early, upon the joys of the blessed. It will afford us sincere pleasure if our brief notice shall aid the circulation of the sermon, and thus contribute to its usefulness.

*A Discourse occasioned by the Decease of William Maynard, Esq., preached at the Meeting-house, Union Street, Southwark, Nov. 23rd, 1834. By John Arundel. With the Address delivered at the Interment, Bunhill Fields. Westley and Davis; Jackson and Walford.*—A very serious, suitable, evangelical discourse, which could not be heard without great interest, and will not be read, we trust, without profit.

*The Parent's Book. A Series of Tales. By Rosa Eduena Gordon, Nos. 1 and 2. Baldwin and Cradock, Paternoster Row.*—Very sensible, entertaining, elegant and pathetic; but where is the Saviour, whom every parent should place before the eyes of his children?

*The Mother's Magazine. Reprinted from the American Edition, No. 18. J. Paul, Paternoster Row.*

*Illustrations of the Bible from Original Paintings, by Westall and Martin, with Descriptions by the Rev. Hobart Caunter, B. D. part 10. Churton, 26, Holles Street.*—An admirable work for all our young readers.



*Primitive Christianity, &c.* By William Cave, D.D. Hatchard.—The introductory essay by Mr. Trollope is very respectable; but we lament to say, that in Dr. Cave's popular work, now reprinted under the especial patronage of her most gracious Majesty the Queen, there are many traditions, fables, and idle ceremonies of human invention, which "primitive Christianity," or the religion of the first Christians, was not encumbered with. But alas! "in the first ages of the gospel," her fair form was corrupted and defiled.

*The Devotional Psalter.* "There is not a page of the book of Psalms in which the pious reader will not find his Saviour, if he reads with a view of finding him." Bishop Horsley.—Oliphant and Sons, Edinburgh.

*Bible Lives.* By B. H. Draper, 2 Vols. Westley and Davis.—Mr. Draper's entertaining pen could not be better employed than in such a work as this, from which, we trust, hundreds and thousands of young persons will derive both pleasure and profit.

*Common Scenes Improved by the Rev. James Smith, late of Ilford—Christ Precious—The Temper of Jesus, by Dr. Grosvenor—Gilbert's Last Birth-Day—Christ the only Foundation.* Ward and Co.—All fit instruments for much usefulness.

*The Condensed Commentary, &c.* Ward and Co.—The commencement is promising. We hope to be able to notice this cheap and valuable work more at large in its progress.

*Bruce on Sympathy.* 2nd Edition.—This respectable book we recommended several years ago, and we heartily do so again.

*The British and Foreign Temperance Advocate and Herald.* For January. Price Threepence.

*On the Punishment of Death.* By John Pell. Hamilton and Co.—This letter to the Marquis of Northampton, dated from Yardley, Hastings, in December last, is very powerfully written on Evan-

gelical principles; and deserves the most profound consideration on the part of our legislators—and indeed of all our countrymen. The object is to prove that the punishment of death is unlawful.

*Three Tracts on Public, Secret, and Social Prayer.* Jackson and Walford.—When the reader has heard that these tracts were written by Mr. Sheppard, of Frome, he will not want any recommendation.

*Educational Magazine, No. 1.* Simpkin and Marshall.—If this work proceeds as it has commenced, it will throw a flood of light upon the darkness of our own beloved country and of others.

*The Scriptural Constitution of Christian Churches.* A Discourse delivered November 13th, 1834, at the Ordination of the Rev. J. Penman, A.M., to the Pastorship of the Congregational Church, Tunbridge, Kent. By Thomas James, Woolwich. Westley and Davis.—A very sensible, clear, and candid discourse on a subject always interesting, and peculiarly so at the present time. The author, when referring to 1 Tim. iii. 17, "Let the elders that rule well," &c, remarks: "That the term elder comprehends the office of deacon, is manifest from this:" but we confess it is not manifest to us. We have great satisfaction, however, in copying the following sentence in reference to the deacons: "And they should be sufficient in number to render unnecessary the many expedients to which some churches have resorted, in the appointment of managers, stewards, and committees, which are as unscriptural as the high sounding titles which are given to the multiplied officers of the national church."

*James's Anxious Inquirer—Morison's Morning Meditations—Anecdotes (The Young)—Stephen Morell's Family Memorial—Case's Mount Pisgah.*—Of these it is sufficient recommendation to say that they are published or republished by 'The Religious Tract Society.'

## OBITUARY.

### MR. SAMUEL WARMINGTON.

Mr. Samuel Warmington was the youngest of a numerous family. He had enjoyed many religious advantages from early childhood, and had grown up in the society of persons many of whom were distinguished for their prudence and piety. His early youth was strictly moral, and gave promising indications

of future worth. He had much simplicity of purpose, with a remarkable freedom from those moral taints which many youths imbibe as they rise into manhood. He enjoyed no particular endowments of mind that might serve to distinguish or raise him above his fellows; but he possessed those more use-

ful characteristics which attracted the respect and love of the circle by whom he was best known. Naturally of a retiring disposition, he avoided many worldly dangers and temptations, and acquired a salutary acquaintance with his own heart in private. In due time, God, in infinite mercy, though by a very gradual process, created him anew in Christ Jesus. This change was seen and felt by himself and others, not so much in the outward conduct, as by the flow of feeling and affection towards subjects of the highest importance. He united himself to the church under the pastoral care of the Rev. Dr. Newman, about three years since; and from that period has constantly maintained an exemplary Christian deportment, though circumstances over which he had no control prevented his fulfilling his duties as a church member as he could have wished.

He was soon subjected to the discipline of his heavenly Father, who correcteth every son whom he receiveth. A tender attachment he had formed for a very accomplished and pious young lady was reciprocated and mutually cherished, till it became interrupted by her illness and death. The excitement consequent on the commencement and ripening of this affection, under circumstances so mournful, gave the first development of incipient disease. His friends observed its effects with concern, but not with alarm. In the meantime his mind had been acquiring both fortitude and dignity. The warmest sympathies of his heart had been drawn forth on behalf of his fading, dying friend; but, at the same time, he had been brought so near to the realities of the eternal world as never to lose the impression afterwards. The beneficial effects this trial had upon his character was evident to all who observed him. He mingled again amidst the busy scenes of life with feelings of heartfelt gratitude for the grace and mercy which had been manifested towards his late friend, and with renewed devotion to the God who had mingled so large a share of parental love with the affliction he had appointed him to endure. He likewise mingled in scenes of family affliction with much sensibility and a matured judgment. He did his part, with other brothers, in solacing a mother's dying pillow by his prayers and by other filial attentions.

And thus it was that he became gradually prepared for the dissolution of the earthly house of his *own* tabernacle. Symptoms of disease were renewed and

accumulated, so as to awaken apprehension as to their issue. He retired from the avocations of business with graceful submission to the divine will, and zealously applied himself to means for the recovery of health. Testimonials of respect from his late employers, and his companions, frequently followed him into retirement, either at his father's house, or at some distant part of the country. The last journey he undertook was to Dover, where his stay was short and distressing. He returned home much worse, and with slight alternations of disease, slowly sunk beneath its influence.

Under the paternal roof he enjoyed those soothing attentions his case required; and often mentioned, with touching emotion, his gratitude to God for giving him so kind a father, and such affectionate sisters, to alleviate his last affliction. One of these sisters, herself the subject of long affliction, was frequently detained with him from public worship, and on such seasons of sacred tranquillity, would read and converse with him. When too weak to bear either, he would lament his want of energy; but regarding it as a part of his affliction, desired to submit to it with acquiescence as the will of God. He would say, "I depend on the quiet, though powerful, teaching of the Holy Spirit; who will, himself, impress the truth on my mind." At other times he would say, "Read one of those sublime chapters at the conclusion of the Revelations, to draw my thoughts towards heaven." He was fond of the Pilgrim's Progress, and said of it, "In my weak state, it is the only book I can listen to with ease or profit, besides the Bible." When he spoke of the providence of God, it was always with evident satisfaction: he would say, "I am quite helpless, unable to do any thing for my own maintenance, or for the benefit of others; but I am so perfectly satisfied to cast all my care on the kindness and wisdom of God, that I do not desire to have a choice if I might. If my health be restored, I know he can direct my pursuits; and for the present, all is infinitely better than I could have arranged." On another occasion, he said to one of his sisters, "I should like to know Mr. Beale's opinion (his medical attendant) of my disorder: if he thinks it will terminate fatally, I hope he will tell me: I am not alarmed at the thought of death." And shortly afterwards, added, "What a mercy it is that I have not now to seek the Saviour, nor go to him now for the first time: this is a season when I need the comfort and

support of religion." On the evening of the same day, he enjoyed great composure of mind; and when referring to his departure, he said, "He trusted, as a family, we should all meet again: the separation would not be for long." He frequently requested to hear the 23rd Psalm read, saying, "Though I can repeat it, I like to hear it." A few days after confinement to his own room, he said to one of his sisters, "I shall never go down into the parlour again; I feel I am sinking; I can hardly describe my sensations of weakness." It was replied, that should it be so, it would be gain to him. He was asked if he felt any distress in the prospect, as to the actual pain of dying. He said, "No, my thoughts go beyond that; I endeavour to keep them fixed on the bright side—the glory that shall follow." On another occasion he was assisted to walk to the window of his apartment, and, looking out upon the garden, he said, "Ah! there is the garden I used to enjoy, it looks very wintery now, and I shall never walk there again; but I am quite satisfied." When alluding to his departure, he said, "He hoped it might be like falling asleep. Oh! to fall asleep, and wake in the likeness of Jesus!" His bodily sufferings were often very severe; especially as he drew near his end. On one occasion, when suffering extreme agony, he asked, "If it was proper to pray for an object seemingly desirable to ourselves?" The answer implied, there was no restriction; that we might call upon God in the day of trouble, asking for any mercy in submission to his will. He rejoined, "Oh! yes; in submission to the will of God, I do desire a little relief from pain; but," he added, "can you remind me of a scripture example, where this has been done; for my mind seems so weak, I cannot think?" The words of the apostle Paul were referred to: "For *this thing* I besought the Lord," &c. And also the words of Jesus himself: "If it be possible, let *this cup* pass from me; nevertheless, not my will, but thine, be done." He seemed earnestly to adopt this language, and became more composed. The same evening he requested his father to pray with him; and being asked what he most desired, he said, "That I may have patience, and bear this affliction to the glory of God." He appeared to spend much of his time in mental aspirations after spiritual support, and the presence of Jesus. His oft-repeated request to his pious attendants was, "Oh! pray for complete acquiescence, and for the presence of Jesus." On one occasion,

appearing to be greatly depressed, it was said to him, "Though flesh and heart fail, God will be your strength and portion for ever." he replied, "Yes, he will; that is a mercy." After a pause, he said, "I am anxious to have the presence of Jesus to the last;" and added, "Does not Bunyan describe Christian as leaving his garments of mortality behind him, when he passed through the river? How delightful that will be!" At another time, when his hand had been lanced and dressed, he said, "I long to lay my poor hand in the dust; I long to be at rest." After a minute, he added, "There is a rest purchased and ready for me; and I shall be put in possession in God's own time." He was exceedingly grateful to those who attended him and administered to his necessities; telling them, he wished they might have the same support he felt, when they should be placed in circumstances similar to his. On an occasion of bodily infirmity, he very feelingly said, "The righteousness of Christ will soon cover all our shame." He continued in a state of extreme debility and suffering for many days, waiting his departure in a condition of child-like dependance on the mercy and faithfulness of his heavenly Father, reconciled to him, a guilty sinner, through the atonement of his blessed Saviour. He longed to depart, and be with Jesus; and would sometimes ask if it was wrong to pray for this blessing, hoping he might not be impatient or presumptuous.

On his last sabbath on earth, his medical friend, having felt his pulse, said to him, "Well, Sir, I think you will soon be where there will be no more pain and suffering." He replied, "Not on account of anything of my own; it is purchased by the blood of Christ."

Soon after this, through weakness, his articulation became indistinct, and dissolution appeared hourly approaching. He lingered, however, till the following Thursday morning, under the influence of much bodily anguish, but having his mind calm—often apparently quite happy—as he passed along the dark valley. It seemed as though a beam of heaven's glory illumined his path, to assure his soul of her coming bliss. He had bid adieu to his affectionate relatives once before, deeming himself in the last struggle; but again, on the last morning, the mourning family were assembled around his bed, witnesses of his bodily distress; and to receive, more by expressive looks than by words, his final adieu. He faintly said, "Pray for me; pray for the presence of Jesus." After-

wards, with more distinctness than he had spoken for several days, he added; "Oh, blessed Jesus! *once more*, I implore thy love." One of his sisters remarked, "You will soon rest in his love," quoting an appropriate promise; to which he rejoined, expressively, "That is no mere speculation." He

said no more, but apparently listened to that verse, commencing—

"Jesus, I love thy charming name," and in a few minutes closed his eyes on all terrestrial scenes. He died on the 18th of December, 1834, at his father's house, at Plaistow, Essex, aged twenty-seven years.

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## RELIGIOUS INTELLIGENCE.

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### FOREIGN.

#### CANADA.

*To the Editor of the Baptist Magazine.*

DEAR SIR,

I SEND you the two following letters, as they tend to throw some light on the religious state of Canada. The details of the first are chiefly statistical; and the extremely interesting communications in the other are illustrative of the important facts alluded to in the previous one. Your insertion of these in the Magazine as soon as possible, will much oblige yours sincerely,

DOMESTICUS.

*Hamsterley, Feb. 9th, 1835.*

*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 159. 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 considerable 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 are 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. I have met with such young men, and longed to be able to point out a seminary to them, whither they might have gone for a season.† I purpose, God willing, two months hence, to spend a week or two in this district, and shall transmit the result to you. Itinerants are much wanted in this country, on account of the scattered population, bad roads, &c. I know one township in which there had not been preaching for seven years: a missionary paid them a visit, and the whole township turned out to hear. He visited them a year afterwards; but during the interval they had not heard a sermon. The main efforts have been made by a very pious and zealous young man of the name of Hayt, who has been very active in establishing Sunday-schools, and supplying families with copies of the Scriptures. Without missionaries, however, these schools will most assuredly languish and die.

We shall now turn westward: and, proceeding up the Ottawa, on its northern banks, about forty-five miles from Montreal, there is a Baptist church of nearly thirty members: they speak Gallic, yet understand English; and have a high character as it regards moral conduct. They are without the regular ministrations of a pastor, but meet for mutual edification: they are, however, anxious to have regular preaching. About thirty miles from them, there is another Highland settlement. About two years ago, a Mr. Fraser, a Baptist minister, paid them a visit. It was the

\* This, I was told lately by Dr. Matheson, of Dutham, is a most efficient instrument of usefulness in America. Our people should try to get one up.

† Who, on the perusal of this, does not feel a desire to assist these young men to a seminary? And who that knows our brother Gilmore, but will be led to conclude that he is the man who is most likely to become their tutor? I intend immediately to write to him to inquire how much it would require there to educate six young men; and shall then, if spared, appeal to the public in their behalf.

first sermon preached there, as supposed, from the foundation of the world. The people themselves had not heard a sermon for the five years they had been settled there. About seventy-five miles from Montreal, in the same direction, is another Baptist church, of about forty members: they have a good chapel, an excellent pastor, and, at this very moment, God is visiting them with a most refreshing shower; many are awakened to concern, and numbers have found peace, and are rejoicing in God our Saviour. I have just been sent for to come and help, and set off to-morrow morning. Again, twenty-five miles onward, in the same direction, is a Baptist church of thirty members: they have a pastor. We have sent a missionary about twenty miles farther; he left my house yesterday morning: there are a few Baptist families where he has gone, but no church has been organized; they have requested him to labour among them. About forty miles farther, there is another little Baptist church, and after this, in that direction, they become rather plentiful; but they are then in the Upper province, and my information respecting them is but scanty. A Baptist minister, in the Newcastle district, writes me as follows, in consequence of some queries I had put to him: "In the Upper province there are four Baptist associations, about sixty churches, and forty ordained ministers. I am sorry to say we labour under great disadvantages. Our preachers are generally unlearned men, and destitute of useful books. There are many of them under the necessity of attending to secular employments to support themselves and families: this arises from our friends not feeling an inclination to fulfil the duty taught by Paul; 'Let him that is taught in the word communicate to him that teacheth in all good things.' I hope, however, that things will not long continue in this sad state. We have recently been endeavouring to form a convention, and appoint a minister in each of the associations to visit the churches, for the purpose of raising subscriptions to support itinerant preachers, and establish a printing press: how far the attempt will be attended with success is as yet uncertain." In addition to the statements of this gentleman, I may mention, that they had also a seminary in view: this, as yet, has not been carried into effect. As to academies, they are much wanted there, and might be established at a very small expense on the self-supporting principle. It is a little remarkable, that at the time you were

writing your letter for the Magazine, three of us, brother ministers, were engaged in prayer and consultation on the very subject of academies on the labour system. We have written to several influential gentlemen on the subject, and purpose giving it a more serious investigation, and will remit the result to you and others. One of our brethren was anxious to proceed to England to lay the matter before the British public; but I thought it would be better to say something about it first through the Magazines. Urge it then, my dear brother, on the attention of the public; do not let it sleep. I am glad to find, from a letter in the September number of your Magazine, one hails yours of the preceding month. As a church, at Montreal, we have been much favoured of God during the present year: not less than forty have been added to the number. Mrs. G. joins in love to you and yours, hoping to hear from you soon.

I remain yours in Christ,  
JOHN GILMORE.

\* \* \* We are compelled to defer the second letter to our next number.

#### THE DESPISER OF BAPTISM BAPTIZED.

The following is an extract of a letter from the Rev. N. Paul, of Wilberforce Settlement, Upper Canada, to a friend in England:—

"MY DEAR SIR,

"Amongst all the numerous tracts and publications that have been printed and circulated on the subject of Baptism, I think there is no one that is more calculated to lead the honest inquirer after truth to a correct and scriptural decision upon that subject, than Mr. Pengilly's 'Scripture Guide to Baptism.' It has been universally approved and circulated by the Baptist churches in the United States of America, and I believe it has been the means of doing much good. A particular instance of this occurred under my own immediate observation, whilst pastor of a Baptist church in the city of Albany, state of New York.

"A young lady, who was a member of an Independent church, but who occasionally attended upon my ministry, was present with us one Sabbath morning when I administered the ordinance in question. I endeavoured in my address to adduce reasons for differing from my Pædobaptist brethren upon this subject, and to show that believers in Christ were the only proper subjects, and immersion the only scripture mode

of baptism. The young lady, who had taken her station close beside the baptistry, instead of being convinced by my arguments, was excited to a high degree of irritation, and allowed her temper so far to prevail over her better feelings as, in retiring, to express her contempt of our practice in a very unbecoming and offensive manner.

"Next day she called upon me in the same temper as when she left the chapel, and required to know, why I aimed to wound the feelings of those spectators who differed from myself upon the ordinance of baptism? I replied that I did not intend to wound the feelings of any one; I only aimed at the defence of the truth. After further conversation, I requested her candid perusal of the pamphlet above mentioned, with a copy of which I furnished her. She readily promised to comply with my request, and we parted. The result was, the ensuing month I again baptized twelve persons, and this young lady was one of that number!

"Yes, Sir; by the blessing of God, accompanying the perusal of that pamphlet, she clearly saw the path that Jesus had opened before his disciples—the path in which the apostles and primitive Christians followed their Lord—the path in which she promptly resolved to walk, without reluctance, fear, or shame. 'I do not,' said she, 'leave my former connexion because they are not Christians, for as such I esteem and love them; but the pattern and authority of Christ is more to me than all the world. It is HIS to lead and command, and it is MINE to follow and obey.' Truth, indeed, is mighty, and will prevail.

"May all the faithful defenders of the truth as it is in Jesus, be thus abundantly owned and blessed of God, in every work of faith and labour of love; and to His name be all the glory!"

### DOMESTIC.

#### BAPTIST BUILDING FUND.

At a special meeting of the Board of Baptist Ministers, held at Fen Court, Feb. 17th, to take into consideration a communication from the Committee of the above Institution,

The Rev. W. H. Murch in the chair,

It was resolved:

That the members who compose this Board, feeling the evils that attend the system of making personal application for liquidating the debts on country chapels, and the superior efficiency of the plan adopted in the Building Fund, resolve to sign no more cases, but to

recommend them all in future to that Society.

That, in compliance with the request of the Committee of the London Baptist Building Fund, the members of this Board do meet them at their Rooms, No. 5, Paternoster Row, on Friday evening, the 6th of March, at six o'clock precisely, to devise measures for increasing the efficiency of their fund, and rendering it still more extensively beneficial to the denomination.

J. B. SHENSTON, Secretary.

#### 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. Our brethren will sail in the "Hibernia," from Liverpool, on the first of March.

#### BAPTIST UNION.

We are requested by the Secretaries of the Baptist Union, to entreat our brethren in the country to forward, during the present month, their circular letters, and whatever other documents may assist in the preparation of the next Report, addressed to the Secretaries, at the Missionary rooms, 6, Fen-court, Fenchurch-street.

#### NOTICE.

The Rev. Christopher Wollacott, late of Westminster, has accepted the invitation of the church in Little Wild-street, to become their pastor.

#### RECENT DEATHS.

##### REV. DR. MORRISON.

Extract from a letter written by his son to the Secretary of the London Missionary Society.

Canton, August 17th, 1834.

"MY DEAR SIR,—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 to be so soon taken away from us. 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.' At about ten at night, on the 1st 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 sin and sorrow, has rested from his labours, and shall henceforth be for ever with the Lord. In a letter, written not long before his death, he spoke 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; 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 he wrote that letter, the venerable Carey also was called home.

JOHN BROADLEY WILSON, ESQ.  
(From the Patriot.)

Died, on Monday evening, the 16th Feb., at his house on Clapham-Common, aged 70, John Broadley 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 very 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,

\* The First of August, 1834, that memorable day in the annals of our country, when the sun neither set nor rose upon A SLAVE throughout all her vast dominions.

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.

REV. JOHN MASON.

At Exeter, on January 20th, after a protracted and painful illness of twelve months' duration, the Rev. John Mason, for 17 years the beloved and eminently devoted and useful pastor of the Baptist church in Bartholomew-yard, in that city. His removal is felt throughout Exeter as a public calamity. He died at the age of 45. We hope to be able to furnish our readers with a memoir of this excellent servant of Christ.

MRS. ANN CARROLL.

Died on Thursday, Jan. 29th, in the 79th year of her age, at her residence, Baalzephon-street, Long-lane, Bermondsey, Mrs. Ann Carroll, after a protracted illness in which her exemplary piety and sterling faith proved the efficacy of those doctrines of which, during a long life, she had been the consistent and humble believer. Her remains were interred in the family vault of St. John's, Southwark: and it may, indeed, with truth be said, that in her the poor have lost a humane and benevolent friend; the Baptist denomination a consistent member; and the various Christian charities of the metropolis, a worthy and generous benefactor.

#### NEW PUBLICATIONS.

*Just Published.*

Mr. Bagster has now ready for delivery the QUARTO EDITION of the TREASURY BIBLE, which is elegantly printed on a fine writing paper of a new manufacture, being prepared with lines in the fabric of the paper for manuscript notes and remarks.

The Pocket edition was published in January.

*Preparing for Publication.*

In a few days, Baptismal Immersion defended by Christians and Churches of all Denominations. In a letter to a Pædobaptist. Second Edition. By W. NEWMAN, D.D. Wightman, Paternoster-row. Price Threepence.



# IRISH CHRONICLE.

MARCH, 1835.

The Committee would not be insensible to the many instances in which kind attention has been paid to their appeals under the pecuniary burden still resting upon the Society. Certainly, were it not for such benevolent assistance, the difficulties and discouragements connected with carrying on its operations, would be greatly increased. Yet the arrear of debt, amounting to nearly, or quite, a *thousand pounds*, cannot fail to excite a considerable measure of solicitude in the minds of those who are principally concerned in the management of its affairs; but it is recollected that the silver and the gold are the Lord's; and in the history of this Society, many indeed have been the opportunities afforded for gratefully acknowledging the remarkably seasonable relief which He has been pleased to send, and in this time of exigence, it is hoped He will again appear. The Rev. J. Allen returned to Ballina, after collecting for the Chapel, the latter end of January. He wishes to acknowledge the kindness he experienced during his tour, and hopes to present, next month, an account of the contributions he has received.

*To the Rev. JAS. ALLEN.*

I have been employed during the last quarter in this neighbourhood according to the ability that God hath given, in making known to my fellow-sinners the unsearchable riches of Christ, the ignorance of which is the cause of all the wickedness, delusion, and error, in this or any other country.

Oct. 5.—Visited a family in Brook Street, where I read the twenty-first chapter of Job, and several other passages of Scripture, I made some remarks as I read, the people frequently lifting up their eyes when the name of Jesus was mentioned. Those people have a form of religion, but they are destitute of the power.

12.—Visited an old woman in Bohunaspur who is convinced of her sinful state by nature, and pointed out the Saviour to her as plainly as I could; I told her I feared she would prefer a priest to the Saviour in her last hours, and if so, she might as well deny him altogether, and in all his offices, as he alone is able to save from sin; and those who believe on him shall not come into condemnation. She declared she had no hope, no desire, to look to anything a priest could do for her. I prayed with this poor woman.

19.—Visited a family this afternoon, named Whalin, where I read several portions of God's word, and endeavoured to explain as I read. I prayed with them also.

26.—I had a conversation with an old Roman Catholic lady on the folly of those people who, she said, exposed their children to the fearful doom, should they die unbaptized, of being shut out from the light of heaven. I asked her if she did not read the New Testament.

She said she did. I asked her where she found any thing there that would lead her to suppose or believe that those unbaptized children were thus exposed. I said: I find no command to sprinkle infants; but the contrary, seeing no persons were admitted to that ordinance but those who were able to make a profession of faith, and this no infant could do; nor do we read of any but adults being received into the church. I showed her, from the New Testament, the practice of the Apostles, and our Lord's commission to his Apostles. Then, why do Protestants baptize their infants? said she. Because, said I, instead of abiding by what is written they have thought proper to adopt the customs of those who teach the commandments of men for those of God. You mean to say, said she, that the Church of Rome do so? Certainly, I replied. Then she said she believed in the Saviour alone, and through faith in him she hoped to be forgiven. You are a Protestant then, said I. No; I detest your Calvinistic doctrines, and I know no name sufficiently odious to brand them with. You may call me any name you please, said I. She pledged her honour that she always thought me an honest man and a good Christian. I told her I was glad to hear her give another proof of her Protestant principles; seeing she was more charitable than to believe all Protestants must be damned. She said, no Catholics held such an opinion. I told her what the Council of Trent said on that subject. She would not believe what I told her. She said she did not believe that she received the body and blood spiritually in the Eucharist. I said she believed more. No, said she.

I must not lengthen this subject, as the whole of our argument would fill my sheet; nor would I have gone so far, were it not to show how little Roman Catholics know what they believe. After running over most of the absurdities of her religion, some things she denied, others she never heard of before. This woman got a good education, if any can be so while the Scriptures are left out. She is one of the strictest in this town for the last fifty years.

Nov. 2.—Visited a family in Garden Street, named Timlin, where I read several portions of Scripture; but they would not hear of my praying with them; such is their fear of being spoken of.

9.—I had several conversations with people this day, one with an old man, named Dowd, for whom I read many portions which I thought suited to his case, an old man on the verge of eternity, who never thought on those things.

16.—Visited poor old F., with whom I read, conversed, and prayed. He is near his rest. He thanks God for having afflicted him; for before he was afflicted he went astray. I had a good opportunity to show some Roman Catholics, who were in the house, what the believer rests his hopes upon in the hour of trial. They listened with attention.

23.—Visited a family in Ardnaree, named Gardner, where I read a chapter and prayed with the family: and I always make some remarks as I read, and propose questions, in order to arrest their attention.

30.—Visited the Staff, where I found some children reading the Scriptures; I read with, and turned this little company into a class, by questioning them on what we read. I prayed with them, and promised to visit them again.

Dec. 14.—Visited a family in Hill Street, named M'Nautly, where I attempted to read, but was interrupted by a woman who said she did not want any thing out of Protestant books. I reasoned with her for some time, when I referred to the Testament for the truth of what I said; and as she seemed pleased with what I said, I continued to read, and explained as I read, without any further interruption. So we parted good friends.

21.—Conversed with a young man named Poots, who asked me my opinion of almost every article of the Popish doctrines. He said, he was satisfied with any thing written in the Scriptures, as he found very little difference between *ours*, as he called it, and *his*

Testament. I need not enter into particulars, as this subject lasted more than two hours, without an angry feeling on either side. He at length exclaimed: There is so much mystery in our religion, and those things known only to the priests, that he did not know what to think; but, said he, if I could be properly convinced on the subject of transubstantiation and confession, I would not remain one day in the church of Rome.

28.—Visited an old woman in Brook Street, named Brennan, who is confined to her bed. I read and conversed with her for about an hour: I prayed with her also.

AUSTIN BRENNAN.

*Ballina, Jan. 3, 1835.*

To Rev. J. BATES.

I am happy to inform you, that the work of the blessed Redeemer is prospering in this part of his vineyard, though the wicked one has his secret agents in this place, as well as every other place, resisting the work of Christ, and the gospel of the grace of God.

On the 20th of July I went to read to the house of one James M'Partlin, near the town of Drumahair. This poor man is ignorant and unlearned, although a great devotee in the Church of Rome. I read for this poor man and family several chapters in both English and Irish; and the poor man was astonished to hear the words of eternal life in his native language. He asked me several questions concerning the sacrifice of the mass, and purgatory, and other doctrines taught by his church. I asked him: "What sacrifice is the mass?" He answered, in the words of his catechism, "An unbloody sacrifice." I then read for him the ninth and tenth chapters of Hebrews, and showed him from the twenty-second verse of the ninth chapter, that without shedding of blood there is no remission, and consequently, as the mass was an unbloody sacrifice, there could be no remission in it. I again referred him and family to the ninth and tenth chapters of Hebrews, to show that when *He*, the *Lord*, by himself purged our sins, he sat down on the right hand of the Majesty on high; and that by one offering *He* hath perfected for ever all them that are sanctified. I read part of the Epistle to the Ephesians, and especially the 1st chap. 7th ver., "In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace." I then read for him the 1st chapter of 1 John, to show them that it is the blood of Christ

alone that cleanseth us from all sin. All the family seemed well satisfied to hear me read, and invited me to come and read for them as often as I could. I have often read for this family since, and I trust the Lord has made his word a blessing to them.

On the 15th of August, I read in the house of James M'Hugh the 9th and 10th chapters of John's Gospel; and poor M'Hugh was so delighted that he said he had no greater comfort in the world than to hear his children read the Testament. He said his daughter committed one hundred chapters at the Drumhair female school; and he prayed for the prosperity and long continuance of the Baptist Irish Society; "for," said he, "only for them my children would never get a word of learning." Oh, that the word of the Lord may run and be glorified! and may the boundaries of Christ's fold be still more extended, until the whole number of his elect be accomplished!

Few days pass but I read at some place. It is all the pleasure I have, to be conversing with my poor neighbours about their eternal happiness. I wish I could afford to spend all my time in this blessed employment; but I thank God I would rather be a door-keeper in the house of the Lord, than to dwell in the tents of the wicked.

There are many inquiring what they must do to be saved. We direct them to believe on the Lord Jesus Christ, and strive to point them to the Lamb of God, that taketh away the sin of the world.

ADAM JOHNSON.

Drumhair, September 26, 1834.

#### TO REV. J. BATES.

Since my last, I have visited more than twenty different places, and some of them are about twenty miles asunder. This, together with my occasional visits in this neighbourhood, has afforded me very many interesting opportunities of directing sinners to the Saviour. In my visits to the Night Schools, I have been highly gratified in observing an increase of scriptural knowledge among those who attend. In J. Monaghan's Night School, I found many adult persons assembled together, some of them heads of families with their children, solely for the purpose of reading the Scriptures and inquiring after their meaning, some of these being Roman Catholics, asked me several very important questions, to all which I endeavoured to give scrip-

tural answers, with which they were highly gratified and thankful, and wished that I might soon visit them again.

November 24th, visited the house of a poor tradesman in Balli Murray, read the 3rd of John, and pointed out the way of a sinner's acceptance with God. All who were in the house quitted their several employments, and drew around me. They all heard with eager attention, whilst I pointed out the dreadful nature of sin, showing that nothing but the blood of the Saviour cleanseth from it. One of them told me, that the priest teaches that there is a purgatory, and that those who are not guilty of mortal sins are cleansed from venial sins in purgatory. I told them that there are no sins venial in the sight of God, for that it is written, "Cursed is every one that continueth not in all things written in the book of the law to do them;" that the blood of Jesus Christ cleanseth believers from all sin, and that there is no other purgatory. On the 4th inst. read the word near Ballymote. A poor man, named Rooney, told me of a sermon which he had heard from the priest on the last Sabbath; the priest, he said, preached on the General Judgment, and so terrified him that he was almost in despair. He told his hearers that not only for every evil action men must give an account, but also for every idle thought; and oh, said he, if you had heard the Priest, you would be terrified. I asked him, did the Priest tell him what he must do to be saved? but he was totally ignorant of this. I then endeavoured to bring to the understanding of this poor man the gospel plan of salvation, which seemed to be the only thing calculated to give him comfort and peace of mind.

On the 8th visited Killoran; met with a young man, a Roman Catholic, who is a hired servant; he told me that he had been studying on the subject of baptism; that when a school-boy he got a Testament, which he had since kept very carefully; that in it he read that our Saviour was baptized in the river Jordan; that from this he was led to believe that immersion is the proper mode. I then read for him the account of the baptism of the eunuch by Philip, also of Lydia, and the jailor, &c. He heard with eager attention, and said that he was fully persuaded that believers were the proper subjects for baptism, and that immersion was the primitive mode. On the 12th March, travelled in company with several people with a hearse going to a burial. I told them that it is appointed unto all men once to die, and after death the judgment; and that it is of the

highest importance for us to be prepared for judgment. I was sorry to learn that they did not know the Saviour, nor their need of him. I made the best use I could of the short time I was with them. One of them said he was sorry I was leaving them, &c.

ROBERT BEATY.

Carintavy, Dec. 14, 1834.

### CONTRIBUTIONS.

By Rev. J. DYER.

A Friend, Yorkshire . . .	5	0	0
Mr. Holleck, by Rev. Dr. Fletcher . . .	5	0	0
J. Chippendale, Esq., Uxbridge, by Rev. A. G. Fuller . . .	1	0	0
From profits of Youth's Magazine, per W. B. Gurney	20	0	0
From one who has tasted that the Lord is gracious (per General Post) . . .	1	0	0

Collected by Rev. S. DAVIS.

Bristol . . .	41	2	6
Mrs. Holland . . .	50	0	0
Bath . . .	8	1	0
Bradford, Wilts . . .	4	8	6
Trowbridge . . .	15	19	0
Bratten . . .	5	13	0
Westbury . . .	1	10	0
Frome . . .	8	4	10
Bridgwater . . .	4	4	10
Taunton . . .	13	5	8

Collected by Mr. LILLYCROP, Exeter.

Sir John Kennaway, Bart. . .	2	0	0
W. Ronse, Esq., Tor . . .	1	0	0
Mrs. Ronse . . .	0	10	0
Rev. J. Mason . . .	0	10	0
Rev. E. H. Brewer . . .	0	10	0
Miss Salter . . .	0	10	0
Mr. Lillycrop . . .	0	10	0
Miss Booth . . .	0	8	0
Miss Pates, collected by . . .	0	16	6
Mr. Upham . . .	0	5	0

Mrs. Mason . . .	0	5	0
J. C. Wilcocks, Esq. . .	0	5	0
Mrs. Lillycrop . . .	0	5	0
Mrs. Glyde . . .	0	5	0
Mr. Tanner . . .	0	5	0
Mr. Nichols . . .	0	5	0
Mr. Vinicombe . . .	0	5	0
Mr. Jeffery . . .	0	5	0
Mrs. Gregory . . .	0	5	0
Miss Beal . . .	0	5	0
Mrs. Cummin . . .	0	5	0
Mr. Wilson . . .	0	5	0
Miss Lee . . .	0	5	0
Mr. Rowse . . .	0	5	0
Miss Cole . . .	0	5	0
Mr. S. Davis . . .	0	5	0
Mr. Goodridge . . .	0	5	0
Mr. Mills . . .	0	5	0
Mrs. Higgs . . .	0	5	0
Mrs. Furze . . .	0	5	0
Sunday-school, Bartholomew Chapel . . .	0	5	2
Miss Bury . . .	0	4	0
Mrs. Ford . . .	0	4	0
Mr. Hooker . . .	0	2	6
Mrs. Maynard . . .	0	2	6
Mr. Wright . . .	0	2	6
Mrs. Tanner . . .	0	2	6
Ellen Bridgeman . . .	0	2	6

By the TREASURER.

T. B., per Mr. W. Burls, jun.	2	0	0
D. P., per Mr. W. L. Smith	0	10	0
Charles Davis, Wallingford	1	0	0
Rev. E. West, Amersham Sub.	2	2	0
Rev. W. Nicholls, Collingham, Don.	4	0	0
Do. do. Sub.	1	0	0
Mrs. Fernie, of Tottenham, and Friends, for Mary's Philanthropic School, Mount Shannon, Galway	11	0	0

By the SECRETARY.

W. Burls, Esq., Edmonton . . .	5	0	0
A. Bosc . . . Ann.Sub.	2	0	0
From Mrs. Burls and Daughters, a valuable parcel for the poor children in the Society's Schools			

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

# MISSIONARY HERALD.

CXCV.

MARCH, 1835.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

With feelings of deep sorrow we have to announce the decease of the excellent Treasurer of this Society, JOHN BROADLEY WILSON, Esq., which took place, after a very short illness, at his house on Clapham Common, Monday evening, the 16th instant. His disease was palsy, rendering respiration difficult, and considerably affecting the organs of speech, but leaving his mental faculties in full vigour to the last. He died, rejoicing in the Saviour, whom he had long loved, and whose example, through divine grace, he had been enabled so eminently to follow. Never, perhaps, was there an individual of whom it might more justly be said, *When the ear heard him, then it blessed him; and when the eye saw him, it gave witness to him: because he delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him; and he caused the widow's heart to sing for joy. He was eyes to the blind, and feet was he to the lame: he was a father to the poor, and the cause that he knew not he searched out.*

“AND I HEARD A VOICE FROM HEAVEN SAYING UNTO ME, WRITE, BLESSED ARE THE DEAD WHICH DIE IN THE LORD FROM HENCEFORTH: YEA, SAITH THE SPIRIT, THAT THEY MAY REST FROM THEIR LABOURS; AND THEIR WORKS DO FOLLOW THEM.

## JAMAICA.

A number of letters from our various stations in this island have reached us, containing information to the end of the year. We subjoin a few of the leading particulars.

Mr. Tinson refers, with great satisfaction, to the growing thirst for instruction among the negro population. He had been under the necessity of opening an evening school, principally for adults, whose progress was very rapid, and a large proportion of them had been reported able to read the New Testament. He expresses an earnest desire to establish a school at his country station at Yallahs, situate in a parish (St. David's) containing

7,000 apprentices, without a single school of any description. Twenty three persons had been accepted for baptism at this station.

“The brethren from the London Missionary Society (writes Mr. T.) have arrived. They landed on Tuesday, the 23rd inst. Mr. and Mrs. Hodge suffered much from sea-sickness; in other respects they are all well. Mr. Woolridge brought a letter from Mr. Ellis, and one from yourself. They all took tea with us the evening after they landed, in company with brother and sister Gardner, and an interesting meeting it was. We sang, before we knelt together around our domestic altar, I believe with un-

feigned sincerity of heart, the hymn beginning,

“ Kindred of Christ, for his dear sake  
A hearty welcome here receive;”

after which, brother Gardner presented to the kind and gracious Redeemer our united thanksgiving for their safe arrival, and solicited the Divine guidance in reference to their future steps. Brother Woolridge preached a most delightful sermon in our chapel yesterday morning, and I expect to be helped next Lord’s-day by brother Hodge. They will probably continue in town a week or two, and then proceed on a tour of observation. Should one remain in Kingston there is plenty to do, and I see no cause in the world for contention between us.”

Mr. Gardner has been tried by personal indisposition and by the loss of his eldest child, but has been enabled to resume his accustomed labours.

Mr. Clarke has furnished us with the following tabular account of the stations under his superintendance:

	Mem- bers.	In- quirers.	Average Congreg.	Sabb. Scha.
Constant Spring.....	450	200	6 to 700	40
Lucky Valley.....	20	63	300	35
Retirement.....	6	30	300	40
Fairfield.....		86	400	
Guy’s Hill.....			250	

Of these stations, Retirement is in the parish of St. John’s, Fairfield in St. Ann’s, and the other three in St. Thomas-in-the-Vale. The scene of violent outrage mentioned in our January number occurred at Guy’s Hill. Referring to that circumstance in a subsequent letter, Mr. C. observes: “The persecution some of my people suffered there is at an end. The hand of God appeared so plainly against them parties on the following morning, that one of them declared we had been praying against them. Their fear of us is such that their mistaken belief will prevent them, we think, from annoying us a second time.”

Although the parish of St. Ann’s has formerly presented greater obstacles than any other part of the island to the progress of gospel truth, Mr. Coultart is favoured with great encouragement in his efforts. He supplies St. Ann’s Bay, Brown’s Town, Ocho Rios, and the Pedroes, and at all these places has large and increasing congregations. In the three former, he is commencing to build

places of worship in the room of those which were destroyed; and in the last, ground has been offered him for a similar purpose by parties who, a few weeks before, had shown the most violent hostility. More help is urgently needed in this, as well as in other parts of the island.

From Montego Bay Mr. Dendy writes, under date 30th December: “Our Missionary friends, Messrs. Vine and Alloway, of the London Society, arrived at Falmouth on the 24th instant, in pretty good health. On the 25th brother Knibb baptized 69 persons, and held public services in the chapel; on the 26th a further addition was made by the baptism of 68 candidates; and on sabbath-day, the 28th, there were between 700 and 800 communicants sitting around the Lord’s table. Mr. Vine preached in the morning for brother Knibb, and Mr. Alloway in the evening; the services of the day were peculiarly interesting.”

By the arrival of Mr. Burchell, Mr. Dexter will be left at liberty to visit Rio Bueno and Stewart’s Town. For the present, however, some intermission seems needful both for him and for Mr. Dendy, as both have been labouring beyond their strength to supply the deficiencies occasioned by the absence of Mr. Abbott. This last named brother, having been released from confinement by the rising of the House of Assembly on the 20th of December, had returned to his family; and through the mercy of God his health, instead of being impaired, had been improved by his temporary secession from active engagements. Previously to his arrest he had enjoyed the pleasure of adding 59 members to the church at Montego Bay, who were baptized on the 1st of November.

Of the return of Mr. Burchell to the people of his charge after so long a separation, we must give our readers an account in his own words. His letter is dated December 23rd:—

I shall commence my present letter by giving you some account of my journey from Spanish Town, and my reception at this place.

We left Spanish Town on Wednesday the 19th 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. Coultait, 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 townsfriends; 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 10 o'clock service. I preached out of doors. On Sunday, November 30, the attendance was still greater. At our morning prayer-meeting at 6 o'clock in the morning there were *full* 2,700 present; and at 10 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 possible 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 cars 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.

### BAHAMAS.

Since our last article respecting this station, we have received a variety of communications from our brethren Burton and Pearson. Up to the date of the last, the tenor of these letters was uniformly pleasing. They showed with what diligence our dear brethren were prosecuting the work of God, not only at Nassau, but at Eleuthera, Andros Island, and other places scattered through that extensive group of islands. Additions to the number of converts were made every month, and there was reason to hope that in a short time some of them would be found capable of taking an efficient part in the instruction of their countrymen. But the Society has more recently been called to the exercise of patient submission under the loss of one who, though but recently entered on the Missionary field, had afforded abundant evidence of holy devotedness to the cause of his Saviour. We refer to Mr. Pearson, whose lamented decease is reported by Mr. Burton under date of the 31st December. That letter will close this article: as an appropriate introduction to it, we insert extracts from the last written to the Secretary by Mr. Pearson himself. It was dated Nassau, December 1, 1834:

In the course of last September, I and my family were invited to St. Salvador, by Mr. John Armbrister. I rejoiced in so favourable an opportunity of communicating the glad tidings of salvation where they were so little known, and I felt grateful that on this occasion I could without additional expense take my family with me, because our medical friend

strongly recommended it, as the most likely means to renew my dear wife's health after her dangerous illness in August. We arrived at St. Salvador, Sabbath, Oct. 6th. were kindly welcomed, and soon surrounded by an interesting congregation of about 80 persons, to whom I preached twice on that day. On Monday and Tuesday I was fully engaged in the work of instruction among the children in the forenoon, and the adults in the evening. On Wednesday I was expected to preach upon two properties; but having preached to a few persons at one estate, I was afflicted with such a violent head-ache that it was with great difficulty I managed to ride to the house of our friend, where, finding myself the subject of fever, I was compelled at once to exchange the exercise of preaching, for the exercise of submission upon a bed of sickness, under indescribably agonizing and protracted pain, which entirely precluded rest by night or day: under these circumstances my second sabbath at St. Salvador was spent. My dear wife read the Scriptures to many who were gathered together, and also a few pages of Christian counsel which I had written for their benefit, and otherwise assisted them to worship God. On the following morning a conveyance offering to N. P., we availed ourselves of it, in order that I might obtain medical advice. We were glad to reach home on the following Thursday; but with change of scene, we experienced an increase of affliction. My dear wife, the child's wet nurse, and our servant boy, were immediately subjected to the fever; and unable as we were to provide for our disconsolate babe, it required the exercise of faith cheerfully to acquiesce in the divine disposal of our concerns. We *were troubled, but not distressed*; and our compassionate God, who knew how much we could bear, and delights to bind up the wounds which in mercy he inflicts, almost entirely independent of our agency, sent us, that very night, a suitable nurse for our child, who has since proved to us a blessing. My dear wife was speedily restored to her former state of convalescence, and after a week I was permitted to rise from my bed, much reduced in body, yet, I would hope, strengthened in my resolutions to love and serve the Saviour. My recovery was rapid, and on the 30th of October I again embarked with my family for St. Salvador. The health of all was much promoted by the passage, and when I landed, Monday, November 3, contrasting my bodily state with that under which I had left the island, I was filled with gratitude, my peace seemed like the beautiful canopy stretched over my head, unsullied with a cloud, and

abundant as the waves of the sea. I was immediately put in possession of a house, unoccupied by its owner (Mr. Henry Armbrister), on an estate called "Freeman's Hall:" where, unmolested, I could hold meetings whenever I was able; I adored the goodness of God who thus disposed the planters to aid and encourage me in my work, and longed for their salvation as well as that of their dependents. During the first week I laboured to the utmost of my ability, teaching the children, preaching to all I could gather around me from evening to evening, and holding inquiry meetings whenever opportunity offered; but I seemed to labour in vain: my hearers were attentive, but their hearts were hardened. I did not merely tell them that there was a God who made and upheld them, who knew all their ways, and would bring them to judgment. I did not merely endeavour to expose the evil of fornication, drunkenness, lying, stealing, &c. I told them of Him who died for sinners. The doctrines of the total depravity of the human heart, the necessity of an atonement, the efficacy of the blood of Christ, the loveliness and suitableness of Jesus as an all-sufficient Saviour, the exceeding sinfulness and awful consequences of rejecting him, justification by faith, and the reward of eternal life, as the *free gift* of God for the sake of his dear Son, were the themes which I most earnestly endeavoured to press home upon their consciences, but I could discover no evidences of relentings for sin, no meltings of heart at the recital of a Saviour's sufferings, no emotions of gratitude for a Saviour's love. Their hearts were inaccessible. Almost all were professed Baptists, but taught by a man who could not decipher a letter, who appeared wholly ignorant of the truth, and whose life was at variance with it. After many conversations with him, in which he seemed impervious to the light, I affectionately warned him to desist from preaching, lest he should entail the curse so solemnly denounced Gal. i. 8, 9. Meeting with little encouragement in this part of the island, on the first Friday after my arrival I rode to "Golden Grove," seven miles distant, where I preached, and returned the same day. At this place I had an opportunity of addressing 100 persons, and, deeming it an important field for labour, I again rode thither early on the following sabbath. Here I found some living sparks. An old man who had come over with his master at the American revolution, had been in the habit of reading his Bible to all who would hear him, which he could do tolerably well; he had taught them to sing many of Watts's

Hymns; and was accustomed to read to them from a good book written by Guthrie, an old Scotch divine. Lydia, his daughter-in-law, at an inquiry meeting, answered the questions which were put to her very satisfactorily, and I thought her a suitable subject for baptism, when I found that her character was exemplary. The old man, I found, was overseer of the whole property, which was extensive, during his master's absence; and Lydia was intrusted with the care of the proprietor's house, and much valuable property. What a proof that God's servants are the best servants! At that time I regarded my health as established, I was animated in spirit, and among this people I laboured on the sabbath until the evening, when suddenly, whilst preaching, I was taken ill, and was obliged immediately to seek the open air, abruptly closing the service in which we were engaged. I soon discovered that I was once more under the influence of violent fever, and after a restless night, though treated with the utmost attention, agreeable to the instructions of the proprietor, H. Hunter, Esq., I made the best of my way to "Freeman's Hall," where I remained an invalid thirteen days. I had no medical aid; but the medicines I had with me, and Graham's popular work, proved invaluable. My stay at St. Salvador from this period was indeed a season of suffering; the fever was intermittent, but would come on again and again with chilliness, succeeded by ardent and continued heat, throbbing of the temple, continued restlessness, unquenchable thirst, a distressing oppression at the chest, difficulty in breathing, and nausea. My illness, I am convinced, was protracted by the stagnant water, gathered from among the bushes, which we were compelled to drink, and which was deeply impregnated with putrid vegetable matter: there was, indeed, a spring one mile distant; but of this we were not informed until the eve of our departure, although we daily complained of the water we were using. My affliction was greatly increased by finding that my dear wife's exertions on my behalf brought on a periodical fever, the paroxysms of which would remain with her six or eight hours. The vessel by which we were to return to N. P. sailed on Sunday, November 23, much to my grief, as I was then a little recovering, and hoped to preach; and so indeed I did, in much weakness, on the sea beach, to thirty or forty persons, whilst waiting for the boat. Once more I exhorted them to repent and believe on the Saviour. We arrived here November 28, again improved in health by the passage, and yesterday I superintended and taught in the Sabbath-

school two hours, and preached twice to our Nassau crowded congregations. In the evening I endeavoured to improve the death of our late esteemed brother Penney, who died of yellow fever, aged thirty-five years.\* And now you will not be surprised when I assure you that I can adopt the language of David, "Have mercy upon me, O Lord, for I am weak." Our best thanks are due to Henry Armbrister, Esq., who has allowed us to make four passages in his vessel gratuitously, provided us with house, horses, &c., and afforded us every help in his power. How mysterious, that with such facilities coming from God, my lips should be sealed, and my repeated efforts for the good of these islanders apparently frustrated! But thus the great Sovereign shows that he has no need of me; and that if he ever employ me, he is conferring a great and undeserved favour. It is indeed to me a great affliction to be prevented from labouring for my Master. There is, I think, nothing which I so much dread, as the thought of being an unprofitable Missionary, an incumbrance to the society and to the church. I feel that I need affliction, and I hope in the midst of it ever to desire its improvement, rather than its removal. I am aware also, that my sufferings bear no comparison with those of Brainerd, Zeisberger, and many others, who in the midst of great tribulation cheerfully bore the cross and scorned the shame; but when month after month passes away, with nothing done for Christ, and no souls brought near to God by my instrumentality, I feel depressed in spirit. The Lord knows how much of self and pride there is in all this; may he pardon and purify me! I can give you no cheering accounts of usefulness, but I can most sincerely assure you, if I know myself, I only desire to live actively, faithfully, and perseveringly; to serve Christ with body, soul, and spirit. Oh, pray for me, that I may not live in vain, but that I may acquit myself as a good soldier until death remove me from the field.

It is affecting to think that, in sixteen days after the expression of these devout sentiments, the departure of our dear brother took place. (We

\* Our readers will rejoice to notice these kind references to other labourers in the vineyard, sent forth by a kindred society. Elsewhere Mr. P. mentions another Christian Missionary of the same body in terms which we gladly quote: "Here I would most particularly mention the zeal and kindness of Mr. Horne, Wesleyan Missionary, by whose efforts the little flock (at Turk's Island) I united in church fellowship have been kept in order. He has read to them our pastoral letters, and in their own words 'has taken great pains with them.'"

are constrained by want of room to defer Mr. Burton's letter till next month).

### BELIZE.

A letter has reached us from this station announcing the safe arrival of Mr. Henderson, who writes as follows, under date of December 10th:—

Through the gracious providence of our heavenly Father we all arrived safely here on Friday, Nov. 23th, being eight weeks from the day of our departure from London.

The passage, except when passing the Bay of Biscay a few days, and some squalls on our approach to the coast (which hindered us one day), was remarkably moderate, affording many pleasing testimonies to our minds that we had a compassionate God, and praying friends. The Divine goodness has been especially displayed toward us in regard to bodily health, which has continued, with the exception of a little sea-sickness, as well as when we left England; indeed, rather better.

We came to anchor off Belize early in the forenoon, when I made it my business to see Mr. Bourn first alone; afterwards returned for Mrs. Henderson and child in the afternoon. I found Mr. Bourn himself well, but fatigued on account of the indisposition of Mrs. B., who had been ill about a week previously. She is now recovered so as to attend to family matters, and we are living altogether as one family, as happy as they can make us. There is no vessel here at present by which Mr. and Mrs. B. can go to New York, but one is expected daily. For myself, I rather desire his stay a little time to have instructions relative to the state of the Mission. It is almost our daily employment to visit some of the members at their homes. We are preparing to-day for a journey by water southward to Stern Creek, where Mr. B. is in the habit of occasionally visiting; on our return we intend another journey about the same distance up the river.

Mr. Henderson then states that he had been making arrangements for the immediate establishment of an infant school, which Mrs. H. is well qualified to superintend, and of a boys' school for the children of the respectable inhabitants of the place. Three sabbath-schools had been previously established by Mr. Bourn.

Contributions received on account of the Baptist Missionary Society, from Jan. 20, 1835, to Feb. 20, 1835, not including individual subscriptions.

Graham's Town (South Africa) Auxiliary Society, by Mr. Kidwell, Secretary	138 14 1	Twickenham, collected by Mr. Scott	1 5 0
Wigan, by Mr. W. Park		East Essex and Colchester Auxiliary, by Thomas Blyth, Esq.	33 8 8
Collection, Lord Street Chapel	8 13 7	Duchan Bible Society, for circulating the Scriptures in India, by Mr. Boulton	5 10 0
Teachers and children of Sabbath School	3 12 3	Bristol, Rev. F. Clowes and friends, for School Books to be sent to the Rev. James Conitart	2 0 0
Dunkeld Missionary Society, by Rev. John Black	12 5 10	Milton, (Northamptonshire), by Rev. W. Gray	2 0 0
Loughton Missionary Association, by Rev. S. Brawn	5 0 0		
	6 14 2		

LEGACY.

Further Residue under the will of the late Mr. Thomas King, of Birmingham, by Messrs. Fiddian and Mumford

DONATIONS.

G. B.	1 1 0
Two Friends, on perusing the Tract 'Amelia Gale,' by Mr. James Jones, Manchester	2 4 0
Friend in Yorkshire, by the Secretary	10 0 0
Mr. Hollick, by Rev. Dr. Fletcher	5 0 0
<i>On Account of Jamaica School Rooms.</i>	
Friends at Peel Meeting, by Mr. J. Barrett	15 12 0

We readily comply with the wishes of our kind friends at Liverpool to insert the particulars, recently sent, of their Collection by Cards, for the Jamaica Chapels,

<i>Lime Street, Rev. J. Lister.</i>	William Jones	0 8 6	Miss Walthew	0 23 6
Mrs. Hampton	Mr. W. S. Tyrer	1 5 0	Mrs. Lewis	0 16 0
Miss Sarah Bell	Miss Foxcroft	0 17 0	Mr. Lewis	0 7 6
Elizabeth Wilson	Eccleston	0 5 0	A Friend	0 1 0
Misses Lang	John Edwards	0 10 6	Miss Pritchard	12 0 0
Ellen Houghton	Mrs. Page	3 10 0	Miss Lyon	4 10 0
Mrs. Billings	Mrs. Heaton	5 1 0	Miss Edwards	3 5 0
Baistow	Elizabeth Briggs	0 13 0	Mr. Whitehead	0 15 0
Mrs. Lister	Sarah Briggs	0 7 0	Mrs. Evans and the Miss Baynes's	4 10 6
Mrs. Lister, jun	Elizabeth Copeland	0 1 2	Mr. Cowper	1 0 0
Friend	Mr. Hampton	0 7 6	Mrs. Burkett	11 0 0
Friends at Grappend, by Miss Clare	Friend, by Miss Lacy	0 10 0	Miss Saunders and Mr. W. Saunders	10 0 0
Miss Carpenter	Miss Asher	5 0 0	Mr. Morrison	2 0 0
Miss E. Carpenter	Samuel Cearnas	1 10 0	Miss Emily and Mr. W. Jones	2 17 0
Mr. Ball	Misses Dicker	2 4 0	Mrs. John Foster	1 0 0
Mr. Bughton, jun.	Mr. Sunderlaud	1 13 0	Miss Harnett	1 3 0
Mrs. Godfrey	Friends	1 7 2	Mrs. Jackson	2 0 0
Mr. Dolson, donation		99 17 0	Miss Helena Meyer	3 6 0
Miss Cunningham	Friend	0 3 0	Miss King	14 0 0
Miss Bayless		100 0 0	Miss Dugard	0 13 6
Mr. Maynard	Collected by Mrs. Sullow for the Education of Negro Children	1 3 0	Miss F. Glover	1 2 6
John Minto	<i>Byrom Street, Rev. S. Saunders.</i>		Mr. Edward Cowper	9 0 0
Miss Pearce	Mr. John Hodgkinson	0 14 10	Miss McCulloch	14 6 0
Miss Winstanley	Mrs. Alcot	1 1 10	Mr. Danson	0 17 6
Misses Pyre	Misses Haughtons	12 14 6	Mr. Joseph King	0 7 6
James Bolland	Miss Cribbin	2 15 0		
John Banks	Miss M. Smallshaw	9 5 0	Mr. Underhill, jun., Edge Hill	4 4 4
Mrs. Major	Mrs. Hindle	3 6 6		114 7 0
Miss Edwards	Miss Julia Hope	0 17 0		
Mr. Fisher's Friends, by Mr. Travens	Miss M. L. Hope	0 13 6		
Miss Lee				
Miss Eglington				
Miss Quick				

TO CORRESPONDENTS.

A very valuable package of Elementary School Books for Jamaica has been received, and forwarded to that island. The Committee feel greatly indebted to those kind 'Friends' at Birmingham by whom they were presented.

Similar acknowledgments are respectfully offered to the Rev. Thomas Gisborne, of Yoxall Lodge, Staffordshire, and the worthy gentlemen associated with him, whose seasonable liberality has placed at the disposal of the Committee, 3000 copies of 'Selections from the Old Testament,' drawn up expressly for the emancipated negroes. The whole have been forwarded to various parts of the island.

Joseph Fletcher, Esq. and T. B. Oldfield, Esq. have laid the Society under great obligations by permitting their vessels to convey, freight free, a large quantity of Bricks and other articles for rebuilding the Chapels in Jamaica.

Parcels of Magazines and other Books are gratefully acknowledged from Mrs. Gillman, Bank Buildings, and from Mrs. Bryant and other friends at Bath.

Mr. Burchell (December 30) requests that we would make an apology on his behalf to those private friends who may have been expecting to hear from him. Continual occupation has hitherto prevented his writing, but he hopes soon to be able to do so.

THE  
BAPTIST MAGAZINE.

APRIL, 1835.

MEMOIR OF THE LATE REV. KILNER PEARSON,  
MISSIONARY IN THE BAHAMAS.

To those friends of the Missionary cause who are conversant with our Monthly "Herald," Mr. K. Pearson's name will not be entirely unknown; they will remember that, something more than a year ago, he was sent out by the Committee of the Baptist Mission, to the assistance of Mr. Burton, who has for some time pursued his arduous labours at Nassau, New Providence; and they will have more recently learnt that, in December last, he was called from his work to his reward. Although the interest excited on behalf of one whose name, previously unknown, has but for a very brief period been connected with missionary labours, be not ordinarily strong, yet is it, perhaps, sufficiently so, to insure a welcome for some few particulars connected with the history of his earlier life, and premature removal from earth.

Mr. K. P. was the youngest (one excepted) of a very numerous family. (Some of our readers may be aware, that his eldest brother, the Rev. I. D. Pearson, terminated, about three years ago, his indefatigable exertions in the missionary service at Calcutta; and the animating intelligence which from time to time he had been accustomed to transmit to his friends at home, had invested the missionary character with very lovely attributes, especially in the

eyes of the then juvenile members of his family; perhaps laying the foundation for that personal devotion to the hallowed cause which his brother Kilner was afterwards enabled to render.) He was born in London, in the year 1804. Although unblest by the rich possession of religious privilege, he had a better heritage in this respect than is apportioned to many. If the society to which he was introduced, and the ministry on which he attended, were for the most part inimical to the evangelical doctrines of the Gospel, he possessed, in the privacy of the domestic circle, opportunity for ascertaining their character, and admiring the rich development of their golden fruits, even in an unfavourable soil. Thus impressed, from the influence of association, with a sense of the value of religion, the improvement of his mind was early advanced by the perusal of books calculated also to deepen such impression. Naturally of a susceptible and ardent disposition, the benign and softening influences of divine grace seemed the more readily to secure admission to his heart; an admission which resembled rather the quiet acceptance yielded by the grateful soil to noiseless showers, than the forcible entrance effected by him who overcometh a "strong man armed." When about thirteen

years of age, the illness and death of a beloved sister were greatly blessed to him. Fervent in all his attachments, from the moment that disease weakened her frame and dimmed her eyes, his were directed towards her with tender anxiety; he marked the process by which she was delivered from despondency and darkness, and led to the attainment of a heavenly hope; he perceived that, in the time of sickness and the hour of death, *that* hope alone could adequately sustain the spirit; and, whilst kneeling beside her couch, he learned to pray with an earnestness and fervour of which he had not been previously conscious. From this time religion became more decidedly the ruling principle within; and so uniform and powerful was its after-operation, that though in his subsequent history he was early associated with the lawless and ungodly, exposed to abundant temptation, with no protecting hand to restrain, no warning voice to interdict, we may gratefully confirm the testimony which in all humility he himself recorded,—that the purity and blamelessness of his constant deportment were unsullied by a blot, and undefiled by a single stain.

Having for some years pursued his education under competent instruction, and having expressed his predilection for the sea service, in 1816 he commenced the study of navigation at Dr. Kelly's academy, in the prosecution of which he took much delight, and attained considerable credit.

In the spring of 1818, at the advice of his friends, he made, by way of experiment, a short voyage, that the experience afforded might assist or alter his final decision as to his contemplated nautical engagements; but though he returned home fully

satisfied that these would prove most unfavourable to the formation of his Christian character, presenting in all their associations sore hindrances to his spiritual peace and progress, reluctance to enter into business, and apprehension lest the relinquishment of his purpose might be attributed to any cowardly dread of hardship, prevailed, and he determined to enter the merchant service. In the close of the same year, he made his first voyage to the West Indies, and experienced the first of many narrow escapes from imminent danger, being precipitated down the hold of the vessel, which accident occasioned the fracture of two ribs, and so severe an illness, that all hope of his recovery was relinquished when the vessel reached Jamaica. There, however, he was mercifully restored from a state of extreme weakness; and his medical attendants expressed their opinion, that his gradual recovery, by seasoning his constitution to the climate, would render him less liable to those attacks of fever so frequently fatal to Europeans.—From this period to that in which he quitted the sea for the missionary service, but few events marked his history of sufficient general interest to be recorded here. Whilst occupying a subordinate situation, he consistently discharged its duties, receiving from his superiors their constant testimony of esteem and approbation. In the meantime, he bitterly deplored the privations inseparable from his calling, and frequently, in his private correspondence, lamented the entire absence of Christian intercourse and communion.

In a letter bearing date "Jamaica, 1821," he thus expresses himself.

"How happy shall I feel, when again permitted to join the great congregation! Such means of grace appear doubly precious after several months deprivation of them: the Sabbath with us is passed unnoticed; and those exercises which afford to the Christian so much joy, would be counted disgusting. Though I see few traces of the Missionary's footsteps, earnestly do I desire, that *they all* may be blessed who are endeavouring to spread the Gospel."

Again, dating "Lucea, 1825," he writes,—

"Oh, pity him who never hears the name of Christ but in an oath; or rather, pray for him!"

The brief intervals of return to his native land—during which he was partially permitted the society of Christian friends, and the enjoyment of Christian ordinances—were esteemed as very precious: as streams in the desert to the parched traveller, were the healing waters of the sanctuary to his thirsty soul; whilst those who witnessed his diligent improvement and grateful joy, were often compelled to contrast these with their own indifference to blessings more constantly possessed. Accustomed to worship only within the precincts of the Established Church, and trained to a conscientious observance of her forms, he still retained a preference for her communion, and was not entirely free from the influence of prejudices affecting Dissenters which, when early imbibed, are not always readily discarded.

In the following year, however, the temporary return of his eldest brother to this country, for the purpose of recruiting his exhausted strength, led to a considerable alteration of judgment and feeling respecting these matters. Mr. I. D. P. had, previously to the commencement of his own missionary work, quitted the communion of the Establishment for that of the independent denomination; but in the prosecu-

tion of his labours abroad, the controverted subject of baptism was forced upon his consideration, and his ultimate decision respecting it left him, at least in the estimation of his previous colleagues, "on the wrong side of the hedge;" the ordinance of baptism was administered to him at Calcutta, by the late venerable Dr. Carey. It was natural that this change of sentiment should arrest the attention of his family at home; and though, in their wisdom, some of them were fain to determine that he who had changed twice must be wrong, yet were they induced, during his residence in England, to inquire for themselves into this apparently strange doctrine. Upon Kilner's return from a voyage in the year 1827, finding that several of them had resolved to follow their Lord in baptism, with his habitual warmth and quickness of decision, he affirmed that his own acquiescence in their sentiments would never be obtained, nor his own judgment altered; yet, owning his obligation to inquire for himself, the leisure he then enjoyed was devoted to a prayerful investigation of the scripture testimony; availing himself little of other assistance, he diligently searched the sacred canon, and ultimately determined, as indicative of his own decision, to submit to the ordinance of baptism, entering at the same time into communion with the church under Dr. Newman's pastoral care, with the fellowship of which he was favoured until he finally quitted this world. The church at Bow, after hearing him several times, gave him their most cordial encouragement to preach whenever Providence afforded him the opportunity.

In the year 1828, he entered the employ of G. F. Angas, Esq., whose name is so generally known and respected in the religious and the commercial world; and was by this means introduced to more congenial associations. In the following year he was intrusted by Mr. Angas with the navigation of the brig *William*; the additional influence thus conferred was strenuously exerted, so far as he had opportunity, in the promotion of every good work, and especially of morality and religion among the crew of the *William*. About the same time, he formed a connexion which materially increased his happiness and usefulness during the remainder of his life. The companion of his choice, was Miss Mary Wilson, a young lady of respectable family, and nearly related to the excellent Captain Wilson, who conducted, in the ship *Duff*, the first missionaries to the South Sea Islands. Uniting, with the possession of a cultivated mind and amiable disposition, those better gifts and graces which, while they were evidently conferred in no ordinary degree, seemed specially to qualify her for the hallowed enterprise in which she longed to engage, she proved to her lamented partner an invaluable aid during the brief period of his future missionary labours. Shall we be forgiven for a momentary digression, whilst we affectionately commend to the sympathy and prayers of our readers, this now suffering and bereaved disciple of her beloved Lord? Surely it is not the smallest of those trials in the probable anticipation of which the devoted Missionary goes far off to the heathen, that, whilst his bones may be prematurely consigned to the burying-place of strangers, the wife of his youth

shall be constrained to return, with blighted prospects and disappointed hopes, a widow and alone, to the land of her fathers.

Resuming our narration, we must refer to an earlier period his first expressed desire to enter the missionary field. That such desire should be awakened by his frequent intercourse with our western colonies, cannot be matter of surprise. He could not discharge the duties there devolving upon him without crossing the path of the negro, groaning beneath the misery and degradation of his chain; he had often opportunity of observing him, when religion had never extended her ameliorating influence, the unresisting prey of ignorance and vice; holy indignation and generous pity possessed his mind, and made him long for freedom from every secular engagement, that he might instrumentally become a saviour to some of these. His leisure hours, when at the islands, were frequently spent in the society of the missionaries there; and he thus learned to sympathise in their joys and sorrows, until he longed to share with them the heat and burden of the day. Early in the year 1829, during a temporary stay at Bristol, he communicated to an intimate friend his earnest desire to relinquish his then present engagements for the missionary service: that friend however, with others whose judgments he was led by affection to invest with perhaps undue influence, discouraged his missionary views. The station he then occupied presented, in their opinions, a sphere of usefulness to which he was better adapted than that on which he desired to enter; supplying him as it did with many incidental opportunities, both at home and abroad, of fur-



thering the cause he loved ; whilst his own ship's company formed, they thought, a little heathen world, to promote the evangelization of which, he might advantageously and profitably exert his benevolent endeavours. Nor were they alone in this opinion. The late Captain Angas thus expresses himself in a letter dated

“*Friedelsheim, May 3rd, 1830.*”

“There may be in Captain Pearson's case circumstances of a peculiar character, but nothing is more evident to me than that a pious seaman has far more opportunities to promote the work of God among his brother-seamen, on the stormy element itself, than any one could possibly have on shore. So powerfully convinced am I of this, that I have been more than once tempted to take a long voyage or two, for the purpose of making facts speak for themselves.”

The influence of friends, together with the apparent leadings of Providence, induced him for some time to post-pone a purpose which he could not relinquish ; in the meanwhile his spare moments were sedulously employed in such exercises as he deemed best adapted to refresh in his memory the attainments of earlier days, and to increase that kind of knowledge which is more commonly and easily acquired in schools and academies.

Some extracts from his correspondence belonging to this period, may not be inappropriate. In a letter dated Feb. 1830, he thus writes :—

“We arrived at Belize, Dec. 9th, 1829. Whilst there, I had abundant employment in discharging my cargo, &c., in which I personally take a very active part, working with my own hands, knowing how ready the world is to lay upon Christians the stigma of idleness. My principal trials, as usual, arose from the vile conduct of some of my crew, especially their sad profanations of the Sabbath ; but amongst all this, I had many mercies. In general, I spent my Sabbaths with Mr. and Mrs. Bourno, excepting the forenoons, when I either preached, or

procured some Missionary to preach on board, under the Bethel flag. With Mr. B. and his church I enjoyed sweet intercourse : it consists of about 40 members, nearly all persons of colour ; their exemplary piety and sweet consistency delighted my soul, whilst my faith was strengthened in Him, who can thus perfect praise, alike out of the mouth of the poor and once ignorant West Indian, and the enlightened European.—Perhaps in heaven, I may introduce you to poor ‘Catherine,’ who was once a wild and ignorant girl, living in habitual and deplorable sin, but is now, by the grace of God, a *pattern of piety*. It has rejoiced my heart to hear her, each Sabbath-day, repeat with correctness and simplicity her portion of Scripture, &c. It was Catherine who, when asked by Mrs. B., ‘In what other way must we obey the commands of Christ?’ the ten commandments having been previously mentioned, replied : ‘Take up thy cross, and follow me.’ I felt truly humbled at the appropriate reply.

“‘Peggy’ is now advancing in years ; and does not make such rapid progress in her studies ; but I believe her to be truly pious. ‘My greatest trouble,’ said she, ‘is, my own wicked heart : even ‘pon my bed, it wander here, and it wander dere ; it jump ‘pon dis ting, and it jump ‘pon dat ; and it neber catch any rest, till I fix him ‘pon my Maker!’—Ah ! do we never feel *our hearts at rest, except when they are fixed on God?*”

“I felt very much, when, at Belize, I parted with my passengers, Mr. and Mrs. Pilley, our Methodist friends. I put them on board a small schooner which was to conduct them to Musquito shore ; we promised to pray for each other, and the last thing she said was, ‘Tell them to send you to Musquito shore.’”

“On the 17th of January, I bade farewell to this place, to which I have now made four voyages with very peculiar feelings. Should I ever see the West Indies again, O that it may be to preach the everlasting gospel of Jesus Christ !”

“Since I left Honduras, my attention has been almost entirely called to the navigation of the vessel ; and I have found it quite impracticable to make any progress in study, and at the same time fulfil my duty to Mr. Angas. We have social worship, morning and evening, and two public services every Sabbath. O for more grace, to preach the unsearchable riches of Christ ; to live as I preach, and to pray before I preach !”

Again, in a letter dated “Li-

Liverpool, Oct. 3rd, 1831, he thus expresses himself:—

“You know there are many, many thousands of poor negroes, in the West India Islands, who never heard of salvation through the blood of Christ. You will have learnt that the judgments of God are abroad in the earth, and that by a word he has swept away a large proportion of the population of one island in the Carribbean sea. The time is short, and it becomes us to work, while it is called day. You know that these poor negroes are *looking*, longing for that freedom, which philanthropic Christians are endeavouring to procure for them. You know that religion alone can fit any human being for the enjoyment of liberty, or enable him to use it aright. Shall we not then gather our forces, go abroad with the mighty gospel, and be instruments in the hand of God to burst the more powerful bonds of hell, and break the shackles of Satanic bondage? True there may be many much more highly qualified than myself for the work; I answer: If the Lord *hath* given *me* the earnest desire; if I know something of the condition of these poor negroes, and *feel* for them; if I have been inured to the climate; if I have the approval of the church to which I am united; and if I am enabled, with any tolerable degree of acceptance to preach the doctrines of the gospel; why should I withhold my hand.”

In another communication dated Liverpool, October 15th, 1831, he thus expresses his final determination:—

“Yesterday, I forwarded, in an inclosure to Dr. Newman, a letter to the *Baptist Missionary Society*, containing a free and full offer of myself for the missionary work. You will believe me when I say, this step was the result of much prayer, deliberation, and consultation. Mr. Angas had previously written to me, and requested me to act according to the conviction of my own mind; I have experienced much assistance in speaking at the ‘Bethel meetings;’ which, together with other considerations, and those I urged in my last letter, led me to consider that I could not take any other step than that I have taken. The Lord knoweth the way that I take. Ob, may he direct my path!”

Shortly after writing the above, he came to London; and after some deliberation on the part of the

society, was accepted as their missionary; although the then disturbed state of the West India Islands, in connexion with other circumstances, appeared to render his longer stay in England necessary and desirable. Attachment to the Christian society to which himself and Mrs. K. P. were united, and a desire to avail himself of the public and private instructions of their respected minister, Dr. Newman (which latter were most kindly rendered and gratefully received), led them to fix their temporary residence in his near neighbourhood; and here therefore we gladly suspend the exercise of our pen, that our readers may receive from that of his beloved pastor some particulars relative to his engagements at this time.

[Not having at hand any memorandum of the report I made to the committee, I can only state from recollection, that the many hours Mr. Kilner Pearson spent at my house were always looked for on my part with anticipations of pleasure, as they are now reviewed with a mournful satisfaction.

Mr. P. was by various means well provided with elementary books. He took out with him also a valuable collection of theological and missionary publications presented to him by the committee. During the year 1832, and part of 1833, he made himself master of the Hebrew Psalms, some portions of the Prophets, and some parts of the Greek Testament. Sketches of sermons which he brought every week were freely discussed. The outlines of lectures on Hebrew antiquities and on church history, he copied, with many *definitions* of theological terms, and from fifteen to twenty *demonstrations* of

the most important articles in a body of divinity. My instructions were not confined to certain hours, though these were rigidly adhered to, but as I came often into contact with him, I endeavoured to impress upon his mind the results of my own experience, in the duties and the difficulties of the pastor's office. And this I attempted with the greater zeal, under a strong conviction that (Providence permitting) he would be sure to communicate to others with all his characteristic ardour whatever he learnt and found useful. He was an excellent penman, and transcribed with great facility and exactness many valuable things, while he was under my direction.

But he is gone!—gone, perhaps, to some other department in the service of our Lord and Saviour whom he loved, concerning which all speculation would be presumptuous. The Lord comfort the widow in her sad bereavement. Many others, I trust, will be raised up in that quarter, or sent out from this country, to serve our Lord Jesus Christ in the same excellent spirit which he constantly breathed. W. N.]

On the 7th of Sept. 1833, our dear friends left London for Portsmouth, and on the 10th embarked for New York in the "York," where they arrived after a tempestuous passage on the 29th of the following month. We insert an extract or two from a letter dated thence, and written immediately after their arrival, which may serve to show how constant his efforts were to promote the welfare of those around him. Referring to their passage, he writes :

"We had upwards of 100 persons on board, in whose spiritual welfare we felt deeply interested. One poor female suffered so much from sea-sickness,

that serious danger was apprehended; the doctrines of the cross appeared to possess, in her eyes, a peculiar fitness to the case of a guilty mortal upon the confines of eternity; and I do hope, she made an unreserved surrender of herself to Him who died to save. There is a luxury in doing good and the prospect of meeting those above to whom we may have been made useful on earth, affords an enjoyment which, methinks, an angel might covet.

"My mind is principally exercised with regard to my missionary prospects; I feel dejected by the consideration of my own limited acquaintance, theoretical and experimental, with the truths I go to inculcate. Oh, pray for me and mine, that we may walk worthy of our high vocation!"

"On the 5th of Nov. we expect to sail for Nassau in the sloop "Bob;" the vessel is small, but we have no alternative, and only desire to be found in the path of duty, convinced that it is always a safe one; we expect to be ten or twelve days on our passage, so that ere this reaches you, we hope to be engaged heart and hand in our labours."

On their arrival at Nassau, they were most kindly welcomed by Mr. and Mrs. Burton, Mr. and Mrs. Nicholls, and other Christian friends, and soon found their hands as full as they could desire. The accounts Mr. P. transmitted to the Secretary of the mission, and which have occasionally appeared in the "Herald," render it unnecessary to particularize here; a few brief extracts from his private correspondence shall suffice. The first, addressed to a beloved friend, bears date

"Nassau, New Providence,  
March 18, 1834."

"Last night," he writes, "I found myself once more at Nassau, after an absence of six weeks, and a circuit of more than seven hundred miles. You will probably have heard from other sources of my mission to Turk's Island; suffice it to say, that I have seen sufficient to encourage the hope that my labours there have not been in vain. In regard to my pulpit efforts, dear E., perhaps, mistakes the character of our congregations here; they are composed, not only of natives, but more opulent "islanders;" the governor is frequently one of our congregation at Nassau. At Turk's Island, I had

generally among my hearers, persons who had been educated at colleges in America, or the first schools in England. I have not preached once since I left England, when I did not feel that I must do so, not only in the most fervent, but also in the most accurate manner possible. So far from finding difficulties in this respect less, I have found them greater in the West Indies than in England. At home, a plain thought may be dressed in pretty words, and interest the hearers : but here, my conscience would condemn me, were I to use any but the plainest words, while hundreds of illiterate Africans are before me; at the same time, the more enlightened will feel uninterested, unless there be something elevated and striking in the ideas thus simply clothed."

In a letter dated "August 21st, 1834," after mentioning the very dangerous illness of his invaluable partner, he uses language which, slightly transposed, would doubtless appropriately express the recent emotions of her own heart.

"Who shall complain? Who can estimate the good that may accrue from her short visit to the Bahamas? She has known the Scriptures from her youth, her life has been spent in doing and getting good; if this be the finish, it is a noble finish, and your afflicted brother cannot but mingle with his tears the praises he means to sovereign grace, who made her what she is."

In Oct. 1834, writing to a dear friend and relative, he says:—

"This day our dear child is six months old, and quite well; she is much admired, especially on account of her sweet disposition; but oh, H——, few, very, very few, of the children of West Indian Missionaries live, and we hold her with a slack hand, and pray continually that her life may be hid with Christ in God."

After adding some affectionate counsel, relative to the children of the friend he addresses, he thus concludes:

"Teach them to be diligent in their business; that will prepare them to stand before Kings. Teach them to know their Creator; that will prepare them to stand before God."

We shall close these extracts with one taken from a letter, the last received by his friends in

England, bearing date, Oct. 28th, 1834, and addressed to a gentleman for whom he entertained a very grateful regard, and from whose family, himself and Mrs. K. P. received numerous tokens of disinterested and generous friendship:—

"You will see, dear sir, from Mrs. K. P.'s letter, that we have been the subjects of affliction, and you know what that means; but we trust that these afflictions will be sanctified, and our souls benefited. We never regret having given ourselves up to the mission; we have never been tempted to think that we have sacrificed too much for Christ; we only regret our insufficiency. One thing we desire, hard to be attained, yet attainable, to have our wills entirely in unison with the will of God, that we may be cheerfully content under all circumstances, and in all places, having the all-consolatory persuasion that we are in the path of duty."

For the particulars received relative to Mr. K. Pearson's decease, in addition to those which appear in the "Missionary Herald" for this month, we must refer to a letter from his bereaved partner, dated "Grand Kay, Turk's Islands, Jan. 3rd, 1835," which contains the following affecting details:—

"On the 11th of December, my beloved husband rose from a sick bed, to embark on board the schooner which was to convey us to Turk's Islands, and for a day or two appeared to revive. On the following Sunday, as we were rapidly advancing towards Turk's Islands, he had dreadful pains in his chest, and told me, he did not think he could live through the night; he sleeplessly passed the midnight hours, whilst the nurse who attended my sweet child and myself kept watch; providentially the vessel got into port the next morning, and we were met on the bay by Dr. Chipman, who insisted on our repairing to his house. On reaching it, dear K. was conducted to his chamber, and had five ounces taken from him by cupping, as the inflammation in the chest was high; to procure sleep the Dr. administered anodynes, which had but little effect. On trial by the toethoscope, the Dr. perceived that not only the lungs, but the liver and heart were affected,

and applied a blister with appropriate medicines. But there was no hope of his recovery; his weak frame was completely exhausted before he reached these shores. Aware of his approaching end, he spoke calmly of what was before him. During the night, he suddenly awoke, and told me he had experienced a shock which language could not describe; I called up part of the family, and they summoned the Dr., who administered something for his relief. K. then requested him to read a chapter, which he did—the 10th of John; the fourth verse had been a comfort to my now glorified husband for many years. The next day he became much weaker, he desired me to read the ninety-ninth psalm, and to repeat part of the fifth chapter of the second of Corinthians. When the Dr. presented some medicine for him to take, he observed, ‘Dr. I must shortly appear before God, and I wish to prepare,’ &c. On the following Tuesday his mind began to wander; death made rapid advances. Seizing my hand and looking stedfastly at me, he asked four or five times, ‘Do you know the joys of which you speak so often?’ His mind, though much affected, was fixed on heavenly things. I must not here record his expressions, but they were all heavenly. Watching by the dying bed of my much beloved husband, and faithful minister of the Lord, with two other friends, how earnestly did I breathe my desires for his prolonged stay on earth! But no; the Lord had sent his ministering angels to waft the soul of his servant to the Saviour whom he loved. At three o’clock the next morning, the mortal change took place. In profound lethargic slumber, convulsions awfully shook his frame; being quite insensible, the Dr. assured me, he believed he did not feel the dissolution then taking place. Oh! who can tell the sorrows of my soul, at the

time I was wiping the cold sweats from his beloved face? But the Saviour who was conveying him through the dark valley of the shadow of death, was with me also. Yes, he did not forsake a worthless worm in the saddest hours of her life. The Rev. Mr. Lindsay, the clergyman, called at the time, and was asked to pray by my dearest partner; he complied, and with deep solemnity read the prayers for the dying. Just at their close, when the benediction was pronounced, the happy saint lifted up his eyes, gave a HEAVENLY smile, and without one groan or sigh, entered ‘the joy of his Lord.’ All noticed the smile; indeed, there was unearthly consciousness in it. Mr. Horne improved his death from Isaiah lvii. 1, 2. The remains of my precious husband were interred the next day by the side of Mr. Turton, a Wesleyan Missionary, who died here in 1825. I purpose raising a small tomb to mark the spot that enshrines the precious dust, which I verily believe will be watched over till the great rising day. The God of the widow has opened the hearts of many on my behalf, and very particularly in the kindness of Dr. Chipman and family. I and my dear fatherless babe are to consider his house our home, till (D. V.) we depart for England, which I hope we may shortly be enabled to do.”

Here we must close; and whilst Zion mourns the untimely removal of those whom she had sent forth, with fair hopes and bright anticipations, to the help of the Lord, may others arise in her midst, more richly qualified and eminently endowed; may length of days be their heritage, and may their bow longer abide in strength!

## ADDRESS OF THE BAPTIST UNION,

ASSEMBLED IN NEW PARK STREET CHAPEL, LONDON, JUNE 18, 1834, TO THEIR BRETHREN COMPOSING THE BAPTIST TRIENNIAL CONVENTION, MEETING AT RICHMOND, VIRGINIA, APRIL 27, 1835, AND FOLLOWING DAYS.

BELOVED BRETHREN,

THE Gospel is a source of many mercies to mankind; but one in particular demands our grateful remembrance on the present occasion: it awakens, by its spirit and doctrines, a dis-

interested benevolence resembling that which distinguished its divine Founder. The hearts of his followers are thus united by a bond of spiritual sympathy; their sorrows are divided, their joys are multiplied; and while,

under the influence of holy hopes and desires, they long for the salvation of all their fellow-immortals, they are combined in indissoluble bonds with those who are born of the same Spirit, and who cherish the expectation of inheriting the same glory.

In this imperfect state, therefore, when the servants of our Lord are separated from each other, sometimes by physical and at other times by moral causes, we embrace with pleasure the opportunity of addressing you afforded by your Triennial Convention. We are separated from you, brethren, by the ocean of mighty waters; but we are united to you by a love which many waters cannot quench. Our descent is one, our faith is the same, and our mutual hope is fixed on the same eternal glory. We rejoice in the same ordinances of our exalted Lord, and feel that our duty and privilege alike impel us to address you, both to express the interest we take in your welfare, and that we may learn more fully from you the grace you now experience.

You will permit us, beloved brethren, cordially to congratulate you on the high privileges you possess, beyond so many of the nations of the earth. We revert to the period when the "Pilgrim Fathers," driven by intolerance, took up their residence in your now happy country. With holy delight and gratitude we exult in the formation of your first State on the broad principles of entire civil and religious liberty, by Roger Williams, a member of our own denomination. In your numerous and flourishing churches, in the extension of divine truth, and in those revivals of religion with which you have been so happily favoured, we see the blessed fruits of voluntary Christian zeal;

we exclaim, "What hath God wrought!" and devoutly pray that your distinguished public spirit, your union and brotherly love, and your benevolent efforts for the spread of the Gospel, may be long continued and greatly multiplied. Much of your success, in the use of the simple but powerful means of grace, we ascribe, under the influence of the Holy Spirit, to your perfect freedom from the incumbrances of a state religion. And we devoutly trust that, unimpaired in their energy and efficiency, your high privileges will be transmitted to the latest generation.

Persuaded, brethren, as we are of your warmest affection towards us, and of the deep interest you take in our welfare, which has been fully shown by the brethren who have visited our shores, and by all your publications, we will briefly state to you our present circumstances and prospects.

You must be fully aware that many things, with which you are practically unacquainted, combine, in this part of the world, to retard the advancement of our prosperity. Events, however, transpiring in rapid succession, prove that these impediments are lessening, and that far more correct views of the spirituality of our Lord's kingdom are beginning to be cherished, which will, we trust, ere long, be prevalent around us.

In addition to the evils without our immediate pale, there have been those within it, which have tended to diminish our success. We have had to deplore the extensive influence of erroneous opinions in reference to the moral government of God and the obligations of man; the abuse of doctrines which are dear to our hearts as illustrating the sovereign love of Jehovah, which have been un-

happily perverted so as apparently to destroy the accountability of human beings; and the encouragement of a ministry with less mental culture and information than the state of society demanded. We bless the Great Head of the church, that we see these evils rapidly diminishing, and more scriptural views and holier practices becoming prevalent. The results are already encouraging. The number of our churches has increased within the last forty years more than threefold; so that we have now certainly not less than one thousand churches, most of which are supplied with pastors. These churches probably contain from ninety-five to one hundred thousand members. We rejoice that very nearly the whole of them support flourishing Sunday Schools, and aid in various ways the extension of the Gospel around them; while *Bible Classes*, which God appears so greatly to have owned among you, are growing up among us.

We bless our heavenly Father for the success with which he has been pleased to honour our public societies. Our Home and Foreign Missions, our Societies for the Diffusion of Divine Truth in Ireland and on the continent of Europe, with our Colleges for the Education of the rising Ministry, are all favoured with support, with usefulness, and with prospects unenjoyed at any former period of their history. Every year deepens our conviction, that while we honour God, by extending his glory, he will honour us with increasing personal enjoyment, and with growing success in accomplishing his great designs.

We cannot, beloved brethren, pass from this topic without expressing our high gratification, excited by the kind sympathy you

have manifested towards our Irish Society, and the affectionate esteem you showed towards our brother, the Rev. Stephen Davis. We accept these expressions of your Christian benevolence both as indicating your zeal for the common cause of extending the Gospel, and as showing your regard to us as a denomination. The value of your donations was exceedingly enhanced by being given at a season when they were so especially needed, and by the cheerful promptness with which they were afforded. We regret to add, that the Society you thus so materially assisted is yet burdened with a heavy debt, and has greatly suffered from the death of its revered secretary, the Rev. Joseph Ivimey.

We trust, dear brethren, that you will unite with us in praise to our heavenly Father for the many things which claim our gratitude. Our lot is cast in the most eventful times which have ever passed over our country. We feel more urgently called upon than at any previous period to oppose infidelity and false religion at home, and to join the ranks of the Christian church at large in destroying the heathenism and the superstition which yet govern so large a part of the earth. We witness efforts, daily increasing in number and in power, to separate, in our own country, the unholy union between the church and the world; and, tremblingly alive to our responsibility and our dangers, we implore the millions of our beloved brethren across the Atlantic to "pray for us." Entreat, we beseech you, our Father and your Father, our God and your God, that in this great contest we may be preserved from the defilements of the world, and may hate even the garment spotted by the flesh.

Implore that on us the Spirit of our God may descend, that we may exemplify the pure and enlightened principles of Christianity, and constrain the enemies of the truth to glorify our Lord.

And now, beloved brethren, we repeat the assurance of our warmest affection for you; we sympathize in all your joys and your sorrows; we earnestly pray that you may enjoy the gracious presence of the Great Head of the church in all your assemblies; and that wisdom and power may be bestowed upon you; and, finally, we entreat our God that our mutual piety, zeal, and devotion may be sanctified by his Spirit to the advancement of his kingdom throughout the world. Never may our labours cease till the earth be filled with his glory.

Brethren, the grace of our Lord Jesus Christ be with you all. Amen.

We are, beloved brethren,  
Yours, in the faith and service  
of our blessed Redeemer.

Signed by order and in the presence of the Baptist Union, in New Park Street Chapel, London, June 18, 1834

F. A. COX, LL.D.,  
*Chairman.*

W. H. MURCH, of Stepney  
College,  
JOSEPH BELCHER,  
*Secretaries.*

W. NEWMAN, D.D.  
J. E. GILES,  
CHARLES STOVEL,  
THOMAS PRICE,  
THOMAS THOMAS,  
*Committee.*

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## THE CHRISTIAN ARMOUR.

*To the Editor of the Baptist Magazine.*

DEAR SIR,

It has frequently been observed that a short series of connected essays, on some experimental and practical subject, is well adapted to sustain the interest felt by pious readers in periodical publications. With this view, I submit to your judgment the following introductory remarks, which, if approved, I will endeavour to follow by a succession of papers on the *Nature of the Christian's Conflict*; and the *Appointed Means of Defence*.

I am, dear Sir,

Yours, respectfully,

Clapham. J. EDWARDS.

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Eph. vi. 10, 11: *Finally, my brethren, be strong in the Lord and in the power of his might. Put on the whole armour of God, &c.*

THE inspired writer of this epistle dates it from a prison, where

he was in bonds for the gospel; yet, to the honour of that cause in which he suffered, he does not indulge in a strain of grief on account of his privations and sufferings, nor in bitter invectives against his enemies; but, like a valiant general, when he thought of his fellow-soldiers, he felt himself transported in spirit to the camp, and every line is calculated to animate and encourage them to *fight the good fight of faith, and lay hold on eternal life*.

The Christian's life is often represented as a warfare; and, in accordance with this representation, Christ is called the Captain of salvation, and his followers are exhorted to be good soldiers of Jesus Christ.

To maintain this character, it is of the utmost importance that they be well acquainted with the



enemies with which they have to contend, the privations they may be called to experience, the armour provided for their defence, and, above all, the mighty power, skill, and fidelity of their General, under whose conduct they may, with the utmost confidence, expect the victory.

As courage is a first quality in the character of a soldier, it is here introduced before the armour is particularized, intimating thereby its great importance, and that the patient self-denial enjoined by the gospel, does not impair the holy fortitude of those who are called to *glory and virtue*.

This exhortation intimates *that the Christian's conflict will require great courage and resolution*. Whether we consider the duties to be performed, the privations to be endured, or the enemies with which he has to contend, it will appear that a timid, feeble, undecided state of mind is altogether unsuitable. Hence the frequency with which holy fortitude is enjoined. Joshua i. 7: "Be thou strong and very courageous, that thou mayest observe and do according to all the law which Moses my servant commanded thee." Isa. xxv. 4: "Say to them of a fearful heart, Be strong;" and again, 2 Tim. ii. 1: "My son, be strong in the grace that is in Christ Jesus."

When the tide of public feeling runs strong against any religious duty, either because it is regarded by the generality as antiquated or non-essential, it requires more true courage to obey God faithfully, even in times of peace, than to sustain the heat of battle where the danger of delay is unquestionable, and the alternative of conquest or death admits of no hesitation. Hence many, who have fought manfully on signal occa-

sions, have, through fear, shame, or the example of others, become indifferent to the word of command, and have tamely been led captive by a despicable foe.

The Christian must not only learn obedience, but also to *endure hardness as a good soldier of Jesus Christ*. To be called, like Abraham, to leave his kindred and his country; like Israel, to perform a painful march through a dreary desert; or, like the apostles, to endure reproach, to be esteemed a fool for Christ's sake, and not to count his own life dear to himself, will require the strength of the Lord to secure the victory. Still more especially is courage required when conflicting with the powers of darkness, by whose malignant craftiness many desponding fears are suggested to the minds of those whom they seek to destroy.

Fully aware that integrity of principle, and skill in arms, produce little effect when confidence is lost, it is usual to assault their faith in God; and even the Captain of our salvation was tempted to doubt his relation to the Father—to pervert the care of his Providence, and to break the first and great commandment by worshipping *the god of this world!* What impious thoughts will he inject into imperfect minds, who thus tempted the Son of God to despair, to presumption, and to idolatry!

Again: *The Christian soldier is to be strong in the Lord, and in the power of his might*. In other conflicts, the strength of a general is in the army, here it is the reverse; the strength of the host is in the Lord of hosts. The Captain of our salvation has given ample proof of his mighty power. What leader of an host beside him could feed the hungry, heal

the sick, control the most powerful and destructive elements of nature—recall departed spirits; thus demonstrating that matter and mind, things visible and invisible, were subject to him. With what confidence may the Christian soldier trust in his power, with whom all things are possible!

To animate him in the conflict, what exceeding great and precious promises are given! Is he discouraged because of the briars and thorns that beset his path? "Thy shoes shall be iron and brass, and as thy day, so thy strength." Does he sometimes view, with dismay, the number and power of his enemies? The voice of his commander is, "More are they that be with thee than those that be with them." "Fear not, I am with thee; be not dismayed, I am thy God: I will strengthen, yea, I will uphold thee by the right hand of my righteousness." If a messenger of Satan be suffered to buffet him, the promise is, "My grace is sufficient for thee; my strength is perfect in thy weakness." Victory is certain, for "in the Lord Jehovah is everlasting strength." To *illustrate* the effect of this holy confidence, witness the case of David when he overcame Goliath. He went forth in the name of the God of Israel, whose armies the

proud Philistine had defied; with a sling and a stone he slew the haughty foe. Thus strengthened, the feeble may become as David, and David as an angel of God. One may chase a thousand, and two put ten thousand to flight. What the case of David *illustrates*, that of Paul *exemplifies*. "If God be for us," says he, "who can be against us?" "Who is he that condemneth? &c. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us."

But let the Christian soldier remember, he must fight if he would gain the victory—he must overcome ere he sit down with Christ upon his throne; and, although absolute weakness in himself, every true believer may say with Paul, "I can do all things through Christ that strengtheneth me."

The apostle proceeds to describe the different weapons, and their use; in which we will follow him, if God permit. In the meantime, let the Christian not forget, that this trust in God is opposed to self-confidence, and that with Paul he may say, "When I am weak, then am I strong."

### THE LATE CHRISTOPHER SMART.

*To the Editor of the Baptist Magazine.*

DEAR SIR,

SOME years ago a curious book came under my notice, entitled, "A Translation of the Psalms of David, attempted in the Spirit of Christianity, and adapted to the Divine Service. By CHRISTOPHER SMART, A. M., some time Fellow of Pembroke Hall, Cambridge, and Scholar of the University, London, 4to. 1765." There are also, at the close of the vo-

lume, "Hymns and Spiritual Songs for the Fasts and Festivals of the Church of England;" and lastly, "A Song to David," containing eighty-six stanzas.

In reference to this poem, my curiosity has been excited, by reading in the Eclectic Review: "Composed during the author's confinement in a madhouse, when denied the use of pen, ink, and paper. Neither Anderson nor

Chalmers was able to obtain it for insertion in the Works of the Poets." (Aug. 1819, p. 196.)

A few days ago I was induced to look into it again, by reading a volume of the "Library of Entertaining Knowledge," in which it is thus described: "An English poetical composition of great power, entitled 'A Song to David,' which was reprinted a few years ago, and attracted considerable notice, in consequence of a resemblance which some stanzas of it were conceived to present to a celebrated passage in one of Lord Byron's works, was written by its author, Christopher Smart, with charcoal, on the walls of his cell, while confined in a madhouse." Pursuit of Knowledge under Difficulties, 1830, vol. i., p. 280.

Perhaps a small specimen may be acceptable.

XL.

Tell them, I am! *Jehovah* said  
To Moses; while earth heard in dread;  
And, smitten to the heart,  
At once above, beneath, around,  
All nature, without voice or sound,  
Replied, O Lord, *thou art!*

LXXVI.

Strong is the lion—like a coal  
His eye-ball—like a bastion's mole  
His chest against the foes:  
Strong the gier-eagle on his sail,  
Strong against tide, th' enormous whale  
Emerges, as he goes.

LXXVII.

But stronger still, in earth and air,  
And in the sea, the man of prayer,  
And far beneath the tide;  
And in the seat to faith assign'd,  
Where ask is have, where seek is find,  
Where knock is open wide.

LXXIX.

Beauteous the moon full on the lawn;  
And beauteous, when the veil's with-  
The virgin to her spouse; [drawn,  
Beauteous the temple deck'd and fill'd,  
When to the heav'n of heav'ns they build  
Their heart-directed rows.

LXXXIV.

Glorious the sun in mid career;  
Glorious th' assembled fires appear;  
Glorious the comet's train;  
Glorious the trumpet's loud alarm;  
Glorious th' Almighty stretch'd-out arm;  
Glorious th' enraptur'd main:

LXXXVI.

Glorious—more glorious is the crown  
Of Him that brought salvation down  
By meekness, call'd thy Son;  
Thou at \*stupendous truth believ'd,  
And now the matchless deed's achiev'd,  
*Determin'd, dar'd, and done.*

Now, Sir, perhaps you or one of your poetical readers can favour us with the celebrated passage in Lord Byron's works above referred to; and if you can further favour us with any authentic account of Christopher Smart's life and writings,† it may be interesting to many. At all events, it will much gratify  
Yours, very truly,  
*Bow.* W. N.

\* Here, probably, is a misprint.

† Query—was he one of the translators of *Horace*?

## POETRY.

### THE TALE OF A SKULL.

In a vault beneath Rothwell church, Northamptonshire, is a remarkably curious collection of skulls and other bones, discovered about 200 years ago by some workmen. All attempts to ascertain the cause of this strange accumulation have failed. The following lines embody *one* hypothesis on the subject.

Within the charnel-house I stood, where round on every hand,  
The bones of men lay thick and wide, like pebbles on the strand;  
No tongue could tell by what event they here so strange reposed,  
Old Time was dumb, and record true the secret ne'er disclosed.  
Upon that heap looked beauty's eye with wild and anxious gaze,  
And youthful strength the ruin saw with wonderful amaze;  
While damps of death upon each skull stood forth both thick and cold,  
And lights burned dim within the vault which did the relics hold.

Thus while I stood one fleshless skull with gaping eye-balls stared,  
 Among the mass commotion strange some mystery declared ;  
 The hollow jaws, with direful skill, the gloomy silence broke,  
 In tones that did the spirit thrill,—then thus the spectre spoke :—

“ Let beauty’s eye now gaze on me, with bright and living fire,  
 Let youthful strength and manly pride survey these relics dire ;  
 Time rolls along, and soon that light grows dark within the grave,  
 That strength decays, that pride’s laid low, which youth and vigour gave.

“ I tell a tale of other years, come listen then to me :  
 Full thrice five hundred years have passed since I was like to thee ;  
 Upon the battle-field I stood, and gazed upon the foe,  
 And glory’s plume waved o’er my head, and bright my arms did glow ;

“ Love’s tender joys my spirit filled, and urged my lance away  
 To drink his blood, who, dark and strong, would make those joys his prey ;  
 And home’s delightful ties were then fast twined around my heart,  
 As on I pressed to chase the foe who sought those bonds to part.

“ From morn to eve the battle raged, full many a warrior fell,  
 And all around bestrewed the ground, a scene too sad to tell ;  
 While streams of blood, like angry flood, rolled down upon the plain,  
 And hearts once strong, a helpless throng, sunk ne’er to rise again.

“ Upon that battle-field we lay, to all a ghastly sight ;  
 The sun its beams threw down by day, the sky its dews by night ;  
 The vulture’s bill our flesh did fill, and wolves, with ravening maw,  
 The heart that once with rapture beat, from out our breasts did draw.

“ Ten moons had passed, and sun and blast did bleach us on the plain,  
 When friends drew nigh, and silently our whitened bones did gain ;  
 With reverence true they placed us here, within our dark, cold bed,  
 And holy words, to rest our souls, by priestly lips were said.

“ Then why should laugh and careless glee our long repose molest ?  
 A little while, and in the grave *your* healthful limbs shall rest ;  
 Those eyes, now bright with living fire, in darkness melt away,  
 And worms among those limbs, so strong, shall twine themselves at play.”

It ceased—the skull once more reposed, and silence reigned around ;  
 The light of heaven I quick regained above that charnel-ground ;  
 The tale of other years disclosed within that vault to me,  
 “ That man is like the fallen flower,” a record sure shall be.

H. B.

Luton, Beds.

The subject of our Correspondent’s muse naturally brought to our recollection two stanzas in Lord Byron’s “ Childe Harold,” exquisitely descriptive of the HUMAN SKULL—that relic of a sentient, and once anxious, being—that appendant of our rational nature, which corruption and the grave have consented awhile to spare, as if to teach us the vanity of life when dis severed from futurity, and to mock the pride of intellectual greatness.

\* \* \* \* \*  
 Remove yon skull from out the scatter’d heaps :  
 Is that a temple where a god may dwell ?  
 Why ev’n the worm at last disdains her shatter’d cell.

Look on its broken arch, its ruin’d wall,  
 Its chambers desolate, and portals foul :  
 Yes, this was once Ambition’s airy hall,  
 The dome of Thought, the palace of the Soul.  
 Behold through each lack-lustre, eyeless hole,  
 The gay recess of Wisdom and of Wit,  
 And Passion’s host, that never brook’d control ;  
 Can all saint, sage, or sophist ever writ,  
 People this lonely tower, this tenement refit ?

## REVIEWS.

*The Causes of the Corruptions of Christianity.* By the Rev. ROBERT VAUGHAN, Professor of Ancient and Modern History in the University of London. pp. 432.—Jackson and Walford.

Pathology has long been studied with a diligence and perseverance which its importance in medical science demands; but the symptoms and causes of a morbid Christianity, even up to this time, are examined with reluctance, and imperfectly understood. It may not be improper, therefore, before we commence the more gratifying part of our duty—to give our readers some account of this highly interesting volume—to occupy a brief portion of our limited space, by considering why a subject so intimately connected with the prosperity of pure and undefiled religion should be so extensively neglected, and allowed to continue in almost total abeyance. After much reflection on the subject, we are disposed to refer the cause of this criminal and dangerous indifference, in a great degree at least, to the ascendancy of one prevailing evil—fear; fear of the fatigue, and of the result of inquiry. Though we are far from intending to insinuate that, in order to detect many pernicious and popular errors, which at present defile and distort the lovely countenance of Christianity, it is indispensable to be either so erudite or so elaborate as Professor Vaughan; yet, circumstanced as things now are, it is impossible, without labour, to ascertain “what is truth,” in relation to some important articles both of faith and practice: and there is also a distressing indisposedness in many persons to incur the fatigue that may be experienced in pursuing such subjects, through the entanglements and perplexities in which, by ignorance and artifice, they have been involved. Every honourable expedient to arouse such persons from their guilty supine-

ness, and to excite their minds to vigorous exertion, should be employed. They should be reminded of the language of the Saviour: “What saith the law—how readest thou?” and of the prophet: “To the law and to the testimony; if they speak not according to this rule, it is because there is no light in them;” and of the apostle: “Of these things they are willingly ignorant.” But were this difficulty surmounted, there remains another, certainly not less formidable, to be overcome. It is greatly to be feared, that even to the renewed, as well as to the unconverted, it must sometimes be said, “Men love darkness rather than light, because their deeds are evil.” It is distinctly perceived, that, should the course of truth lie in a direction, not only somewhat different, but directly opposed to that which has been adopted and long pursued, in which, too, so many friendships have been formed, and with which so many interests are connected, either the reproaches of an insulted conscience must be continually endured, or entreaties, tears, nay, perhaps threats, must be resisted: “And who is sufficient for these things?” We are not, however, at liberty to forget the declaration, nor him who made it: “If any man come after me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple.” To survey these obstacles with Christian composure, which, in more instances than can be enumerated, supervene between truth and the inquirer; and, under the united influence of mental and moral fortitude, to determine that no opposing barriers shall impede the investigation, or prevent its practical results, requires a rich supply of the Spirit of Jesus Christ. In the absence of this almost forgotten or feebly solicited assistance, there are multitudes, under a profession

of religion, continually employed in administering sedatives to their own unquiet minds, and endeavouring to keep each other in countenance, while the "Corruptions of Christianity," both as to principle and practice, are permitted to supersede the authoritative claims of pure and evangelical truth, and, in the hands of such persons, not unfrequently become weapons of determined hostility to oppose its resistless progress. In short, were but the same proportion of ardent zeal and persevering research consecrated to the interests of divine truth, which almost from the commencement of Christianity, has been occupied in its desecration, how much more extended and triumphant, at this period, would have been its dominion! But great is the truth, and it must finally prevail.

In the preface to the volume before us, the respected author says :

"Nor can it be matter of doubt, with such as have been in frequent intercourse with religious persons, that few minds are more liable to be deluded by the passing phantasies of false religion, than those which, from deeming it enough to adopt certain general and obvious principles, have allowed themselves to remain in ignorance with respect to the impositions practised by those phantasies on the men of other times. It is to me unquestionable, that the persons avowing themselves the most exclusive students of the true, have commonly proved the easiest dupes of the false; they have refused to concern themselves with the records of human folly or deception, and have become victims of the very evils they professed to contemn; hence it happens, that men who err the most in religious speculation, are generally the last to suspect themselves of error."

Of the correctness of this statement we entertain no doubt, and would, therefore, urge it upon the attention of all whose opportunities are favourable to a practical regard of its suggestion; yet, when we consider what an overwhelming majority of Christians must, from necessity, "refuse to concern themselves with the records of human folly or deception," whether as contained in the writings of antiquity, or exhibited in the desirable form of these

valuable lectures, we cannot but feel unspeakable satisfaction in reminding these numerous disciples of the Saviour, of their exalted privilege to sit with humble docility at his feet, and thus, from its purest source, derive unerring instruction, both as to their faith and obedience; being at the same time assured, that, in pursuing this course, "wayfaring men, though fools, shall not err."

The advertisement to this volume, "by the Committee of the Congregational Library," gives an interesting account of that establishment—the institution of these lectures, and adverts to the qualifications of those by whom they are delivered.

The present course, by Professor Vaughan, is comprehended in nine lectures: the first and second are, "On the Corruption of Christianity from Tendencies in the present condition of Human Nature." The third and fourth, "On the Corruption of Christianity from Misapprehensions of Judaism." The fifth sixth, and seventh, "On the Corruption of Christianity from the Influence of Gentile Philosophy." The two last, "On the Corruption of Christianity from the Influence of ancient Paganism."

From the nature of these inquiries, and the well-known ability of the author to conduct them, our readers, who have not yet had an opportunity of perusing this interesting work, will naturally anticipate no ordinary measure of information whenever they may be so privileged. We sincerely wish it were in our power to give extracts, which, by their completeness, might do justice to the labours of the talented author, or convey to our readers an adequate view of their importance. The following passage, in the first lecture, might have been appropriately adduced in confirmation of some of our introductory remarks:—

"It is not necessary that we should be able to say how small a portion of effort, or of knowledge, may be sufficient to salvation, in the case of persons who are placed in circumstances unfavourable to habits of inquiry. The fact is plainly before us, that the indolence of the human mind, the source of much

error, on all other matters, is the prolific parent of corruption with regard to Christianity. We do not say that men must possess the studious habits of philosophers in order to be Christians; but it is demanded, imperatively, that they should *seek*, if they would find; and that they should *learn* of Jesus, if they would be saved by him. To this duty, however, the sloth of the human understanding is so directly opposed, as to lead, in some instances, to a total rejection of the gospel; and more frequently to the adoption of false views concerning it. We presume that persons who would obtain the slightest acquaintance with the laws of nature, must do more than breathe the air, or glance upon the heavens; but unless an effort, scarcely more considerable, might suffice to render the majority of our species wise unto salvation, there has been little prospect, if left to themselves, of their ever becoming thus wise; so inert have been their faculties with regard to every thing intellectual, and especially with regard to every thing religious." p. 26.

Referring to the tendency of pride to corrupt Christianity, the following just and striking remarks are introduced:—

"Viewed in its influence on Christianity, it must be apparent, that the tendency of pride will be to give plausibility and efficiency to every thing that may favour those elated conceptions, as to the present condition of human nature, which persons of this character are ever disposed to entertain. When a man of this class is also a man of benevolence, the flattering judgment which he has formed of himself may be the effect, in part, of similar misconception with regard to the intellectual or the moral power of the mind in general; and his persuasion will perhaps be, that his plea is not urged so much in his own behalf, as in behalf of the species.

"But, however modified by this or by other causes, the habit of mind now considered is in direct opposition to the avowed spirit of the first preachers of the gospel; to the most explicit injunctions of holy writ; and to the natural tendency of the doctrine which it promulgates. There are lessons involved in this doctrine, with regard to the present state of the human understanding, and of the human heart, which must render a lowly docility under the teachings of inspiration, and the deepest self-abasement on account of our guilt and corruption, a reasonable service. There is, a marked peculiarity with which the

prudent will be especially offended. The impression of such minds is, that men only need make the effort, in order to become both as wise and as good as duty may require. But it is the doctrine of Scripture, that men are blind in heart, and that if ever they attain to true wisdom, *he who commandeth the light to shine out of darkness, must shine into their hearts, to give them the light of the knowledge of his glory, as it shines in the face of Jesus Christ.* And as to our sufficiency for duties, strictly religious, spiritual, heavenly in their character, the doctrine of Paul is, *In me, that is, in my flesh, dwelleth no good thing.* It is a divine energy which must descend upon us, if we are *turned from darkness to light, and from the power of Satan unto God.* In these, and in a multitude of similar passages in Scripture, we have acknowledgments with respect to our fallen and dependant condition, which must be as gall and wormwood to the haughty prepossessions of the children of this world." —pp. 80, 81.

This is "sound speech, which cannot be condemned;" and we earnestly hope that the worthy author may long be spared to publish and defend it, both from the pulpit and the press. It will live through every age, survive all hostility, and, in its humbling and animating influence, remain when every opposing corruption of Christianity shall have for ever ceased to defile and destroy.

In the fifth lecture, the various schemes of "Gentile Philosophy" are submitted to examination; and it is but too evident that in those instances (and they have not been few) in which they have been in operation, in connexion with Christianity, they have exerted a deteriorating influence on its purity and simplicity. Towards the close, the professor says:

"This summary and consecutive view of the ancient systems of philosophy has been rendered necessary by the manner in which the doctrines included in them have become connected with Christianity, and have proved the occasion of its injury. But the general information which it conveys, in regard to the character and history of the human mind, should not be uninteresting. We yield to vulgar delusion, if we suppose that these by-gone opinions are matters with which we can have no practical concern.

The records of folly and extravagance may suggest the lessons of wisdom and moderation. They are beacons along the troubled sea we have to navigate; and which, so far from being valueless, may prove the most efficient means of our personal safety. To be unacquainted with these instances of failure or excess, when forming a judgment on the general capability of the human mind, must be to conclude from partial premises, and to conclude, in consequence, defectively, often erroneously. The many aberrations on the subject of religion, and on many other matters, in our own time, are really little else than a recurrence of former errors, and a recurrence of them which might not have taken place, at least to the same extent, if the instruction furnished by the past had been duly improved. When, for example, we see our contemporaries ensnared by pretenders to supernatural powers and special inspiration; when we see the most ascetic airs of spirituality, accompanied with an habitual indulgence of the most malevolent passions; when we find the loftiest elements of pride concealed under a garb of a lowly insignificance; is it nothing to know that these are only some of the forms which human nature has been ever assuming, sometimes in connexion with the true religion, sometimes with the false, and sometimes without the aid of any religious influence whatsoever. Man is, indeed, a mysterious being; his heart, *who can know it?* The web of his mental and moral state is always woven from innumerable threads; and those who have studied his history the most, are most convinced that, in more than one respect, he is *fearfully and wonderfully made*. A sense of our common danger should induce a common sympathy, and lead us, not only to implore the divine guidance for ourselves, but to intercede, with the tenderest solicitude, for such as may have erred from the truth."—p.212.

Glad should we be to extend yet much further this already protracted article, by transcribing many other passages, of equal value with those which have been introduced, from the luminous pages of this interesting and edifying volume. We have no doubt, however, but it will be, if it be not already, in extensive circulation, and that our notice of it need not be more enlarged. At the same time we think our readers will not be displeased by our presenting them, in conclusion, with

the last paragraph in this excellent work.

"In concluding this course of Lectures I cannot forbear to observe, that while the evils associated with the Christianity of remote ages have all, more or less, an existence among us, it is in a diminished and much enfeebled form. We every where see upon them the signs of a state of things which *decayeth and waxeth old*. Lengthened was the interval appointed to precede the announcement of our holy religion to mankind, and a long night of trial has since been allotted to it; but there is much, very much, to warrant hope that the future will constitute the age of its purity and its triumphs; that, better understood and more devoutly received, it will pour down its richest blessings on a world in which it has suffered such manifold and protracted wrong. Nor am I aware of anything that would more certainly indicate the near approach of such a consummation, than a more general disposition among Christians to investigate the causes which have served to produce the many corruptions of their common Christianity. If the costly process which has been going on through the last eighteen hundred years has in it any design, it must be to instruct us more profoundly with respect to the weak points of our fallen nature; but the failures of humanity in this new scene of trial must be *studied*, or they will never minister in their proper measure to our warning and improvement."—p. 431.

*Lectures on the Atheistic Controversy: Delivered in the months of February and March, 1834, at Sion Chapel, Bradford, Yorkshire; Forming the First Part of a Course of Lectures on Infidelity. By the Rev. B. GODWIN, Author of "Lectures on British Colonial Slavery," &c. pp. 279.—Jackson and Walford.*

It has often been remarked that the language of the atheist, "There is no God," is rather an expression of desire than of persuasion, induced by the fearful conviction that if there be a God "that judgeth in the earth," the doom of the man who denies his being must be tremendous. Some thinking persons have been disposed to question whether it is possible that among rational beings, strictly speaking, an atheist can be found.



And indeed, when it is considered to what an enormous extent any one must be the dupe of credulity, before he can settle down into the absurd negation which supposes an infinitude of effects without a final cause—instances of matchless skill and manifest design without a contriver or proposed end; the very existence of such a fool (we use the Scripture expression) may not unreasonably become a subject of doubtful disputation. At the same time, with the deepest regret it must be acknowledged that not only are there many who openly profess their utter rejection and contempt of every principle and obligation of revealed religion, but, with a zeal and perseverance worthy of the best of causes, omit no endeavour, and suffer no opportunity to escape, to entomb others in the same sepulchre of infidelity in which they are inclosed. In accounting for delivering his “*Lectures on the Atheistic Controversy,*” Mr. Godwin says:—

“I behold, with deep regret, vice assuming a great degree of boldness, and perceive that a daring spirit of infidelity has, to a considerable extent, not only rejected the truths of revelation, but even denied or questioned the being of a God. I find that, beside regular meetings for discussing the favourite topics of scepticism, many works of infidelity are in circulation, and that the opportunities afforded for the inculcation of its tenets, by the frequent intercourse to which manufacturing employments give rise, are by no means lost.” p. 6.

In the first lecture, too, we have the following passage:—

“Nor must it be concealed that the disciples of infidelity have latterly been considerably increasing in number. I do not wonder at it. Why should we be surprised that, while so many have a thorough dislike to all that is pious and spiritual, some should be found who openly say, “Let us break their bands asunder, and cast away their cords from us;” that speculative minds, who see no beauty in religion, as freedom of opinion prevails, should throw off both the form and the name of Christianity. I do expect that the number of such will still increase, and that the cause of infidelity will receive farther accessions, not from the ranks of piety, but from a

nominal Christianity, and a concealed scepticism. I see no reason for any fear in the prospect of such a result, nor does it appear to me as a gloomy and portentous ‘sign of the times.’ If the great struggle should at last be between Christianity and infidelity, what has truth to fear? It is, however, a call to the friends of religion, to furbish their weapons, and be found at their post.

“Another consideration, of no small weight, is, that in our town and neighbourhood, which have the most direct claims on our efforts in the cause of truth and holiness, there are many who openly avow the principles of infidelity, and are active in disseminating them. These have publicly called for evidence to establish the truth of religion, have blamed the ministers of Christianity for not reasoning with them, and have declared their willingness to listen to any arguments which may be advanced in its favour. And should such calls be disregarded? Should errors, however revolting to our minds, render us indifferent to the welfare of so many of our fellow-creatures, of our fellow-townsmen? In such circumstances, I hope it will not be deemed presumption that I come forward to plead what I believe to be the sacred cause of the truth, to perform what ought to be considered, in the highest sense, a work of mercy. ‘Brethren, if any of you do err from the truth, and one convert him let him know that he who converteth the sinner from the error of his way, shall save a soul from death, and hide a multitude of sins.’ I do entertain the humble hope, I do feel the strong desire, that I may be able, through the blessing of God, so to place the truth before the minds of such, as to show the unreasonableness of their scepticism, lead them from the paths of error, and guide their feet into ‘the way of peace.’ And if this great object be realized in any one instance, I shall not only be amply repaid for my labour, but shall have abundant reason to rejoice and to praise Him who is the giver of ‘every good gift, and every perfect gift.’”

No doubt the service which this able lecturer has performed is one of distinguished benevolence; it is, also, one of no inconsiderable delicacy and difficulty. The result of any feeble or puerile attempt to enter the lists with such an adversary as atheism, must be anything but propitious to the interests of truth. Many an individual, with abundant evidence to satisfy his own mind of the truth and supreme excellence of

revelation, has presumed upon his competency to effect similar conviction upon sceptical minds; and, venturing forth to the contest, without the requisite qualifications to render victory on the side of truth in the highest degree probable, has unintentionally contributed to strengthen opposition, and multiply objections, to the authority of the Scriptures. The *a priori* arguments which are indispensable in an undertaking of this description will not readily submit to an unpractised hand, nor can an ordinary disputant command that range of appropriate illustration by which truth is presented in its most vivid and transcendent forms of dignity and beauty.

We cannot, therefore, but hope that our readers will enrich their libraries by the possession, and their minds by the perusal, of these lectures. If they did not previously know, they will not read far without perceiving, that Mr. Godwin is no ordinary writer. Not having had the pleasure of listening to this highly respectable lecturer, we are of course incompetent to say in what degree his perspicuous statements, his powerful reasonings, and his irresistible appeals may have derived, at the time of delivery, additional force from an impressive manner of communication; but we have seldom read anything which has appeared to us less to need the aid of such extrinsic recommendation.

We proceed now to give the subjects of these lectures: I. Preliminary Remarks—The Argument stated—Presumptive Proofs. II. Atheistic Hypotheses examined. III. and IV. Proofs of the Existence of God from the Works of Nature—Objections answered. V. The Views which Nature teaches us to form of the Supreme Being. VI. The Atheistical Philosophy compared in some of its Principal Features with Christianity.

We would urge the attention, particularly of young persons, to the third and fourth lectures, many of whom, perhaps, may not previously have met with any thing equally succinct and demonstrative of the divine power and wisdom.

The syllabus of these lectures will naturally induce considerable expectation, and the reader will find that the enlightened author has not drawn out a scheme which he is unable to fill up, or excited hopes which could not be realized. We exceedingly regret that our remaining space forbids the insertion of extracts, in support of the estimate we have given of this work, which it would be, at once, both easy and pleasurable to produce. We must, however, make room for the following, from the close of the fifth lecture.

“And I would ask, lastly, whether it is at all likely, that we should be able, with our limited powers, to comprehend the plans of an infinite mind? Can we expect a child to enter into all the views and projects of his father, or to comprehend all the financial details, the political relations, and the various interests which enter into the plans of a statesman who guides the affairs of an empire? Place before a school-boy, just acquiring the rudiments of arithmetic, the profound and elaborate analysis of Laplace, to determine the secular inequalities of the planets: here are words and letters which, as insulated portions, he may understand, and, perhaps, by dint of application, he might here and there discover a simple operation of multiplication or division, and think he had done wonders; but these are blended with a number of mystic characters and unknown operations, of the nature and connexions of which he has not the slightest perception; and without any idea of the surpassing ingenuity and compass of mind which the process exhibits, and the important result to which it leads, it is all confused and mysterious to his apprehension; he has no experience to guide him, no means of judging of the whole; as far as his perceptions go, there is no order, no proposed end; and it is only by the most implicit reliance on the superior capabilities of the mathematician, that he believes that method pervades the whole, and that an important result is obtained. Now, there is an immeasurably greater disparity between the highest powers of human intellect and the infinite mind, than between the understanding of a child and the most exalted genius that ever adorned human nature. Is it likely, then, that we should be competent to the task of explaining every part of the divine administrations?

Is it surprising that we should find what appear to us as contradictions which we cannot reconcile, and difficulties which we cannot solve? Are we in a capacity to determine what on the whole, and in the great result, is right, when we see a small part of what is yet incomplete? If we cannot, therefore, explain the difficulty, we can account for the existence of what may confound our judgment, and nonplus our understanding, by the obvious impossibility, that a limited mind should comprehend the plans and workings of an infinite intellect, which embraces, in one mighty whole, all creatures, all worlds, all time, and all eternity." pp. 229—231,

Before we conclude our notice of this excellent volume, we would give our readers an opportunity of perusing the lecturer's final appeal to the sceptical part of his auditory.

"My fellow-men, and fellow-townsmen, let me, by all that is sacred, entreat you to stop and pause; your everlasting all is staked on the question, and it will soon be decided; our sand is running, and our lives are ebbing, our lamps will soon be burnt out, the journey of life will soon be ended, and then!—Allow me to breathe the fervent wish, that you may be prepared to enter that world of happiness of which you now profess to disbelieve the existence. Should the effort which I have made, at no small expense of time and strength, with my many other engagements, be

the means of leading you from error to truth, from folly to wisdom, from 'the power of sin and Satan unto God,' how amply repaid shall I consider myself! I have endeavoured so to conduct this argument as to avoid all unnecessary irritation, even of prejudice itself. I have addressed you calmly and kindly; you cannot say that you have not been rationally treated; that you have not been affectionately addressed; but I must, in now taking my leave of you, in the discharge of my duty to my God, to myself, and to you, warn you again of the dangerous position in which you stand. If Christianity be true; if God has spoken to man by his works, and by his word; by his prophets in past ages, and by the Divine Redeemer in this latter dispensation; then your present course is one of most imminent peril, and your eternal welfare is in jeopardy. I believe we shall all meet once more at least,—and never, perhaps, shall we all meet till then,—before the judgment-throne; before him who shall award to all the final retributions of eternity. I take your own consciences to witness; I take the present assembly; I take that awful Power, 'whose I am, and whom I serve,' whose omniscient eye at this moment beholds us; I take heaven and earth to witness, that I have reasoned with you and counselled you, admonished you and warned you. If you persist in your present course of unbelief and disobedience, the consequence will be on your own heads." pp. 275—276.

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## BRIEF NOTICES OF RECENT PUBLICATIONS.

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1. *The Picture Testament for the Young. Containing a Harmony of the Gospels and the Acts of the Apostles. Illustrated by Engravings.* pp. 262. Tract Society.

2. *Notes on the Gospels: Principally Designed for Sunday-school Teachers and Bible Classes.* By Rev. Albert Barnes. *Luke and John condensed from the American Edition.* pp. 416. Tract Society.—These are works of the most valuable description. The first comprehends a Harmony of the Gospels and the Acts of the Apostles; the former divided into seven parts, and the latter contained in one. The illustrations are engravings on steel and wood, amounting in the whole to

ninety-one. Their execution is highly respectable, and cannot fail very powerfully to attract the attention of the young; and we earnestly hope may be instrumental in permanently impressing their hearts. The second of these volumes possesses recommendations of another kind—it is embellished with pictorial representations; but it presents the young reader with a brief but most instructive exposition of two of the Evangelists, Luke and John. These judicious notes are mental illustrations, which if they be, as we sincerely hope they will, seriously, frequently, and extensively read, must be followed with the happiest effects.

*Christian Biography: Life of William Cowper, Esq., the Poet.* p. 144. *Tract Society.*—No one, in the slightest degree acquainted with the verse of Cowper, can be indifferent to his history. There may, however, be many who, in consequence of the size, and of course the expense, of his biography, as ordinarily published, have not had an opportunity of perusing it. The Tract Society has in this, as in so many other instances, removed the difficulty; and has provided for circulation an admirable life of Cowper, which no reader, who wishes to possess, need remain long without.

*The Condensed Commentary, &c., &c.*—Part 2. *Thomas Ward and Co.*—Of this work we are happy to report that it is progressing (to use an American word), and seems likely to obtain a widely extended circulation. The increasing demand for commentaries on Holy Writ we cannot but regard as a token for good; and one of the most encouraging "signs of the times"—the eventful times, that are passing over us. It appears that there has been in this country, more especially during the last twenty years, a growing disposition among Christians of all denominations, to bow to divine revelation, and to refer the decision of all their controversies to the authority of the supreme tribunal.

We suggest to the editor that the names of the critics and expositors from whom he has borrowed, should be given in a table at the commencement; for the abbreviations, in some instances, are not obvious and intelligible. The paper and the typography are excellent. We have observed a few mistakes in the printing which may be easily corrected. We heartily wish the editor health and strength, and comfort from above, in his arduous task; and we shall rejoice to hear that the enterprising publisher has been remunerated for his care and labour. If it shall be seen that the work proceeds as it has commenced, it will not fail to be a great blessing to many devout readers.

1. *The Book of Genesis; with Brief Explanatory and Practical Observations, and Copious Marginal References.* By the Rev. R. Waldo Sibthorp, B. D., &c., &c.

2. *Pulpit Recollections: Being Notes of Lectures on the Book of Jonah: Delivered at St. James's Episcopal Chapel, Ryde. With a New Translation.* By the Rev. R. Waldo Sibthorp, B. D., &c., &c. *Second Edition.* Seeley and Burnside.—We have been highly gratified with both these Biblical works, and feel warranted, as far as we have had opportunity to examine them, to assure our readers that they may expect

much pleasure and profit in the perusal. The evangelical piety, learning, and candour of the writer, are exhibited in a pleasing manner. The most illiterate may derive instruction from his paraphrastic commentary, and the most learned will feel greatly interested in his critical notes. Much labour has been bestowed on each of these publications. He says it very frequently cost him hours to decide on the correctness of an interpretation or a comment which is expressed in two or three lines, sometimes in a few words. The late Rev. Thomas Scott is referred to with due honour; nor is he reluctant or niggardly in his commendation of Matthew Henry, and Orton, and Doddridge. We are pleased to hear that this excellent Clergyman is preparing a new translation of the prophet *Amos*, on the same plan. May his life and health be long spared, producing many other learned and useful labours in this sacred department!

*Illustrations of the Bible. Eight Engravings. From Original Paintings, by Westall and Martin.* Part 11. *Churton, 22, Holles Street.*—This part is equal if not superior to all that have preceded it; and we hope the work will be a blessing to many.

*The Sacred Classics. Vol. 15. Sermons for Lent. Hatchard and Son.*—The introductory essay is from the pen of the Rev. R. Cattermole, B. D.; and it is a sufficient recommendation of the fifteen sermons to say, they were written by Secker, Clarke, Atterbury, Hall, Tillotson, Taylor, Wesley, Leighton, Barrow, Farinon, South, Beveridge, Watts, Horsley, and Donne.

*Letters from a Pastor to his Flock.* By James Harrington Evans, Minister of John Street Chapel. *Shaw.*—Too short—very affectionate—susceptible of great improvement in following editions.

*The Anti-slavery Reporter. No. 112. February, 1835.*—This "reporter," having long kept silence, will be sure to be heard by all those who did not hear, unmoved, the groans of the negro; and we rejoice to add that his report is, on the whole, very satisfactory.

*The Voluntary Principle.* By Joseph Tyso. *Jackson and Walford.*—A very sensible, serious, and reasonable tract. We heartily wish it the widest circulation.

*The Funeral Discourse occasioned by the Death of the Rev. Robert Morrison, D. D., F. R. S. Delivered before the London Missionary Society, at the Poultry Chapel, February 19, 1835.* By Joseph Fletcher, D. D. *Westley and Davis.*—This is a sermon of no ordinary length, and it ought to be added, of no ordinary value.

The tribute paid to the memory of Dr. Morrison (with whom Dr. F. was a fellow-student at Hoxton) is not more eloquent than just. The large appendix contains some highly valuable information relating to the present state and prospects of China. We must make room for the following lines:—"We sympathize with our brethren in the common cause of the world's evangelization—a cause from which all that belongs to the littleness and limitations of parties ought to be forever excluded. More especially do we venerate the memory of that 'holy man of God,' who may well be termed the *Father of Modern Missions*; who 'united with the most profound and varied attainments, the fervour of an evangelist, the piety of a saint, and the simplicity of a child;' who 'expected great things,' and 'attempted them;' whose almost pentecostal faculty in the gift of tongues was not the knowledge that puffeth up, but a talent humbly consecrated to the service of his Lord. While we rejoice that the venerable Carey was spared to a good old age, we are called to mourn over the removal of a kindred spirit, a man of similar devotedness; and like him also, though much younger in years, the oldest missionary in the East of the society under whose

direction he went forth to make known to the heathen the treasures of the gospel."

*Baptismal Immersion Defended by Christians and Churches of all Denominations, in a Letter to a Pædobaptist. Second Edition, enlarged. By William Newman, D. D. pp. 24. Wightman.*—We have much pleasure in thus announcing the republication of this valuable tract. The authorities introduced, in support of the practice of immersion in baptism, command the greatest attention, on account both of their acknowledged literary attainments, and their connexion with those Christian denominations which have adopted aspersion. As a question of philology, the evidence adduced in favour of immersion is irresistible; and, such being the admitted and unequivocal meaning of the term, upon what principle is it possible to justify so flagrant a deviation in practice as that which ordinarily prevails? Many of our readers, we earnestly hope, will find in the *price*, as well as in the *power*, of this letter, an inducement to possess themselves of a number of copies, for the purpose of extending its circulation by gratuitous distribution. We anticipate that the republication of this admirable pamphlet will be frequently demanded.

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## O B I T U A R Y.

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### MR. JOHN ROPER.

JOHN ROPER, of Bressingham, in the county of Norfolk, was a man of humble birth. His childhood and youth were destitute of religious instruction and example; but were a corroboration of the truth of the divine word, that "Childhood and youth are vanity." At length convictions of sin, as he has told the writer, began to work upon his mind, and he dared not spend the Sabbath as he had done. "I resolved," said he, "to lead a new life." The Wesleyan Methodists were the only sect which held meetings in the immediate neighbourhood. He went to the Wesleyan meeting, and heard there a description of his case, and recommendations which he trusted would eventually be a sovereign remedy. For some time he entertained a hope of growing better, and of obtaining divine favour. About this period he pursued his

daily avocation with a man who was a member of that connexion, who persuaded him to attend class, with which he complied; but not being able to speak of the comforts and spirituality of which others spoke, he felt discouraged rather than comforted. The companion of his daily employ was, in this matter, a great stumbling-block, his conversation in general not well agreeing with his answers to the leader of the class.

After repeated vows, attempts, and failures, he felt himself no better, but rather growing worse; he concluded he must be the vilest of all creatures, and that it was vain for such a sinner to expect forgiveness, or a place in heaven. He was then, as he has often said, in a great strait, fearing to stay, and not knowing which way to run. At length, that God

who searches for his own, and seeks them out, led him to attend the ministry of Mr. Charles Farmery, founder and pastor of the Baptist church at Diss, in Norfolk. There the Lord met him, and blessed the word to his heart. The great Physician, with the balm of Gilead, removed his complaint, and healed his sickness. He continued to attend at Diss during the life of Mr. F.; but did not join the church, being fearful he should be left to act, or speak, so as to disgrace the cause. The removal of Mr. F., by death, he felt to be a great loss, but still attended sometimes, mingling his tears with the many who lamented the good man who was taken away.

After much deliberation and prayer on the subject of baptism, he decided to give himself up to the Lord, by attending to that ordinance, and cast in his lot with the church at Diss. He appeared before the church; was accepted, and baptized on the 2nd of April, 1803. His attendance from that time was regular; though he resided about four miles from the meeting-house, he seldom failed to be in his place on the Sabbath, in time to begin the service.

For eighteen years after he joined the church, there was not much to be noticed, save his regularity of attendance, unassuming manners, strict integrity, candid and good counsel, instruction and reproof, *as*, in his judgment, was needful to his brethren and friends; and hospitality, in the spirit and manner which

corresponded with his profession and circumstances. He was of a cheerful turn, and fond of society, of good judgment in matters in general. He could bear reproach for the truth's sake, and was not afraid to be singular for God. He was rather remarkable for his trust on Providence, and evinced his belief, that, to them who seek first the kingdom of God and his righteousness, needful earthly things will be added. He often said, 'It is a precious truth, that a man's life does not consist in the abundance of the things which he possesseth.' Under the influence of this persuasion he enjoyed much contentment, and cherished a spirit of thankfulness for all he possessed, to the great Giver of every good and every perfect gift.

In August, 1833, he was seized with depression in the chest, attended with debility, and frequently sharp pain. Every means which affection and skill suggested was tried, but without effect; the increase of disease seemed to say to him, "Set thine house in order, for thou shalt die and not live." He was much supported in a long and distressing affliction, fearless of death, and often desiring to depart and be with Christ. He was firmly attached to the doctrines of free grace, and full salvation by Jesus Christ: these were his meat and drink for many years, and his support and comfort to the end. He died Sept. 21, 1834, stedfast in the faith of God's elect.

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## RELIGIOUS INTELLIGENCE.

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### FOREIGN.

#### CANADA.

*Extracts of a Letter from Mr. John Fraser, dated Breadalbane, October 24, 1834.*

After some introductory remarks respecting his voyage to Canada, he says: "A few days more brought me to this place, where I found a small Baptist church, all Highland people, surrounded with settlements sunk in profanity, ignorance, carelessness, priestcraft, drunkenness, and vices of different kinds. From the poverty of the people, my hands are very much bound in providing for myself and family; but these three years past, I think I have travelled about 3000 miles through both

provinces, and the back of the New York state, publishing remission of sins through the blood of the cross. I made a tour this season to near Lake Huron, of about 1000 miles; and attended a Baptist association on the banks of Lake Erie. It is composed of about thirty churches, twenty pastors, and 1000 members. There were present from 700 to 1000 people, and most of the teachers. These latter are all made to labour for their own support, and are extremely deficient in useful information and sound religious knowledge: they are generally good and zealous people, and chiefly Americans. I was entertained at the house of a Baptist deacon, the first who married in that (London) district; and his brother elder told me, he was the

first who was baptized in this quarter : so you see our country is but of yesterday, and the little one is become a thousand already. But oh, thousands are perishing for lack of knowledge, and none caring for their souls ! Last year our denomination had an addition, by baptisms, of about 50,000 on this side the Atlantic ; but these were chiefly in the States : in Canada, only from 400 to 500. In the Lower province there are a few scattered Baptist churches, and a flourishing one under your friend Mr. Gilmore, from Aberdeen. In this province there are four associations, embracing about fifty churches, composed chiefly of Americans. In all there are from sixty to seventy Baptist churches, each consisting of from 12 to 200 members. Most of the churches have pastors ; but they are generally so much engaged in worldly business, and so deficient in information, that the churches are very much in want. I have no room in the small space of a single letter, to speak of the state of religion in connexion with other bodies of Christians ; only I am sorry to see and hear, that so many from the old country come here to carry on their deceptions for that piece of bread from strangers which their own people refused them. Except among the Methodists, we have but very few gospel preachers of any sort who seem sent of God, and labour for his glory and the salvation of men. I humbly think, that our own denomination in the old country should not delay to form a society for the Canadas ; one of the first fields for preaching in the world, perhaps, and which might soon pay back their money with interest, in coming to be useful auxiliaries in evangelizing the rest of the world. Should there be no more than two pious, zealous and efficient missionaries at first, that would travel the length and breadth of the land, and do for the churches whatever good was in their power, great good would be the result. Less than £1000 sterling would place in each of the 25 counties of the province, a missionary devoted entirely to the work ; and a few years, under the blessing of God, would take them all off their hands. A direction would thus be given to the morals and sentiments of this infant colony that might tell wonderful things in ages to come, when this country may have become one of the first of empires in the world, in point of morals, liberty, territory, population, and religious knowledge. God seems to have some great end in view by N. America ; every thing is struck out on so magnificent a scale, and

care is taken to people it by the most enlightened nations of the world. The climate, the soil, the lakes, the rivers, the territory, and the means of commercial intercourse, naturally, perhaps, bear but few comparisons on the face of the globe."

After a few very sensible, pious, and useful remarks on a revival of religion, in which he adverts to the absolute necessity of prayer and deep humiliation, on the part both of pastors and churches, he proceeds to say, in illustration of this principle : " I would say there is a village of a day's journey, south of this, in the back of New York state, where I preached about two years ago, which, a few years before, had rather the appearance of a heathen village, with universalism, infidelity, and all profanity ; but now it is almost a millennial town, all praising and serving God, except six families. Just by the finger of God was this brought about ; the few people that God had in the town betook themselves to prayer, in a way not to be refused, and held protracted meetings to have power with men ; and so God, in answer to prayer, heard them, and gave them a most singular revival. Mr. Salford, the pastor of the Baptist church, wrote me, last winter, concerning a meeting they had, in consequence of which 150 precious souls were hopefully converted to God, many of them infidels and universalists ; and the work was then at its height. I have seen the man, and know he is no fanatic. Mr. Gilmore, of Montreal, was there, and some time after was taken with the same spirit—was humbled in dust and ashes—began to seek God in right earnest, and called the church to do the same ; and before they had well commenced, the Hearer of prayer heard them—the gospel began to take effect on saints and lifeless sinners—many were added to the church, and a season of refreshing was enjoyed from the presence of the Lord. Further, he and Mr. Edwards, of Fox's Point, came to this settlement. I had taken the oversight of the church, which at this time seemed very dead : we heard our friend pretty much in the same way, and the congregation appeared in a most careless, hardened, and desperate state. I pondered a great deal on the charge I had taken, and the state of the people, and was not a little refreshed by my friend's visit : I thought, surely God would bless us, if we should seek him aright. I here beg to be forborne with, for I hope my freedom is from a desire, not to boast, but to lead others to seek God. Well, I called the church and

congregation to solemn fasting and prayer, and they attended singularly well: I enforced on the church, greatly, the necessity of truly humbling ourselves before God; and no sooner did this take place, than some of the most desperate sinners began to tremble. So I continued to seek God by fasting and prayer; I felt my soul getting new life, and the word blessed in such an astonishing way, that I could hardly believe my own eyes; yea, those who were almost helpless, hardened as the flinty rock, were made to weep over their sins as little children; almost every house has one or more in distress, or rejoicing in the cross of Christ, and the people in general seem to be smitten with a kind of holy awe, and a respect for divine things. The Lord God of Jacob have all the glory! We have had a number of additions of late, and I expect six or eight to-morrow. The Lord carry on his own work! I shall be free in saying, that I think private instructions were as useful, in many cases, as public; for I travelled from house to house, spoke to them one by one, and kneeled at their side and prayed for their particular case, just as it seemed to me in the sight of God; and sometimes God would so overcome us as to weep together; even the most hardened sinners. I wish it now to be told my fellow-missionaries in the Highlands of Scotland, that I grieve before God, how little I had used this way while there; and if they truly seek God he will be found of them, to do themselves and others good."

## CONTINENTAL SOCIETY.

*Extracts of Letters from Mr. Thieffry to Dr. Cox.*

*Mouchin, 5th Nov. 1834.*

In the evening, the deacons, and some of the brethren of Baisieux, went with me to Saily, where the pastors and deacons of Lannooy were present for a church-meeting, in order to proceed to the choice of some brethren, to assist the pastor and deacons; in the instruction and examination of persons desirous of being received into the church. On the 29th I returned home; but as it was a holiday at Nomain, I went there, and, through the goodness of the Lord, we have laid the foundation of a popular religious library, which is now well organized, though very small, as there are only a few volumes contributed by some benefactors. Sunday, 12th of October, I held a meeting at Nomain: the Lord was with us and blessed us: the brother from Bouchain came, at whose house

we preached the gospel twice on the first Sunday in June. After dinner, he went with me to Teinlignier, where I was going to hold a meeting: he afforded me much pleasure in what he said, both before and after the meeting, to the friends present. "Oh, my dear friends," said he, in his German accent, "seek God, and remain near to God, and then all your enemies will disappear; do not rest easy till your hearts are renewed by the Holy Spirit, and firmly fixed on our Saviour Jesus Christ." Monday, 13th, was also a remarkable day for me, as well as for many here. This morning was the time appointed for several to be baptized; I went, therefore, early to Nomain, in order to assist in arranging every thing for the greatest edification. At half-past nine I commenced a discourse on baptism, which was preceded and followed by singing of hymns and prayer, to supplicate, on the candidates for baptism, and on all the assembly (amongst whom there were many strange brethren, who had seldom, if ever witnessed a similar service and ceremony), the blessing of the Lord, with an outpouring of his Spirit. Afterwards I baptized five brethren and five sisters (here follow the names) The service was conducted with much order and solemnity. After reading some passages of Scripture suitable to the occasion, singing and prayer, and entreating for the assembly the joys and peace of the Holy Spirit, I dismissed them.

October 28th. I held two meetings at Aix: two Catholics, from a neighbouring village, came purposely to hear; one, in particular, was much interested. I spoke with them in private, and gave them some tracts, which they received with thanks. 31st, at Baisieux, a young Catholic, who, has been several times to hear me, came to spend the evening with me at brother —'s, who is his uncle. I spoke more directly to him this evening, and I trust not in vain. As I knew that, through fear and compliance with the world and his parents, he had been at the mass, I asked him if he did not fear to raise the anger of God, for walking in a way which he knew to be wrong, through the knowledge God had given him of his holy word? I reminded him of what Elias said to the people of Israel in his day, and of what the Saviour says in the gospel of those who, by the fear of the world, are prevented confessing his name. I do not wish, I said, to give you laws, nor to prescribe what you ought to do; but I must entreat you,



for your dearest interests, to consider what I say and what you do; 'If ye know these things,' said Jesus, 'happy are ye if do them.' He received my remarks very kindly, and thanked me much. Nov. 10th. This morning I went with brother Deffontaine to visit the family of his sister, the mother of the young man just mentioned. A short time since several of the family were very bitter against us, because the father and son attended with us; but to-day, blessed be God, we have been very kindly received, and have been shown every attention. There were several Catholic neighbours present, with whom I spoke of the gospel; and particularly one, who has read the Testament for a considerable time, and who, I trust, is not a stranger to the grace of God. But he experiences from his wife, his parents, and other persons,—as he is beholden to many in his occupation,—most violent opposition; threats, injuries, scourgings assail him on every side. I spoke to him, and gave both counsels and consolations; for which he thanked me, for he said he came to seek them. I spoke also to the family according to their state, and read with them the word of God, and sang some of our hymns with the daughters, at their request, who, two months since, threatened to leave the house. The young man, in parting, said "Pray for me, for you do not know what a state I am in."

The friends who have kindly contributed to the above Society, are informed, that their favours shall be fully noticed in the Annual Report. In the absence of the Secretary, the Rev. Dr. Cox, donations and subscriptions will be thankfully received by the following Members of the Committee:—

Rev. T. THOMAS, 6, King's Terrace,  
North Lower Road, Pentonville.  
Mr. G. BLIGHT, 80, Cornhill.  
E. HEATH, Blackman-street, Borough.  
A. SAUNDERS, 58, Strand.  
G. B. WOOLLEY, 42, Friday-street.

#### DOMESTIC.

PROCEEDINGS OF THE COMMITTEE OF  
THE BAPTIST BUILDING FUND.

To the Editor of the Baptist Magazine.

Sir,

We beg leave to forward to you the following statement, relative to this institution, and to request the favour of its insertion in the columns of your useful miscellany.

At the last annual meeting of the Society it was recommended to the Committee "to consider whether the operations of the Society might not be extended by means of the various county and district associations." In pursuance of this resolution, the Committee availed themselves of the earliest opportunity to take the subject into their serious consideration; and after the free discussion of various suggestions, it appeared to them highly important, preparatory to any steps being taken with regard to the country, to adopt immediate measures for the purpose of ascertaining the sentiments and securing the co-operation of the ministers and churches generally in the metropolis. For the accomplishment of this object, a communication was addressed to the Board of Baptist Ministers, respectfully requesting them to discountenance all personal applications from country churches, and to meet the Committee in order to confer with them on the best means of increasing the efficiency of the Fund. This application was cordially entertained by the ministers who met at Fen Court, Feb. 17th, 1835, when the following resolution was adopted: "That the ministers who compose this Board, feeling the evils that attend the system of making personal application for liquidating the debts on country chapels, and the superior efficiency of the plan adopted in the Building Fund, resolve to sign no more cases, but to recommend every case to that Society."

On the receipt of this resolution by the Committee, it was agreed, "That this Committee are gratified by the prompt acquiescence of the Board of Baptist Ministers, in their request not to sign and recommend country cases for collection in London; and do hereby agree that, if desired, their solicitor shall examine the deeds of any cases in London or its vicinity, and certify their correctness, and that the Secretary shall sign an admission that such cases do not come within the rules of this Society."

In compliance with the other request of the Committee, the Board resolved to meet them on Friday evening, March 6th, 1835, when the following resolutions were agreed to by the Ministers.

1st. That the Ministers present concur in the recommendation of the Committee, that the denomination of this Society be altered, by the omission of the word "London," so as to stand "The Baptist Building Fund."

2nd. That they also engage to solicit collections for the Society, in their own congregations, within the present year, and recommend the Committee to adopt

such measures as shall obtain similar support from the other churches.

3rd. That the Ministers recommend the Committee to state to the subscribers and the several churches in connexion with this Society, that the only thing which can terminate personal applications on behalf of country churches is a decisive support of the Fund, and a firm refusal of all country cases.

4th. That the Committee be recommended to take measures for increasing the number of Subscribers in those churches which favour the Society with public collections."

On the following Tuesday, March 10th, a general meeting of the Subscribers (adjourned from Dec. 9, 1834) was held at No. 5, Paternoster Row, when the alteration in the designation of the Society, and the other recommendations of the ministers, were approved and adopted.

It was resolved, "That this meeting gratefully acknowledge the kind attention of the Board of Baptist Ministers to the request of their Committee, and also for the suggestions which they have made for the improvement of the Baptist Building Fund; and that this meeting further embrace the opportunity now afforded for suggesting to the ministers and churches, in town, the propriety of adopting some more satisfactory plan for investigating those cases in London and its vicinity, which come not within the province of the Fund."

"That this meeting recommend the Committee to apply to the several Baptist Associations, and local Societies in the country, inviting them to correspond and co-operate with this Society; and not to encourage any case unless it has been first ascertained that the property is duly secured for the use of the denomination; and that the Committee offer to examine all deeds sent to them from Associations or local Societies, and to report their opinions thereon."

At the meeting of the Committee held on the 4th instant, the mournful intelligence was communicated of the decease of John Broadley Wilson, Esq., of Clapham, by which event this Society has lost the munificent subscription of £150 per annum; a loss which, it is hoped, the more general support of the Institution by the London churches will speedily repair.

The following resolutions were unanimously agreed to, viz.:

"That this Committee, gratefully acknowledging the mercy of God in the gift of so kind and generous a friend, record with unfeigned regret the decease of John Broadley Wilson, Esq., of

Clapham, who entered his rest the 16th day of February, 1835. He had sustained the office of Treasurer to this Society from the time of its formation. His support of the London Baptist Building Fund was most cordial, and the importance of its objects was sustained by the whole weight of his most extensive experience in every department of Christian benevolence. While the Committee sympathize deeply with other societies in the loss which they have sustained, they solemnly record their own peculiar affliction in the event, and earnestly pray that the riches of divine grace may sanctify the remembrance of his Christian example, and repair to this Society and to the church at large, the loss which they have sustained by the completion of his reward."

"That the Committee also most cordially express their sympathy and condolence with the bereaved widow, and pray that her loss may be compensated by the abundant enjoyment of the consolations of the gospel."

"That this Committee gratefully recognize the hand of Divine Providence in permitting them to turn their attention at such a crisis to Joseph Fletcher, Esq., of Tottenham, as an individual eminently prepared to fill the office of Treasurer to this Society, now rendered vacant by the lamented decease of John Broadley Wilson, Esq., and hope that nothing will prevent his accepting a service so important to them and the church of Christ in general; and further, that the request of the Committee be laid before the next general meeting of the Society, for their sanction."

At the general meeting referred to, the resolution of the Committee, as to the choice of a Treasurer, was most cordially approved; and we have the pleasure hereby to acquaint the public, that Mr. Fletcher has since consented to take the office.

Yours sincerely,

T. THOMAS, } Secretaries.  
C. STOVEL, }

5, Paternoster Row, March 17th, 1835.

#### DEPUTATION TO AMERICA.

Our brethren, the Rev. Dr. Cox and the Rev. J. Hoby, after being delayed by contrary winds, finally sailed from Liverpool in the *Hibernia*, for New York, on the 12th ult. Prayer-meetings were held on their account, both at Birmingham and Liverpool, with the particulars of which we are not acquainted.

We are requested by the Treasurer, James Low, Esq., 30, Gracechurch-street, to say that he would be glad if those churches who have not yet made their remittances would take an early opportunity of doing so, that the list of contributions may be prepared for the press at as early a period as possible.

CHAPELS OPENED.

BEVERLEY, YORKSHIRE.

This neat and commodious chapel was opened for public worship, on Wednesday, the 12th of November last. The Rev. B. Godwin, of Bradford, preached in the morning and evening; and the Rev. B. Evans, of Scarborough, in the afternoon. The following ministers conducted the devotional exercises. The Rev. J. Macpherson, and C. Daniell, of Hull; A. Berry, of Bishop-Burton; J. Normanton, of Driffild; S. Marston, of Grimsby; and J. Boden (Indep.), of Beverley. Services for the occasion were also held on Lord's-day following; when the Rev. B. Evans preached in the morning and evening; and the Rev. J. Sibree (Indep.), of Hull, in the afternoon. A number of friends from the churches in Hull, and other neighbouring towns, were present during the solemn services. The church was formed in October, 1833, since which time nearly forty members have been added.

LONGPARISH.

The place of worship in which the Baptist church at Longparish, under the pastoral care of Mr. Fitcher, assembled, having become too small to accommodate the persons who were anxious to hear the word of God; and so dilapidated as to be unsafe, they were advised and encouraged by the ministers of the association to which they belonged, to exert themselves for the erection of a new meeting-house. Through the blessing of God, that important work has been accomplished. The place was opened on Wednesday, Jan. 14th, 1835. Mr. Davies, of Whitchurch, commenced the morning service with reading the Scriptures and prayer; Mr. Russell, of Broughton, preached from Ezekiel xx. 12, and concluded with prayer. In the afternoon, Mr. Walcot, of Ludgershall, read and prayed; Mr. Clay, of Portsea, preached from Psalm xxviii. 6; and Mr. Withers, Wesleyan minister of the place, concluded with prayer. In the evening, Mr. Clay read and prayed;

Mr. Watts, of Andover, preached from Isaiah lii. 2; and Mr. Fitcher closed the services of the day with prayer. The attendance was exceedingly crowded; the sermons appropriate; the collections good; and, it is believed, the presence of the God of Zion felt and enjoyed.

The chapel, which is a neat and substantial building, and will seat upwards of three hundred persons, is regularly invested. More than one half the expense, about £280, has been already contributed; and it is hoped that the appeal of our worthy brother to the friends of Christ, for further assistance, will be liberally answered.

NOTICES.

LONDON BAPTIST ASSOCIATION.

The annual meeting of this association will be held at Eagle-street, on Wednesday afternoon, April 22nd, at three o'clock, when the letters from the several churches, and the circular letter of the association will be read.

In the evening of the same day, at seven o'clock, the annual sermon will be preached at the same place, by the Rev. Thomas Price, of Devonshire-square. Subject—The Claims of the Young upon the Attention of Church Members.

BUCKINGHAMSHIRE.

The above association of Baptist churches will be held on Wednesday, May 13th, at Fenny Stratford; Messrs. Statham and Cooper to preach. Put up at the Swan.

HIGHGATE ANNIVERSARY.

On Good Friday, April 17, 1835, three sermons will be preached at the Baptist Chapel, Highgate; in the morning by the Rev. Thomas Price, of Devonshire-square; in the afternoon by the Rev. Alexander Fletcher, A. M., of Finsbury Chapel; and in the evening by the Rev. James Smith, of Shoreditch, (late of Ilford.) Service to commence at eleven, three, and half-past six o'clock.

POPULAR ANNIVERSARY.

The twenty-fourth anniversary, at Cotton-street, Poplar, will be held (D. V.) on Easter Monday, April 20, 1835. The following Ministers have

kindly engaged to preach: Morning, at eleven o'clock, Rev. James Drummond, of Queen-street, Ratcliff; afternoon, at three, Rev. James Smith, of Shoreditch; evening, at six, Rev. Joseph Davis, of Church-street, Blackfriars. The collections on these occasions are solely appropriated to the pastor's use, the income arising from the church being very inadequate to his support. A cold dinner and tea will be provided in the vestry.

The Rev. Thomas Steadman, late of Truro, son of Dr. Steadman, of Bradford, has accepted the cordial and unanimous invitation of the Baptist church, Ramsgate; and has commenced his pastoral duties, under circumstances that encourage the hope of considerable success.

The Rev. W. B. Bowes, of Woolwich, has accepted the unanimous invitation of the Baptist church assembling at Blandford-street, Manchester square, formerly under the pastoral care of Rev. John Keeble. Mr. B. commenced his stated labours the first Sabbath in February, and the induction to his office will take place on Wednesday, the 5th of April.

SOCIETY FOR THE RELIEF OF AGED OR INFIRM BAPTIST MINISTERS, INSTITUTED AT BATH, 1816.

The Meeting of the Committee of this Society, previous to the Annual Meeting, will be held in the Vestry of Somerset-street chapel, in Bath, on Wednesday the 6th of May next; and all claims upon the funds of the Society must be in the hands of the Secretary before twelve o'clock on that day.

E. TUCKER, Secretary.  
35, St. James's Parade, Bath,

## RECENT DEATH.

MR. AARON BARLING.

Died at Romsey, Hunts., on the 1st of March, 1835, in the 75th year of his age, very generally respected, and deeply regretted, Mr. Aaron Barling. Great benevolence of heart, and devotion to the cause of the Redeemer, characterized this good man. After filling the office of deacon in the Baptist church for more than forty years, he has finished his course with much honour, and, we doubt not, taken possession of the crown of glory laid up for all that are in Christ Jesus faithful unto death.

## NEW PUBLICATIONS.

*Just Published.*

A Memoir of the late Rev. Joseph Hughes, A. M., Secretary of the British and Foreign Bible Society. By the Rev. John Liefchild.

*Preparing for Publication.*

A Narrative of the Visit made by the Deputies to the American Churches from the Congregational Union of England and Wales. By Andrew Reed, D. D., and James Matheson, D. D.

By Subscription, a second edition of Election Calmly Considered; in a Series of Letters to a Christian Friend. By J. Craps.

The Posthumous Letters of the Rev. Rabshakeh Gathercoal, late Vicar of Tuddington; now first published with Explanatory Notes and Dedicated to the Bishop of London. Westley and Davis.

The Doctrinal Errors of the Apostolical and early Fathers. By William Osburn, Jun. 8vo., price 10s. cloth.

## DISTRIBUTION OF PROFITS.

The following sums, from the profits of this work, in addition to the list in our January number, have been paid to the widows whose initials follow:—

NAME		RECOMMENDED BY
M. W. . . . .	£4. . . . .	W. Payne.
E. C. . . . .	4. . . . .	W. Gray.

Those who desire to apply should procure printed forms, which may be had of Mr. Penny, Scotland-yard.

ERRATA.—At page 90 of our last number, col. ii., l. 8, for "from one to twelve," read "from ten to twelve." And in the signature to the same article an E was omitted: it should have been "GUTTENRIDGE."

# IRISH CHRONICLE.

APRIL, 1835.

The readers of the Irish Chronicle will perceive that our excellent though unknown friend, B. B., has sent us another liberal donation. On the 19th instant, the Baptist Irish Society will have attained the twenty-first year of its history. As to its support, during that period, it has been distinguished by many remarkable interpositions of Divine Providence. Several times its funds have been, in the estimation of some at least, alarmingly depressed, but the invariable counsel of the late valuable secretary was, "Have faith in God." Nor was this ever urged to the neglect of exertion; but from time to time it was abundantly manifest that such confidence was more than sanctioned—it was amply rewarded; and it is believed that if, in the present state of the Society, his voice could be heard, more emphatically than ever would it utter, "Have faith in God."

The annual subscriptions and contributions, upon which calculations might be made, have always been exceedingly inadequate to the extent of the Society's benevolent operations; but the hearts of all are under the control of him to whom belong the silver and the gold, and he has graciously disposed many, as opportunely as unexpectedly, to come to the help of the Lord against the mighty, and supply what has been lacking, and his "hand is not shortened that it cannot save, neither his ear heavy that it cannot hear."

*To the Committee.*

*Kilbeggan, February, 1835.*

Dear Brethren,

I have just returned after visiting my extensive district, preaching and inspecting the schools committed to my care. As to the latter, I need only say they are just as usual. The children are committing the word of the Lord to memory: thus laying up in their minds the best of all treasures. I am often surprised to see with what readiness they get off a chapter. While I was inspecting the M'Donald or Tullamore school, a fine little girl, aged about ten, came to me: she has been educated with us from her alphabet. I asked her, How many chapters have you to repeat for me? She replied, Only twenty-two, Sir. This was from the last inspection. There is a boy in the Clonshanny school who can repeat the whole of the New Testament. Many who are now married, have been educated in our schools, and express their gratitude to the gentlemen of the committee, and the kind people of England, for what they have been the means of doing for them. I find it invariably the case, all the persons who have had a scriptural education while at school now love the Bible. One little boy, after having heard me preach that evening, said to his mother, who was then weeping with love and gratitude for what God has done for her and her husband, to whom I have been the instrument of their conversion—the dear little fellow said, "O mother, I often heard a sermon from Mr. M'Carthy; but I never felt one before." His sister, who

is younger, said, "It made us all to feel."

The eldest daughter is a young woman; she is truly a child of God, and was baptized by me; so I may say God has given the whole family to me, as the fruits of my ministry. Four or five persons remained after the preaching that evening, of whom I have good hopes. I believe divine grace has commenced its saving influence upon their minds, and that in a short time they will join the church, and become ornamental members of it too. It is satisfactory that my "labours have not been in vain in the Lord." Yes, in the Lord; for no man is more firmly convinced than I am, that Heaven alone inspires the heart to good. While this is borne in mind, it checks the vaunting heart, which would ever give itself credit for that which is the production of the Spirit of the Lord. It takes six weeks to visit all the places I have to attend; and were I able to take others into the list, I have frequent invitations to extend my labours to them also. The people show a willingness to hear me every where I go. My last tour yielded much pleasure. I had to spend nearly one week with the government commissioner, Mr.— who has been taking the census, verified by affidavit, of the people of this country, together with what is religiously doing for her melioration.

Yours sincerely,

J. M'Carthy.

*Extract from the Rev. W. Thomas's letter to the Secretary.*

It was gratifying to hear the Rev. W. Young, of Clare, a worthy clergyman of

the establishment, speak in the most respectful manner of the Baptist Irish Society, of its efficiency and extensive usefulness, and its adaptation to the circumstances of the country. He said it deserved the greatest support and encouragement to two clergymen who were present; at the same time he handed me his annual subscription. One of the clergymen gave me a pound since for the society, and the other said he would, "but that he was too poor." The society's schools, with scarcely an exception, are the only ones connected with a scriptural education now in operation that I know of in this popish part of Ireland. They have not retreated for shelter, but have stood the full fire of popery, and have prospered and prevailed, and will be finally triumphant, if supported and encouraged by the friends of truth; otherwise the most lamentable consequences would follow, and superstition and destructive ignorance would ultimately triumph. I feel much obliged to Mrs. Franks for the premiums for the children in the schools; they shall be given at the next inspection; and also to Mrs. Fernie for 18 smock frocks for the boys in the Mary's Philanthropic school; four of them have been given to one of the most miserable families in the world, who had scarcely an atom of linen to wear. The father, mother, and four wretched children had to lie at night on about a beehive-full of straw, with only a dirty old rug to cover them from the inclemency of the season. I feel also greatly obliged to dear Mr. Franks for his exertions in collecting for the society; he has seen much of Ireland, and his pious and benevolent mind feels in consequence of the superstitions and injuries with which it as been long afflicted.

I have seen some of the schools in the long journeys from which I am only returned; but the regular quarterly inspection will commence next week.

*To the Committee.*

*Mount Shannon, 19th February, 1836.*

Brethren and friends, and friends of the inhabitants of Ireland, it is to the prayers of the saints which we know are tendered before the Lord of hosts, I attribute my safety while travelling from place to place through thick darkness, which, alas! pervades the hearts of many in this devoted country.

I have, since my last, slept in villages where swarms have been taken; and rode by where a man was fired at from behind a wall a short time after I passed by,

with various other occurrences, too numerous to mention. Nevertheless, I am in mercy preserved; and with very few exceptions, well received. Early in this month I penetrated into the county Galway almost as far as Laughron. Endeavouring to spread the banners of the cross, in some instances I was warmly opposed; yet in the strength of Him who upholdeth all things, I hope I answered them with meekness and prudence, looking to the Lord for the outpouring of the Spirit on my humble endeavours. After my return from the county of Galway, and taking three days' rest, during which time I visited many sick and afflicted persons, and preached; on Lord's-day, the 8th, I crossed the Shannon to brother Camby's castle, where I was received in his accustomed loving manner. After refreshment, he went with me to some of his tenants' houses, where we had much religious conversation. When we returned to the castle, we had much reading and prayer; and after the ladies retired, Mr. Camby and I sat up conversing and strengthening one another in the Lord. Of all the baptized men in Ireland, there is not one more zealous toward the Lord than he. I next went to see the school. Mr. C. likes Mr. Lynch the schoolmaster greatly. I next went to Borisokean, inspected the school there, and asked the children a variety of questions, which they answered according to the Scriptures. I was asked to dine, and stop at night at Captain —'s; we had a great deal of Scripture reading, and a long conversation about the doctrine of Believers' Baptism, &c. The whole family are favourable to our ideas on that subject.

After visiting and conversing with many in Borisokean, and answering various questions, all which were acknowledged to be scriptural by the proposers, I went towards brother Horne's at Clash, where, after visiting many acquaintances on my way, I arrived late in the afternoon. Brother Horne announced my arrival, and in a short time there were assembled a good congregation, to whom I preached from Isa. li. 7, 8. The people were very attentive, and there seemed to be much solemnity; I trust the Lord was present, and that he did bless his own word and work, though uttered by a very feeble creature. One very interesting and intelligent young man asked me many questions after the service, and seemed to acquiesce in my answers, as did every person present. I proceeded to Castleantway the next day, being Lord's-day, 15th, where I preached to a very large congregation, and on the following evening also.

I then returned through Venagh, Escar, Portroe, Gany, Kennedy, in all which places I endeavoured to be instant in season, and show every one a reason of the hope that is in me. Pray for me.

STEPHEN RYAN.

To Rev. J. Bates.

Coolaney, February 16th, 1835.

Dear Sir,

Notwithstanding the severity of the weather, the Lord has enabled me to proclaim the glad tidings through the neighbouring villages during the last month; and has, I trust, accompanied the proclamation of his gospel with a blessing. There is a growing spirit of inquiry, and an increased desire to read the word of God, not only among the Protestants, but also among Roman Catholics. I have, during the past month, lent 50 tracts, which are returned weekly; and I doubt not, that these little silent preachers have been attended with a blessing to the old and the young. I lent tracts to the children of one or two persons in this town, who previously seldom attended preaching; but since their children read the tracts for them, none have been more regular or attentive than they. Within the last fortnight there have been several applications for Irish Testaments, from Roman Catholics. I have lent four to Roman Catholics, two of whom came to preaching. On these occasions I have a good opportunity of directing those who borrow to the all-sufficient sacrifice of Jesus, as alone able to save, and am listened to with attention. The schools which I visited were doing well, with the exception of the Beltra and Ballinacarrow schools, which were closed on account of the illness of the teachers. One of the teachers is better, and has resumed teaching; the other I hope will soon be able to commence teaching: they are both Roman Catholics. I often conversed with them on the doctrines of the church of Rome, and showed them from the Scriptures the absurdity of those doctrines. Both express their confidence in Jesus alone, and one of them in the midst of his sickness said that he had no other hope but Jesus. May the Lord sanctify this late affliction to them! The congregations in the country continue attentive. It is gratifying to know that, instead of the dance and the card-table, the Bible and the preacher are talked of. Formerly the dance was held in every village; but now, except in the towns, you seldom hear the sound of the bagpipe or fiddle; but in all the villages where your preachers have been admitted, you can see

many met together, either discussing some religious subject, reading the Bible, or singing praises to God.

May the Lord hasten that period when all shall know Jesus, from the greatest even unto the least!

THOMAS BERRY.

From MICHAEL MULLARKY to MR. ALLEN.  
Easky, February, 1835.

Although poverty, anarchy, and discord prevail to an alarming extent in this wretched country, it is delightful to the Christian to behold true religion progressively extending its boundaries. Up to the present moment the interest manifested for the word of life remains unabated, in this town and neighbourhood; and the various invitations from the surrounding villages are out of my power to attend. In despite of persecution the schools are full of children. Under these circumstances, may not the Baptist Society, whose labours have already been blessed with so many gratifying tokens of divine approbation, conclude that ere long the seed sown on the top of the mountains will shake like the trees of Libanon?

Since my last letter, in addition to the former stations, I have opened a new one at Pollyheeny, where I trust the Lord has blessed my labours in bringing conviction to Mr. D. The last interview we had was very interesting; after we conversed together a long time about the gospel, at parting he pressed my hand with all the earnestness of a penitent, and said, "O my friend, pray for me, that the Lord may enlighten my dark understanding, and give me grace to subdue my wicked heart." At present he appears to "see men as trees walking;" but I trust that he who seems to have commenced the work of grace in his soul, will ere long enlighten the eyes of his understanding.

This evening I preached to an attentive congregation in Grilleenduff. I trust the Lord has some of his people here. You would be delighted to witness their gratitude to the Society, for sending them the means of grace. Many in this neighbourhood are ready to say in reference to our dear English friends, "How beautiful upon the mountain are the feet of those who send glad tidings and publish peace." The wilderness and solitary place have been made glad through their means, and the desert rejoiced and blossomed as the rose. I heard yesterday, by the clerk of the church, that Mr. — the present minister, after deploring the ignorance which prevailed among his people, requested of them to attend

spiritual instruction wherever they are most likely to receive benefit. This will be the means of bringing many under the preaching of the word, whom prejudice kept away, and I trust be made a blessing to their souls. The word of God is daily finding free course.

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CONTRIBUTIONS.

B. B., by Rev. John Dyer . . . . .	50	0	0
Mrs. Steadman, by Rev. Dr. Newman . . . . .	0	5	0
Collected by a young lady in consequence of having read the Irish Chronicle, and forwarded by Rev. W. F. Burchell, Falmouth . . . . .	2	12	0
Collected by Rev. S. DAVIS.			
Chard . . . . .	8	16	1
Wellington . . . . .	1	10	0
Lyme . . . . .	2	8	1
Bristol, (additional) . . . . .	1	0	0
Bath, (additional) . . . . .	12	16	0
Melksham . . . . .	1	18	0½
By the TREASURER.			
A Friend to the Schools . . . . .	0	10	0
Collected by Rev. J. VENNIMORE, Igham, Norfolk.			
Collected at the Baptist Chapel . . . . .	4	6	5
Contributions by Mrs. Cooke . . . . .	1	4	7
Mr. R. B. Silcock, (an. sub.) . . . . .	0	10	0
Mr. Cubit Silcock, (do.) . . . . .	0	5	0

Collected by Rev. JOHN FRANKS.			
Loughton . . . . .	10	0	0
Waltham Abbey, two Friends . . . . .	0	7	6
Cheshunt . . . . .	2	1	0
Ware . . . . .	1	10	0
Bishop Stortford . . . . .	1	6	0
Hertford . . . . .	1	7	6
Market Street . . . . .	1	5	3
Box Moor . . . . .	0	17	6
Chesham . . . . .	6	2	0
Amersham . . . . .	2	19	6
High Wycombe . . . . .	3	9	4
Hooburn . . . . .	3	10	0
Princes Risborough . . . . .	2	9	3
Wingrave . . . . .	1	12	6
Waddesdon Hill . . . . .	1	10	1
Aylesbury . . . . .	3	2	9
Winslow . . . . .	0	13	0
Stoney Stratford . . . . .	1	13	0
Buckingham . . . . .	7	0	0
Olney . . . . .	6	19	3
Newport Pagnel, Mrs. Osborne 10s. Friend 1s. . . . .	0	11	0
Fenny Stratford . . . . .	4	0	0
Cranfield . . . . .	0	16	10
Ridgmount . . . . .	1	14	8
Woburn . . . . .	1	12	0
Hackleton, Mr. G. Cave 10s., Friends, 4s. . . . .	0	14	0
Brickhill . . . . .	2	14	0
Hockliffe, a few Friends . . . . .	0	11	0
Leighton Buzzard . . . . .	6	17	6
Missenden . . . . .	1	10	0
New Mill, near Tring . . . . .	5	5	11
Ashton Clinton . . . . .	0	15	0
Berkhampstead . . . . .	0	15	0

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Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.



# MISSIONARY HERALD.

CXCVI.

APRIL, 1835.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

At a Meeting of the Committee of the Baptist Missionary Society, held on Monday, Feb. 23,

Joseph Gutteridge, Esq., in the chair,

It was Resolved unanimously,

That this Committee have heard, with much sorrow, of the decease of their venerated and beloved friend, John Broadley Wilson, Esq., long a munificent supporter, and for nearly nine years the Treasurer, of the Baptist Missionary Society—an event, by which not only this Institution, but the church of Christ at large, has sustained a loss of no common magnitude. But while placing on record the expression of their grief, the Committee desire, at the same time, to render their hearty praises to Almighty God, for the grace which wrought so powerfully in his departed servant, whose habitual devotion, meekness, humility, and kindness, combined with active, discriminating, and cheerful generosity, eminently adorned the Gospel of God his Saviour, and afforded a bright example of its practical influence. The Committee feel themselves called on to imitate what it was long their privilege to admire, as well as to renew their supplications to the great Head of the church, that he would raise up others efficiently to serve Him in the room of those who are, in rapid succession, translated to their eternal rest.

## MONGHYR.

We have already noticed the tour, undertaken by Mr. Leslie, among the Rajmahl hills. We have since received the journals of that expedition, which are not a little interesting; they are too copious for insertion in the Herald, but will probably appear in the appendix to the next Annual Report.

A letter from Mr. Leslie has lately arrived, dated June 2nd, from which we extract the following particulars:—

We are generally favoured with large congregations; but with no apparent effusion of the Spirit. My heart sinks within me; and I often fear that God has not chosen me as an instrument of any good in his hand. Willingly would I go to any other place, even the most barbarous and inhospitable, if God would make any use of me. You must not, however, think that I am tired of missionary work, or have the least desire of leaving the field and returning. Oh no! I love my native land, and would be very glad to see it; but I trust I can say, I have learned

cheerfully to deny myself, and that I would not sacrifice a month for home, if I could be useful during that period to the heathen world.

I am exceedingly glad to be able to inform you, that all our little band of native Christians, with one exception, continue to give me great pleasure; and against the excepted one I have no other charge to make, but that of almost obstinate idleness in the vineyard. But I doubt whether it be proper to say 'an obstinately lazy Christian,' any more than it is to say, 'an obstinately drunken or lying Christian.'

One of them, about a fortnight ago, was sorely beaten and bruised by a Mahomedan, for preaching Christ in the bazaar: I, a few days afterward, went in search of the fellow, and caught him. Had I sent him to the magistrate, he would have been severely punished; but as I thought we ought meekly to bear all suffering endured in the cause of Christ, I contented myself with asking the Mahomedan to beg pardon of the Christian, and promise never to do the like again; both of which he did, in the presence of, at least, fifty people, in the market-place. I need hardly say, that the bystanders applauded my lenity. Several of the people in the market have, I understand, determined to give the Mahomedan, as soon as they can catch him, a good thrashing for his cruelty to the old Christian; but I do not encourage them in this.

During the last year, we had three cases of a singular kind among the Hindoos: the first was, that of a man of the name of Ramdhyl: a few years ago, in the course of my missionary itinerancies, I entered the village where this man resided; he was not then at home; but, on his return, heard from his neighbours something of what we had said to them: he was much struck, and came, almost immediately, into the city in quest of me. When I first saw him, I thought him somewhat insane. As he wished, however, to know what we had said in his village, I repeated the message to him, and gave him a tract: this he read, and entered so much into its contents, that after a time he threw away his household gods. A great commotion was excited in the village; and though he did not abandon his caste, he became the victim of persecution. Fear overcame him—he was led to replace in his dwelling his gods; but I have every reason to believe he never paid them the least reverence. Frequently did he come in to chapel; but having been on one occasion, after leaving the place of

worship, hooted through the bazaar, he was afraid to appear openly among us again; but still he could not desert us altogether. Often did he come in, like Nicodemus, by night, the distance of three miles, to the house of our native preacher, where he related his afflictions, and heard the word of comfort, and then set off for his home before day. His deep humility, his love to us, and his distress on account of the hardness of his wife's heart (for she became his bitterest enemy), seemed to indicate a change of the right kind. A few months ago, I went early one morning out to his village to see him, and, to my great surprise, found he was dead: how he died we could not learn. We were told, however, that he frequently, in his dying hours, expressed a wish to see our native preacher: his relatives did not, of course, gratify him in this. Is not this a brand plucked from the burning?

The second instance is, that of a very respectable young man of the name of Juggernath, the son of a zumeendar, or landholder, who lives about sixty miles from Monghyr. Having occasion to be some weeks at Monghyr, Providence directed the young man to us, and deep and sincere impressions appear to have been made on his mind; he was a constant attendant at chapel, and seemed to take delight in reading the word of God. The time, however, came for his returning home, and he left us with a promise of paying us another visit; but he was not permitted; the Lord saw fit to remove him, but we are not without hopes that he died in Christ. Betwixt the time of his return home and his death, he wrote several very interesting and affecting letters to our native preacher; letters full of mourning for sin; of earnest entreaties for prayer in his behalf; and of expressions intimating a steady faith on the Lord Jesus Christ. When we heard of his death we resolved on paying his family a visit, particularly as we had reason to believe his father's mind was also very favourably disposed towards the gospel. We accordingly set off last December, and after travelling over thirty-six miles of a road not the best, my feet became so wounded, that I was obliged to stop; we therefore, returned as well as we were able, resolving to postpone our visit till another day. Is not this another brand plucked from the burning?

The third instance is that of a resident in Monghyr, a very quiet and respectable man. He had read the Scriptures, at least some parts of them, with attention; was in the frequent habit of attending at the house of one of our native Christians, for

the sake of being present at worship; and was not known, as far as I know, to practise idolatry of any kind. He never said any thing of a decisive nature; but it was evident from his conduct, what he thought of Christianity, and what he felt towards it. He, too, has been recently removed by death, but all we have known of him gives us reason to hope, that he was, in heart, a disciple of the Lord Jesus. The chain of caste is an awful chain, a chain, which, I believe, binds more firmly the sincere in heart, than it does the hypocrite. The latter care but little for it; but the former feel so much for the relatives they are compelled to leave in darkness, that it is long before they can make up their minds to part with them.

We are not, therefore, I think, to judge of the progress which Christianity is making by the number of professing converts. There may be among the people more of the 'hidden ones' than we are aware of. None of the three above mentioned came fairly out by renouncing caste; but there was every other thing about them to make us believe that God had really been at work in their hearts: these instances may serve to lead us not to despond altogether.

I am also very happy to be able to inform you that I have recently succeeded in getting a school of nearly thirty children, under the entire superintendance of a native convert. This I tried several times before, but in vain; the parents would not send their children to a Christian. This difficulty is now, through the goodness of God, surmounted, and I expect soon to have another school of the same kind. I attend occasionally myself to instruct them in the doctrines of Christianity, and the poor children listen to me with the greatest pleasure: such a school I have all along sighed for, convinced that those taught by heathen teachers, however watched by the missionary, were quite useless in a religious point of view.

### SOUTH AFRICA.

Our last advices from Graham's Town were dated October 28. It was then stated that our friends had commenced building a small chapel at the out-station of Karega, the expense of which they hoped to defray by contributions among themselves. Within two months from that date occurred the disastrous invasion of the district by a numerous horde of Caffres, which has occasioned so much alarm to all interested in the welfare of the colony.

Graham's Town itself, however, appears by the most recent accounts to have escaped, and we trust its numerous and thriving population are, by this time, in the good providence of God, reinstated in peaceful security. Strict investigation will, doubtless, be made into the causes of this calamitous event, and measures taken to guard against the recurrence of it.

### JAMAICA.

The following scattered notices taken from various letters, the substance of which has already been generally adverted to, need no introductory remarks.

From Mr. Gardner:

Kingston, September 23rd, 1834.

Lately perhaps I have been more zealous than prudent in my attentions to Port Royal; but I am happy to say that I have been amply rewarded for all the weariness and pain these extra exertions have occasioned me. Last sabbath week at day-break, at that place, I baptized fifteen in the sea, on a profession of their faith in Christ and repentance toward God, in the presence of many hundreds who collected soon after four in the morning. After the administration of that ordinance we repaired to the chapel, which was well attended, and had a regular service. Then I left for Kingston, as there was no brother unemployed that could assist me. Last Lord's-day I visited these friends again, and administered the ordinance of the Lord's Supper, when those who had been baptized were received into the church. It was an unusually solemn and gratifying season. Many were greatly affected, and wept much nearly all the time. This was to us a time of refreshing from the presence of the Lord. May he often grant us such happy seasons. It is very necessary, however, dear brother, that you should relieve me in some way. I am quite willing, but not able, to do justice to the church at Port Royal, as well as at Kingston. From six last sabbath morning till a quarter past eight in the evening I was employed. This is too much for the best of constitutions.

We continue to be well attended in Kingston, and God appears to clothe his word with power. I have about thirty on the list for baptism, some of whom have given very interesting accounts of the manner in which God brought them out of darkness into his marvellous light.

We have opened an adult school of a week evening (Tuesdays and Saturdays), which Mr. Whitehorne superintends. I think there are nearly forty already on his list. On the sabbath we have long had one, though I have always forgotten to mention it. It is conducted by one of the deacons, and has been very numerous attended these last two months. Now we want an infant school, which we have no means of supporting.

November 28.

On the first sabbath in this month I had the happiness of baptizing forty-six Christians I hope, and receiving them into the church. The services of the day were peculiarly interesting and affecting. We had reason to think God was in the midst of us. May many such seasons return in quick succession!

From Mr. Clarke, dated Nov. 27.

The church meeting at Constant Spring will soon be removed to Jericho (about two miles further on, in the main road to St. Ann's), and Jericho will then be in the place of the station at Constant Spring; consequently the chapel will be put up at Jericho. I hope to be able to erect a chapel capable of holding 1000 people. Lucky Valley is about ten or eleven miles from Jericho, towards the Bove Rocks district, and is not far from the borders of St. Andrew's. As there is not a chaise road to it, I shall not think of purchasing ground there, but shall endeavour to get a place near the Anotta Bay road, that might answer well for a permanent station to be carried on in connexion with Jericho. I recently baptized five persons at this station, and have reason to hope well concerning many who attend the preaching of the word here.

Retirement appears to me to be a very important station, and to it I have recently sent a pious man with his wife and family, who actively employ themselves in doing good; in instructing all who will attend to read, and in keeping up regular family worship, to which all around are encouraged to come, and holding prayer-meetings on the sabbaths I am absent. He is an unassuming, humble man, who has been very kind to many of the Missionaries, and manifested this spirit strikingly in giving up his house to brethren Nichols, Abbott, and Kingdon, when they were in Kingston on account of the persecution that prevailed in their districts. I baptized the man and his wife, and one of their daughters, soon after I came to the island, and have had the pleasure of seeing them all walk like those who truly fear the Lord.

Retirement is near Luida's Vale, where there are three estates with 1,300 apprentices; and about the same distance, i. e., four or five miles, on the other side, are several other large estates, and all around we have free settlements. It is about three miles from Garden Hill, where brother Phillippo formerly preached, and only about two miles from the police station and government buildings. We are in great need of a chapel here, as I think the want of accommodation prevents many from coming to the worship of God.

Fairfield is a flourishing station, but the distance and the badness of the roads make it very trying for me to attend to it.

I have given up the present place, and had thoughts of endeavouring to obtain another near the Moncague, and had the offer of one to which there was a driving road, and which was more amongst the large estates from which most of my hearers come; but I have just had a letter from brother Coulart intimating that he had some thoughts that the station at Fairfield might suit him if I intended to leave it. I have written to express my willingness to give it up to him if it will suit him, at the same time intimating that should he not take it, I have no intention to leave the people while I can attend to them, or until a supply can be obtained for that destitute part of the country.

From Mr. Whitehorne, dated December 12.

Since I wrote last, I have commenced preaching at Scott's Hall, Maroon Town. The attendance is pretty well under all circumstances, but I cannot form an accurate idea of what it is likely to be until I have visited it a little longer.

My sabbath school is still encouraging, but I feel the want of books amazingly. I hope the distribution of Testaments among those who can read will have the good effect of stimulating the rest to still greater exertion and diligence.

From Mr. Kingdon, dated Jan. 1.

At Belle Castle I have baptized thirteen lately, and at Morant Bay four, and have eight now waiting whom I purpose baptizing on the 11th instant. Instead of these few, I might have added four times as many, if I had not refused them. Here there is no need of using persuasions to induce people to submit to this divine ordinance; the danger is of admitting persons before they are fit for it.

## FALMOUTH.

From Mr. Knibb to Mr. Dyer, dated January 20, 1835.

During the Christmas week I baptized 134, who were selected from more than a thousand who are inquiring the way to Zion. Some of them brother Dexter examined; others, myself; and really I was astonished, I was delighted. Nearly the whole had been from five to seven years attendants at the house of God, and their lives, as far as we could ascertain, had been consistent. More than half of them dated their first serious impressions, to use their own expressions, "to poor massa Mann;" the love they cherish for him charms me. Dear fellow, the fruit of his hard toil now appears.

Though seed lie buried long in dust,  
It shan't deceive our hope,  
The precious grain can ne'er be lost,  
For grace insures the crop."

I asked one of the female candidates, whether she believed God would be just to send her to hell for her sins, and on her answering in the affirmative, I asked her what made her think so. "Minister," she said, "me sure him too good to put me there if me did not deserve it."

On the mornings of baptism my valuable tent was erected over the baptistry, and being all in one, looked beautiful; underneath it, neatly dressed in white, sat the candidates, and around them the many spectators. The service was interesting and solemn. On the Sabbath, we had nearly, if not quite, 2000 present. Brother Vine (Independent) preached in the morning. In the afternoon I received the 134 into the church, by giving them the right hand of fellowship, when we celebrated together the Lord's Supper. It was just three years ago that I was taken from them by the military. True, the chapel was not there, but the church was safe, and the Lord had added to it such as should be saved. Our Independent brethren and sisters partook with us. I was quite overcome, and while we remembered the past, we wept together.

"He did but choose the fittest time  
His mercy to display,  
And now he rides on clouds sublime,  
And brings the promised day."

The Testaments have arrived, and the many who can read, and who obtain them, delights me. The deacons and other active friends, spend five evenings in the week in teaching the young and old on some of the estates. I am obtaining a correct number of those who are thus taught; when I have completed it, I will forward it. We want elementary books. I have not one, but have written for 10,000. I never saw any thing to equal the desire for instruction. May God in

his mercy sanctify it to the good of their souls!

With respect to the church, it is in a happy, prosperous state. Our prayer-meetings are well attended, and the supplications of those who are called upon to pray for purity of heart, is, I hope, a token for good. One good man prayed last Sabbath morning, thus: "Lord, me do not come to dee because me have not sin, but dat dou should take it out. Oh, me heart full of sin, and every hair of our head hab sin in it; we such poor sinners!" I pray to God that I may not be deceived. I preach as faithfully as I can, and when I see the fixed eye, when I know the long distances they walk, their increased attention now they have more time to call their own, and when I hear their simple confessions of faith in Jesus, I believe they are the people whom the Lord delighteth to bless.

### BAHAMAS.

The following letter from Mr. Burton, detailing the mournful event of Mr. Pearson's decease, could not be included in our last number. More recently, a letter has been received from the afflicted widow, who is expected in England very soon, with her infant child.

Nassau, Dec, 27, 1834.

I have now the melancholy task of writing to you that dear brother Pearson has been taken to his everlasting rest. Two days since I received a letter from Turk's Islands from a Mrs. Randall, informing me that he departed this life on the 17th, two days after he landed at the place. This is a painful stroke. It is an affliction which in this infant state of the Mission must be felt through the Bahamas. But shall not the Judge of all the earth do right? And when he has metened any one of his sons for glory and a crown, has he not a right to call him to their possession? I feel that it is my business to be silent before God, and to be dying daily to the world, that at last I may meet death as an intimate friend. Brother Pearson and myself had some time been of opinion that the extent of the colony rendered it expedient that we should not both continue at Nassau; and we agreed that at present it did not appear to be my duty to quit this station. He had therefore for the last three months been convinced that it would be right to take up his residence for a while on one of the out-islands. I think that for a short time he hesitated between Run

Key and Turk's Islands, but soon determined on the latter; partly, I think, because he knew it; partly because *there* was a kind and skilful medical gentleman; and partly because the place is near St. Domingo, into which he hoped one day to take the gospel of Christ. But God's thoughts are not as our thoughts. The fall which he had from a horse shortly after his arrival here was, in the affliction which it left, a severe and perpetual trial. And though he would hardly suffer it to lessen his labours, yet it evidently produced occasional depression of spirit, and therefore probably impaired his constitution. An attack of fever which he had about six weeks since weakened him very much; and though when he felt a little better, in his anxiety to go to the utmost limit of his strength, he preached twice on the sabbath, and rejoiced in the opportunity of doing so, yet it was too much for him. It is now between three and four weeks since that sabbath. In the evening he preached a funeral sermon for Mr. Penny, Wesleyan Missionary. Mrs. Burton informs me that several times after he said, that while preaching it, he was deeply impressed with the thought that it would be his last sermon. That impression was too correctly prophetic: the sermon was his last. In rather more than a week after he left with Mrs. P. and the baby for Turk's Islands. Two or three times before his departure I asked him if he felt quite satisfied that in his weak state it was his duty to go. He said he thought it was; he thought it probable that the sea air would be more beneficial to him than any thing else. So I hoped. But God had ordered differently. In a little more than a week from the time of his leaving Nassau, he entered into the presence of that Saviour whom he delighted to preach.

His departure is for his own exaltation and happiness; but it is our loss and grief. His once affectionate wife, but now desolate widow, must feel her loss more keenly. But it is felt here. I received the information last Monday morning; an elderly female brought it, crying and sobbing. And when at twelve o'clock I went to the prayer-meeting, I soon found it necessary to stop; the groans and the crying took away the power of utterance from the persons who were engaged in praying.

It is no wonder that he was so much beloved. His own heart was full of tenderness and affection. I have often thought that he had too much susceptibility for his own peace in this rough world; but I have never thought so with-

out at the same time wishing, in this respect, to be much more like him than I was. His deep anxiety in the service of the Lord showed me more plainly than ever that I was sadly deficient in the *spirit* of my work. His unfoldings of the heart in prayer always showed his acquaintance with it, and his watchfulness, and jealousy, and his deeply-seated eagerness for purity. I cannot think of him without thinking of these things. O that God, the Father of all mercies, may graciously grant me more of what is needed for glorifying him with my body and spirit, which are his!

*Jan. 13th.*—As it has pleased God thus quickly to call our dear brother Pearson from the place of labour, I hope you will endeavour to send more help to this needy place as soon as possible. The people will help in a little time. A Missionary is very much needed at Rum Key, and one is very much needed at Eleuthera; and brother Pearson used to say that one was very much needed at Turk's Islands. At Nassau my hands are tolerably full; and though I have had to struggle through some difficulties, yet now the cause of Christ our Lord is prospering, and I have no doubt will prosper. O pray for me, an unworthy labourer, spared while those much better are taken away! Pray for me that I may not by either sin or imprudence injure the cause which with my heart I am desiring to serve.

This has been an unusually sickly season in the Bahamas. The Methodists have lost two of their Missionaries. Mr. Penny died just before his brother Mr. Pearson, and another (Mr. Talbot) has gone since. I am looking with earnest desire for the arrival of Mr. Bourne from Honduras almost every day. May his Lord and ours graciously and speedily bring him in the fulness of the blessings of the gospel of Christ!

Pray send help. The people at Andros Island, Watling's Island, Exuma, Long Island, Eleuthera, Rum Key, Crooked Island, and Turk's Islands, are begging me to visit them, but I cannot go to any one of the places. The duties I have here seem too important to be left, unless the Lord plainly call me away. If he call, I am willing to go any where on earth, or to heaven. I may be close upon the end of my journey, though I never had better health in my life than at the present time. "Bless the Lord, O my soul!" Last sabbath, besides my usual work of preaching four times, and travelling fourteen or fifteen miles, and attending the sabbath-school one part of the

day, I baptized, and administered the Lord's Supper. But indeed you need not write to me to lessen my work; rather exhort me to greater diligence and more

prayer. And oh, pray for me, that if I am spared through this year, it may not be so unprofitable and so sinful a year as any of the past.

LIST OF FOREIGN LETTERS LATELY RECEIVED.

WEST INDIES	Rev. J. M. Phillippo	Spanish Town	Jan. 2.
	Ditto		23.
	— W. Knibb	Falmouth	20.
	— J. Coultart	St. Ann's Bay	Dec. 8 & 31.
	Ditto	ditto	Jan. 19.
	— B. B. Dexter	Falmouth	Jan. 26.
	— T. F. Abbott	ditto	Dec. 23.
	Ditto	Montego Bay	Jan. 20.
	— T. Burchell	Montego Bay	Dec. 23 & 30.
	Ditto	ditto	Jan. 20.
	— H. C. Taylor	Spanish Town	Dec. 10 & 29.
	— Joshua Tinson	Kingston	17 & 26.
	Ditto	ditto	Jan. 20.
	— W. Whitehorne	Mount Charles	Dec. 12.
	Ditto	ditto	Jan. 22.
	— J. Clarke	Kenmuir	Dec. 31.
	Ditto	Constant Spring	Jan. 5.
	— F. Gardner	Kingston	Jan. 2.
	Ditto	ditto	Jan. 27.
	— Joseph Burton	Nassau, N. P.	Dec. 6 & 31.
	— Walter Dendy	Falmouth	Dec. 16.
	Ditto	ditto	Jan. 20.
	— John Kingdon	Manchioneal	Jan. 1.
	Ditto	ditto	Jan. 23.
	— Kilner Pearson	ditto	Dec. 1.
	— A. Henderson	Belize	Dec. 10.
	— John Hutchins	Falmouth	Jan. 20.
	United Missionaries	ditto	27.
SOUTH AFRICA	Rev. W. Davies & A. Kidwell	Graham's Town	Oct. 28.

Contributions received on account of the Baptist Missionary Society, from Feb. 20, 1835, to March 20, 1835, not including individual subscriptions.

Stepney, collected by Mary Davies	2 6 10	North Shields, Produce of Jewellery given at Collection, by Rev. E. Carey	4 0 0
Oxfordshire Auxiliary Society, by Mr. Huckvale:—		Chepstow, Baptist Church, by Mr. Jones	3 4 0
Burford	1 10 0	Bridgnorth, collection and subscriptions, by Rev. Thomas Morgan	21 6 5
Bourton, (moiety)	7 10 0	Newcastle, Friends at Weaver's Hall, by Mr. Cowell	3 0 0
	0 0 0	Dorking, Friends and subscription, by Rev. E. Carey	8 2 0
Dover, Auxiliary Missionary Society, by Mr. Wickes	(one-fourth) 6 12 3	Reading, Auxiliary Society, on account, by Mr. Williams	50 0 0
Southampton, collection and subscriptions, by Rev. B. H. Draper	23 17 1		

Clapham, collected by Misses L. and A. Hanson.....	2 11 0	Saffron Walden, by Rev. J. J. Wilkinson:—	
— Society in Aid of Missions, by Rev. G. Browne.....	20 0 0	Collection, by Rev. E. Carey.....	10 4 10
Portsmouth, Portsea and Gosport Auxiliary, by Mr. Robinson, Treasurer.....	129 13 10	Juvenile Society.....	3 0 0
Already acknowledged.....	100 0 0	Mr. J. Shepherd.....	1 0 0
		Mr. G. W. Gibson, T.&S. 2 yrs.....	2 2 0
Jamaica Chapels, additional.....	29 13 10	Mr. J. Gibson, T.&S. do.....	2 2 0
	0 10 0	Miss Gibson..... do. do.....	2 2 0
	30 3 10	Mr. F. Gibson..... do. 1 yr.....	1 1 0
		Mr. R. Day..... do. do.....	1 0 0
			22 11 10

## DONATIONS.

Rev. J. J. Freeman, <i>Madagascar</i> , by W. L. Smith, Esq.....	2 2 0
Friend to Missions, by post.....	5 0 0
Mr. David Dewar, <i>Dunfermline</i> .....	3 0 0
Mrs. Steadman, by Rev. Dr. Newman.....	0 10 0

Our readers will notice, with pleasure, in the first of the donations specified above, a proof of kind interest felt by an excellent Missionary connected with a kindred Society, and who resides in a far distant part of the globe. The second sum (of £5) was included in the following letter. The unknown writer will excuse its publication. Him it cannot affect; others it may benefit.

Sir,—Having, I hope and trust, tasted that the Lord is gracious, and being about in the way of his appointment to consecrate myself to him, by joining a Christian church; I would at the same time wish to acknowledge that he has a right, not only to my body, soul, and spirit, but also to my worldly substance, by devoting a part of that likewise to his service. I therefore beg your acceptance of £5, a moiety of the sum which I have devoted for that purpose, to be applied to the use of the Baptist Mission.

## LEGACY.

Horatio Cock, Esq., late of Colchester, (Executors, C. E. Round and Joseph Pattison, Esqs.) Balance of residue.....	103 12 0
Under this Will the following Stock has also been transferred to the Trustees of the Society:	
Bank Stock.....	625 0 0
3½ per cent Reduced.....	218 15 0
3 per cent Consols.....	4525 8 0

## On Account of Jamaica School Rooms.

Elizabeth Gurney, <i>Upton</i> , by George Stacey, Esq.....	2 0 0
<i>Widow and Orphan's Fund.</i>	
Messrs. Pearson, on account of their brother, the late Rev. K. Pearson.....	15 0 0

## TO CORRESPONDENTS.

We are again obliged to postpone an acknowledgment of the contributions kindly paid to our brethren Groser and Flood, in their late journey through Scotland, in consequence of the non-arrival of accounts from one quarter. We hope our friends in that district will not fail to transmit a statement in time for our next number.

Mr. Peggs is respectfully informed that his parcels for the recently appointed Governor General and Commander-in-Chief of British India, arrived in time, and have been duly forwarded.

Mr. Tinson desires us to present his grateful acknowledgments to Mrs. Meredith and friends, of Lambeth, for a box of fancy articles, lately forwarded to his care.

The Editor begs to remark that the kind of publications most desirable for Jamaica at the present moment, are those adapted for the use of persons *beginning to read*. It is earnestly requested that books and pamphlets soiled, damaged, and imperfect, may not be sent to the Mission House, nor any, the nature of which the donor is unacquainted with. For want of due care, pamphlets which no good man would wish to put into the hands of his neighbour, have occasionally been forwarded as presents to Fen Court.

ERRATA.—In the list of Subscriptions for Jamaica Chapels, under the head of Portsmouth, Portsea, and Gosport Auxiliary, the sum opposite Mr. Helby's name, should be £2. 2s., instead of £2. 2s. 2d.; Miss Foster, Landport, 7s. 6d., instead of 6s. 6d.; and the names of Mrs. Ferris and Mr. Young, should be added as subscribing 10s. each.



THE  
BAPTIST MAGAZINE.

MAY, 1835.

MEMOIR OF THE LATE REV. R. MORRISON, D.D., &c.

*Missionary to the Chinese Empire.*

BY AN INTIMATE FRIEND OF THE DECEASED.\*

THE Rev. Dr. Morrison was born at Morpeth, Jan. 5, 1782, but was early removed to Newcastle-upon-tyne. His parents, though in humble circumstances, were industrious and pious members of the Scottish church; and they educated their family in the fear of the Lord. When a boy, he was, with other young persons of the congregation, frequently catechised by the Minister; and this has inadvertently led to an erroneous report, that he was originally a Sunday School scholar. He was afterwards taught a mechanical trade, which he diligently followed till he left home. I believe he "feared the Lord from his youth;" and that

the pious instructions of his father's house, and the faithful ministrations of his pastor, were so blessed to him, that at the age of sixteen he solemnly devoted himself to God. When engaged in his secular calling, his mind, thirsting for knowledge, sought its own improvement, first by general reading, and, after a few years, by diligently acquiring the rudiments of Latin. He used to steal hours from rest, and often to work with his book raised before him, so that his eye could cast a rapid glance on its pages, while his hands were actively employed at his daily labour. Thus he at once prepared his lesson for the Minister who kindly instructed him, and discovered the first indications of that diligence and talent for the acquisition of a foreign language, which laid the basis of his future fame.

At this time, in consequence of his manifest love of study, and his ardent desire for usefulness, his mother entertained many fears, that she should soon be deprived of the object of her affections, by his removal from her: but her fears, so far as she herself was concerned, were groundless; for she was called to her rest, the year before he left home for the

\* A Sermon has just been published, entitled, "A Voice from China; a Discourse, delivered at New Windsor Chapel, Salford, on Sunday, February 11, 1835, to improve the lamented death of the Rev. Robert Morrison, D.D., F.R.S., &c., &c.; with a Sketch of his Character and Labours, principally compiled from his own correspondence. By John Clunie, LL.D." Of this discourse we are happy to avail ourselves, for the purpose of presenting our readers with a brief memorial of this distinguished servant of Christ; still referring them to the Sermon itself for some interesting extracts, and appropriate reflections, which we are unable to transfer to our pages.—Ed.

Academy. Thus she neither felt the pain of his anticipated absence, nor rejoiced in the participation of his subsequent honours.

On entering Hoxton Academy, January, 1803, 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 recognizing 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.

Thus devoted to the glory of God and the salvation of the heathen, he reached Gosport. To show his feelings and sentiments at that important crisis, I

shall quote his own words, from the first letter I ever received from him, dated Gosport, June 9, 1804:

"Dear—, I expect that my brother would inform you of my safe arrival at Gosport, on the evening of the day I left you. Through the good hand of God upon me, in answer to the prayers of my relatives and Christian friends, I am yet in comfortable circumstances, and enjoy something of the presence of God, and of the hope of glory."

"My dear brother, I hope the conversation we had when we travelled together to Leatherhead, will not soon be forgotten by you or me. Let the sentiment dwell upon our hearts, that it is the great business of our lives, to testify the gospel of the grace of God. Whether or not you and I have the happiness to labour together, as it respects place, we shall, I trust, have the happiness of pursuing the same end, seeking to promote the glory of God, the Father, Son, and Holy Spirit, in the salvation of men. O that this may be in truth our constant pursuit; so shall we have the happiness of God's approbation through life—at the hour of death—in the day of judgment—and be perfectly happy in his immediate presence through eternity."

And again, July 31st, he thus writes:

"My situation at Gosport is agreeable, and the persons with whom I am connected are kind to me. The Lord, who gives me favour in their eyes, continues me in health. My mind is comfortable, and resigned to the Lord's pleasure concerning me. I, as formerly, have to 'fight with sins, and doubts, and fears.' Such, I expect, will be my experience while I continue in this world."

"My future destination is altogether unknown to me. It is in agitation to send a Mission to China. Mr. Bogue seems quite fond of it. I have had some thoughts about going into the interior of Africa, to Tombuctoo. I give up my concerns to the Lord. I hope he will open a door of useful missionary labour, in some part of the world, and give me souls for my hire."

With such feelings, he said "he would have gone to *any* quarter of the globe, where the people were as yet without a Divine Revelation." But China,

most happily, was the sphere allotted to him by the Directors of the Missionary Society. 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, be 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." But it was thought highly desirable that he should have a fellow-labourer, though subsequent events proved that this would *then* have been quite impracticable in China. But every effort was made, especially by himself, to prevail on some kindred soul to accompany him. And here I must be excused slightly touching on one who was more than half-disposed to respond to the call; but who was

ultimately prevented, by what appeared to him *imperative duty at home*. But he trusts his heart was ever with him; and whatever sympathy and encouragement might be, at any time, in his power to command, were most cheerfully rendered, and the act considered as his highest honour.

What views Dr. M. entertained both of the missionary and ministerial character, will best appear from what he desired for himself and his friend. In a letter dated March 24, 1805, he thus writes:—

"I pray God that he may pour into my soul, in rich abundance, the daily washing of regeneration and the renewing of the Holy Ghost. The gifts of the Holy Spirit, my brother, are radical qualifications in a minister, and in a missionary. Oh that you and I may be blessed with large measures of them! Let us keep in sight, my brother, our obligations to God our Saviour, who has redeemed us from the lowest hell; the short term of service; and the ineffably glorious reward of grace, in the kingdom of heaven; and, animated by the prospect, let us 'spend and be spent' for the sake of our Lord Jesus. Beloved, I wish that thou mayest prosper and be in health, even as thy soul prospereth. Pray God to make me a good man and a good missionary."

And again, May 30:—

"Attend, my dear brother, very particularly, to the state of your own soul. Instead of saying, *pray much*, as I was just about to say, be very careful that your prayers be spiritual—from the heart: live by faith on Jesus Christ. I would add, I mean examine yourself much on this point; for there is much danger of our—those of us whose concern it is constantly to attend to religious matters—I say there is much danger of our doing things, praying, and exhorting, and reading, &c., as matters of course, without entering into them spiritually and seriously. Allow me to say—not because I am your master, but because I love you—study gravity, humility, and benevolence of deportment. Consider we profess to be the messengers of Jesus Christ to the children of God, and to sinful, guilty man: let us always be grave and serious. You and

I am young, and know but little; let us be humble, considering others better than ourselves. We are the followers of Christ, and therefore should wish well to all, ever pleasing them for their good to edification."

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 me by letter, January, 1807.—

"The period, my dear brother, has now arrived when I must bid an affec-

tionate, 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 my venerable father, Dr. Waugh. At New York he was very kindly received, and obtained a letter of introduction from Mr. Maddison, then secretary of state, to the American consul at Canton, which proved highly beneficial to him there.

He reached China, Sept. 4, 1807, after a speedy but rough passage; and, being a perfect stranger, he landed at Macao,

with the mate of the ship, who left him next day. He was soon known to be a missionary, and became the object of suspicion to the Roman Catholic clergy there. During that season at Canton, he lived in a cellar, in the most retired manner, and laboured incessantly at the language, with very little success, compared with what his subsequent efforts attained; for he then had only an *ignoramus* for his tutor. But hear himself from Canton, Sept. 14th, addressed to my own beloved mother:—

“I daily converse with Chinese, but dare not so much as hint that I desire to stay here, or what my intention for coming is. Little merchants and tradesmen daily come to me, to know what I have got to sell, or what I wish to buy. I come to vend the pearl of great value, yet without asking money or price; but dare not tell my errand. I know that you will descend to the grave, praying for the success of your son in the faith of Jesus.”

He subsequently resided in the factory of some American agents at Canton, who showed him great kindness, and promoted his views to the utmost of their ability. At first he conformed to the Chinese manners, both as to eating and dress, from an erroneous idea that this would recommend him to their kind notice; but when he discovered his error, he resumed the manners of a European. But so anxious was he to learn Chinese, that he prayed even in secret in it, when he was but very imperfectly acquainted with its idioms. He quite secluded himself from society for months, till his health began to suffer; and the first time he ventured out into the fields was in a moonlight night, under the escort of two Chinese.

In the beginning of 1809, he married Miss Morton, the eldest daughter of a medical gentleman

there; and accepted an appointment in the Company's factory, as Chinese translator, which unquestionably facilitated his perfect acquisition of the language, and added much to his domestic comfort. Such diligence and perseverance could not fail of success. 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 éclat, 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.”

This appointment, however, greatly increased his comforts and influence, and enabled him to perform some of those noble acts of Christian benevolence to be hereafter noticed.

About this time, 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. Yet he was encouraged; and next year he finished his Grammar, and sent it to the press at Serampore, where the East India Company afterwards honourably defrayed the expense of its publication. 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 suc-

cessfully 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.

Just before this, Mr. Milne rejoiced his heart and strengthened his hands by coming out from England and joining the mission; and having commenced under very different circumstances, he soon acquired the language, and greatly assisted Dr. M. in his subsequent translations and labours. But the jealousy of the Portuguese very soon drove Mr. Milne from his embrace, and obliged him to retire, first to Canton, and then to Malacca. This, however, eventually turned out for the furtherance of the gospel, by the establishment of the Malayan mission, and thus preparing the way for the establishment of the Anglo-Chinese College there, for the instruction of Chinese youths in the principles of Christianity and the cultivation of Chinese literature in general, which, by the numerous publications that have issued from its press, has proved of incalculable

value to the populous nations around. From Canton, December 19, 1812, he thus writes:—

“The Chinese receive with much readiness the books which I distribute among them. I can give but few with my own hands, as I am not admitted to the interior; nor could I give them openly in the streets. The method which I take is, to give them to the booksellers, who will not destroy them, but be induced to put them into the hands of persons, for the sake of what they can make by them.”

In 1814, he happily completed the first part of his Chinese dictionary; and the whole work was generously published at the expense of the East India Company, in three thick quarto volumes. It was the first ever published in the English language; and it must remain a lasting memorial of his astonishing diligence.

In 1816, he went as interpreter with our ambassador, Lord Amherst, to the imperial court of Peking; and subsequently published an account of that unsuccessful embassy. He founded the Anglo-Chinese College, already mentioned, in 1818, and liberally presented £1000 for its establishment, and £100 per annum, for five years from its actual commencement. In 1819, he completed the translation of the whole Bible, having been assisted in several parts of the Old Testament by his late excellent colleague, Dr. Milne. 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.

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 see 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.

As Dr. Morrison had been so much and so deservedly anticipated by his fame, an intense anxiety was every where manifested to see and hear him. Hence he was expected to appear at

every public meeting of the Missionary and Bible Societies ; and to preach on almost every occasion. From the long prevalence of retired and studious habits, and I may add of Asiatic manners, this was no easy or pleasant task for him ; and it is not wonderful, if, on some occasions, he disappointed the expectations excited. But you, my Christian friends, can testify the powerful appeals which he made here, and how much his soul was evidently inspired with zeal for China ; wherever he was, this was his ruling passion. Hence he wished all to love *China*, and to seek her evangelization by every means in their power ; and not to mind silver or gold, friends or comforts, except as they might become the honoured means of promoting the Redeemer's kingdom. And it is highly gratifying to state, that his visit was productive of considerable zeal and exertion on behalf of the same. The greatest attention and kindness were every where shown him, by all ranks of the community. He was honoured by being introduced at court, where he presented to his Sovereign a copy of his Chinese Bible, which was most graciously received, as was also a large Map of China, which he subsequently transmitted. He was elected a Fellow of the Royal Society, and of several other literary institutions, both at home and abroad ; and he had, some years before, in the most handsome manner, been created Doctor in Divinity by the University of Glasgow, for his distinguished labours. He prolonged his stay in England a second year, in order to instruct some missionaries and others in Chinese ; and to promote the interests of Oriental literature, in connexion with missionary efforts.

About this time, he again entered into the marriage state, by leading to the altar Miss Armstrong, of Liverpool, well known to many of you; in whose recent and unspeakable sorrows, I am fully convinced, you will most deeply sympathize.

Having sent to the press his "*Parting Memorial*," he left, for the last time, his native shores, with Mrs. Morrison, now his disconsolate widow, and an infant, and his two elder children, in January, 1826, to return to China, "the land of his adoption," as he called it; with the intention of preparing a short Commentary on certain portions of the Scriptures, and such other elementary Christian Essays as appeared desirable for the right understanding of the word of God, now in extensive circulation there. These works he was enabled, to a very considerable extent, to accomplish before his decease.

But I must read you an extract from his last letter to myself, which I received only eight days before his death, dated Macao, February 24, 1834:—

"MY DEAR FRIEND,

"Two days ago, your welcome letter, accompanied by a report of your kind Association for our poor college, arrived and afforded me much joy; for I had several months been wondering at your silence. The death of Milne and Collie, and the removal of Kidd and Tomlin, were impediments to the prosperity of the institution. But I am happy to say that, judging from Mr. Evans's letters from the College, he will soon restore it to all that piety, learning, and zeal can do for it. I have been depressed about it of late, but my hopes now revive.—The American missionaries in Canton are persevering in the good work, without any immediately great results. They are more zealously supported from America, than we are from England.—The church of Christ on earth, and also in heaven, is from all nations, and kindreds, and peoples, and tongues. It should know nothing of earthly nationalities. The kingdom under the whole

heaven belongs to Christ, our blessed Saviour, of which I hope, my dear — we are citizens. I love the land of my descent, 'Canny Scotland'; the land of my birth, 'Old England'; and the land of my sojourn—my adoption, although not recognized by it—China. I would not set up one against the other. O that in point of fact (as in point of right they are) all the kingdoms of this world may soon become the kingdoms of our God and of his Christ! At present I am engaged on Notes on the Gospels, with marginal references in Chinese. My progress is but slow. My strength for labour has much diminished; and I have many calls on my time from various quarters. Adieu.

"My dear brother and faithful friend, ever yours affectionately,

ROBERT MORRISON."

This was his last salutation; and the spirit of the whole is so truly worthy of him, that to offer any comment would only be to weaken that impression which I am convinced it has made so powerfully, as not soon to be forgotten by many—for *he, being dead, yet speaketh*.

The particulars of Dr. M.'s lamented decease, were announced in the Canton Gazette, and in an excellent letter from his son,\* who long worshipped with us here, to the Directors.

He expired at his residence in the Danish Hong, on the 1st of August, 1834. His remains were followed from thence to the river side by Lord Napier,† and all the Europeans, Americans, and Asiatic British subjects in Canton. The corpse was forwarded to Macao, and attended to the grave by about forty European gentlemen, on Tuesday evening, August 5th, and interred in the private Protestant burial ground in that set-

\* An extract from this letter—supplying the melancholy part of this memorial—will be found in our number for March, p. 107.—Ed.

† How singular, that he should so soon follow him to "the house appointed for all living," and earnestly request to be buried near him!

tlement. The service of the church of England was read by the Rev. Mr. Stevens, seaman's chaplain in the port of Canton, who was present at his decease, and affectionately ministered to his comfort in that trying hour.

Hear then the voice from *the tomb*: *Be ye also ready!* His work of faith and labour of love were ended. The day of Jubilee to Africa, was the day of mourning to China! Then its first Protestant Missionary—its first translator of the sacred volume—its devoted apostle—not to say, he who unlocked the treasures of its literature to the western world, was summoned to his glorious rest—his eternal reward! Then

he was hailed by the voice of his Saviour: "Well done, good and faithful servant; enter thou into the joy of thy Lord;" while he joined the chorus of the redeemed; "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake." Only a month before, the venerable Carey, the apostle of India, ascended to his glory; and with what rapture must they have embraced each other, in the presence of their common Lord!—But, if no talents, no zeal, no labours, no usefulness, can elude the sentence of death—should not *we* then "prepare to meet our God?"

## THE CHRISTIAN ARMOUR.

To the Editor of the *Baptist Magazine*.

How admirable is the candour and frankness of Christianity! In other systems and pursuits it is usual to conceal difficulties and dangers, and to exhibit nothing, openly, but prospects of advantage. Not so the Captain of our salvation, and those who had learned of him. They call for self-denial, engage in a life of conflict, and glory in having the cross to bear. Like an experienced general, the apostle, having rallied his fellow-soldiers to the onset, reminds them that they had to contend against no ordinary competitors: not against flesh and blood, (q. d.) not against them *only*, or *chiefly*, but against beings who were originally of a higher order, and *even now*, in their fallen state, are powerful, crafty, and malignant. Whether we consider their nature, their number, or employments, they are formidable adversaries to man.

Their *nature*. They are wicked

spirits, who once were in the presence and in the service of God; but "they kept not their first estate;" having fallen by rebellion, and being reserved for the judgment of the great day, they, like their prince, are "going about seeking whom they may devour." Still they are angels that excel in strength, whose wisdom is corrupted into cunning and craftiness, whereby they lie in wait to deceive. Being *spirits*, they are invisible, and tempt without being tired. Were they seen, they might be shunned; were they flesh and blood, they might become weary in their work; but these "rulers of darkness" have continued the work of wickedness ever since they were cast down from the heavenly places.

Their *number* also renders them a terror to the children of men; and although under restraint, they are permitted to unite their counsels and force against us. If, in the days of our Lord, *seven* had en-

tered the person of *one* unhappy sufferer, and *legions* into *another*, we may conclude the gross number greatly exceeds that of the human race.

The devil and his angels are represented as a king and his subjects; whence we may infer that they act in concert, and that, whilst they sow discord among men, there is an awful concentration of power and of policy amongst themselves.

Their usurped *dominion*, and constant *employment*, are often referred to in the holy Scriptures; and not an instance of extraordinary degradation of character, of disaster of condition, but is traced to the influence of the wicked one, who is emphatically called the "ruler of the dark ages of this world." He blinds the mind—hardens the heart—leads captive at his will—resists the prayers of the saints—stifles the cry of the sinner—and (as in the case of Job) puts forth a dreadful power by the destructive elements of nature: and were it not for the restraints of divine Providence, and the operations of grace, the history of man would be a record of continual crime, and consequent misery.

We are here particularly admonished to "stand against the wiles of the devil." Open violence might excite alarm, especially were it understood from whence it proceeded; but secret stratagem has proved more successful, both in drawing men into sin, and preventing their return to God.

In presenting temptation, he diligently studies human character, and, observing the weakest side, and waiting the unguarded moment, obtains advantage over us without awakening suspicion.

Thus, in the case of Eve, the

only thing she could desire in Paradise was more knowledge; of Judas, more money; and of Ananias, more honour; and for these objects, Satan, by his wily representation, induced the first to eat the forbidden fruit; the second, to betray the Lord of glory; and the third, to lie unto the Holy Ghost.

Hence the proud, the passionate, the polluted, the timid, and the melancholy, are easily approached through the medium of some common failing, or constitutional infirmity; and no one suspects that a devil is near them, till the iniquity is committed: and the deed once done, the tempter laughs at their calamity, and becomes their tormentor. The same policy may be observed in the *seasons* selected by him to ensnare and overthrow the unwary. As a cunning adversary considers when the troops are fatigued, scattered, asleep, or intoxicated; so the devil assaulted the Saviour when alone, after fasting forty days, and just before his crucifixion. As the pirate and the robber pass by and spare the empty vessels, and the poor, but watch for those that return laden with treasure; so this malignant foe resisted Joshua at the throne of grace, sifted Peter as he descended from the mount, and sent his messenger to buffet Paul when he had been caught up into the third heavens. His wiles may be also seen in the *instruments* employed: they are such as have authority, influence, or reputation; so that a man's deceiver shall be among his friends, "and his foes those of his own house."

The artifice of this great adversary is not less manifest in the *means employed to prevent our return to God*. Like a strong man armed, he keeps his palace,

and his goods are in peace; and to secure the captive, he more frequently has recourse to fraud than to force, and succeeds rather by stratagem than by strength.

To prevent alarm, he will suggest every mitigating circumstance respecting their guilt; represent that it is an easy matter to repent and obtain mercy at the last moment of life; or, if he cannot compose the alarmed conscience with such opiates, he will change his course, and represent their sins as peculiarly aggravated; their case as singular and desperate; their day of grace as past; and that, having committed the sin against the Holy Ghost, it is in vain for them to repent, or expect forgiveness! Thus, from the pinnacle of presumption, he will precipitate them into the gulf of despondency. Were it in his power to prevent it, there would be no more joy in heaven at the repentance of a sinner, and the light of hope, on earth, would be extinguished for ever.

Nor does he rest with having misrepresented the character and condition of the sinner to himself; he will distort and conceal the true character of God: at one time representing him as too merciful to punish any one eternally for such faults as theirs; at another, that the insulted Majesty of heaven meditates vengeance, and his holiness and justice would be dishonoured if their multiplied and heinous offences were forgiven; diverting their attention from the peculiar discoveries of the gospel, he will, as in the conflict of our blessed Lord, bring the Scriptures themselves to confirm his wicked suggestions, and, by a false application of difficult and detached passages, hide from us the divine perfections, as harmonizing and glorified in our redemption by Jesus Christ.

One other stratagem may be mentioned, which, for the subtlety of its nature, and the frequency of its use, requires especial notice. Satan will often transform himself into an angel of light, and by means of some popular minister, or talkative professor, promise a speedy growth in divine life, but, in reality, will *divert from all proper thoughts of God, and of themselves*. He will draw the young convert into some matter of doubtful disputation, either of doctrine or discipline in the church. He will either explode some important truth, or carry it into an improper extreme, turning spirituality into mysticism, or liberty into licentiousness. Having thus entangled the inexperienced in some labyrinth of error, Satan cares not, if, under a profession of religion he can but lead away from the simplicity that is in Christ; and substitute for the spirit of the gospel a spirit of pride, and of discord, in which all the angry passions find their element, and the souls of men are lost for ever, amidst furious contentions about religion. "Wherefore, take unto you the whole armour of God." Seeing you are placed in circumstances that will require the faithful use of every part of it, see that nothing be wanting to your stedfastness.

The armour is chiefly of the defensive kind, by which we may maintain our standing in the Christian warfare.

There is an "helmet" for the head, a "breastplate" for the heart, "shoes" (or greaves) for the feet, a "girdle" for the loins, a "shield" that may be moved for the defence of every part that may require it, and a "sword" by which deadly wounds may be inflicted on the enemy. Of these we cannot now speak particu-

larly, but shall hereafter, if God permit.

We close with three observations:—1. There is no preparation for the back: hence we are to understand that we are to face the foe; and should any think to flee for safety, they expose the unprotected part to the enemy, and become an easy prey. 2. No direction is given for those who shall use this armour aright, and yet be vanquished: from which we infer that such a case cannot occur. This is an armour *of proof*, which never has failed, and, if used in the strength of the Lord, is sure to be effectual. Let the Christian army know that Satan, with all his power and subtlety, shall never finally prevail against

them. Thus armed, *their head shall be preserved from error, their heart from iniquity, and their feet from falling.* 3.

This is expressly God's armour, and we can receive it at the hands of no one but the Captain of our salvation. As, when God decreed the destruction of Babylon, we are told that "the Lord opened his armoury, and brought forth the weapons of his indignation;" so, when Christians are called to fight the good fight, to resist Satan, and overcome the world, a suitable armour is provided, and we are directed to put it on, that we may war a good warfare,—

"Till, crowned with victory, at his feet  
We lay our laurels down."

Clapham.

J. E.

### THE REV. J. BERRIDGE.

*To the Editor of the Baptist Magazine.*

IN your last month's magazine I was not a little pleased to meet once more the signature of my late excellent friend, John Sutcliffe, of Olney. The story, also, related by him concerning the pious Mr. Berridge, delighted me much; to see such zeal and firmness in his great Master's cause, persevered in, even to the end; and to perceive how wonderfully the Lord protected and delivered him, amidst the most inveterate enemies. Is not here a striking display of a good Master, and a faithful servant?

On reading this pleasing and interesting anecdote, it immediately occurred to my mind, that a long time since I paid a visit to this excellent man, of a most pleasant kind; it was in the summer of 1777, when on a journey from Yorkshire to London, through St. Neot's, where I stopped to supply the congregation of Independents two Sabbaths. Everton being but a short dis-

tance from thence, I felt a strong inclination to take that opportunity of paying a visit to this good old man, who I had several times heard preach at the Tabernacle in London, and for whom I felt no small degree of respect. Consequently I rode over to Everton, and was kindly invited by the old gentleman to dine with him; on this occasion, I well remember requesting him to inform me of his adventures as an itinerant preacher, for I knew he was employed in such services. The following case Mr. Berridge narrated to me: "I had been preaching in a village near Cambridge, at a time when there was a strong opposition in that neighbourhood to preaching out of doors. Having fixed upon the place, and being furnished with a little table for my pulpit, while I was engaged, I thought I felt something moving under me, but was not so much incommoded as to interrupt or hinder me in my work.

Having concluded the service, I retired, safely, from the crowd, into the cottage of a poor woman. I had not been there long, before some person came to the door, who wished to see me; but the poor woman was so alarmed, that she dared not at first open the door, for fear I should be ill-treated. I desired her immediately to open the door, and not be afraid. Soon after a man came in, trembling, and most earnestly and humbly begged my pardon, for he fully intended to throw me down, but felt himself powerfully restrained from doing so." Mr. Berridge was not a little affected by his confession, and said to me, I had him under my table as my prisoner, for he dared not stir to hurt me: and he hoped this might be followed by happy results to this convicted culprit.

As he rode upon a high horse, which he showed me, he was often discovered at a considerable distance: and the rude people commonly cried out, "Here comes the old devil of Everton!"

On the top of Mr. B.'s clock, this remarkable motto was written, "Pay me short visits." This, I think, was no bad caution to his numerous visitants.

To conclude my story: Soon, soon all these oppositions to the invaluable gospel will cease, and the faithful labourer will enter upon his everlasting rest, when the truly wise shall shine as the brightness of the firmament, and they that have turned many to righteousness (which, I doubt not, was the happy case of this faithful servant of God) shall shine as the stars for ever and ever.

K.

R. H.

## ON THE USE OF INSTRUMENTAL MUSIC IN DISSIDENTING CHAPELS.

*To the Editor of the Baptist Magazine.*

Two pieces have lately appeared in your excellent periodical on this subject. Though the former considered the use of Instrumental Music, in Dissenting Chapels, inconsistent with the simplicity of our worship, the ground is fairly open, I conceive, for further investigation. Believing that truth is promoted by free discussion, and that your magazine is friendly to both, I also rely upon your candour, for the admission of the following observations on the impropriety of Instrumental Music in the worship of God.

It is, in my opinion, opposed to the spirituality of the New Testament worship. When the Christian dispensation took the place of the Jewish, it swept away the load of carnal rites and ceremonies with which that nation was burdened. Of these

carnal ordinances it is universally agreed that Instrumental Music was a part: with them, therefore, it is finally abolished; nor do I see how we can reinstate it in the worship of God, without violating his kingly prerogative, and impairing the spirituality of his worship, by the introduction of grosser materials, which he has, by direct appointment, excluded.

Instrumental music appears to me to be a departure from the practice of the primitive church, as well as a soil upon the spirituality of the New Testament worship. It has, from time immemorial, been the custom of innovators upon divine worship to construe the silence of the scriptures, concerning their innovations, into consent. Every one who understands the principles of Protestant Dissenters knows that

their silence in such a case is a loud condemnation. No better reason, I believe, can be assigned for banishing any thing from the worship of the sanctuary, than the fact, that it is not sanctioned by the command of the apostles, nor by the example of the early Christians. Where, allow me to ask, is Instrumental Music sanctioned in the worship of the Christian dispensation? The apostle Paul exhorts us to "teach and admonish one another in psalms and hymns and spiritual songs." The same apostle, when in jail with Silas at Phillippi, "prayed and sang praises unto God." Pliny, in his celebrated letter to Trajan, A. D. 106, or 107, says of the Christians in his time, that they were "accustomed, on a stated day, to assemble before sunrise, and to join together in singing hymns to Christ, as to a deity."

But where have the apostles sanctioned Instrumental Music, by precept or example? When and where did the primitive Christians employ it in the worship of God? The truth is, as all who are acquainted with ecclesiastical records know, Instrumental Music is a piece of popish tinsel and show; and moreover a comparatively recent invention of popery itself. That musical Instruments were not used, says the author of the Biblical Cyclo-

pædia, even in the Popish Church, in Thomas Aquinas's time, about the year 1250, appears from the passage in his questions: "In the old law, God was praised both with musical instruments and human voices; but the Christian church does not use instruments to praise him, lest she should seem to judaize."

If, Mr. Editor, there is any justness in these observations; if instrumental music is an inroad upon the spirituality of the New Testament worship, and a departure from the example of the primitive church; then it is not its "tendency to create a unison of voices, which must tend so materially to produce a unity of feeling;" nay, it is nothing less than the direct command of God that can authorize its introduction into his worship.

Some may think this paper attaches too much importance to Instrumental Music, especially when discreetly and soberly used, in divine worship. But the use of it at all, involves a dangerous principle; and if the church of Christ allows one erroneous form to encrust itself upon her, that will soon attract to itself other evils of the same kind, until the whole is degenerated into one common mass of corruption.

ANTI MUSICUS.

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## POETRY.

### STANZAS.

While, through the regions of the skies,  
Unceasing Alleluias rise,  
Why are the songs on earth so few?  
And why not here unceasing too?  
O Thou, whom there they praise, once  
slain,  
But, living, and shall ever reign,  
In copious streams thy Spirit pour,  
And waken man from shore to shore;  
Then universal joy shall rise,  
And earth shall emulate the skies.

Oh! the glad morning! when the song  
Of heavenly praise shall flow along,  
From beauteous field, and hill, and dale!  
When cedar mount, and olive vale,  
Shall burst in glorious singing forth;  
When east and west, and south and north,  
Have but one theme, The Lamb who died!  
The Conqueror, though crucified!

Then rays from heaven on earth shall  
shine,

And make these regions too—divine!  
*Homerton.* JAMES EDMESTON.



## REVIEWS.

*Memoir of the Late Rev. Joseph Hughes, A.M., one of the Secretaries of the British and Foreign Bible Society.* By JOHN LEIFCHILD. pp. 498.—Ward.

We are not aware that we can commence our notice of this instructing volume better than by citing the words with which it concludes: "The memory of the just is blessed." But then "memory" must be enriched and refreshed by the knowledge of facts which illustrate the principles and character of "the just;" and if, with such assistance, it becomes strengthened and sanctified to enlarge and perpetuate the exercise of practical piety, it must be "blessed" indeed.

That the perusal, even of the most eminently pious biography, may have its disadvantages, we are prepared to admit; yet, judicious reflection, accompanied with progressive experience, will effect much towards preserving the considerate and devout reader from concluding that human excellence in the present state, however elevated, can be entirely detached from some qualifying alloy, or that the less distinguished may not be raised to the possession of "the best gifts," by that sovereign benevolence to which every creature, whether in earth or in heaven, is indebted, for whatever measure of natural superiority or moral greatness he may obtain.

It remains, therefore, our unshaken conviction, that, upon the whole, the amount of benefit arising from a suitable regard to such works as this now before us, vastly preponderates over the influence of certain objections which, were they allowed to operate beyond suggesting a salutary caution to the reader, might deprive us of some of the most powerful *stimuli* to noble enterprise, and some of the richest sources of sacred enjoyment.

Mr. Hughes was born, we learn from his own account contained in

this memoir, in London, Jan. 1. 1769. His father was a native of Wales; his mother, of Lancaster. A few months after his birth, he was put, for the benefit of country air, to Mrs. Edwards, a nurse residing at Cuffley, on Enfield Chase, with whom he remained several years. Afterwards his parents placed him under the instruction of an ancient matron, of the name of Hudson. At a very early period he assumed a manner and appearance far above his years. "Joseph," one said to him, "do you love play?" to which the grotesque little urchin, as he calls himself, demurely replied, "*I did, formerly.*"

In his tenth year he was received as a pupil and boarder in the family of Mr. Smalley, minister of a Presbyterian congregation at Darwen, near Blackburn, in Lancashire. Here he continued for a few of the most important years of his life. From Darwen he was removed to a free school at Rivington in the same county. He was baptized by the late Dr. Stennett, and a few months afterwards was placed upon Dr. Ward's trust as a theological student in the Academy at Broadmead, Bristol. Dr. Caleb Evans was President; Mr. James Newton, A.M., Classical Tutor. Here he continued the usual term, with a view of completing his course in Scotland. Mr. Hughes thus speaks for himself:—

"Before quitting Bristol for Scotland, I enjoyed the advantage of hearing, as the assistant of Dr. Evans, Robert Hall, who also took part in the tuition of the students. The genius and attainments of the last individual would be ill portrayed by me. They command admiration wherever he is known; and if his pen had been as busy as his mind is capacious, ardent, and sublime, they would have commanded the admiration of distant ages. No one, before I had listened to him, had translated the classics in my hearing, with equal grace and spirit:

no one had given me such an impression of intellectual nature: but he seems never to have formed the same lofty estimate of himself as he must have known that all his acquaintance held most tenaciously. The paucity of his publications must be ascribed to this. 'On what subject,' he has substantially said, 'can you recommend me to write, on which better things have not already appeared than it is in my power to produce?' Hence we may account for his diffidence, amounting to anxiety, when he has espied among his public auditors, a Parr, or a Mackintosh. Having been asked what he thought of the famed John Henderson, he said, 'I felt myself to be a mere child in his presence.'" p. 37.

In October, 1787, Mr. Hughes set out for Aberdeen, with his fellow-student, Mr. (afterwards Dr.) John Evans. Here his literary acquisitions were enriched, and his religious character much improved. Some attachments and friendships were formed, which, in following years, were ripened to maturity. Having taken his degree, he spent one session at Edinburgh, where he was most affectionately received by the venerable Dr. Erskine.

In 1791, he was solemnly called to the ministry, by the church at Wild Street, and invited to fill the situation of Classical Tutor at the Bristol Academy. Dr. Evans dying in August this year, Mr. H. continued to preach at Broadmead during the remainder of that and nearly the whole of the following year. About this time he renewed an attachment formed while a student at Bristol, between himself and Miss Esther Rolph, youngest daughter of George Rolph, Esq., a respectable solicitor at Thornbury; who afterwards became his wife, and who lives to lament her loss.

In December, 1792, Mr. Hughes accepted the office of assistant minister at Broadmead; Mr. (afterwards Dr.) Ryland, having become the Pastor and President of the Academy. In this connexion, however, after a time, Mr. H. encountered difficulties and discouragements which at length terminated in his removal to Battersea in July, 1796. In the following year, he was ordained: the service was attended to in the Independent chapel, at Clapham.

Mr. Josiah Thompson, his early patron, delivered the charge, and Mr. Dore preached to the people. Other parts were taken on the interesting occasion by Mr. Liddon, of Hemel Hempstead, and Dr. Rippon, who has survived them all.

The "Religious Tract Society" was instituted in 1799, of which Mr. Hughes was appointed Secretary, and which office he retained to the period of his death. But it was as the Secretary of the "British and Foreign Bible Society" that he was universally known and admired. This noble institution, which he seems, in conversation with the Rev. T. Waters, of Worcester, to have admitted originated in a suggestion from himself, was publicly formed March 7th, 1804, at the London Tavern, Cheapside; Granville Sharp, Esq., in the chair. To the discharge of the delightful but onerous duties of this honourable office, he consecrated his distinguished talents and eminent piety, during nearly the last thirty years of his life.

Towards the close of his life, in consequence of some trying occurrences at Battersea, certain efforts were made to remove him into the metropolis. This movement, however, called forth renewed feelings and expressions of mutual attachment between himself and the persons who had so long enjoyed his ministrations; and he respectfully declined the overture which had been made to him from London.

For a considerable time before his death, Mr. Hughes had been afflicted with a pain in one part of his foot. This did not at first occasion any alarm; but early in July 1833, having set out on a long journey to Wales, and other places, on behalf of the Bible Society, the affection in his foot so increased, and, by the necessary exertion in prosecuting the object of his journey, became so aggravated, that he was obliged to retire to the house of a friend in the vale of Abbey Tintern, and give up what remained of his projected tour. This sickness was to be unto death; rest and retirement did not mitigate the symptoms of his complaint. Amidst great suffering he was removed to

Bath; and when it was found that little hope remained of a cure being obtained, he was conveyed in an invalid carriage from Bath to the house of his son, where, after continuing a few days, he was taken to his own residence. Throughout his affliction, though his sufferings appear often to have been exceedingly acute, he discovered the most exemplary patience and resignation; the frame of his mind seems to have been uniformly devout and serene, and his confidence in the person and work of the divine Redeemer, strong and unwavering. At length, the time of his departure arrived. On the evening of October the 3rd, 1833, in the sixty-fifth year of his age, he peacefully left these mortal shores.

The character of his mind, of his studies, of his conversation, of his oratory on the platform, and of his sermons from the pulpit, Mr. Leifchild has delineated with the hand of a master, having possessed all the advantages of personal and confiding friendship. The mental and moral excellences of Mr. Hughes were unquestionably very exalted; but his communications often appeared to suffer from what, perhaps, might not improperly be denominated, a constitutional coldness of manner, which seemed to impose a sort of reluctant constraint on his own feelings. We remember a gentleman of the Tract Committee remarking, "I admire Mr. Hughes—I hear him,—I see him—I want to *feel* him." It was evident that, in himself, he felt intensely here; and, doubtless, he now burns with all the holy ardour of a seraph in the celestial world.

Were it practicable, we should have peculiar satisfaction in gratifying our readers, and enriching our columns, with lengthened extracts from this interesting volume; but we must confine ourselves to two, which, we are sure, both on account of what they contain, and the high respect in which the writers of them have been long and deservedly held, will be most acceptable to our readers. The first is from the pen of Mr. Jay.

"Mr. Hughes was often and much at Bath, formerly, supplying several years at Argyle Chapel, for six weeks to-

gether, while I was in town. I have been intimately acquainted with him for upwards of forty-three years, and have exchanged more mind with him than with any man I ever knew, except my friend and tutor, Cornelius Winter. With regard to religious things, we only differed as to baptism; and if we did not love each other the more for this difference, I am sure we did not love each other the less. We disagreed, too, a little with regard to composition and preaching: he too squeamish, and I too careless; he labouring for correctness, and I for impression (in grasping which I sometimes erred); he too satisfied if he could abide criticism, and I too careless of critical judgment, if I could secure effect. Yet, though he was often kindly finding fault with me when we were alone, he was always seeking opportunities to hear me; and I cannot be ignorant how much I shared his commendation, as an author and a preacher. I am thankful for my intimacy with him. My esteem of him always grew with my intercourse. *I never knew a more consistent, correct, and unblemished character.* He was not only sincere, but without offence, and adorned the doctrine of God our Saviour in all things.

"His mind was full of information; his conversation, singularly instructive, and very edifying; and while others talked of candour and moderation, he exemplified them. In his theological sentiments he was firm, yet sober and liberal, and not too orthodox (as I have often known this,) to be evangelical. But why do I write this? you know it as well as I, and will describe it better." p. 143.

Thus Mr. Jay, concerning the lamented Mr. Hughes. But now we introduce Mr. Foster's letter, addressed to him while languishing into death. "The letter referred to," says Mr. Leifchild, "as forwarded to him by his friend, Mr. Foster, the editor is happy in being permitted to subjoin;—a letter which leaves it hard to determine, whether the feelings of the writer, or of the receiver, were most to be envied."

"*Stapleton, September 18, 1833.*

"In conveying a few sentences for the last time to my dear old friend, I wish to be allowed to say why such a token of sympathy and affection is so late.

"Returning from a long excursion in North Wales, very near the time of your removal to London, I was surprised and grieved at the report of your

severely afflicted situation at Bath. My impulse to go thither was repressed by the information that no one was admitted to see you. After hearing successive accounts, I wrote a few lines of inquiry to Mr. Evill; and was answered that you had just been removed to London,—with a promise of sending me the information they should receive; which has been done. During the subsequent time, I have withheld from writing to you, partly by information that your great weakness rendered every unusual intervention painful to you, and partly by a report confidently affirming that you had left this world. But at last, and previously to receiving yesterday a message from you through the hands of Mr. R. Cottle, I had determined to write to Mr. George, and put it at his discretion whether to show you the letter.

“The thought of my dear and ever faithful friend as now standing at the very verge of life, has repeatedly carried me back in memory to the period of our youth, when, more than forty years since, we were brought into habitual society, and the cordial esteem and attachment which have survived, undiminished, through so long a lapse of time, and so much separation. *Then* we sometimes conjectured—but in vain—what might be the course appointed us to run; and how long; and which might first come to the termination. *Now* the far greater part of that appointment has been unfolded and accomplished. To me a little stage further remains under the darkness; you, my dear friend, have a clear sight almost to the concluding point. And while I feel the deepest pensiveness in beholding where you stand, with but a step between you and death, I cannot but emphatically congratulate you. I have often felt great complacency in your behalf, in thinking of the course through which Providence has led you,—complacency in regard to the great purpose of life, its improvement, its usefulness, and its discipline and preparation for a better world. You are, I am sure, grateful to the Sovereign Disposer in the review of it. You have had the happiness of faithfully and zealously performing a great and good service, and can rejoice to think that your work is accomplished, with a humble confidence that the Master will say, “Well done, good and faithful servant,” while you will gratefully exult in ascribing all to his own sovereign mercy in Jesus Christ.

“But, oh, my dear friend, whither is it that you are going? Where is it that

you will be a few short weeks or days hence? I have affecting cause to think and to wonder concerning that unseen world; to desire, were it permitted to mortals, one glimpse of that mysterious economy; to ask innumerable questions to which there is no answer: What is the manner of existence—of employment—of society—of remembrance—of anticipation—of all the surrounding revelations to our departed friends? How striking to think that *she\** so long and so recently with me here, so beloved, but now so *totally* withdrawn and absent—that she experimentally knows all that I am in vain inquiring!

“And a little while hence, you, my friend, will be an object of the same solemn meditations and wondering inquiries. It is most striking to consider—to realize the idea—that *you*, to whom I am writing these lines, who continue yet among mortals, who are on this side of the awful and mysterious veil—that you will be in the midst of these grand realities, beholding the marvellous manifestation, amazed and transported at your new and happy condition of existence, while your friends are feeling the pensiveness of your absolute and final absence, and thinking how, but just now as it were, you were with them.

“But we must ourselves follow you, to see what it is that the emancipated spirits, who have obtained their triumph over death and all evil through the blood of the Lamb, find awaiting them in that nobler and happier realm of the Great Master's empire; and I hope that your removal will be, to your other friends and to me, a strong additional excitement, under the influence of the Divine Spirit, to apply ourselves with more earnest zeal to the grand business of our high calling.

“It is a delightful thing to be assured, on the authority of revelation, of the perfect consciousness, the intensely awakened faculties, and all the capacities and causes of felicity of the faithful in that mysterious separate state; and on the same evidence, together with every other rational probability, to be confident of the re-union of those who have loved one another and their Lord on earth. How gloomy, beyond all expression, were a contrary anticipation!

“My friend feels, in this concluding day of his sojourn on earth, the infinite value of that blessed faith which confides alone in the great Sacrifice for sin, the sole medium of pardon and reconciliation, and the ground of immortal

\* Mrs. Foster.

hope. This has always been to you the very vitality of the Christian religion: and it is so—it is emphatically so—to me also.

“I trust you will be mercifully supported,—the heart serene, and, if it may be, the bodily pain mitigated, during the remaining hours, and the still sinking weakness of the mortal frame; and I would wish for you also, and in compassion to the feelings of your attendant relatives, that you may be favoured so far as to have a gentle dismission; but as to this, you will humbly say, ‘Thy will be done.’

“I know that I shall partake of your kindest wishes and remembrance in your prayers—the few more prayers you have yet to offer before you go. When I may follow you, and, I earnestly hope, rejoice you in a far better world, must be left to a decision that cannot at the most be very remote; for yesterday completed my sixty-third year. I deplore before God my not having lived more devotedly to the grand purpose; and do fervently desire the aid of the good Spirit, to make whatever of my life may remain much more effectually true to that purpose than all the preceding.

“But you, my friend, have accomplished your business—your Lord's business—on earth. Go, then, willing and delighted, at his call.

“Here I conclude, with an affecting and solemn consciousness that I am speaking to you for the last time in this world. Adieu, then, my ever dear and faithful friend. Adieu—for a while! May I meet you, ere long, where we shall never more say, farewell!

“J. FOSTER.”

*A Beacon to the Society of Friends.* By ISAAC CREWDSON.—Hamilton, Adams, and Co. pp. 155. 12mo.

*A Defence of the Doctrines of Immediate Revelation, and Universal and Saving Light: in Reply to some Remarks contained in a work, entitled “A Beacon to the Society of Friends.”* By THOMAS HANCOCK, M. D. pp. 92. 12mo.

The *Beacon* ought to be read with serious attention, and with an honest desire to know “what is truth,” by every member of the society to whom it is addressed. Members of that society cannot need to be informed by us of the absurd and impious vagaries, advocated with an air of solemnity, as shocking as it is ridiculous, by cer-

tain members of their body in America, the leader of whom was Elias Hicks, a man of considerable acuteness and energy, but who evinced a degree of mental perversity truly appalling. Members of other societies cannot be expected to feel any great interest in the sentiments,—if sentiments they can be called,—avowed with so much complacency by that fanatic, or even in the rapid progress which they made in America. It were wholly unnecessary, therefore, even if our limits allowed it, to furnish our readers with any account of the ultra-mystic theology of Hicks. It will suffice to say, that there is scarcely a doctrine of revelation which it does not discard or explain away. The peculiar tenets of this sect were publicly denounced by the English Quakers at their yearly meeting, held in London, May, 1832; but we hesitate not to affirm—what we can easily prove—that the tracts of Elias Hicks are clearly deduced from the fundamental principles of Quakerism; that many of his statements bear a very close resemblance to those of the early Friends; and that, however they may be opposed to those writings which possess divine authority, they are fully borne out by others, which are of *almost* equal authority in the estimation of some members of the Society of Friends, and which, although that sect acknowledges no creed, are generally regarded amongst them as standards of religious doctrine.

Let us illustrate this: Elias Hicks speaks with great apparent devoutness, as well as energy, of a way of salvation, which Christians in general would imagine peculiarly his own, of which the most assiduous and prayerful student of the Scriptures would have no conception, and which, as far as we can learn, never entered the minds of Paul, and Peter, and John. He says, “It is only by gathering to this light (the light within) that we can gain a place in his favour; and by endeavouring that all our actions should proceed from the movings of this life in the immortal soul; and as this comes to be our case, *we gain*

reconciliation with the Father." This short sentence will appear to our readers to contain a sufficient quantity of mysticism for any purpose, and what is worse, a capital error on a point of vital importance. The Scriptures represent, *not the light within*, but CHRIST, "who was delivered for our offences, and rose again for our justification;" as "our peace, who hath made both (Jews and Gentiles) one," and hath "reconciled both unto God in one body by the cross." When the apostles were asked, by an awakened sinner, "What shall I do to be saved?" they, without any hesitation, replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." They always directed men to Jesus Christ for salvation, for pardon, and for purity, for light and for life; they believed that Christians are complete in him; but that, separated from him, they can do nothing. They affirmed that "there is salvation in none other; neither is there any other name under heaven given among men, whereby we must be saved." But, if Elias Hicks were asked by a poor sinner, conscious of his pollution and guilt, but ignorant of the hope set before us in the gospel, "What shall I do to be saved?" he would reply, "It is only by gathering to the light—this saving light that is within us all, that we gain a place in his favour." He never thought of directing sinners to Jesus Christ for salvation; his directions uniformly pointed another way: "Oh, then, let us be individually endeavouring to gather to the light, and wait on the Lord, that we may see his counsel." But this *anti-christian* statement, this opposition to the word of the truth of the gospel, is in perfect accordance with the avowed and acknowledged principles of Quakerism.

One of the fundamental principles of the system is, "that there is an evangelical and saving light and grace in all," and that "this light enlighteneth the hearts of all in a day, in order to salvation, if not resisted; nor is it less universal than the seed of sin, being the purchase of his death, who *tasted death*

*for every man; for as in Adam all die, even so in Christ shall all be made alive."* This is the language of Robert Barclay, the able apologist of Quakerism; and, perhaps, some of the Friends may tell us, how many degrees *below* the authority of Paul and Jesus they hold the Apologist. It must be evident to every one, at all conversant with the past history and the present state of the society, that the Friends have ever been, and are still, in many instances (by far too many), accustomed to direct men, not to Jesus Christ, who is able to save unto the uttermost all that come to God by him; but to the principle of light and life within, which "enlighteneth the hearts of all in a day, in order to salvation, if not resisted."

Closely connected with the doctrine of inward light, is that of immediate revelation. But the veneration of men for the authority of Scripture decreases in exact proportion to their zeal for immediate revelation. Elias Hicks received revelations quite as important in their nature, as abundant in their measure, and as immediate in their mode of communication, as any with which the apostle Paul was favoured. He is therefore entitled to disregard the authority of Scripture! He has in himself a higher authority! and he is commissioned to direct men to a better, in every respect a better, guide, than that sure word of prophecy to which the first Christians were exhorted to take heed, as to a light shining in a dark place! This is his language: "It is through this comforter that *all our knowledge of God must come*; and all that ever was among rational beings under heaven, came through this medium, and none other. But, by our believing that we can help ourselves to heaven by the aid of the Scriptures, *a mere written book*, at the same time that we understand it so diversely, sets us to warring and quarrelling. Has not this been long enough the case, for every rational being to be instructed and to see, that *instead of its being a sufficient rule of faith and practice, it is the reverse, for*

while it is depended on as such, it hinders from coming to the truth. The Scriptures never told us that they were a sufficient rule, but they recommend us to that from which they themselves had their origin—the Spirit of truth.” If this be not infidelity, we really know not what is. Hicks does not even speak of the sacred Scriptures with that decent respect which one would consider due to the writings of a brother prophet: “The Scriptures a mere written word, which, instead of being a sufficient rule of faith and practice, is the reverse, and hinders from coming to the truth!” Such language must draw a sigh from every Christian breast. But is such language utterly strange in the annals of Quakerism? Is it unusual in that society to speak of the Scriptures in terms of disparagement, compared with the teaching of the Spirit, and immediate revelation? Barclay affirms, that “the Scriptures, *being outwardly written,*” are the law which brings *condemnation*, and *kills*; but that the *gospel* is the *inward* spiritual law which *gives life*.” He affirms, that “inward, immediate, objective revelation is the only sure, certain, and immovable foundation of all Christian faith;” and that “the principal rule of Christians under the gospel is not an outward letter, but an inward spiritual law; therefore the letter of Scripture is not, nor can be, the chief or principal rule of Christians:” and our good friend, Dr. Hancock, represents those in the society, who “are turning the eye of the mind outward instead of inward;” that is to say, who are looking to the Scriptures, instead of to the light within; as “after beginning in the Spirit going back to the letter,” and thus “leaving the fountain of life itself, and hewing out to themselves *broken cisterns*, that can hold no water?” Are these the words which are able to save our souls, to make us wise unto salvation through faith in Christ Jesus? or are these the terms which a Christian feels himself authorized to apply to those words?

Much might be said, and most justly, of the evil tendencies,

and the pernicious fruits, of this capital error, respecting immediate revelation, and the consequent disparagement of the living oracles of God; but we can now simply advert to that grand axiom, which is in the mouth of all orthodox Friends, and which, they fancy, renders their notion of the Scriptures as stable as the pillars of the creation, and as clear as the light of heaven. The axiom, in simple terms, is this: “The author is greater than his work; the Spirit which gave the Scriptures is greater than the Scriptures which he gave; therefore the Spirit, and not the Scriptures, is the first and chief foundation of truth, ground of faith, and rule of conduct.” This would seem all very plain; but it is very fallacious. The author is greater than his work: very true; but when you (if we may for a moment address ourselves to Friends), when you plead for “immediate revelation,” as the surest foundation of all Christian faith,” and “the principal rule” of Christian conduct, you are not placing the author above his work, but *one work* of the author above *another* of the works of the same author; you are not placing the Spirit above the Scriptures, but you are placing the private and personal revelations of the Spirit to you, above those revelations of the same Spirit which he gave to apostles and prophets, for the instruction and salvation of the human race. It is generally admitted by you, that the “Scriptures were given by inspiration of God;” that they are a revelation from God to man; that they are words which “holy men of God spake and penned as they were moved by the Holy Spirit.” Though we were to admit, therefore, that you have in reality—we believe no such thing—revelations from the Spirit of truth, it would be absurd to say, that because the author is greater than his work, these private revelations are a firmer foundation of faith, and a more certain rule of conduct, than the revelations contained in the inspired volume: it is not the Spirit which you have, but, at best, a revelation from the Spirit; and this

revelation you place above the Scriptures, which you acknowledge to be divine—which you admit to be a revelation from God to man.

It may be vain in us, but we think this remark worthy the attention of Friends: if we are mistaken in our view of this subject, we should be happy to be put right; but if we are correct, the main pillar of Quakerism is overthrown, and the edifice must, as in that case it would deserve to, fall.

Of Dr. Hancock's work, it may, perhaps, be enough to say, that it affords a poor defence of notions which many of our readers will believe do not merit a better. Like some other "defenders of the faith," the Doctor makes up for a lack of argument, not indeed by an exhibition of the sword, or the stake, but by positive assertions, by dogmatism, and by a condemnatory spirit. The unfortunate author of "The Beacon" appears, in Dr. H.'s opinion, to have committed an almost unpardonable offence against the society, and, in this opinion, we are sorry to find the Doctor is by no means singular. It is melancholy to witness the bitter spirit of intolerance and persecution, which the well-intended effort of Mr. Crewdson has raised in the Society of Friends—the peaceable, the non-resisting Friends. It is questionable, even now, whether the publication of his little volume may not lead—in violation of one of the fundamental principles of the Society, as stated and advocated by William Penn, in his address to Protestants, and in contempt of the spirit of religion, and, happily, of the age in which we live,—to the exclusion of Mr. Crewdson from the Society of Friends. Alas for poor human nature! whatever else may change, this is always the same—the same, whether under a bishop's mitre, or a Quaker's broad-brim. The "Defence" may certainly appear a powerful thing to those who entirely agree with the author: those who differ from him will probably be of another mind. A few short extracts will suffice to show the *clearness* and *consistency* of the author's statements. In page 17, he says, "I consider every opinion which

has not their (the Scriptures') support must fall to the ground;" but in page 8 he says, "If nothing of divine influence, in the days of Fox and Penn—nothing, I say, but the light and knowledge of Scripture, had operated on the minds of men, then, I believe, *our religious Society would never have had existence*, for they were taught immediately by Christ, and they directed all to Christ." Every opinion not supported by Scripture must fall to the ground: then Quakerism must necessarily sink; for, according to the Doctor's own showing, that system owes its very existence, not to the Scriptures, but to something else—to immediate revelation. In page 22, he says, "*Neither the opinion of Robert Barclay, nor that of any other man, would weigh with me*, if I did not consider that it was founded on a correct and enlarged view of Scripture doctrine:" very good; but then, in the very next sentence, he adds, "I quote the Apology of Robert Barclay, concluding, that one who is now a minister (Mr. Crewdson), *in outward fellowship in the same society with myself, can hardly be supposed to have thrown off the authority of a work so justly esteemed as it is amongst us*; for this would imply, that his *departure from the ground of our testimonies* was greater than I am yet willing to believe it to be." The opinion of Barclay has no weight: yet no man in the Society of Friends can be supposed to have thrown off the authority of Barclay's Apology! We cordially congratulate the Society of Friends on the appearance of the "Beacon;" and sincerely pray, that a spirit of inquiry may be universally excited, and that the divine authority of the Scriptures, as the sole and sufficient rule of faith and practice, may eventually, and even speedily, be established in the mind of every individual amongst them. Of Dr. Hancock we know nothing; and of that gentleman, personally, we cannot, and will not, say anything bordering on disrespect; but we heartily wish the Mystics and Quietists all the joy, to which they are *fairly entitled* from his Defence.



## O B I T U A R Y.

## REV. R. COMPTON.

The Rev. Robert Compton, late minister of the General Baptist church and congregation, at Isleham, Cambridgeshire, was born at Withybrook, near Monk's Kirby, in Warwickshire, on the 21st of February, 1780. He had the unspeakable privilege of being the son of parents decidedly pious. His father died more than thirty years ago; but his mother, whom he visited for the last time in August, 1833, survived until some time early in the spring of the last year; when, in a good old age, she slept in Jesus, and entered into her rest, preceding her son to glory only a few months.

Mrs. Compton, lik Eunice, possessing "unfeigned faith," discovered great concern for the spiritual welfare of her children, not only praying for them, but conversing with them on the most important and deeply interesting subject that can engage the thoughts of young persons,—the way in which mercy is extended to sinners. Her anxiety that her children might walk in the paths of peace led her, in conversation with Christian friends, freely to express her views in reference to their religion. When about seventeen years of age, our late friend overheard his mother telling a person that she had some hopes of the piety of her son George, but had none respecting her son Robert. This, connected with the circumstance of his brother John, about the same time, becoming decided for the Lord, very powerfully wrought upon his mind, and he could not dislodge the thought—"If my brothers should go to heaven, and I should perish!" From this time he began to seek the Lord by prayer, and reading the holy Scriptures with a new and peculiar delight. Before he was eighteen years old, he made a public profession of his repentance and faith, being baptized in company with his brother John, and several other persons; and became a member of the General Baptist church at Hinckley, in Leicestershire.

Having now found a Saviour suited to his own circumstances as a guilty ruined sinner, he was anxious to direct other guilty and ruined sinners to the same refuge; and being encouraged by his friends, he began to preach the gospel in the neighbouring villages.

A few years after Mr. Compton began to explain the Scriptures in the vicinity of his native place, he removed into

Cambridgeshire, residing first at Hars-ton, then at Sawston; and preaching frequently to the congregations at Ashwell, in Hertfordshire, and at the latter mentioned place of his residence. From Sawston, he came to reside at Isleham, in the year 1816, and was ordained pastor over the General Baptist church and congregation here, October the 29th, 1817, where, with fidelity and great affection, he continued to labour almost to the time of his death.

Soon after Mr. Compton came to Isleham, he was called to mourn under a sudden and most painful stroke, in the death of his kind and endeared companion, who left behind her five children, at an age when they were almost unconscious of their loss. A kind Providence, however, soon repaired his loss, by leading him to contract a second marriage with the highly esteemed lady who survives him.

Mr. Compton was, a few years ago, a strong man; formed as if for vigorous, persevering, and unwearied effort. A little more than three years since, evident symptoms of consumption appeared; and in each succeeding spring they increased, and threatened to put an end to his faithful and successful labours. During the spring and summer of 1834, he appeared fast hastening to the grave. His emaciated countenance, his feeble and almost inaudible voice, and his increasing debility, clearly indicated the near approach of death. Not only did his weakened frame show the nearness of the last enemy, but the detachment of his mind from the world—the calm and serene composure of soul which he enjoyed—the strength and firmness of his hope and confidence in the righteousness of Jesus Christ, gave satisfying evidence that he was ripening for glory.

He did not attempt to preach for some weeks before he died, but was not prevented, the whole of any Lord's-day during his affliction, from going to the meeting-house. Only two days previous to his death, he administered the solemn and interesting, but too much neglected, ordinance of the Lord's Supper to his beloved people. Oh! it was a time not to be forgotten, when he took his affectionate farewell of all the members of the church who were present! The writer of this memorial well remembers seeing several of Mr. C.'s

friends returning home from the meeting-house on this occasion, whose countenances evidenced a strong persuasion that they should never see the face or hear the voice of their beloved pastor again in this world. The pleasing and delightful state of his mind, in the last days of his life, will be discovered in the following communication to the writer of this sketch from the pen of a near relative.

"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 while he afflicts me with one hand, he supports me 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 bliss, 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, 'The conflict will 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 by difficulty of respiration, and the loss of all power to expectorate: this continued with but little cessation during the night. A highly esteemed friend visiting him early in the morning of Tuesday (the day on which he died), he said, 'Well, Madam, 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 was most kindly

complied with. My mother asked what passage of Scripture she should read; he promptly replied, 'The 116th 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 that 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, 'Oh! how gladly could I 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;—do not say much about me, preach to the people, and tell them to be steadfast,' &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 that are 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 Betsy, in the days of your youth, perhaps you may not live to be old.'—His end was peace: he was not the subject of ecstasies; but he possessed a stable confidence, of which the approach of the last enemy could not deprive him."

At the comparatively early age of fifty-four years, this devoted servant of Christ left this transitory world, about five o'clock in the afternoon of Tuesday, the 5th day of August, 1834; calmly and serenely falling asleep in Jesus.

On Monday, the 11th, his mortal remains were conveyed to the burying-ground belonging to the meeting-house, and there interred and left to moulder into dust, until the voice of the archangel and the trump of God shall raise them.

Agreeably to the request of our departed brother, Mr. Saunders, of Barton-Mills, delivered an address at the grave; and the people then assembled in the meeting-house to hear the funeral sermon, which, at the request of his beloved brother, was preached by the Particular Baptist minister residing in the same village, from 1 Cor. xv. 58: "Therefore, my beloved brethren, be ye steadfast," &c. Prayer was offered at the grave by the Rev. J. Jarrom, of

Wisbeach; and the brethren Mays, of Fordham, and Buckpitt, of Burwell, prayed in the meeting-house. As an evidence of the high esteem in which Mr. Compton was deservedly held, these services were numerously attended from the neighbouring congregations, although it was in the midst of harvest, when every hour is of great importance.

There was in Mr. Compton, a combination of excellences; a happy temperment of mind, a cheerfulness of disposition, and a great flow of animal spirits; these being under the influence and regulation of divine grace, he was calm and unmoved by events that would have overwhelmed many other men.

As a neighbour, benignity and kindness emanated from his heart, dwelt upon his countenance, and were 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 by which he was eminently distinguished.

Zeal for his Master's cause, love to the souls of men, active, persevering, and laborious efforts 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, his worth was known and appreciated by his bereaved widow and children.

Mr. Compton had the unusual pleasure and satisfaction to know, before he left this 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, were all devoted to the Lord! O ye Christian parents! let this encourage you to pray earnestly and constantly for your children.

The above is, much of it, extracted from the funeral sermon, the preacher of which did not know, when he referred to six of Mr. C.'s children as walking in the fear of the Lord, that his eldest daughter had entered into heaven more than three weeks before her father, and was then with his glorified spirit in the presence of Jesus, where hope and fear had issued in never ending fruition.

Mrs. Mary Ann Goadby, eldest daughter of our departed brother, and wife of the Rev. J. Goadby, General Baptist Missionary at Cuttack, in Orissa, left England, with her husband, in July, 1833, and landed in India some time in the month of December.

During the months of May and June last year, she experienced great languor and debility from the influence of the climate, and on the 13th of July her deathless spirit took its flight into the presence of Jesus, there in triumph to welcome the arrival of her father's on the 5th of August. J. R.

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## RELIGIOUS INTELLIGENCE.

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### ANTI-SLAVERY DEPUTATION, FROM THE UNITED STATES TO EUROPE.

We have great pleasure in informing our readers, that the Rev. Dr. Cox, Professor of Theology at Auburn seminary, in the state of New York, has been deputed by the Executive Committee of the American Anti-slavery Society to visit Europe, in conjunction with the Rev. Joshua Leavitt, the talented editor of the *New York Evangelist*, for the purpose of effecting a union of the abolitionists of the two Continents, in efforts to extinguish slavery and the slave trade throughout the world. Dr. Cox is already well known to the Christian public of this country by his previous visit. His distinguished companion enjoys the reputation among

Christians of all denominations in the United States. The paper he so ably conducts stands first among the religious journals of his country. These gentlemen are expected in London the beginning of this month; and we are informed that, as soon after their arrival as possible, the Committee of the BRITISH AND FOREIGN SOCIETY FOR THE UNIVERSAL ABOLITION OF SLAVERY AND THE SLAVE TRADE will convene a public meeting to receive them, of which due notice will be given.

To the Christian philanthropist it will afford the greatest satisfaction to learn, that the glorious cause of emancipation is rapidly advancing to its consummation in the United States. "The people

are rousing—the pulpits are opening—the cities are shaking—the press is speaking—the Congress is acting; and, soon, the topic of slavery will be the text of the clergyman—the theme of the patriot—and the subject of prayer and exertion of the philanthropist and the Christian.” Thus writes a distinguished individual from America, whose labours have been eminently blessed in this field of Christian benevolence. May the Lord hasten the time when every yoke shall be broken, and the oppressed in every land shall go free!

PREMIUM OFFERED FOR A PRIZE ESSAY  
ON THE LOVE OF MONEY.

It is the opinion of many of the wisest and best of men, that the besetting sin of professors of christianity is *the love of money*; and yet, there is no subject on which so little has been written well. The late Andrew Fuller says, “It will, in all probability, prove the eternal overthrow of more characters among professing people, than any other sin; because it is almost the only crime which can be indulged, and a profession of religion at the same time supported.”

*One Hundred Guineas*, besides the profits of its publication, will be presented to the author of the best essay on this subject. Preference will be given to the most spiritual, poignant, and affectionate appeal to the judgment and consciences of those who professedly recognize the authority of revelation, on avaricious hoarding, and unchristian-like expenditure, to gratify the lust of the eye, and pride of life, whilst they avow their obligations to redeeming mercy, and profess that themselves, and all they have, is not their own, but belongs, and must be accounted for, to Him who has said, “Occupy till I come,” and then “Give an account of thy stewardship, for thou mayest be no longer steward.” The work wanted, is one that will bear upon selfishness, as it leads to live to ourselves, and not for God and our fellow-men.

It is requested that reference may be made to the different estimates of man who blesseth, and of God, who abhorreth, the covetous (Ps. x. 3); and to the tremendous consequences of this sin, which is associated with the vilest of crimes which exclude from the kingdom of heaven. (Eph. v. 5.) The manuscript is to be sent to Dr. Conquest, 13, Finsbury Square, on or before the 1st of November, 1835; with a sealed letter, containing the address of

the writer. The Hon. and Rev. Baptist Noel and the Rev. Dr. Pye Smith have kindly engaged to be the arbitrators. The reward will be adjudged on the 1st of May, 1836.

BRIEF HISTORY OF THE BAPTIST CHURCH,  
KEIGHLEY, YORKSHIRE.

The Baptists were first introduced into Keighley by a Mr. John Town, who was a member of the Baptist church at Haworth, under the care of the venerable and Rev. Miles Oddy. Keighley was at that time beginning to be a large and populous place. The clergyman in the establishment was an irreligious character, and the Independent church and congregation were nearly extinct.

At first the ministers were permitted to preach in the Independent meeting-house; but after some time a Mrs. Sunderland offered her house, until Mr. Town could fit up a room for constant worship. The ministers who kindly assisted in the formation of the infant cause were, Messrs. Steadman, D. D., Shuttleworth, Trickett, and Shaw.

In the year 1809, or 1810, four persons were baptized by Mr. Shuttleworth, pastor of the church at Cowlingbill: and on the third of June, 1810, a large upper room in the house of Mr. Town was opened for worship by Mr. Shepherd, from Bradford, who preached on this occasion from Solomon's Song, vi. 10. The congregation increased; others were baptized; and in the year 1812 the church was formed. In 1813 it was deemed necessary to erect a chapel. A piece of ground was provided by Mr. Town; and on Easter Monday, 1813, the first stone was laid; but the chapel was not opened until the 29th of March, 1815; when Mr. Lister, of Liverpool, Mr. Stephens, of Rochdale, and the venerable Dr. Steadman, of Bradford, were engaged. At this period the church consisted of eighteen members. The chapel cost something more than £990; and will seat about 615 persons.

The first pastor of the church was Mr. Joseph Shaw, who came to Keighley in 1814. During the years 1816, 1817, and 1818, little is said: but in 1819 the members amounted to 33; and some uneasiness originating with a part of the church and the minister, a separation took place, and a new chapel was erected by the party attached to Mr. Shaw, at Slacklane, from two to three miles from Keighley. This circumstance left the church at Keighley very small, and greatly diminished the congregation.

In 1820 Mr. Thomas Blondell took the oversight of the people in the Lord. The members again numbered 32. In 1824 a large portion of the debt was removed; soon after which, the pastor was taken ill, and on July 1st, 1824, resigned his spirit into the hands of Him who gave it. During this year four members were also removed to the world of spirits; among whom were Mr. Town and his wife, who died within ten days of each other; and whose remains were deposited in the burial-ground adjoining the chapel; and to whose memory a handsome tombstone has been erected by the family.

These strokes of mortality appear to have been sanctified—a spirit of prayer has been excited—and a morning prayer-meeting established to seek divine direction in the choice of a pastor. And on Sunday, Aug. 15th, 1824, the present pastor, Mr. Abraham Nichols, then under the care of Dr. Steadman, and a member of the church at Rawden, under the care of Mr. Hughes, preached his first sermons at Keighley, and baptized two persons at Turkeymill. From this time his visits to Keighley became frequent; and on the first of November, he received an invitation to become pastor. On the 30th of January, 1825, he accepted the invitation, and preached from Rom. xv. 30, to the end.

Things now began to wear rather an animating appearance. Some gentlemen were at the expense of fitting up a baptistry; and Mr. Jos. Town, youngest son of the above-mentioned Mr. Town, presented the minister with a Bible and hymn book for the pulpit. This gentleman is a deacon of the Baptist church at Leeds, under the care of the Rev. J. Acworth, A.M.

A subscription was also entered into for the liquidation of the debt upon the chapel; and on the 25th of December, 1825, the friends, at the close of two sermons by Mr. Stephens of Rochdale, realized the sum of £166 0s. 6d., including £30 each from the two Mr. Towns, £15 from a sister, and £10 from a brother-in-law; with many other equally noble sums, according to the ability of the parties.

On the 15th of August, 1826, Mr. Nichols was ordained, when Mr. Mann, late of Mazepond, London, stated the nature of a gospel church; Mr. Hughes offered the ordination prayer; Dr. Steadman delivered the charge, from 2 Sam. x. 12; and Mr. Godwin addressed the church, from 1 Thess. v. 12, 13.

In 1829 the singing gallery was altered, and the bottom of the chapel

pewed; also, a very substantial and convenient house was built for the minister, which cost about £260, towards the expense of which there was £188 (duty off) left as an endowment by J. Holmes, Esq., of Stanbury, near Harworth, and which could be appropriated to no purpose but for the advantage of the minister.

In 1830, the burial-ground having been enlarged on each side, a portion of the debt was removed.

In 1834 and 1835, the ground was again enlarged, by the addition of 312 yards; and a new school-room erected, towards which, including a grant through the British and Foreign School Society, the subscriptions and collections, &c., have amounted to about £220.

The Sabbath-school contains near 100 children; the congregation, including 91 families or parts of families, will average from 300 to 400; the number of members, near 70.

The following persons have been deacons of the church, viz.:

John Beadley, who died July 20th, 1827; funeral sermon from 1 Cor. vii. 29, 30. Jonas Rhodes, who died Oct. 11th, 1832. Samuel Clapham, who died March 24th, 1833. (There is a short account of each of the two latter in the Baptist Tract Magazine, for 1833.) Joseph Milner, who died April, 1834; and who had been deacon from the formation of the church.

The present deacons are,—Mr. John Town, Turkey-Mills; Mr. Joseph Laycock, Knowl; and Mr. Joseph Hall, North-street.

STATE OF THE BAPTIST INTEREST AT LYNN.

From our personal knowledge of Mr. Poile, and of the circumstances of the following case, we respectfully recommend the perusal of it to all who feel the necessity, and who are in any measure enabled to assist in the support of a sound evangelical exhibition of the unsearchable riches of Christ.

W. H. MURCH, Stepney College.  
W. BROCK, St. Mary's, Norwich.

It is extensively known that the Baptist interest at Lynn Regis has been for many years in a depressed condition—a fact which has been much deplored by the friends of the denomination on the spot, and by those who have been acquainted with the circumstances of the case. In presenting it to the notice of the friends of the Redeemer, with the hope of securing their Christian sympathies and assistance, a brief outline of the case will not be deemed unnecessary.

The Baptist church at Lynn appears to have been formed about the year 1760, by Mr. Chesterton, who was succeeded in the pastoral office by the Rev. W. Richards, M.A., and afterwards by Mr. Durrant, who gratuitously laboured among the people for several years. The place of worship, occupied until nearly the close of Mr. Durrant's ministry, was a small hired chapel in Broad-street, which was afterwards purchased. About this time it was deemed advisable by the friends to erect a new meeting-house; and for this purpose a piece of land was bought adjoining the old place. The purchase of the ground and the erection of the building, capable of seating 300 persons, amounted to £1269 8s.; to the reduction of which, Messrs. Durrant and Brindley gave £200 each; £47 16s. were collected in Lynn; leaving a debt on the place of £821 12s. The pulpit having been occupied for a short period by different ministers, the church was induced to invite one of respectable talents to become their pastor, whose connexion with them, in consequence of his adoption of doctrinal errors, extended to no longer a period than twelve months. During that period a large and respectable congregation was attracted; the greater part of whom, however, having imbibed the errors which have been referred to, left the place with the minister, and erected a Socinian chapel; thus giving occasion for regret, not only that error was propagated, but by those to whom the Baptist cause was looking for support. From that period to the present many efforts have been made to revive the cause; and the debt, in 1812, by means of an appeal to the friends at Lynn, Dereham, Yarmouth, and Norwich, was reduced to £702 9s. A great variety of ministers have laboured, with more or less success, some of whom are now occupying important stations in different parts of the country.

A combination of causes occasioned the removal of many, apparently well suited to raise the interest; but that which seems more than any thing else to have deprived the church and town of the labours of devoted servants of Christ, was the *legal* and *pecuniary* embarrassments of the place. It will easily be conceived that, amidst events thus adverse, the church was frequently threatened with extinction, and the cause nearly given up for lost by those who hoped even against hope.

In September, 1832, the writer of this article acceded to the request of the church to pay them a visit, by the advice of his tutors, and received, at the

expiration of a month, an unanimous invitation to spend a longer period, with a view to a settlement. An assurance that the legal difficulties would speedily be settled, and the hope that his labours might be blessed, induced him to comply. Various efforts were made to hasten this, without avail, until July, 1833, when it was thought by the friends generally, that it would be much to the advantage of the cause if a new place could be erected in a more eligible part of the town; and it was determined, by the advice of the Rev. W. H. Murch, president of Stepney College, to ascertain its practicability. The smallness, however, of the resources at home, and the promises from abroad, rendered such an attempt unjustifiable; so that nothing could be done, but either to use every effort to secure the old place, or to give up the cause entirely. The former step was finally decided on; and the writer consented to struggle, with the church, until a faithful God should answer the prayers of his people. After much trouble and anxiety, the *legal* business was settled on February 19th, 1835, and £100 was paid, which had been collected in the town. Lord's-day, 21st, was held as a day of thanksgiving, and the season improved by sermons from Ps. cxv. 1, and Ps. cxviii. 25. It was a day that will long be remembered by many present.

The number in the church in 1832 was 30; since that time 27 have been baptized, to whom several others expect shortly to be added, who are affording proofs that they have given themselves to the Lord. The congregation is now good, and harmony prevails in the church. There is a Sunday school of 250 children, an adult class, two Bible classes, and an ecclesiastical history class. On Friday, March 6, the foundation-stone of a Sunday school-room, 44ft. by 34ft. (to be used also as a day-school), was laid by Mr. Wilson, missionary of the Sunday School Union. The cost of the building will be £170, of which £60 have been collected, principally in Lynn; and it is earnestly hoped that the friends of scriptural education will give their generous aid towards so desirable an object amidst 15,000 inhabitants. The necessity of repairing and cleaning the chapel, to make it *tenantable*, will be obvious when it is stated, that scarcely any thing has been done to it since it was built, 26 years ago. To do this, and render it commodious, will require upwards of £200. The debt which the friends will be obliged to remove as speedily as pos-

able, so as to be able to carry on the cause, is £500, leaving a mortgage on the place of £600, at 4 per cent., the interest of which the rents of property will nearly meet.

As nothing now appears needful to render the Baptist cause at Lynn, under the Divine blessing, a useful and respectable interest, but the united aid of the friends of the Redeemer, it is earnestly hoped that a faithful statement of facts will not only meet the eye of those who have it in their power to assist, but that the evil so much and so greatly to be deprecated—a minister leaving his people to travel for money, may in this case be dispensed with; and that, instead of the cause at Lynn being a matter of deep regret to the Christian church, it may become a praise in the earth.

W. F. POILE.

### ASSOCIATIONS.

#### THE HALF-YEARLY WEST HANTS. MINISTERS' MEETING

Was held at Bewley, April 8th, 1835. The afternoon was spent by the brethren in conference and prayer.

The public service took place in the evening. Brother Burt, the pastor, began by solemn prayer. Brother Turquand read the Scriptures, prayed, and spoke on "Perseverance in doing Good." Brother Burnett followed him in prayer, and mentioned some of "The principal Sources of Encouragement and Consolation." Brother Yarnold succeeded him in prayer, and illustrated "The Practical Influence of the Gospel." Brother Ford addressed the Divine Majesty, and made some remarks "On the Importance of Growing in Grace." Brother Adams, also, offered supplication, and showed the intimate connexion between doctrinal and practical godliness. And brother Draper closed the protracted but interesting services of the evening, by prayer, and a brief address "On the Blessings entreated for the Ephesians by the Apostle,—that they might 'know the love of Christ, which passeth knowledge; and be filled with all the fulness of God.'"

The next meeting to be held, by the Divine blessing, at Romsey, Wednesday, Sept. 9th, 1835.

#### LONDON BAPTIST ASSOCIATION.

The Annual Meeting of this Association was held on Wednesday, April 22, at the Rev. Mr. Overbury's chapel, in Eagle-street, Red Lion Square. Letters from the associated churches were read

by their respective pastors, detailing their circumstances during the past year; after which a circular letter, drawn up by the Rev. Mr. Steane, was read, approved, and ordered to be printed for the use of the churches. The Rev. J. E. Giles was chosen Secretary, and T. P. Tress, Esq., Treasurer, for the year ensuing.

In the evening, a public service was held in the same place; when the Rev. Mr. Price delivered a serious and practical sermon, "On the Duties of Church Members towards the Young."

The next Quarterly Meeting to be held at Camberwell, July 23rd. Mr. Davies, of Tottenham, to preach.

### NOTICES.

The Southern Association of Hants. will take place this year in Meeting House Alley, Portsea, June the 9th and 10th. On Tuesday evening the letters from the churches will be read; and brother Hancock, of Yarmouth, will preach. Wednesday morning, brother Millard is expected to preach; and some other brother in the evening.

T. TILLY, Secretary.

Portsea, April 15, 1835.

The Annual Meeting of the Bedfordshire Association of Baptist churches will be held at the Old Baptist Meeting, Rushden, in Northamptonshire, on Tuesday, May 19th; on which occasion the Rev. Messrs. S. Fordham, of Hale Weston, J. Upton, of London, and J. Jeukinson, of Kettering, are engaged to preach.

The ministers and messengers of the churches are requested to meet at half-past nine o'clock.

The Association of Baptist Congregational Churches, in Oxfordshire and adjacent counties, will hold their next annual meeting at Cirencester, instead of Fairford, on Tuesday and Wednesday in the Whitsun week, June 9th and 10th. The letters from the churches will be read on the Tuesday evening, at half-past 5 o'clock.

The next meeting of the Northamptonshire Association will be held at Kettering, on the Tuesday and Wednesday in Whitsun week. The services will be conducted as usual, commencing at 6 o'clock on the Tuesday evening, when the letters from the churches will be read. Mr. Gray, of Northampton, and Mr. Craps, of Lincoln, have engaged to preach. Put up at the White Hart (not

the White Horse, as misprinted in the last year's Circular Letter).

The churches connected with the Bristol Association are respectfully informed, their next meeting will be held at Counterslip, Bristol, on the Tuesday and Wednesday in Whitsun week, June 9th and 10th, 1835 (instead of Wednesday and Thursday), in consequence of the annual meeting of the Bristol Education Society, on Thursday, 11th of June. Brother Jones, of Frome, to preach the Association sermon. Brethren Saffery, of Salisbury, and Newman, of Shortwood, to be the other preachers. Brother Summers to write the Circular Letter; the subject, *The Second Coming of Christ*.

The fifty-sixth Anniversary of the Kent and Sussex Association of Baptist Churches will be held (Providence permitting), at Lewes, Sussex, on Tuesday and Wednesday, June 2nd and 3rd. The brethren Rogers and Matthews to preach. The Annual Meeting of the Kent Auxiliary Baptist Missionary Society will be held on Wednesday evening. Put up at the Crown Inn, Market Street.

The Anniversary of the Baptist chapel at Staines, Middlesex, will be held (D.V.) on Wednesday, the 20th of May. The Rev. T. Binney stands engaged to preach in the morning; the Rev. Edw. Steane in the afternoon; and the Rev. J. Smith in the evening.

The next Anniversary meeting of the Bedfordshire Union of Christians will be held at Bedford, on Wednesday, May 27th; when the Rev. J. J. Davies, of Tottenham, is expected to preach in the morning; and the Rev. G. B. Phillips, of Harrold, in the evening.

The annual meeting of "The Protestant Society for the Protection of Religious Liberty" will be held at the City of London Tavern, on Saturday, May 16th, at 11 o'clock precisely. Some distinguished Peer is expected to preside.

On Wednesday, the 20th of May, the Rev. C. B. Woodman will be set apart to the pastoral office over the church assembling in Artillery-street chapel, Bishopsgate, London. The Rev. Messrs. Isaiah Birt, Thomas Price, of Devonshire Square, J. E. Giles, of Salter's Hall, with other ministers, have engaged to officiate on the occasion. Service to commence at 6 o'clock in the evening.

## RECENT DEATH.

REV. J. WHEELER.

Died, on Friday, the 27th of March, aged 62, the Rev. J. Wheeler, pastor of the Baptist church, Bugbrook, Northamptonshire. His funeral took place on Wednesday, the 1st of April. The Rev. T. Wake, of Thislingbury, read a suitable portion of the Scriptures, and prayed; the Rev. W. Gray, of Northampton, delivered the address, and on the following Sabbath, to a crowded congregation, preached the funeral sermon, from Jude 21: "Looking for the mercy of our Lord Jesus Christ unto eternal life." A text expressly chosen by the deceased.

Mr. Wheeler had been settled with his people for nearly 32 years; and it is pleasing to notice, that some of the last years of his ministry were the most successful. Twelve months he was laid aside from his public labours; and in the sick room, and on the bed of pain, illustrated and magnified those principles which, for successive years, he had preached to others.

## NEW PUBLICATIONS.

*Just Published.*

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 Rev. George Pritchard.

Parts I. to VI. of the Biographical Sketch of the Rev. Edward Irving. Edited by William Jones, M.A. To which is added, Thirty Sermons, preached by Mr. Irving, during the first three years of his residence in London.

In 32mo. A Memoir of J. Howard Hinton, who died at Reading, Jan. 10, 1835, aged thirteen years and seven months. By his Father.

*In the Press.*

Reminiscences relating to the Rev. John Ryland, A.M., of Northampton, the father of the late Rev. Dr. Ryland, of Bristol. By William Newman, D.D.

*Preparing for Publication.*

The History of Protestant Nonconformity in England, from the Reformation, under Henry VIII., to the Accession of the House of Hanover. In two volumes, 8vo. By THOMAS PRICE. The Work will be founded on an extensive and careful investigation of Original Authorities, and will be designed to exhibit the Progress of Opinion as well as the Course of Events.

Erratum: P. 141, l. 6, for a final read an efficient.



# IRISH CHRONICLE.

MAY, 1835.

At the particular request of the Rev. J. Allen, and for the satisfaction of those friends who have kindly and liberally assisted towards defraying the debt incurred by the erection of the Chapel at Ballina, the statement of the entire account, and the several sums contributed, appear in this number of the Chronicle. As the funds of the Society are not at all applicable to the building of places of worship, but as their erection has, in more instances than one, become indispensable, and such necessity, it is hoped, may recur again and again; it is certainly due to those liberal persons, who thus aid the cause of the Redeemer, distinctly and gratefully to acknowledge their Christian benevolence.

To the SECRETARY.

Ballina, March 19, 1835.

My dear Brother,

In this packet, I beg to acknowledge the receipt of your kind favour of the 10th instant, and herewith forward to you the Journal of the Readers for the past month, as also the account of schools, &c., for the present quarter. I have also to acknowledge the receipt of several sums of money, towards the liquidation of the debt upon the Meeting-house in this town, which you will find upon another part of this sheet. The sum actually expended is now £328 10s., and the contract for finishing, £91 10s., making in all £420. Of this I have received, clear of expenses, £232, for which, as well as for the acts of personal kindness shown to me when in England, I beg, through the medium of the Chronicle, to present my warmest thanks. I had hoped to have heard, ere this, what sum the Building Fund, on which this case has been admitted, was likely to produce. My best thanks are due to Mrs. Holland, of Bristol, especially, who kindly, and without any solicitation, forwarded us £5. If some of our wealthy friends in England, bearing in mind how injurious it must be for an individual to be absent for any length of time from a missionary station, and an infant cause, would imitate her example, it would not only confer a personal favour, but essentially serve the interests of the Redeemer's kingdom in this place. The trust deed, by which the property has been made over to the Baptist denomination, has been examined by the respectable solicitor of the London Building Fund, and is approved.

It is in your recollection, probably, that the late Government ordered, some time before they left office, a new census of the population of Ireland; in which was to be shown the relative numbers of Protestants, Roman Catholics, and Dissenters; as also the number and kind of schools in each union or parish. One of the Commissioners was here on Tuesday last, and, as a proof of the awful extent to which superstition prevails, it appeared, soon after an amended census had been produced and sworn to, by the Protestant clergyman, that not more than one out of thirty, in this large union, can be considered even as nominal Protestants. And, in a conversation with the priest, on the following day, as a confirmation of what I have frequently stated, "I am perfectly sure," said he, "that if you go round any day to all your schools, and ours, and the minister's, you will not find in the whole of them 100 poor Protestant children." In the examination of our schools, before the commissioners, though we have invariably insisted upon the introduction of the Scriptures, yet they were scarcely inferior to any, and, in the general, superior to most, both in numbers and regular attendance. Let it not be said in future, then that the Roman Catholics, the children of whom compose the bulk of our scholars, would not, unless violently opposed by the priesthood, be anxious to possess and study the word of God. And let our friends, whilst they have it upon the testimony of the priest himself, that it is his flock we are educating in our schools, be more earnest and zealous in this good cause; hoping and praying that through the instrumentality

of these schools, the present race of children may be delivered from the superstition of their fathers.

I have, since my return, preached at Easky, Mullifarry, and Crossmolina; at the two former places to large and attentive audiences. The people on all sides are exceedingly desirous to hear. On Sunday last, I again administered the ordinance of Baptism in Ballina. The Lord, I trust, is preparing others to submit to the dictates of his blessed word. Oh that he would make us, who are engaged in this blessed work, more humble, circumspect, watchful, and zealous! and then we might hope for larger and more extensive success. Pray for us, that the word of the Lord may have free course and be glorified.

I am, dear Sir, affectionately your's,

JAMES ALLEN.

To the SECRETARY OF THE BAPTIST IRISH SOCIETY.

Limerick, March 20th, 1835.

My dear Sir,

I just returned from Croagh, about sixteen miles from here, in the county of Limerick, to inspect the Keppel-street school; the poor children were delighted to see me, and I was greatly pleased to see them go through their school discipline with such precision and order. They spelled remarkably well in three different ways. I am not aware that you are acquainted with the plan of spelling and reading, particularly spelling, which I have devised long since, which arrests the undeviating attention of the children, and almost wonderfully facilitates their progress. A fine testament class of 36 got up and read, in general, very well, and repeated 224 chapters, which they committed to memory since the last quarterly inspection. There are 148 on the list, 98 spelling, 50 reading the scriptures, 8 protestants and 4 reformed, who are the master's children, of whose attention to his school, and good conduct, I cannot say too much; He is also a sabbath reader, and, I believe, very useful. A number of the girls got before me to the door, and requested a female school; they showed me some very nice work, taught them by the master's daughter. I said I would lay their request before their friends in England. The progress some of them made in writing and figures rather surprised me: the little premiums I gave them the last time had a great

effect upon them, in removing prejudice, and convincing them who their real friends are, and in winning their affections to the love of the truth, in spite of priestly influence. The countenances of the children, in all the schools, brighten up, and smile, when they see me. I lectured in the evening, at Finchley, the seat of their worthy and pious patrons, Mr. and Mrs. Finch, who pay for a good school-house for them, and subscribe to the society. The society has done inconceivable good. How much more if it had sufficient means!

I was going to say, the Bristol school, at Balleycar, county of Clare, sixteen miles north west from Limerick, is a tremendous one. I went there immediately after my last communication; gave several lectures to Roman Catholics and Protestants, in the house of our afflicted friend, Major Colpoys; I tried to comfort and encourage his mind in the prospect of eternity—he is “looking unto Jesus.” The school is in a very flourishing state; 224 on the list, 146 present, 120 spelling, 104 reading the Scriptures; about 30 committed to memory, and repeated 153 chapters this quarter: they made great progress also in writing and figures, which they are very fond of learning. There are only two or three Protestant children in this school. It often excites the warmest gratitude in my heart to God, that has put it into the hearts of his people, to afford such great and important blessings to those who would perish in ignorance and superstition. Oh what a mercy to see so many children rise to read the word of life, and to commit it to memory, and read it in the hearing of their poor benighted parents! At the close of the examinations I give a little lecture on the advantages of a Scripture education, on the love of God, on the sufferings of the Saviour, and on the influence of the Holy Spirit, to bless all to their present benefit, and eternal salvation. I find I can say a great deal, and go a great length, without endangering the schools, which I know, and am informed, would not be borne with from others. I try, also, to impress their minds with gratitude to their kind friends in England, and they appear very grateful and pray for them.

The Seven Oaks school, at Bushy Park, county of Tipperary, about thirty-five English miles north east from Limerick is in a prosperous state: the number of chapters the children repeat from memory frequently surprises me: the children of a poor Baptist brother

there, near Burris O' Kane, are mighty in the Scriptures. The school discipline gave me great satisfaction, and the spelling, reading, writing, and figures, very pleasing: 74 on the list, 66 present; 62 spelling, 12 reading the Testament, and repeated 63 chapters from memory. The master is a very inoffensive and attentive man; I trust, truly pious.

In the Mary's Philanthropic school, Mount Shannon, county of Galway, about thirty-five English miles from Limerick, north north east, there are 98 on the list; 60 present, 39 spelling, 21 reading the Testament, and repeated from memory this quarter 150 chapters: always a good school, having more very poor Protestants in that village and neighbourhood than many others, and not so subject to vary from priestly attacks as some others.

In the Norwich school, at Birr, fifty English miles east from Limerick, 56 gross; 34 spelling, 22 reading the Testament; they repeated 47 chapters from memory. It was not so numerous this quarter as usual, from the extreme severity of the weather, and the nakedness and want of the children, still it is a good school, and taught by a worthy, pious, poor woman, with a large family.

The Cardigan school, at Kilbaron, is doing as well as could be expected, from the unceasing exertions of the priest there, more than usually excited in consequence of obtaining a complete victory over his champion in controversy, in presence of a number of people. The master was a very intelligent, clever man.

My dear Sir, your time and mine would not admit of my writing an account of each school under my superintendence. I send the quarterly statement, in which you see them with one view. The above I send for the satisfaction of those kind friends who support or contribute to the congregational schools. I also want time, and, indeed, inclination, to give any statement of my own humble labours. Though the weather has been extremely severe, since the 1st of February, I have been out the greater part of the time, and preached in very distant places, and in various counties, and sometimes under very trying circumstances. I preached at Benagher, King's county, sixty miles from Limerick, twice to the house full, at Walshpark, after travelling fifty miles, and preaching and administering the ordinance at Cloughjordan; gave a

lecture at Ormandview, county of Galway; preached at O'Brien's Bridge, and several times at Castle Connell.

Ever yours, most affectionately,

WILLIAM THOMAS.

To the SECRETARY.

Ballina, March 20th, 1835.

My dear Sir,

I shall feel obliged to you, at your earliest convenience, to acknowledge the receipt of the following articles, kindly sent for the schools in this district.

A box of articles collected by Mrs. Thomas Allen, Birmingham, containing two packets of books from Mr. Groom; some tracts, workbags, &c. from Mrs. Glover and Miss Mansfield, Spring Hill; books, rug-worsted, and patterns, from Mrs. S. Cocks, Camp Hill; a small round stand, from Ann Husband; pin-cushions, from Mrs. Rogers, Bull-street; canvass, from Mrs. Johnson, Deritend; cotton-balls, from Mrs. Warner; patchwork, from Mrs. White; a blue bag, from Miss R. Simmons; a number of small books, from a "Well-wishing Friend to Ireland;" and numerous little rewards, from Mr. Thomas Allen and family; and from Rev. J. Smith and Sons, Astwood, 1000 needles. Since the above articles were kindly forwarded to me, Mr. Allen has received a parcel from Mr. West, containing some useful books, from "Dorcas," for the Library at Ballina; a parcel of books from Mrs. Hawkins, Stroud; and a number of pin-cushions, balls of rug-worsted, and a few workbags, and boxes of little fancy articles.

N. B. I regret to say, that in the last acknowledgment of articles from Birmingham, I omitted to mention some poetical cards, kindly sent by Mr. F. Deakin. The pair of six-inch globes, kindly offered by Mr. Mogridge, and the patchwork by Mrs. White, will be very acceptable; and if sent to Rev. J. West, 26, Little James's-street, Dublin, will be forwarded by him to Ballina as soon as he has an opportunity of sending them.

Wishing you every blessing, both of a spiritual and temporal nature,

I remain, my dear Sir,

Yours very respectfully,

A. CAVE.

## CONTRIBUTIONS.

By Rev. J. Dyer :		£ s. d.			
Haworth, first Church, by				Birmingham . . . . .	14 6 0
Rev. Jas. Flood . . . . .	3 0 0			St. Albans . . . . .	4 0 0
Friend in Somersetshire . . . . .	1 0 0			London . . . . .	7 5 0
By the Secretary :				Arnsby . . . . .	2 0 0
"A Friend to Missions," by				Oadby . . . . .	1 13 0
the General Post . . . . .	5 0 0			Guilsborough . . . . .	1 0 0
"A small per centage, upon				Naseby . . . . .	0 16 0
last year's profits," do. . . . .	5 0 0			Clipstone . . . . .	1 14 6
By the Treasurer :				Thaddinworth . . . . .	1 0 0
E. D., by W. Cozens, Esq. . . . .	10 0 0			Bugbrook . . . . .	3 6 0
For the Rye School, by Mrs. . . . .				Kettering . . . . .	6 11 6
Crosakey, Treasurer. . . . .	5 0 0			Cambridge . . . . .	3 0 0
Collected by the Rev. S. Davis, for the Society :				Market Harborough . . . . .	1 0 0
At Devizes . . . . .	11 5 0			St. Ives . . . . .	2 4 0
Downton . . . . .	6 9 0			Thrapstone . . . . .	2 19 6
Romsey . . . . .	3 12 2			Leicester . . . . .	13 18 0
Stockbridge . . . . .	2 0 0			Coventry . . . . .	7 11 3
Andover . . . . .	4 9 6			Leamington . . . . .	0 5 0
Whitchurch . . . . .	4 9 6			Stratford-on-Avon . . . . .	3 16 0
Newbury . . . . .	15 2 0			Alcester . . . . .	2 9 5
Abingdon . . . . .	3 0 0			Astwood . . . . .	2 3 10
Farringdon . . . . .	2 10 0			Pershore . . . . .	2 7 6
Fairford . . . . .	0 10 0			Worcester, with friends from	
Cirencester . . . . .	8 5 6			Bourton . . . . .	6 9 0
Tewkesbury . . . . .	13 17 11			Bilston . . . . .	3 7 6
Cheltenham . . . . .	13 14 6			Coseley . . . . .	0 18 6
				Dudley . . . . .	1 2 6
				Bradford . . . . .	18 18 6
				Leeds . . . . .	6 15 0
				Middleton Teesdale . . . . .	4 10 0
				Hamsterley, Rev. Mr. D. . . . .	0 5 0
				Romalkirk . . . . .	1 0 0
				Barnard Castle . . . . .	1 0 0
				Stockton . . . . .	7 5 0
				Darlington . . . . .	8 16 0
				Manchester . . . . .	19 8 6
				Saladine Nook . . . . .	12 0 0
				Liverpool . . . . .	16 8 6
				Bristol, Mrs. Holland, per	
				Rev. S. Davis . . . . .	5 0 0

## BALLINA BAPTIST CHAPEL.

An account of Money collected for this purpose, by Mr. Allen, in 1833, 1834, and 1835.

Ballina . . . . .	45 10 0
Sligo . . . . .	12 18 6
Dublin. . . . .	26 3 0

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

# MISSIONARY HERALD.

CXCVII.

MAY, 1835.

THE Treasurers of Auxiliary Societies, and other Friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st instant, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the list of Subscribers, &c., in alphabetical order.

*Particular attention is solicited to this notice ; for as all the Society's accounts for the year are examined and audited, by the gentlemen appointed for that purpose, in the first week in June, and the Report will, it is expected, leave the press in a few days after the Annual Meeting, it is clearly impossible that payments can be included, or lists of particulars inserted, which come to hand after the time specified.*

The Committee have pleasure in stating that their esteemed brethren, the Rev. SAMUEL SUMMERS, of Bristol, and the Rev. BENJAMIN GODWIN, of Bradford, have engaged to preach the Sermons at our next Annual Meeting. Full particulars, as usual, may be expected in our next Number.

## FOREIGN INTELLIGENCE.

### CUTWA.

From Mr. William Carey to the Secretary, dated Cutwa, October 26, 1834.

I am sorry to find that it is a long time, and much longer than it ought to have been, since I wrote to you last. The only reason is, that I have had to go through much affliction. Mrs. Carey has been very ill at times, and I have not been well. Our beloved father has also been removed to a better state, and one or two others connected with the family. In such things, and at different times, has

the Lord seen fit to afflict us ; but the Lord is good, and his strokes are lighter than we have deserved ; yea, all his ways are mercy.

I am happy to say that since I wrote last the work of the Lord has been going on as usual. I think I have baptized eleven persons, some belonging to the Christian families, and some from the heathen. The Mella's have also been visited, and the surrounding villages as usual ; great numbers of tracts and books have been distributed ; people upon the whole have been very attentive. The native preachers are out almost every day, and are well received. I have now two inquirers, an Hindoo woman and a Musulman man ; how they may turn out I cannot say.

## SOORY.

From Mr. Williamson to Mr. Dyer, dated Soory, October 14, 1834.

You will be gratified to hear that we have been meeting with some little more encouragement of late. A short time ago I had the pleasure of baptizing seven persons; three young men, and four young women. They are all of Christian parentage. One young woman (a Miss W.) is the daughter of the head English writer at this station. After finishing her education in Calcutta, she returned with us to Boerbroom, about three years ago; and was then a very thoughtless girl, but for some time past she seems to have undergone a decided change of mind. She has been in the habit of attending our English worship on Lord's day and Thursday evenings; and occasionally at other times. These opportunities, together with reading of religious books and tracts, and occasional converse with us, appear to have been blessed to her. I trust she has made a sincere profession of faith in the Lord Jesus Christ, and that she will continue to walk in him. All the others belong to our native Christians, and have given us reason to hope well concerning them. Two of the young men having received a superior education, may therefore be expected to be of more eminent service in this land of darkness.

You will also be happy to learn that one of the highest or monitor class girls of the Central School, from conviction of the Christian being the only true religion, has given up her caste as a thing in her estimation of no value, and cast in her lot with the followers of Christ. A short time ago, when she first made known her intention, Mrs. W. examined her respecting her motives; she said that our shasters were good, and our people were good; and that she could not live among her relations, who were idolaters and drunkards, &c. When Mrs. W. again asked her whether she thought she would be better off by becoming a Christian, the girl replied that she was already sufficiently well provided for, and that her sole intention in becoming a Christian was to obtain salvation. The first time she came with the intention of giving up her caste (which was just as the noise of the doorga pooja commenced), her parents dragged her away, and watched her narrowly for a few days, during which period she had no opportunity of making her escape; but as soon as their vigilance

relaxed a little, she improved the first opportunity granted her of regaining her liberty. Her father threw away all her books and tracts, and is highly displeased with me for having betrayed the trust he had reposed in me. The girl is about sixteen years of age, and is pretty well versed in the gospels and scripture history. She has been latterly under a Christian teacher, and was employed as a monitor, which accounts, in part, for her having remained so long in the school. Another girl, belonging to the same class, has a good mind, we hear, to follow her example, but has not as yet been able to muster sufficient resolution. May the Lord draw her and many others to himself, with the cords of his divine love!

Our three schools (Bengalee boys', Bengalee girls', and English school) were all lately examined by the ladies and gentlemen of the station, who, I am happy to inform you, expressed themselves highly gratified with the progress the children and youth had made during the year; particularly with that of the higher classes of the English school: one class, in the course of six months only, having made themselves perfectly masters of the principles of English Grammar. I am inclined to hope much from the English school. As for the two Bengalee schools, on account of what has lately taken place, I am afraid they will be much diminished for some time, especially the girls' school.

To aid me in the great work of preaching the gospel among the heathen, I have now four native assistants, for whom I draw 25 Rs. in addition to my salary of 150 Rs. per month. They are out daily, morning and evening, in the neighbouring villages, preaching and distributing tracts. They tell me that prejudice is fast declining, and that they have had repeated proofs of the tracts they give away having been read. I always take one of them with me, in my daily visits to the bazar of this place, when we have generally a pretty good congregation of attentive hearers. The season for our more distant excursions is now approaching, and will allow us to extend on all sides our hitherto confined labours. May the Lord assist us faithfully and fully to make known his glorious gospel among those who are perishing for lack of knowledge, and make us the savour of life unto life, unto many precious souls! "The harvest truly is great, but the labourers are few."

## JAVA.

In the following extract of a letter from Mr. Bruckner, dated Samarang, November 12, 1834, our readers will observe an affecting allusion to the massacre of two missionaries from the American board, who lately fell victims to the revenge or the suspicions of the Battas, in the northern parts of Sumatra. When our late friend, Mr. Burton, resided, for many months, among the same people, he felt quite secure, and made long journeys into the interior of the country. But the power is now wielded by other than British hands; and we greatly fear the change will operate as a very serious obstruction to the cause of the gospel in these beautiful islands for many years to come. But we rejoice in the assurance that every obstacle must in the end be surmounted; and in the belief that events, in different parts of the world, are concurring to hasten onward that blessed event.

Since I wrote you last, I have drawn up another tract in Javanese, under the title, "The Son of God in the World." 1500 copies have been printed of it, as we had no more paper for a larger edition. A translation of this tract has been sent to the committee of the Tract Society. It is true the prohibitions, as to a free circulation of tracts among the native inhabitants of this island, have not yet fully been removed, although several applications have been made on this subject to the men in power. And this is rather a disappointment and an impediment to a more extensive communication of the principles of the gospel at large; yet a goodly number of tracts have found their way, notwithstanding, among the people. The power of darkness in this country appears so great, that it would quite dishearten me, were it not for Him who is with and in us, who is more powerful than he that is in the world. When I shall have the pleasure to see that this general darkness of ignorance as to divine things, and of superstition and sinful lusts, shall give way to the light of truth and godliness, is not for me to say; under present circumstances, this period seems to be still afar off. It would seem, however, as if the truth of the gospel was gaining ground: now and then instances appear of this. Last Sunday, when I went out among the natives, to take a

New Testament to one who had asked me for it,—and when I had preached the gospel to two small companies of people, and was still walking about for some more,—I came to a house in which I saw several persons sitting together. I entered, and began a conversation on religion. One of them expressed soon his Mussulman sentiments, on the power and glory of Mahomed; that he was the person to whom we had to look, as he bore all things. I asked him, in return, if Mahomed were so powerful, how it came that he, even at this moment, was still lying in the dust? from which it was evident, added I, that he was no more than any common man. A young man who was present, and who had read some of the tracts, then took up the subject with him, and told him that Jesus was the All-powerful, which was evident from his having left the grave, and ascended to heaven, and would come again at the last day to raise all the dead from their graves. I wanted to apply the subject further to the consciences of the hearers, particularly to that of the first man, by proving that all men are in a most lamentable condition on account of their sins, and needed therefore an Almighty Saviour to save them. But this man had so much to tell, like one of old, of his own goodness, that all further reasoning with him on the subject seemed to be in vain.

With all the weakening effects of the climate on my constitution, and which I have particularly felt already for some time on my lungs, God has enabled me to go out four or five times every week into the native villages; and although my endeavours do not produce the desired effects, yet I cannot persuade my mind that all the precious seed sown in this way will be lost.

You will perhaps have heard of the dreadful event, before this, which has happened to two American missionaries, Messrs. Manson and Lyman, in Sumatra, among the Battas, now about two months ago. These good men went thither to explore the country. They fell in with a troop of wild Battas, on one of their excursions, who fired at them, and overpowered them. Mr. Lyman was wounded by a shot. They then began to cut off his arms and his legs, and ate him up. While they were doing this, he petitioned the cannibals to spare his brother Manson alive; but the following day he was cut to pieces and eaten, as also the interpreter whom they had brought with them. Their wives were still at Batavia when the news of their husbands arrived.

Sumatra is still in a state of war; yet Padang, where Mr. Ward lives, seems to

have been always safe. I have not had any letters from Mr. Ward for a considerable time: as far as I can hear, he is still well.

### JAMAICA.

Mr. Tinson, having met the other brethren at Falmouth early in February, writes as follows on his return to Kingston. We are persuaded our readers will be gratified by the deliberate and candid opinions expressed by this experienced missionary. His letter is dated Feb. 25th, 1835.

Since I last addressed you I have seen more of our mission field than I had ever before an opportunity of visiting. We found it not only gratifying, but profitable, thus to visit our brethren, who all appear to be faithfully labouring in the vineyard of Christ. From them we received much kindness, and returned home, after an absence of six weeks, with improved health and increased desire to labour for God, from witnessing what he is doing by his servants. Such intercourse, occasionally enjoyed, could hardly fail to promote brotherly love, stimulate to exertion, and strengthen our confidence in God, as we behold the triumphs of his truth.

In my last I mentioned the desire manifested by many in Mr. Knibb's congregation to obtain the Scriptures, and the large attendance on religious worship. The same may be said of Montego Bay, and, in proportion, of other stations I had the privilege of visiting. I spent one sabbath at Lucea, and intended going to Savannah la Mar, but was prevented by the rain. Of the interesting services at Montego Bay and Falmouth, which took place on the 7th and 14th of this month, on laying the corner-stones of the new chapels, I need not write, as our brethren at those stations will send you all the particulars. On our way home we passed through Stewart Town, Brown's Town, and called at Jericho, brother Clarke's residence and principal station. I should have mentioned that we spent a night with brother Coultart; and in every place we were refreshed in seeing or hearing of the grace of God. I have more than once expressed my conviction that God is about to do some great work in this land. In this opinion I am confirmed by what he is doing. We know that *He* does nothing in vain; therefore to any person at all observant of Divine Providence, it must manifestly appear, that God's thoughts are thoughts of good and not of evil concerning the inhabitants of this country.

Look at the noble gift of his word which he has recently sent to the people! Upwards of 40,000 copies of the New Testament and Psalms, now circulating, like so many streamlets of the water of life, through the whole length and breadth of the land! Then there is the desire to read, and to possess the word of God; the spirit of hearing, which prevails in almost every part of the island; the great accession of spiritual strength in the arrival of new missionaries—Episcopal, Methodists, Baptists, and Independents; and the preservation and increase of good men on the island. Mr. S., the rector of Lucea, mentioned a fact worth recording: that, during his residence in the colony of sixteen years, he had not lost, by death, one of his evangelical friends, which was the same as saying that not one had died; for he is a truly pious man himself, and consequently is acquainted with all the good men in the church throughout the island. He further stated, that several clergymen, who had never before manifested any concern for the spiritual welfare of the people, were now coming out as active and laborious helpers in the good cause. Surely, my dear Sir, these are signs of the times not to be overlooked.

### SOUTH AFRICA.

We adverted, in our last number, to the unexpected calamity which had befallen the British possessions to the north-east of the Cape, towards the end of last year, by a violent irruption of the Caffres. The measures promptly taken by the governor have, we trust, proved effectual to the preservation of Graham's Town; but the loss of life and property in the surrounding district has been very serious. We have been favoured with a communication, sent from a lady at Graaff Reinets to her mother in this country, under date of 20th January last, which conveys a striking picture of the scene; and as many of our readers are interested in that colony, we avail ourselves of the permission to insert it for their information.

*Graaff Reinets, January 20, 1835.*

My dear Mother,

As I cannot help thinking, that when news from this colony arrives in England, you will feel some anxiety about our state, I must tell you that we are plunged into the greatest distress and trouble by internal war. The Caffres have made an



attack on the whole line of frontier, burning and destroying every thing before them, and murdering, in the most barbarous manner, the unhappy residents. They have done incalculable mischief; and should they not soon be stopped, the destruction of the colony is inevitable.

On the 24th of December, 1834, we were made uneasy by a commando being called out to assist against the Caffres. But this was soon followed by the most distressing accounts I ever read. They first proceeded to murder all the men (and in some cases whole families), to plunder all the cattle, and burn the dwellings.

On the 26th, news arrived from my dear children in Graham's Town, viz. A—, my eldest son, and G—, who, with her husband (Mr. D. Mahoney), were in the utmost anguish, his father and brother-in-law having been murdered under the following melancholy circumstances:—Mr. Mahoney, sen., had a fine farm near Graham's Town. His son-in-law, Mr. Henderson (a truly respectable young Scotchman, married to Mr. M.'s only daughter), had gone out with his wife and sweet family to spend the Christmas at the farm, and were to have been joined by my dear children and Mr. D. Mahoney. On the Monday preceding Christmas-day, Major O'Reilly advised Mr. M. sen., rather to bring his family into Graham's Town, as some cattle had been stolen, and the Caffres appeared in a disturbed state. He determined to follow this advice, and on Wednesday morning started for Graham's Town with his wife, their two grandchildren, Mr. Henderson, and a slave servant, Mr. M. sen. following the waggon himself on horseback. They had not gone more than a mile, when they were attacked by about twenty Caffres, who began stabbing poor Henderson: he had fifty assagais in his body! and the poor father shared the same fate. The old lady escaped with one child, and the slave woman with the other; and after wandering about, separately, thirty-one hours on foot, without food or water, having lost their way, they at length met at Graham's Town.

This was only the beginning of sorrows; for every day's tidings are more dreadful. Graham's Town is totally surrounded, and every farm either destroyed or deserted. The most barbarous murders are continually committed.

January 2nd. Our tidings are truly appalling. My poor children cannot come out to us. E— is now near her confinement. Her dear little babe, with my son —, are obliged to sleep in the

church, or in flat-roofed houses near it, as they all concentrate, in order to be the better protected. All the men are under arms. This village has been stripped also. The few who remain are formed into patrols.

The Caffres have extended themselves over the whole line of frontier from Uitenhage to the Winter Field. Somerset has been also in the same state of danger. Fort Beaufort, Wiltshire, Cafer's Drift, Gualana, Bathurst, and Salem, have been left to their mercy, having remained as long as resistance was of any avail. Those who are spared have escaped only with life: in short, I can give you no adequate description of our present distress. The outcry for provisions is grievous: no supplies can be sent in by the farmers; they have it not, nor could they send it in if they had. We have had no market here since December 22. The Bay, I believe, has as yet escaped. We hear that the governor and troops are on their way to the frontier. May God grant them success! On Sunday, Jan. 4. all the places of worship were closed till 9 o'clock at night. In St. George's church, the galleries being filled with women and children, and the body with the men (under arms), the minister read the thirty-seventh of Isaiah, and commented upon the most striking passages. I assure you my spirits sink within me when I reflect on the probable consequences. Oh, how much you have to be thankful for in happy England! Pray for us, that, amidst all the wreck of time and fortune, our minds may be stayed upon God. Believe me, without the consolations of religion I should be totally cast down; but although clouds and darkness are round about us, yet it is the Lord that reigneth. True, indeed, these dispensations of his providence are dark and mysterious. Why so many valuable lives are cut off, and such a dreadful blow is given to our poor countrymen, after fifteen years' hard labour, we know not. Many of the missionaries have been in the greatest danger. We have not heard of the murder of any of them; but all the English who lately traded with the Caffres have been murdered but one, who came out, and told the fate of the rest. He states that one who was sitting at breakfast with a missionary was dragged out and killed before his eyes. They have told the missionaries they may go if they will: they do not appear to intend to destroy them.

The cattle they have already captured is beyond all belief. I wish we could get away as far as Cape Town: I shall never feel at peace on the frontiers again. My school had been very good, and I fondly

hoped to be a little more comfortable ; but we are again reminded that this is not our rest. The reflection on my last birthday was, "Hitherto the Lord hath helped me." On the retrospect I have much to be thankful for, and much cause to be humbled under his mighty hand. As to *ourselves*, we have not much reason to wish many days to be added to our lives ; but we have still a large family dependant on our exertions, having yet seven to provide for. At all events, I trust I shall be resigned to the Lord's will.

Since writing the above, another post has arrived. We have received news of the arrival of Colonel Smith. The Governor and troops have embarked for Algea Bay. He has placed us under martial law. Are you aware what that entails? No lights after 8 o'clock. If

any disregard be paid to orders, or disaffection evinced, you must be tried by court-martial—flogged—or even shot! Our little village is as yet unattacked. Our streets are regularly patrolled. No shops are open but butchers' and bakers'—provisions are dreadfully dear—no money to be obtained—no courts of law open—no licenses have been granted this year, so neither beer, nor wine, nor spirits can be sold—and in the midst of all this distress my dear husband's health is visibly wasting. If, in addition to all my other troubles, he is to be removed, I know not how I shall be able to bear up, as I shall be totally destitute. Oh, that I was near enough to hear one word of consolation from your lips! I do now feel bitterly where I am—truly banished.

Farewell, my dearest mother, pray for your afflicted daughter.

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#### LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES....	Rev. W. H. Pearce....	Calcutta. ....	Oct. 22.
	— A. Leslie... ..	Monghyr.....	Oct. 13.
	— J. Williamson....	Soory.....	Oct. 14.
	— W. Carey.....	Cutwa.....	Oct. 26.
	— John Lawrence....	Digah.....	Nov. 22.
	— G. Bruckner.....	Samarang.....	Nov. 12.
WEST INDIES....	— H. C. Taylor.....	Spanish Town.....	Feb. 11.
	— J. Clarke.....	Jericho.....	Feb. 26.
	— T. F. Abbott....	Lucea.....	Feb. 17.
	— John Kingdon....	Manchioneal.....	Feb. 21.
	— W. Knibb.....	Falmouth.....	Feb. 24.
	— T. Burchell.....	Montego Bay.....	Feb. 24.
	— Walter Dendy....	Salter's Hill. ....	Feb. 16.
	— Joshua Tinson....	Kingston.....	Feb. 25, & March 6.
	— F. Gardner.....	ditto .....	Feb. 26, & March 6.
	— Joseph Burton....	Nassau, N. P.....	March 6.
	— Joseph Bourn....	Belize.....	Feb. 8.

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#### HOME PROCEEDINGS.

In consequence of the lamented decease of our Missionary brother, Mr. Pearson, the Committee have

determined to send Mr. Ebenezer Quant to the Bahamas, instead of Jamaica, as previously designed. Mr. Quant, who is a native of Bury St. Edmunds, and has for some time been engaged

in ministerial labour in connexion with the church under the pastoral care of the Rev. Cornelius Elven, was designated to foreign service at the chapel in that town on Tuesday, March 24th. This commodious place of worship, which will seat more than a thousand persons, was crowded in every part, and the service of the evening proved deeply interesting. Rev. W. Reynolds, of Sudbury, began with reading the Scriptures and prayer. Mr. Quant then gave an account of his own religious experience, and a brief statement of his doctrinal views; at the close of which his respected pastor gave him the right hand of fellowship, and congratulated him on his entrance into the office of a Christian Missionary. Mr. Ellington, of West Row, offered up the designation prayer; the charge was delivered by Mr. Elven from 2 Tim. iv. 5; and the service of the evening was closed

in prayer by Mr. Fuller, of Hars-ton, nephew of the revered Andrew Fuller, of Kettering, and himself uncle to our young Missionary brother. A passage to Nassau has been engaged for Mr. and Mrs. Quant, by the Little Catherine, Captain Kopp, and they are expected to sail in a few days.

Mr. William Shotton, late of Darlington, is also about to sail to Kingston, with a view to take charge of the School at Spanish Town, under the direction of Mr. Phillippo, and Mr. John Clark, a member of the church at Devonshire Square, has been accepted as an assistant Missionary for the same colony, and will probably be engaged in connexion with Mr. Coultart, in the parish of St. Ann's.

These new efforts, as well as all preceding operations of the Society, are earnestly commended to the supplications of all our Christian friends.

*Contributions received on account of the Baptist Missionary Society, from March 20, 1835, to April 20, 1835, not including individual subscriptions.*

Mitcham, collected by Mrs. Pratt.....	2	2	0
Princes Risborough, Missionary Association, by Mr. Hughes.....	13	16	10
Perth, for Female Education, by Rev. R. Thompson.....	8	0	0
Harpole, collected at Prayer-meeting, by Rev. W. Gray.....	2	0	0
Cambridge, Ladies, by Mrs. Foster, Female Education.....	10	0	0
Gosley, Rev. B. Hall and Friends.....	2	0	0
Leeds, Ladies, by Rev. J. Acworth, for Female Education.....	6	14	0
Wills. and East Somerset Auxiliary, by Mr. Anstie :—			
Bratton.....	11	14	3
Devizes.....	31	16	7
Do, by Miss Blackwell.....	2	3	6
Bradford.....	14	9	2
Westbury.....	1	1	0
Warminster, by Miss Jutson.....	0	18	6
Frome.....	50	9	0
Beckington.....	1	5	0
Laverton.....	7	6	1
Corsham.....	3	10	0
Crockerton.....	2	4	8
Melksham.....	10	3	7
Chippenham.....	5	0	0
	142	1	4

Hunts. Auxiliary, by Mr. T. D. Paul :—			
St. Neot's.....	1	13	3
Huntingdon.....	7	14	8
St. Ives.....	62	12	6
Bluntisham.....	38	6	0
Somersham.....	16	0	0
Ramsey.....	9	5	8
Swavesey.....	2	6	6
	137	18	7
Previously remitted, &c.....	103	19	11
	33	18	8

Hull and East Riding Auxiliary, by J. Thornton, Esq. :—			
Hull.....	98	10	3
Beverley.....	7	12	0
Bishop Barton.....	7	7	7
Hedon.....	1	11	0
Burlington.....	20	9	7
Cottingham.....	4	0	0
Skidby.....	1	0	0
Driffeld.....	2	13	1
	143	3	6

Beaulieu, Rev. J. B. Burt and friends, by Rev. B. H. Draper.....	5	0	0
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Leighton Buzzard, Friends, by Mr. T. Matthews .....	4 11 3	Yorkshire, collected on a Journey, by Rev. James Flood :—	
Bath, Collection at York-street, by Rev. E. Carey .....	7 2 6	Stanningley .....	3 0 0
North of England Auxiliary, by Rev. R. Pengilly :—		Rawden .....	4 10 0
Berwick and Tweedmouth .....	4 3 0	Horsforth .....	5 4 0
Workington .....	4 7 0	Bramley .....	7 4 5
Sunderland .....	6 5 0	Bradford .....	22 0 9
Hetton .....	5 0 0	Gildersome .....	5 17 3
Newcastle, sundries .....	2 4 6	Salentine Nook .....	0 0 0
	21 19 6	Bingley .....	1 17 6
Manchester, York-street Sabbath School, for West Indies .....	2 2 0	Keighley .....	2 2 0
Schools .....	2 2 0	Haworth, 1st Church .....	10 0 0
		Do. 2nd do. ....	17 9 1
		Batley, J. Burnley, Esq. ....	2 0 0
			87 5 0

## DONATIONS.

Rev. R. W. Sibthorp, Ryde, for Mrs. Coultart's School .....	2 2 0
— Jaques, Esq. do. for do. ....	2 2 0
Miss Rust and Friends, Greenwich, for Mr. Phillippo's School .....	8 8 0
Friend at Leicester, by Mr. Collier .....	5 0 0
S. P. ....	1 0 0

## On Account of Jamaica Chapels.

Farnham, Friends, by Mr. Bird .....	0 7 6
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## TO CORRESPONDENTS.

The thanks of the Committee are presented to Mr. Winks, of Leicester, Editor of the Baptist Tract Magazine, for a valuable packet of elementary books for Jamaica : as also to Mr. Carpenter, of Greenwich, and Mr. Morris, of Morton Pinkney, for magazines, and other books. The work-bags, &c., kindly forwarded by Esther W—, have been sent to their destination, and will no doubt prove acceptable.

THE

# BAPTIST MAGAZINE.

JUNE, 1835.

## MEMOIR OF MR. ISAAC WYKE, LATE OF ABERGAVENNY.

MR. ISAAC WYKE, surgeon, late of Abergavenny, was born at Leominster, July 25th, 1770. His parents were pious members of the Baptist Church in that town, then under the pastoral care of the late Rev. Joshua Thomas. They, therefore, led him in early life to attend on the ministry of their worthy pastor, and trained him up in the nurture and admonition of the Lord. Thus privileged, the importance of religion was often pressed on his attention, and its excellence presented to his view; and he was thereby preserved from many of the snares, the follies, and the sins into which young persons, less favourably circumstanced, are often hurried.

It was not, however, till his sixteenth year, that he appeared to be truly renewed by the grace of God. Then he manifestly became a new creature in Christ Jesus. With his whole heart he now devoted himself to the Lord, was baptized by Mr. Thomas, and received into the church. His subsequent disposition and conduct fully confirmed the sincerity of his profession, adorned the doctrine of God our Saviour, and greatly endeared him to his pastor and fellow-members. The

VOL. X., 3rd SERIES.]

lively zeal he manifested in the prosperity of the church, his increasing spirituality, and his active diligence in promoting its interests, soon induced his brethren to choose him to the office of deacon, in connexion with his pious father, who had been previously called by the church to that important office. Instead, however, of being unduly elevated with the honour of the post assigned him, his mind was solemnly impressed with a sense of its responsibility. With deep humility, therefore, faithfulness, and zeal, he applied himself to the discharge of its duties, to the full satisfaction of his brethren, and the manifest promotion of the peace and prosperity of the church, throughout the several years of his subsequent residence in Leominster.

In February, 1803, as directed by Divine Providence, he removed with his family to Abergavenny, where he spent the remainder of his life. Here a new sphere was presented to engage his active zeal. Many were his efforts to do good, nor were those efforts vain. In April, 1807, he and Mrs. W. (his now surviving widow), with three other persons, were formed into the first English Baptist Church, in Aber-

gavenny; the Rev. M. Thomas, who had recently resigned his charge at Ryeford, being pastor, and Mr. Wyke, deacon—a feeble, but devoted band. His active zeal, pecuniary contributions, and strenuous efforts were put under cheerful requisition to foster this infant cause; and, through the blessing of heaven, sinners were successively converted, and the church was edified and increased. Mr. Wyke continued an honourable member and deacon of this church about twenty years.

In 1827, however, he and Mrs. Wyke, with several other members, withdrew from it; when they met for worship in a meeting-house which was kindly lent them in another part of the town. Soon afterwards, circumstances transpired that induced them to withdraw from this place also; and to commence, in Lion Street, the bold undertaking of erecting a new house for the worship of God. Mr. W. took the whole responsibility on himself; and in July, 1828, a neat, substantial, and commodious meeting-house, with suitable vestry and burial-ground, was completed. The Rev. Dr. Steadman, of Bradford, who had been intimately acquainted with Mr. Wyke from his earliest days, and the Rev. J. Edwards, now of Nottingham, a native of Abergavenny, preached at the opening; and on the following Lord's-day, a church of seventeen persons was organised, Mr. W. set apart to the office of deacon, and the Lord's Supper administered by Dr. Steadman. The property was invested in trust for the public; a mortgage of £200 only being left on it; and with the exception of this sum, the whole expense incurred was generously liquidated by Mr. Wyke. Long as our worthy friend retained any

capability of effort, he laid himself out to promote this interest; and both the material building, and the spiritual house, here cemented in Christian love, present a striking monument of his liberality, and strenuous exertions to promote the cause of his God and Saviour.

His religion was evidently the effect of genuine principle; of principle the most salutary in its influence on his own mind, and therefore practically exemplified in all the lovely graces that beautify and adorn the Christian character. His religious sentiments were truly evangelical. Guided by heaven's bright lamp of inspired truth, he steered with the utmost caution the middle course, between the high daring of Antinomian presumption on the one hand, and the delusive quicksands of Arminian legality on the other. Christ to him was the Alpha and Omega. The doctrines of grace he contemplated, not with a mere speculative faith, or as so many propositions to constrain the cold assent of his understanding; but as the wonderful disclosure of the unutterable grace of God, giving life as well as light to the soul. The cross of Christ was his ever favourite theme; and when listening to discourses that strikingly portrayed the contrast of the moral wretchedness of man, and the unparalleled love of God his Saviour, the most intense interest was plainly pictured on his countenance; the delight that pervaded his bosom constrained him to look around on his fellow-worshippers with beaming eyes, that seemed to say to them, "See how he loved us!" while his whole soul was manifestly absorbed in wonder, love, and praise.

Actuated by such views and feelings, as well as by a warm de-

sire to do good, he preached occasionally for many years; principally in destitute villages, where, but for his disinterested efforts, there would have been no vision to direct perishing sinners to the Saviour; but often also, with disinterested kindness for his own and other stated pastors, whenever his services were called for. The reputation of his character and the loveliness of his example, as well as his mental treasure of human and divine knowledge, secured him the most candid attention, and gave an interesting and edifying charm to his discourses. While he pointed to heaven, he also himself led the way.

His profession of religion, extended as it was, to nearly half a century, was remarkable for its uniform consistency and unflinching constancy. As the disciple of Jesus, he was spiritual, humble, and zealous. In his official capacity in the church, he was watchful, diligent, and active; condescending, affectionate, and kind to the poorest of the flock; loving to all his brethren, and much beloved by them. In all the relations of life he sustained, whether as a husband, parent, friend, or neighbour, the excellencies of his religion were developed with more than common lustre; and secured to him a well-deserved reputation, a most profound respect. That he had his imperfections we readily admit; and if, as astronomers inform us, there are dark spots even on the sun in the heavens, no wonder that feeble creatures, dwelling in dust, should present some shades of infirmity. But yet as the sun of nature, in spite of his spots, pours a constant flood of refulgent light upon surrounding worlds, so our esteemed friend, notwithstanding some manifest imperfections, presented to all

who encircled him the light of an eminent example of religion, in the unyielding integrity of its principles, and in all the amiable loveliness of its practice. Through the grace of God which was bestowed upon him, his path was truly as the shining light, which shineth more and more to the perfect day.

Here, however, he had no continuing city, and at length the time of his departure hence drew near. A paralytic stroke, in 1824, had admonished him of his approaching change. Though from that seizure he was soon, in part, mercifully recovered, and was still in a good degree active and useful; yet his mental powers then received a shock, in consequence of which they gradually became still more and more impaired; so that for the three or four last years of his life, his intellect resembled a magnificent structure, fallen and in ruins. As long, however, as any capability remained, he continued to attend the house of God with the liveliest interest; and for a long time was conveyed to it, when much enfeebled, in a Bath chair. He had the happiness of seeing the last of his children received into the church, on profession of repentance towards God, and faith in our Lord Jesus Christ. The last time he ever attended on the public means of grace, was with much difficulty, in October, 1833, when his youngest son was baptized; and it was to him a most sacred season of unspeakable delight and joy. From this time he continued in a very feeble state, both of mind and body, though without much suffering; till Monday, 28th July last, when he was assailed with the illness, that quickly manifested itself to be the harbinger of death. The conflict, however, was short, for

on the following Sabbath evening, Aug. 3rd, 1834, he was released, and his emancipated spirit took its soaring flight to his long desired and eternal rest. "Precious in the sight of the Lord is the death of his saints." His remains were interred on the following Thursday, by the Rev. John Campbell, pastor of the church in Lion Street, who delivered an in-

teresting, appropriate, and solemn address on the occasion. On the following Lord's-day, Aug. 10th, Mr. Williams of Ryeford preached his funeral discourse, from Isaiah lvii. 1, 2.

May all who read this memoir be followers of our deceased brother, as he was of Christ!

W. W. R.

## THE CHRISTIAN ARMOUR.

### THE GIRDLÉ.

To the Editor of the Baptist Magazine.

AMONGST other predictions of the Messiah's character and fitness for the offices which he had undertaken, we read, Isa. xi. 5, that "righteousness should be the girdle of his loins, and faithfulness the girdle of his reins:" and the apostle reminds us that, if we would profit by the example of the Captain of our salvation, and the armour which he hath provided for us, we must have our loins girt about with truth. The girdle was used chiefly to strengthen the loins, but was also of great service in uniting the different parts of the armour compactly together. If a body be loaded with armour hanging loosely, many wounds may be inflicted, unless they are fastened together by the belt or girdle: so the Christian's graces may prove insufficient to preserve or fortify him, unless compacted by the girdle of sincerity.

As the apostle had directed the posture in which the Christian should maintain the fight, so he exhorts them to gird the loins, as the seat of bodily strength, which we are to understand spiritually, as "the loins of the mind," (1 Peter i. 13.) to be girt about with truth.

TRUTH may be considered as opposed to error, or to insincerity; and as characterizing man's creed, or his conduct. There is truth in doctrine, and truth in duty; truth in principle, and truth in practice; and the *Christian soldier* is supposed to possess all these. We regard it here as synonymous with sincerity, and corresponding with the exhortation of Joshua to the chosen tribes: "Serve the Lord in *sincerity* and *truth*;" and of the apostle to the Corinthians: "Keep the feast with the unleavened bread of *sincerity* and *truth*." In like manner we are to enter on the conflict with our spiritual adversaries with the utmost integrity, otherwise the greatest advantages will prove utterly unavailable. Christian sincerity is too generally considered as nothing more than *good intention*, which may exist with great error in doctrine, and evil in practice; and has been found in the superstitious bigot, and the blood thirsty persecutor.

But the sincerity required in a good soldier of Jesus Christ, implies *an honest endeavour to understand the will of God; a prompt obedience to the word of*



*command; and an entire devotion to the cause of truth and righteousness.*

Sincerity may consist with very defective views of divine truth; but it will not consist with allowed deviations from truth or duty. The wisdom that is from above is "without partiality and without hypocrisy." It is allowed, that Paul, before his conversion, "*verily thought that he ought to do many things against the name of Jesus;*" but it does not appear that he took pains to examine the claims of Christianity as he might have done; and, but for the abounding mercy of God through Christ, his ignorance and unbelief would have formed no cloak for his sin. It could not be for want of opportunity that he did not attend the ministry of Christ himself. Why did he not first search the Scriptures as the Bereans did, to see whether things were as the apostles affirmed them to be? Nathanael of Galilee was the subject of a popular prejudice when he said, with an air of indifference and distrust, "Can any good thing come out of Nazareth?" Yet he went to examine for himself; and when he saw, he believed with the heart, and confessed with the mouth, and obtained that honourable testimony that he was "an Israelite indeed, in whom there was no guile."

Nor is it less essential to sincerity that the soldier yield a prompt obedience to the word of command. No intelligence, nor skill in armour, will make up for the want of integrity manifested by the disobedient. Who does not see the insincerity of those Jews who, it is said, believed in Christ, but were afraid to confess Him? Or of that amiable youth who turned back from following Him, rather than part with his

possessions? Or of him who would follow Christ, but must wait for the death of his father? Or those to whom He said, with a degree of severity not usual with the Saviour, "Why call ye me Lord, Lord, and do not the things that I say?" but added, "Then are ye my disciples indeed, when ye do whatsoever I command you."

The sincerity of Paul, when converted, was evident to all, and remains as a model for every honest-hearted inquirer. Observe, how inquisitive! "Lord, what wilt thou have me to do?" What resolution to obey! "Immediately I conferred not with flesh and blood." And what perseverance! "What mean ye, to weep and break my heart? I am ready, not only to be bound, but to die at Jerusalem, for the name of the Lord Jesus." This decision of character cleared his course, and brought other disciples to a better mind; for it is added, "When he would not be persuaded, they ceased, saying, The will of the Lord be done!"

In the same interesting character we have exemplified that entire devotion of heart and life which demonstrated the sincerity of his profession, the purity of his motives, and the strength of his attachment to the Author and Finisher of his faith.

On no occasion did he discover the feebleness usually attendant upon a divided heart, or the selfish pride which, under the garb of zeal for God, so often seeks its own glory:—not like Jehu, who, it is admitted, exterminated the family of Ahab at the command of God, yet was actuated by a spirit of vain-glory; and as what he did was not to please God, so the ambitious cruelty from which he acted was avenged on his posterity:—not

as the Jews, who, in keeping religious fasts and feasts, did it to themselves and not to God. The apostles could say, "Whether we live, we live to the Lord; and whether we die, we die to the Lord." So that the one universal rule of action which gave simplicity to their aim and unity to their efforts, was, "Whether we eat, or drink, or whatever we do, we should do all to the glory of God."

From the important nature of this branch of armour, we may infer its extensive usefulness.

To compact together the various graces of the Spirit; and to strengthen the soul under great and long-continued conflicts. Thus the Lord strengthened David, and prepared him for conflict, Ps. xviii. 39: "Thou hast girded me with strength to the battle." Alluding to this, he expected preservation in the evil day, Ps. xxv. 21: "Let integrity and uprightness preserve me." In prophesying of the Messiah, he employs a similar expression, Ps. cxlii. 1: "The Lord is clothed with strength, wherewith He hath girded himself."

The worth of this may be learned by the want of it. How many "faint in the day of adversity," showing that "their strength is small!" For want of this, Peter and Luke were carried away with dissimulation; and were recovered by means of a painful exposure, and public rebuke.

Through insincerity the children

of Judah carrying bows turned back in the day of battle; and Demas forsook the apostles, and returned to the bosom of the world. Unhappy man! For a time he appeared to give up earth for the hope of heaven, then turned from the holy commandment for the sake of the world; and, for aught that appears, was finally cast away!

Contrast with these, others, fighting under the same banners, and who contended against similar foes, but were by nature equally insufficient of themselves; yet these were sincere, girded with truth. Behold Daniel and his three noble associates, who would neither relinquish, nor defer, nor even conceal their religion, but presented a firm crest to the insulting foe; and, having faith unfeigned, love without dissimulation, and a spirit without guile, no poisoned arrows could pierce them, no furious threatenings could divert them; and when they had passed through the furnace, "their clothes did not so much as smell of the fire." In like manner the apostles could say in the midst of much tribulation, "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 conversation in the world." Let every Christian soldier have "*his loins girt about with truth*," and "*the feeble shall be as David, and David as an angel of God!*"

Clapham.

J. E.

## THE LATE CHRISTOPHER SMART.

*To the Editor of the Baptist Magazine.*

A WRITER in the April Number of your Miscellany, influenced by the genius displayed in the verses of Mr. Smart therein quoted, requested to learn more

of the history of the poet. If the following particulars are considered worthy of insertion, I will also offer for your future pages the biography of another literary

character. The present narrative of the incidents in the life of Mr. Christopher Smart presents a great mind under the influence of a common but dangerous evil, and displays powerful arguments to call off the Christian from that pernicious habit which brought ruin on him. This will be seen in the sequel.

CHRISTOPHER SMART was born at Shipbourne, in Kent, April 11, 1722. His father was possessed of almost £300 a year, from an estate in that neighbourhood. His mother was a Miss Gilpin, of the family of the celebrated reformer, Bernard Gilpin, by the father's side. His grandfather had been a prebendary of Durham, in the reign of Charles I., and was accounted by the puritan party as the proto-martyr in their cause, having been degraded and deprived of all his ecclesiastical preferments, fined £500, and imprisoned eleven years. When restored to liberty by the parliament, he appeared as a witness against Archbishop Laud: the libel for which he suffered was written in Latin verse, and was published in 1643.

The family estate at Shipbourne was, at the death of his father, sold at a considerable loss to pay his debts, and the widow and family were thus left destitute. His father was a man of liberal education, and probably communicated to his son a taste for literature; and to the same source may possibly be ascribed that train of pious reflections which appeared so conspicuous in many of his poetical pieces.

Smart was born earlier than the usual period of gestation, which might occasion a tenderness of constitution. His taste for poetry is said to have appeared when he was only four years

old, in an extempore effusion which has not been preserved, but which is said to have indicated a relish for verse, and an ear for numbers. He was educated at Maidstone until he was eleven years old, at which time his father died, and his mother was induced to send him to Durham, where he might enjoy the advantages of a good school, change of air, and, what in his circumstances became desirable, the notice and protection of his father's relations.

Young Smart was cordially received at Raby Castle by Lord Barnard, and also obtained the friendship of the Hon. Mrs. Hope, and the more substantial patronage of the Duchess of Cleveland, who allowed him £40 a year until her death in 1742. It was probably owing to the liberality of Lord Barnard that, after he had acquired very considerable reputation at Durham School, he was sent to Cambridge in his seventeenth year, and admitted at Pembroke Hall October 30, 1739.

At college he was much more distinguished for his poetical effort and classical taste, than for an ambition to excel in the usual routine of academical studies, and soon became a favourite with such of his contemporaries as were gay and licentious. His imprudence involved him in difficulties; and his difficulties, not being quickly removed, induced an habitual neglect of pecuniary matters, which adhered to him throughout life. His pursuit of convivial enjoyments, and frequent excess, formed the chief blot in his character.

In 1743 he was admitted to the degree of Bachelor of Arts; and July 3, 1745, was elected a fellow of Pembroke Hall. In 1747 he took the degree of Master of Arts, and became a candidate for the

Seatonian prize, which was actually adjudged to him for five years, four of them in succession.\* It is probable that he might have succeeded in the year that he failed, but his thoughts had been diverted from close attention by an important change in his situation.

In 1753 he quitted college, on his marriage with Miss Ann Maria Carnan, the daughter, by a former husband, of Mary, wife of Mr. John Newbery, the bookseller, of St. Paul's Church-yard.

Smart's pleasing manners, and generally inoffensive conduct, procured him the friendship of Dr. Johnson, Garrick, Dr. James, Dr. Burney, and other literary men of eminence. The friendship of these scholars, and of Lord Delaval, to whom Smart had been private tutor, were of great use to him when in distress. Dr. Johnson manifested much sympathy for poor Smart, and in a time of need promptly lent him his aid. The notices of this feeling in Boswell's Life of Johnson are very interesting; but with all literary men our poet was not in harmony, for so much rancour was manifested between Smart and Sir John Hill, that the former began a work entitled *Hilliad*, and the latter was equally pugnacious in a periodical, entitled *Smartiad*. Smart was injured by this war of obloquy with one, whom to conquer was to exceed in the worst part of his character. Hill was a compiler of books and a hackneyed practitioner in the arts of that profession. He was beneath the notice of Smart. "The

*Hilliad*," which is perhaps one of the most bitter satires ever published, would afford a very unfavourable opinion of our author's character, had it not been an attack on a man who had rendered himself ridiculous and contemptible by practising with unblushing effrontery every species of literary and medical quackery.

In 1754 was published his "Hymn to the Supreme Being," written on his recovery from a dangerous fit of illness *brought on by intemperance*. This illness continued through 1755, and part of 1756. Who can think of the benumbing and debasing effect of spirits, and not shudder at the apathy with which the practice is viewed? He could write a Hymn of Gratitude to the Supreme Being, and yet not discover the cause of his illness, and depart from the practice. The constitution of Mr. Smart required the utmost care. His mind was easily excited. His disposition was naturally amiable and placid, but the use of spirits created so much mental irritability upon an imagination uncommonly fervid, that his powers gave way, and produced strange alienation of mind; and ignorant that the use of spirits thus withered and morbidly inflamed his powers, he sought assistance from the destroying enemy, and at last his paroxysms became so violent and continued, as to render confinement necessary. In this melancholy state, his family (for he had now two children) must have been much embarrassed in their circumstances, but for the kind friendship and assistance of Mr. Newbery. Many others were forward to assist; and particularly Dr. Samuel Johnson.

Your readers, Mr. Editor, after perusing this sketch of Mr. Smart's

\* The subjects of these poems were: "The Eternity—the Immensity—the Omniscience—the Power—and the Goodness of the Supreme Being." They were severally published from the year 1750 to 1756.

history, will doubtless be gratified by the account which Mr. Boswell narrates of a conversation with Dr. Johnson on the case of Smart. The Doctor observes :

“Madness frequently discovers itself merely by unnecessary deviation from the usual modes of the world. My poor friend Smart showed the disturbance of his mind by falling upon his knees, and saying his prayers, in the street, or in any other unusual place. Now although, rationally speaking, it is greater madness not to pray at all, than to pray as Smart did, I am afraid there are so many who do not pray, that their understanding is not called in question. Concerning this unfortunate poet, Christopher Smart, who was confined in a madhouse, he had, at another time, the following conversation with Dr. Burney: Burney—‘How does poor Smart do, Sir? is he likely to recover?’ Johnson—‘It seems as if his mind had ceased to struggle with the disease; for he grows fat upon it.’ Burney—‘Perhaps, Sir, that may be from want of exercise?’ Johnson—‘No, Sir; he has partly as much exercise as he used to have; for he digs in the garden. Indeed, before his confinement, he used for exercise to walk to the alehouse; but he was carried back again. I did not think he ought to be shut up. His infirmities were not noxious to society. He insisted on people praying with him; and I’d as lief pray with Kit Smart as any one else.’”—*Boswell’s Life of Johnson*, Page 349, vol. i., Edit. 1822, 8vo.

After his recovery, which was, as it appears by his conduct, not quite complete, he joined with Rolt, to write for a Magazine published by Gardner,\* which continued only two years. The contract was for ninety-nine years; and Smart and Rolt were to have a third of the profits. Dr. Johnson, with a friendly feeling, wrote some articles.

Smart’s madness, according to

\* Mr. Henry Gardner, whom the writer of this note knew well, lived at the corner of Melford Lane, in the Strand. He was a shrewd man, and probably made the contract for ninety-nine years to bind the services of two irregular men.

Dr. Johnson’s account, discovered itself chiefly in unnecessary deviations from the usual modes of the world, in things that are not improper in themselves. He would fall upon his knees and say his prayers in the street, or in any unusual place, and insisted on people praying with him. These were regarded as the vagaries of an eccentric man, and not hallucinations of the mind arising from the effects of stimulating drinks; but some were wiser, and placed him in confinement, “to give his constitution a chance of recovering from the effects of intemperance.” When his mind appeared to be in some measure restored, he took a pleasant lodging near St. James’s Park, and conducted his affairs for some time with prudence. He was maintained partly by his literary occupations, and partly by the generosity of his friends, receiving, among other benefactions, £50 a year from the treasury, but by whose interest this favour was obtained is not known.

In 1757 he published “A Prose Translation of the Works of Horace.” From this performance he could derive but little fame. He thought that such a translation could be useful to those who are desirous of acquiring or recovering a competent knowledge of the Latin tongue. The good or the evil of literal translations is yet a problem, and each side of the question has its advocates. Though our poet was engaged on the one hand in translating the Odes of Horace into prose, on the other he successfully translated Pope’s Ode to St. Cecilia into Latin verse, and thereby obtained the notice of Mr. Pope, with whom a correspondence ensued, of which Mr. Smart was not a little vain.

In what manner he lived for some time after this, we are not told; but Garrick, finding him in pecuniary distress, gave him the profits of a benefit at his theatre.

In 1763, he published "A Song to David," in which there are some passages greatly to be admired, and which, Mr. Editor, as a man of taste, you have introduced to your readers; but there are some to be found of even more majestic animation; and it will surprise the reader when he is told that this piece was composed by him during his confinement; when he was debarred the use of pen, ink, and paper, and was obliged to indent his lines, with the end of a key, upon the wainscot. In the same year he published "Poems," and at the conclusion betrays that irritability and self-conceit which are frequently observed to precede, and generally to accompany, derangement of mind.

In all these poems his imagination, although occasionally fine, went often into wild excesses, and evinced that his mind had never recovered its *sober* tone. In his intervals of health and regularity, he still continued to write. His "Translation of the Psalms of David" afford a melancholy proof of want of judgment and decay of powers. We find him at length an inmate of the King's Bench prison. Here he died after a short illness, occasioned by a disorder in his liver,

May 18th, 1770, leaving two daughters, who, with his widow, were long settled at Reading, and by their prudent management of the bookselling trade, transferred to them by Mr. John Newbery, were enabled to maintain a very respectable rank in life.

Of his personal character, the following particulars yet remain to be added from the memoirs: "His piety was exemplary and fervent; it may not be uninteresting to the reader to be told, that Mr. Smart, in composing the religious poems, was frequently so impressed with the sentiment of devotion, as to write particular passages on his knees. He was friendly, affectionate, and liberal to excess; so as often to give that to others of which he was in the utmost want himself."

In his religious poems on the Supreme Deity, written for the Seatonian prize, the fault was perhaps in the expectation that such subjects can be treated with advantage. In the preface to Pope's Ode to St. Cecilia, he allows that, "the choosing too high subjects has been the ruin of many a tolerable genius;" and Dr. Johnson, with majestic energy, remarks, that "whatever is great, desirable, or tremendous, is comprised in the name of the Supreme Being. Omnipotence cannot be exalted; infinity cannot be amplified; perfection cannot be improved."

LEUMAS.

## A CANDID APPEAL TO CONGREGATIONAL CHRISTIANS.

*To the Editor of the Baptist Magazine.*

OF all the divisions existing among the real servants of Christ, there is none, I think, so remarkable, nor more injurious, than

the separation of congregationalists into the two parties of Pædobaptists and Antipædobaptists. Perfectly agreed as they are res-

pecting the character of the New Testament church, and occupying exactly the same position with regard to the ecclesiastical establishments of this country, it appears truly surprising that they should yet entirely disagree as to the qualifications entitling an individual to the sacred initiatory ordinance of the Christian dispensation; and that, after the lapse of centuries, during which the finest talents on each side have been employed in the discussion of the subject, that they should yet remain as decidedly opposed upon it as at the first. Perhaps both parties are equally culpable with regard to the spirit in which their respective positions may have been maintained; but, it is evident that only one of them can be wrong with regard to the letter. Christians of all parties are now entertaining the hope, that the day is drawing nigh when the spiritual vision of the members of Christ shall be so improved as to enable them to avail themselves of the full light of the gospel to subdue their respective prejudices and antipathies; and when the love of Christ shall be so shed abroad in all hearts, as to lead them into that blessed state of union, into which it is predicted the church is to be brought. And here I beg to ask, considering how simple is the nature of the question which divides the congregationalists into two parties, if this blessed movement ought not to begin with them? And what an honour it would be, to be the first in this glorious movement! And surely it may well animate us earnestly to desire this goodly precedence, when we consider how powerfully and influentially the example would act on all other Christian parties, so as probably to lead all rapidly forward to the happy, long-

desired consummation. In the meantime we may well bear with the errors of other parties, considering how many causes concur to keep them under the dominion of their prejudices, and that all of them are heightened by the spectacle of our own unnatural division, while we are calling upon them to submit themselves to the laws of the New Testament. O that all controversial argumentation might for the future be conducted only in the spirit of love! that all might be prepared to lay aside censoriousness, and all appearances of contempt, to avoid all unseemly confidence, and sedulously to watch against a spirit of self exaltation, desiring that the Lord alone may be exalted in the display and in the triumph of his truth! When the Spirit of the Lord shall be so poured upon his church, that the truth shall be sought in this way, errors will soon be detected, and the blessed union of saints be quickly accomplished. The church is not without the means. The cause of our differences is not the want of sufficient spiritual light.

I have remarked above, that *one* of the parties only on the subject of infant baptism can be wrong with regard to the letter; and here it is with real grief that I must appear in the character of a partisan; but I humbly submit to the candid consideration of my Pædobaptist brethren whether what follows be not a fair representation of the principal grounds on which the advocates of the practice of baptizing infants found their arguments in support of the practice: *The covenant of grace, as it was revealed to Abraham, discovers it to be the will of God, that the infants of believers in Christ should be dedicated to God by baptism. That the practice was*

sanctioned by the apostles, and designed to be a blessing to children, and serviceable to the cause of the gospel.

The following queries are, with great Christian respect and affection, offered for the consideration of the Pædobaptist servants of Christ.

1. Does it not appear to be a fundamental principle in the New Testament, and designed to have been constantly kept in view, that the churches of Christ should, as far as human judgment and Christian charity would allow, be exclusively voluntary associations of persons brought to desire the salvation of Christ, and to be numbered as his servants?

2. Is there any part of the New Testament which will justify a church in recognizing any persons as the children of the promise, unless they appear to be partakers of the faith of Abraham? On the contrary, does it not plainly appear that the New Testament children of the father of the faithful should receive baptism as Abraham received circumcision, a seal of the grace which they had being yet unbaptized?

3. Were not circumcisions under the Abrahamic covenant more extensive and indiscriminate than the circumcisions under the Mosaic economy, and therefore more unlike New Testament baptisms than the latter? Wherefore, then, is the former covenant represented as affording the archetype of Christian baptism?

4. Under the Old Testament covenant the descendants of Abraham, Isaac, and Jacob were by natural birth—whether partakers of spiritual faith or not—equal members of the commonwealth of Israel. But is not the New Testament covenant, in this respect, essentially different, the principles

of the gospel not recognizing unions of the holy and the unholy, and the New Testament containing no provisions for the government of such communities?

5. Is not the New Testament covenant peculiarly distinguished from the Jewish, whether considered as Abrahamic or Mosaic (was the latter any thing more than a development of the former?) by its *unveiled* spirituality, and by its respect for individual moral character?

6. Does the New Testament, in any part, appear to recognize the people of Christ in a corporate capacity, except as they appear to be united by the spiritual principles of the gospel?

7. Is not the remarkable fact, that Pædobaptism obliges its advocates to retire back to the book of Genesis in search of a covenant to justify them in their use of the *New Testament* ordinance of baptism, of itself nearly sufficient to evince that their practice is inconsistent with the *covenant of grace, as it is revealed in the gospel?* and does it not become a certainty, when it appears that circumcision under the *Abrahamic covenant* was, in some important respects, an institution of a perfectly contrary character to the ordinance of baptism; the former exhibiting a *compulsory* character, which rendered it imperative upon Abraham to circumcise Ishmael, and to *enforce* it upon his whole household, whether bond or free; and to enjoin it for all their posterity, under the awful threatening of utter exclusion from the covenant and family of God? Is there not here a *most striking contrast* with the inspired records of the institution and administration of the ordinance of baptism?

8. If the views of the apostles on this subject had been coinci-



dent with those of Antipædobaptist divines, could they have refrained from declaring them, when the conduct of the teachers of circumcision was such as to create continual occasions which called for a plain statement of the gospel doctrine of baptism? Did not the state into which the infant church at Antioch had been brought by these teachers particularly require that such statements should be made? Would not a declaration on the part of the apostles, in their assembly at Jerusalem, of the doctrine of Pædobaptism, have tended at once to terminate the controversy? Is it imaginable that they should have refrained, on this occasion, from informing the Gentile converts that, by the substitution of baptism for circumcision, they and their children were exempted for ever from the claims of the circumcisers?

9. What law of the gospel is broken by those parents who, without baptism, prayerfully devote their children to Christ?

10. Are the children of Antipædobaptists, if brought up in the nurture and admonition of the Lord, less likely to become living members of Christ than the children of Pædobaptists; and is there any spiritual benefit conferred on these by the rite, of which those to whom it is not administered are deprived?

11. Whenever a pious Jew might have been asked the question, What benefits are secured to the children and nation of Israel by the rite of circumcision? he could at once, by a reference to the appointment, and to the promises and threatenings connected with it, have given a clear and satisfactory answer to the

question; but when a similar question is proposed to Pædobaptists respecting their practice, are they able to give to it a like satisfactory answer? Is there any agreement on the subject? Is not every thing here vague, mystical, and incongruous? And wherefore is this? Is it not simply because that, unlike the Jew, they cannot refer to "the law and to the testimony?"

12. Is not the distinction existing in Pædobaptist churches, between persons who are entitled to one only of the sacraments of the gospel, and those who are entitled to both; between unconsciously initiated members, and professed voluntary members, entirely without countenance from the New Testament?

13. Was not baptism in the apostles' days a special means of grace in the church; and was it not always designed to be so? But if it is not a means of grace to infants, does not the baptizing them plainly tend to nullify a gospel ordinance, depriving both them and the church of its benefits?

14. Has not the practice of infant baptism, in all ages of the church, been a pernicious source of delusion? And is there any way of avoiding its injurious influence on the world, and regaining the benefit of the ordinance to the church, but by following up the principles of the New Testament, and abandoning the practice of infant baptism?

Let these inquiries be seriously, impartially, and prayerfully considered, by all who are concerned for the purity and efficiency of the church, the unity of its members, and the glory of its Author.

ANTI-PÆDOBAPTIST.

## ON A MISSIONARY SPIRIT.

To the Editor of the Baptist Magazine.

No period of the rolling year, perhaps, is received with more cordial feelings of joy than the one on which we have now entered. To the admirer of the works of nature—its smiling face—its verdant mantle—the exchange of the chilly blast of winter for ethereal mildness and softer gales, cannot but afford pleasure and delight; for “lo, winter is past; the rain is over and gone; and the time of the singing of birds is come.”

To those that love to contemplate God, not only in the works of nature, but also in those of grace, the approach of this month cannot but be hailed with feelings of joy, on account of those delightful opportunities which are then afforded of hearing our missionary brethren, who have come from the east and the west to rehearse all that the Lord has done for them, and how he has opened the door of faith unto the Gentiles (heathen).

It is, however, to be feared that, with many, the pleasure that is felt in attending these public meetings arises from the mere excitement of passion, not based upon or guided by any fixed principle; and therefore, like the morning cloud and early dew, soon passes away. If it be asked, What is the true spirit which every Christian should possess in reference to the publication of the truth? it may be replied, A *missionary spirit*; which includes,

1. *A spirit of importunate prayer.* What single employment is there in which we may be engaged, or what enterprise can we undertake, that does not depend upon our Maker for success? The merchant may freight his

bark for a distant shore; but for its safe arrival into port, he must look to Him who holds the waters in the hollow of his hand, and whom the winds and sea obey. The husbandman may prepare the soil, and implant the seed but from God alone can he expect the gentle showers of rain, and the congenial sunshine. And if the blessing of God is absolutely necessary for the success of undertakings relating to temporal affairs, how much more so in things that are spiritual! Here, especially, Paul may plant, and Apollos water; but it is God alone that can give the increase. And in what way are we to seek it but by prayer? It is prayer that will open the windows of heaven, and cause the Almighty to pour us out a blessing, so that there shall not be room to receive it. It will come down like rain on the new-mown grass—as showers that water the earth.

In all the dwellings of Jacob may prayer be heard ascending to the Most High, for blessings to attend our meetings!

2. *A spirit of thanksgiving.* It is the distinguishing feature in a worldly man's disposition or character, that, however he may be inclined to pray for worldly prosperity, he is always backward in acknowledging the blessing bestowed; yea, the more God lavishes his favours upon him, the less does he recognize the hand of the Giver. Let us act as becometh Christians. Let our hearts overflow with gratitude for mercies received. Let past mercies excite us to gratitude, and encourage us in our future labours.

3. *A spirit of rejoicing.* Let

not the interesting intelligence that may be afforded be read with cold indifference. What is the Christian's joy and crown of rejoicing? Is it not the salvation of the soul through his instrumentality? If there is joy in heaven over one sinner that repenteth, shall it not produce joy in our bosoms when we hear, not of one, but of many being brought to the knowledge of the truth?

4. *A spirit of active benevolence.* Here is the test of our

love to Jesus. What is more diffusive or expanding, or constraining in its nature, than the principle of love? It has for the object of its aim the glory of God, and seeks in every way to promote it. The desire of such a soul is, that Christ may be magnified in his body, whether it be by life or by death.

May a *missionary spirit* be the one which animates every reader!

X. Y.

## UNION IS STRENGTH.

*To the Editor of the Baptist Magazine.*

I HAVE seen a circular respecting the "Baptist Union." It is a very common remark, that "the Independents and the Wesleyan Methodists are more united than the Baptists." How is this, or why should it be? They are probably more numerous, and this may be owing to unity. Let us look at the counties of Surrey and Sussex. Is there any Baptist interest between Clapham and Horsham? At the latter place there are some general Baptists. Again: are there any Baptists between Croydon and East Grinstead? At Brighton there are some; but take the road from Brighton to Portsmouth, and where will you find any? Not at Worthing, nor Arundel, nor Chichester, nor Emsworth, nor Havant. How is this? Either the funds of the Baptist Home Mission are deficient; or there is a want of exertion. Again: from Wandsworth to Guildford, Godalming, and onward to Portsmouth, are there any Baptists? If there are, it is unknown to me. Again: if you could describe a circle of twenty miles circumference, making Findon, near Wor-

thing, the centre of the circle, where will you find any Baptists, if you except Brighton and Horsham?

Some twenty years since there were a few general Baptists at Chichester; but they have long been extinct. Now, Sir, if there really was that union of heart, of mental energy, of exertion, and of purse, *which there ought to be*, I might have been spared putting the questions which I have just asked.

Again: at Leeds there is a population of nearly 130,000, and, properly speaking, but *one* Baptist interest. There is ample room there for several; there is no lack of Independents and Methodists at Leeds. I fear, Sir, that this is only a very small sample of what might be given. I do not think that we so much lack preachers, *as funds to support them*.

At some places, probably, the preachers might teach a school: although that is not the best way a preacher might be employed; yet, in an emergency, it might be adopted. The subject, however, *deserves* serious consideration.

We want "a long pull, a strong pull, and a pull altogether;" and then something might be done. Again: is there that union, and cordiality, and brotherly kindness, and Christian affection, and personal intercourse, between the rich and the poor amongst us, which our Master has enjoined and *commanded*? I trow not. Until *this* is effected, how can we expect

prosperity and increase? Do we not also want more prayer—secret prayer for each other; social prayer; and, when we pray, that we may love each other, ought we not *to do it*, "not in word and in tongue, but in deed and in truth?"

A BAPTIST OF THE OLD SCHOOL.

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## POETRY.

### A BROKEN HEART.

What makes me court seclusion's shade,  
And shun this vain world's gay parade,  
Whose pleasures blossom but to fade?

A broken heart.

What makes me heave the deep-drawn  
sigh,  
And raise to heaven my weeping eye,  
And inly groan—I scarce know why?

A broken heart.

What makes me bend before God's throne,  
There all my guilt and misery own,  
And seek my help from Christ alone?

A broken heart.

What makes the word of life so sweet,  
That I could sit at Jesu's feet,  
And never quit that dear retreat?

A broken heart.

What makes the cross such charms to wear,  
That while I gaze and linger there,  
No room is left for dark despair?

A broken heart.

What is it melloes all my joy,  
Weans me from every earthly toy,  
And leads to bliss without alloy?

A broken heart.

What spreads new rapture through the  
skies?

'Tis when a soul for mercy cries,  
And angels see with wondering eyes.

A broken heart.

What though the wounds of sin are sore,  
Jesus, my Lord, has balm in store;  
I'll use it, till I feel no more

A broken heart.

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### COMMUNION OF SAINTS.

I love to hear the rising songs  
That celebrate the Saviour's name  
Attuned by kindred hearts and tongues,  
Who think, and feel, and speak the same.

No voice of discord there is heard;  
No thoughts unholy or unkind;  
No jarring, unharmonious word,  
To mar the melody of mind.

No more the party-wall of pride,  
Erected by one common foe,  
The hearts of brethren shall divide,  
While passing through the vale below.

No more, secluded and unknown,  
In isolated paths they tread;  
Nor speed their devious way alone,  
Till numbered with the silent dead.

One faith is beaming in their eye;  
One hope within their bosom glows;  
While hastening to the realms on high,  
The blissful region of repose.

One is the heaven-born joy they feel;  
The holy peace and calm delight  
That each enraptured spirit seal,  
When Calvary opens on their sight.

One Lord redeemed them with his blood,  
And rose triumphant from the tomb,  
To lead them to one Father—God,  
Whose smiles their darkest hours  
illumine.

One Spirit breathes in every soul  
With life, and power, and love divine;  
Diffusing radiance through the whole,  
Till bright in holiness they shine.

And in one home they all will meet,  
Their dangers and their sorrows o'er;  
And one delightful theme repeat,  
United there to part no more.

ETA.

## REVIEWS.

*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.—Wightman.

If there be a name which more than any other merits honourable mention in this periodical, it is unquestionably that of JOSEPH IVIMEY. He was one of its earliest correspondents, contributed largely, in various ways, to bring it up from Tiverton to London, and wrote frequently in all its departments. He was ever ready to cheer its friends, and to fight with its enemies; for the interest of our ministers' widows lay very near his heart, and in all his multifarious engagements in relation to this object, he was evidently stimulated by Christian compassion.

The name of Mr. I. will be identified with all the great institutions connected with the denomination to which he thought it an honour to belong; and, more especially, in the list of Ireland's benefactors he is certainly destined to hold a very distinguished place. Our departed brother knew that words are cheaper than stones in the street; but it will be remembered that on one occasion, particularly, he devoted much time, and labour, and property, and influence, by which he encouraged the committee to send over ship-loads of necessary food to keep the poor Irish alive from famine.

Mr. I. was born at Ringwood, in Hampshire, May 22nd, 1773. It appears, from the interesting narrative before us, that he lived in ignorance and unbelief till he was 18 years old. Mr. Thomas Williams,\* in the presence of his two maternal aunts, said to him one day, "Young man, do you know any thing of these things?" With an honest promptitude, by which his whole life was characterized, he unhesita-

tingly replied, "I know nothing at all about them." But the arrow had gone deep into his heart; and nothing but the balm of Gilend could save him. Subsequently he derived much benefit from Elisha Cole's popular book on Divine Sovereignty, and from a sermon delivered by Dr. Steadman. He was baptized at Wimborne, September 16th, 1790, by the late Rev. John Saffery. In the following year he removed to Lymington, and derived much instruction from the Rev. James Barnett, who still survives, and is in communion with the church at Eagle Street.

He came first to London in April, 1793, and communed with the church in Keppel Street, then under the pastoral care of the Rev. J. Martin. Occasionally, also, he heard Mr. Swain at his Lord's-day evening lecture, in Devonshire Square.

"In taking the coach by which he was to depart, he silently said, 'I will never see this London again.' But the words of the prophet are greatly to be preferred: 'O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps.'" p. 34.

In 1794, he removed to Portsea, and was married July 7th, 1795. By this marriage he had two sons, and four daughters: one son and one daughter survive to lament the loss of their father. Early in 1803, when nearly thirty years of age, he was encouraged to preach by the church at Portsea, to which he and his wife were united, under the care of Joseph Horsey and Daniel Miall, who were co-pastors. Relinquishing secular business, in September, 1803, he removed, with his wife and two children, to Wallingford, and became assistant to Mr. Lovegrove. Having occupied the station at Wallingford nearly twelve months, he was invited to Eagle Street, in consequence of the resignation of the late Rev. William Smith. In July, 1804, he removed to that same London of which, at an early period, he

\* Afterwards an Independent Minister, at Bradford.

had thought so lightly; and there the remaining half of his life was happily, honourably, and usefully spent. He died February 8th, 1834. But why should we further pursue the narrative? From the date of his settlement in London, he was "an epistle of Christ, known and read of all men."

The narrative is full of incidents, with which are interspersed many most judicious reflections; and in the "Conclusion" we have a correct and complete delineation of Mr. I.'s character. We are deliberately of opinion that it could not have been intrusted to better hands than those of his esteemed colleague in the gratuitous secretaryship of the Irish Institution, who has executed his task in a very pleasing and edifying manner, with great delicacy and fidelity; much to the credit of his own piety, judgment, and taste. We are happy to add that the work is very neatly got up, very correctly printed, and ornamented with a good likeness of our deceased brother.

Mr. I.'s ministry was greatly blessed from on high. The congregation was never before so large, new members were added continually, and the place of worship was considerably enlarged.

"From the records of the church it appears that during his pastorate more than eight hundred were added to its fellowship. Twenty young men were encouraged to give themselves to the work of the Christian ministry, four of whom received missionary appointments, and two are at this time in Ireland, zealously exerting themselves in the service of the Baptist Irish Society." p. 314.

And, in a letter dated in 1826. Mr. I. says, "The church now consists of more than 470 members." p. 192.

Of the great labour of his life, "The History of the English Baptists," in four large volumes, 8vo., we may venture to predict that it will be far more in demand before this century closes than it is now. The author, we believe, never received any thing like compensation while he lived; he will be recompensed at the resurrection of the

just. Mr. I. believed, as did also the late Rev. James Dore, that when a man ceases to be a strict Baptist, there is no resting-place for his feet till he finds himself a strict papist.

But it cannot be justly maintained that our zealous brother shut himself up within the narrow precincts of his own denomination. So far from it that he had free and open communion with Christians of almost every name. Soon after he came to London, he was elected a member of the committee of the Religious Tract Society; and at the hospitable rooms of Messrs. Hardcastle and Reyner, Old Swan Stairs, near London Bridge, he cheerfully mingled with Churchmen, Dissenters, and Methodists, of every shade and every grade; all agreeing, however, to insist upon the leading doctrines of the gospel in all their publications. He was not, it is true, in the habit of going "to the house of God in company" with Mr. Taylor, the old Presbyterian Minister of Carter Lane, Doctors' Commons; nor with Dr. Winter, the Congregationalist; nor with Richard Philips, of the Society of "Friends;" nor with Mr. Butterworth, nor Dr. Adam Clarke, of the Methodist connexion; but he often "took sweet counsel" with one or another of these eminent persons; and with these more frequently than with many others, because they were among his nearest neighbours while his residence was in Harpur Street; nor was there among them all a more resolute and determined advocate in the great cause of civil and religious freedom, or in any of the pious and charitable institutions which beautify and bless our native land.

The excellent volume before us will show that our beloved brother, when most strenuously pleading for liberty, was quite alive to the claims of all lawful authority. He was for "laws and liberties combined," nor ever gave countenance to the daring and presumptuous schemes of any wild and unprincipled demagogues in this or in the sister island. His political creed, he has often been heard to say, was built upon the revolution of 1688, and the "Act of

Settlement." He knew as well as any man what the House of Brunswick owes to the Protestant Dissenters; and what the Protestant Dissenters owe to the House of Brunswick. Let his printed funeral sermon for the Princess Charlotte, and another for the duke of Kent, and another for George the Third, be lasting monuments of the ardent and affectionate loyalty which he himself so deeply felt, and which he was assiduous to cherish in the ever-widening circle of his acquaintance.

Many of his constant hearers must have been aware that their pastor's heart and house were open to ministers and other friends from all parts of England; to many from Wales, Scotland, and Ireland; and that his correspondence with North America was frequent. But very few of them probably could ever guess at the number of private applications that were made to him by letter for his advice and assistance. No man was more public; and yet, by early rising, and still more by a strong desire to be useful, he had formed himself to habits of promptitude and facility in the dispatch of business, that to ordinary minds were truly surprising. Always alive and awake, he knew every thing that was done in London to promote the cause of Christ, or to hinder it. Enjoying the confidence, and the occasional visits, of such men as Saffery and Steadman, and Fuller and Hinton, and Kinghorn and others, he was no stranger to whatever occurred in the country.

May the amiable young pastor who succeeds, with all his brethren in office, and every other member of the much-favoured church in Eagle Street, long continue to flourish under the smiles of the Great Head of the church, without whose gracious influence nothing is strong, nothing is holy!

We might have added that Mr. Pritchard has appended to the Memoir a few abbreviated sermons of our lamented friend, which, no doubt, will be often read by those who heard them; and from which strangers may learn something of the spirit and style of the minister

at Eagle Street, in his ordinary pulpit exercises on the Lord's-day, and on week-days.

If it be said, "Mr. Ivimey was sometimes wrong in temper, or wrong in his measures," the answer is, "This may be easily said, and justly, of every good man that breathes, who is in active life."

But, after making every concession that could be extorted from candour and truth by the most jealous and jaundiced prejudice, we need not fear to assert that much, very much, will remain, to excite admiration, and gratitude to the great Author of all good, in his sincerity, clear as crystal to the bottom; in his unquenchable zeal for the glory of God, and the best interests of mankind; in the labour, the energy, and unfainting perseverance with which he pursued his object; in the noble disinterestedness which he evinced on all occasions;—and these, all will admit, were the most prominent features of his character.

If this work meets with only half the attention it deserves, it will be extensively read in this country and in America; and the zeal displayed in the full-length portrait of "a good minister of Jesus Christ," will provoke very many.

We had marked several striking passages for quotation; but, on reconsidering the matter, deem it best to recommend the whole to all those of our readers who have not already seen it.

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*Scripture Views of the Heavenly World.*  
By J. EDMONDSON, A.M. pp. 260.—  
Mason.

This work is written in a very serious, unpretending manner; and if it do not greatly augment our knowledge of heaven, either as a place or a state, yet it supplies such varied and valuable elements of thought, and exhibits so much to enkindle ardent desire, that, as a volume of piety, it deserves to rank high. We think, indeed, it is scarcely possible that any one, whose affections are in any degree set upon the things which are above, should read it without deriving considerable advantage. On the sublime subject of heaven, the venerable author (for

so we understand we may denominate him) mentions twenty views:—  
 "There is a Heavenly World—  
 Scripture Names of Heaven—God is present in Heaven—The Presence of Jesus in Heaven—No Sufferings in Heaven—No Death in Heaven—No Night in Heaven—No War in Heaven—Heaven is a holy Place—Heaven is a happy Place—Heaven is a glorious Place—Happy Employment in Heaven—Extensive Knowledge in Heaven—We shall know each other there—Many Ranks and Orders in Glory—The Religion of Heaven is Love—The Resurrection Body in Heaven—The Pleasures of Heaven are pure—The Wicked are shut out of Heaven—Heaven is eternal."

The preface contains some succinct and sensible observations on the immortality of the soul. Among others, the following occurs:—

"Ideas of good and evil, right and wrong, are planted in the human heart. And there is in good men, what might be in all, a continual cleaving and approximation to the Deity. When sin is committed, it is followed by a sense of guilt and a fear of punishment, except in those hardened sinners who have debased themselves by a long course of disobedience. All these principles, when carefully cultivated, are accompanied with ardent longings after immortality; and they prove that man is connected with a higher order of beings than those who are around him here, and that he is designed for a higher state than that in which he now stands. For we perceive nothing of this kind among the inferior creatures of our world. They are not, nor ever will be, capable of knowing moral good and evil, much less of knowing the God who made them. And will man, with his superior powers, die for ever?"

Without pledging ourselves for the correctness of every sentiment or sentence in the pages of this useful work, we would earnestly recommend it to the attention of our readers generally.

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*Two Years' Residence in the New Settlements of Ohio, North America; with Directions to Emigrants.* By D. GRIFFITHS, Jun. pp. 197.—Westley and Davis.

The information and advice con-

tained in this small volume must be very valuable to those, especially, who contemplate a transition to Ohio, with the intention of making it the place of their permanent abode. The worthy author appears to have been a very diligent observer of men and things during his short sojourn in the new world, and to have faithfully recorded the result of his observations. Reason and experience unite to testify that, in removing from place to place, little can be calculated upon besides an exchange of one class of difficulties for another; and in many more instances than are disclosed, it is highly probable that, could the former be resumed, it would be thankfully accepted. Such, at least, has been our impression from all the accounts we have yet read of emigrants and emigration. For the edification of our readers we give the following extract:—

"It may surprise an Englishman, if he be unacquainted with the American character, that farmers, who were well off in New England, should leave a comfortable home for the wild woods of Ohio. The best explanation of this fact may be furnished, perhaps, by a comparison of the English and American character, given in an American publication, called 'The Biblical Repository,' although penned for another purpose. 'This is connected, no doubt, with a great feature of European character, which at once strikes Americans, that all ranks and classes there have a far greater enjoyment of the present than ourselves. Our national character, so far as we have one, consists in a spirit of enterprise, excited by the desire of improving our condition. It may be shortly styled a love of gain—gain, not only of wealth, but also of reputation, of comfort, of happiness; gain of all that is supposed to be desirable. Our enjoyment consists more in striving after this gain, in anticipations and in the very act of acquiring; theirs, in possession and quiet fruition.' Local attachments, domestic comfort, and almost every kind of present temporal happiness, in the English sense of the term, give way to the love of gain. Unquestionably, this was the principle which led many of the New Englanders to Ohio; and certainly the organ of acquisitiveness must be very prominent in the Yankee cranium, for I never met with a farmer there, however long he had been settled, or however comfortably, but



would, from this same love of gain, sell out, and move away." p. 53.

More than eighty pages of this volume are devoted to the subjects of "Temperance Societies," and "Religious Revivals:" these should certainly obtain close attention from the reader. Concerning the latter there will, no doubt, still be much difference of opinion; yet, if it be indulged with candour, and expressed with affection, it may be rather beneficial than injurious.

*Twenty Sermons.* By the late Rev. W. HOWELS, Minister of Long Acre Episcopal Chapel. pp. 440.—Shaw.

It is to be lamented that the reputation of the deceased so often suffers from the defective prudence of the surviving. We have no doubt that these sermons were delivered from the pulpit by the respected individual whose name they bear, and that, by those who knew and valued him as a preacher, they may be read with pensive pleasure and real advantage. But we have also no doubt that, could Mr. Howels have been consulted, he would have refused his consent to their publication, till they had been submitted to his careful and severe revision. That they contain many admirable sentiments and sentences, we readily admit; but, unhappily, some of the most striking and valuable paragraphs are seriously injured by rash and inconsiderate expressions, which an extemporaneous and energetic speaker, in the fervour of oral communication, may be induced to utter, but through which, were he preparing his discourses for the press, and therefore for cooler inspection, his pen would be unsparingly drawn. Without having said thus much, we could neither have discharged our duty to ourselves nor our readers; but with such cautionary intimation we can cordially commend them to their perusal.

*The Domestic Harp.* By DAVID IVES. pp. 80.—Baynes.

The worthy author of this small neat publication says, "A few of these pieces have appeared before,

in a periodical, called 'The Christian's Pocket Magazine.'" He remarks, also, in his short preface, "No glossary will here be required, but one member of a Christian family may safely read them to another with the certainty at least of being understood; and, the author feels a satisfaction in adding, without the danger of offending the most sacred affection." The reader of these verses will find that, while the preceding commendation is fully sustained, the author might have gone even further. But as he has not, we will. These poetical effusions are not only plain and pious, they are sensible and instructive; and though they may not exactly range with the more lofty efforts of poetic genius, yet they contain passages and pieces which would not suffer by comparison with many which might be referred to in more splendid volumes, the product of illustrious names. The following specimen is selected, not on account of its superiority, but because it best suits our space.

LINES FOR AN ALBUM.

"When thinking on the ways of man,  
This little rule did rise,—  
That he who lives without a plan,  
Will die without a prize.  
Reflection still to those who hear  
This further guide hath given,—  
That the best plan is godly fear,  
And the best prize is heaven."

*The Sacred Classics. Expositions on the Creed, the Lord's Prayer, and the Ten Commandments; with Two Discourses on Matthew xxii. 37—39, and Hebrews iii. 10. To which are added Expository Lectures on Psalm xxxix.* By ROBERT LEIGHTON, D.D., Archbishop of Glasgow. With an Introductory Essay, by JOHN PVE SMITH, D.D., pp. 292. Hatchard.

The distinguished names inscribed on the title-page of this volume of the "Sacred Classics" cannot be rendered more eminent by our commendation. The praise both of the deceased and the surviving is in all our churches; and their works, we doubt not, will continue to edify and adorn the human mind from generation to generation.

## BRIEF NOTICES OF RECENT PUBLICATIONS.

*The Works of William Cowper, his Life and Letters, by William Hayley, Esq., now first completed by the Introduction of Cowper's Private Correspondence; Edited by the Rev. T. S. Grimshawe, A.M., Rector of Burton, Northamptonshire, and Vicar of Biddenham, Bedfordshire; Author of the Life of the Rev. Legh Richmond Saunders and Otley.*—We have received the early volumes of this admirable publication. The manner in which it is brought out is highly creditable to all the parties concerned in the undertaking; and we have no doubt of its being in very extensive demand by readers of almost every description. It is our purpose to watch its progress, and, at the close, to present our readers with a more enlarged account of its peculiar claims to their attention.

*The Posthumous Letters of the Rev. Rabshakeh Gathercool, late Vicar of Tuddington; now first published, with Explanatory Notes, and dedicated to the Lord Bishop of London. p. 288. Westley.*—There are many passages in these letters which, in the keenness of their satire, and the pungency of their wit, cannot be exceeded by any thing in the writings of Butler, South, or Swift; with this further commendation, that their edge and point are directed exclusively against error and arrogance. On the subject of dissent we have seen no recent publication which can be compared with this in clearness, copiousness, and power; combining so many important facts of history with so much of interesting and practical influence. In the presence of such a writer the advocates of superstition and intolerance must quail; but the admirers of the uncorrupted Christianity of the New Testament, of every denomination, will hail him, in this labour of his hands, as the intrepid friend of freedom and religion.

After all, we are praying and anxiously looking for a period, when works of this description shall have become obsolete; when ignorance shall be entirely dissipated, and the "true light" universally shine: for the knowledge of the Lord shall have covered the earth, as the waters cover the sea; and man shall no longer say to his neighbour, Know ye the Lord: for then, all shall know him, from the least to the greatest.

*The Great Case of Tithes truly stated, clearly opened, and fully resolved. By*

*Anthony Pearson, a Justice of Peace in Westmoreland, in the time of the Commonwealth. Harvey and Darton.*—This very cheap and reasonable tract is No. 63, and is printed for the Tract Association of the Society of Friends. It cannot fail to excite attention.

*Suggestions on National Education, with a View to the Advantage, not only of the Poor, but of all Classes of Society. By John Smith, Lecturer on Education, Liverpool. Simpkin and Marshall.*—This very sensible writer maintains that Government ought to do that which no individual has power to do, namely, to show the public what education really is, and the best modes of carrying it forward—that the teachers of the millions have yet to be created. He urges the necessity, the practicability, and the benefit of his plan. We hope ere long this great subject will have a free, full, and fair discussion in the House of Commons.

*Reasons for Dissenting from the Church of England; showing that the Ancient Jewish Theocracy is no Authority for an Ecclesiastical Establishment, &c. &c. By a Country Farmer and Minister of God's Word and Ordinances. Simpkin and Marshall.*—Though we dissent from this Dissenter in various particulars, we think every reader will see that the "Country Farmer" is quite an overmatch for the clergyman who paid him a visit.

*The Life of the Rev. Jean Frederic Nardin, Pastor of the Church at Blumont: Translated from the French. By the Rev. Robert Blesley. Ward and Co.*—We have perused this little tract with the liveliest interest; and cordially thank Mr. Blesley for translating, and Mr. T. Lewis for recommending it. It contains an excellent example for pious young men; and especially for those of them who are students in divinity, pastors, itinerant preachers, and missionaries.

*The Spirit of Holiness: Four Sermons. By James Harrington Evans, Minister of John Street Chapel. pp. 168. Griffiths.*—These plain, evangelical sermons are entitled to serious perusal. We think them well calculated to instruct, to reprove, and to console.

*Memoir of the Rev. Basil Woodd, M.A. By the Rev. S. C. Wilks, M.A.*—An excellent Memoir, published by the Religious Tract Society.

*Puritan Farm; or Old Ways kept up in New Times.* By a Puritan Family. Ward and Co.—A very entertaining little work. We hope it will be continued. The "spoundings" of the female labourer on the burial of Christ are charming, and the character of the great Dr. Owen is developed with much judgment and taste.

*A Manual of English Grammar, Philosophical and Practical, &c. &c.* By the Rev. J. M. McCulloch, A.M., Minister of Kelsoe. Second Edition, revised. Simpkin and Marshall.—We are glad to see a reprint of this excellent "Manual," the first edition of which we recommended to the public not many months since.

*Memoirs of a Sergeant, late in the Forty-third Light Infantry Regiment, previously to and during the Peninsular War; including an Account of his Conversion from Popery to the Protestant Religion.* pp. 278. Mason.—Of its kind, this is certainly a very respectable work; but the sieges, and battles, and wounded, and slain, are so many, that it was quite a relief to arrive at the end of the terrible detail. Perhaps some would choose to call it interesting; and we do not mean to say that there are not connexions in which it may be properly so contemplated. The pious reader, however, cannot fail to have his mind so deeply affected, as his eye glances over these pages, by the consideration of that which is the cause of war, and of every other calamity which has desolated the earth, as greatly to qualify his gratification arising from martial sounds, glittering arms, or military evolutions.

Towards the close of the volume there are some observations which deserve attention from the members of the Peace Society; and all serious persons will read with pleasure the author's account of his conversion. We hope he may live long to fight the good fight of faith, and finally die more than a conqueror.

*Essay on the Habitual Exercise of Love to God, considered as a Preparation for Heaven.* By Joseph John Gurney. pp. 165. Seeley & Co. No one whose mind is under a sacred influence, can rise from the perusal of these pages without a consciousness of having been admitted into privileged society. The principles, spirit, and tendency of this work, are eminently important. Were they but permitted to exercise that practical dominion over the judgment and conduct of men generally, to which they are fully entitled, a change as marvellous as beneficial would be the result; in the evidence of which its divine nature and origin would be abundantly manifested.

The work is divided into the following sections:—"General Remarks on Meekness for the Heavenly State—On the Contemplation of God in Nature and Providence—On the Contemplation of God in Redemption; the Father, the Son, the Spirit—On Communion with God—On Submission to the Will of God, and Conformity to his Attributes—On Love towards Man—Conclusion." Our sincere wish is that this work may obtain a very extensive circulation.

*Helen of Coquetdale, or the Fair Bondager; a Tale, in two Cantos: with a few other Fragments, in Verse.* By a late Fellow of Oriet College, Oxford. pp. 140. Oliphant.—The principal article in this small volume contains many pious and some excellent passages; yet, as a whole, we fear it is not destined to be a favourite. We scarcely know what to say as to public taste, in relation to poetry, in the present day, except that we are apprehensive it is too refined to be attracted with the versification, &c. of "Helen of Coquetdale." We were ourselves much more favourably impressed with two or three of the minor pieces.

*Illustrations of the Bible, &c. Part 12.* Churton.—The continuation of these admirable engravings is entitled to, and we hope is receiving, enlarged public attention and support. The following are the illustrations contained in the twelfth part:—"Belshazzar's Feast—The peaceable Kingdom—Esther kissing the Sceptre—Death of Absalom—Solomon's Charge—The Death of Sampson—Jonah cast into the Sea—Hezekiah beholding the Sun-dial."

1. *Fruits and Flowers.* By the Author of the "Wheat-sheaf." pp. 212. Darton.

2. *The Garden.* By the Compiler of "Fruits and Flowers," and the "Wheat-sheaf." pp. 263. Darton.—These elegant little volumes cannot but be highly acceptable, especially to our pious young readers; they contain such a selection of prose and verse, presented in a form so attractive, that we may fairly presume upon their becoming favourites to a very great extent.

*Sober Views of the Millennium.* By the Rev. Thomas Jones, of Creaton, Northamptonshire. Seeley and Burnside.—This little work answers to its title in a very great degree. Let the Millenarians be induced soberly to read and consider its contents.

*The Christian Journal.* Conducted by Members of the Relief Church.—No. 27, for March last, contains a Review of Mr. Anderson's Funeral Sermon for Dr. Carey, and several other highly interesting articles.

## O B I T U A R Y.

MR. H. H. FREEMAN.

Henry Hawkins Freeman was born at South Sydenham, in Devonshire, in the year 1767, where he resided under the parental roof until he attained the age of sixteen, when he was placed as an apprentice to a ship-builder at Plymouth, whom he faithfully served; during which time he occasionally, with worldly companions, sought pleasure on the Lord's-day; but has declared he found no gratification therein: but on the contrary, his conscience witnessed against him when so engaged, and left him miserable. His cousin, Mr. Henry Hawkins, Baptist minister of Stroud, Gloucestershire, then residing at Plymouth, exhorted him to attend the means of grace, and seek the salvation of his soul. While attending the Baptist chapel, How's Lane, under the pastoral care of the late Philip Gibbs (for whom he cherished a strong affection), the Lord was pleased to meet with him. The sermon blessed to his conversion was from Numb. xxiii. part of the 10th verse: "Let me die the death of the righteous," &c. The observation of the preacher, that unless he lived the life, he could not die the death, of the righteous, fastened upon his mind. He felt he was a sinner before God, and was led to cry for mercy, which he obtained through Christ. He united himself to the people of God, and, through divine grace, was enabled to walk consistently, so that the enemies of religion have acknowledged him to be a good man. He was a friend to peace, and possessed a meek and quiet spirit. For many years he filled the office of a deacon. In 1820, he was removed by Providence to Honduras; and during his stay there, it may be said of him, "He was a light in a dark place." He felt much pleasure in directing the negroes to the Lamb of God; and, although for four months at a time, in the interior of the country, and with no companions but the sons of Africa and his Bible, he was quite happy, and declared that "the word of the Lord was precious to him in those days."

Towards the end of 1822 he returned to England, and united himself with the Baptist church in Little Prescott Street,

London. In the kind affections of many of its members he still lives. He often rejoiced in spirit that God had called nearly all his children, and made them partakers with himself of like precious faith.

The Lord was pleased to remove by death, July 16, 1833; the partner of his life, after a union of thirty-seven years, which he severely felt; from which period he rapidly declined. He was not fond of speaking of himself; but feeling a lively sense of love to his Redeemer, he was constrained to speak of it, and would often say he could appeal to his Saviour as Peter did, "Lord, thou knowest all things; thou knowest that I love thee." About a month before his decease, he observed to a minister, "Though the earthly house of this my tabernacle be dissolved, I have a building of God," &c.

He was seized with epileptic fits on Tuesday, August 26, 1834, while on a visit to his daughter at Aylesbury. After the first fit, he became sensible for a few minutes, when a pious friend, sitting at his bed-side, asked him if he was happy. To which he replied, "Yes." The friend expressed a hope that the gospel, which had been his support through life, would be his comfort in his extremity. To which he emphatically returned the same answer. On being asked if he would give up his hope for ten thousand worlds, he replied, "No, Sir." On referring to a sermon he had heard on the Sabbath previous, the good man said, "You know Christ is an ever-present Friend. He will not leave you now. I hope you will still look to him." He said, "There is no other refuge." These were his last words. A return of the fits came on; and, after lying until Thursday morning, the 28th, at 5 o'clock he fell asleep in Jesus, to wake no more until the morning of the resurrection.

He was removed to London, and interred in a vault under Wycliffe Chapel, September 2nd, and his funeral sermon was preached by Mr. Stovel the following Sabbath, from the portion of sacred writ blessed to his conversion.

## RELIGIOUS INTELLIGENCE.

## FOREIGN.

## CANADA.

*Extract of a Letter from Mr. John Edwards.  
Clarence, Jan. 5, 1835.*

In alluding to the work of grace in Breadalbane referred to in Mr. Fraser's letter, inserted in April number, he says: "Since (it began) the work has been progressing in a manner quite unprecedented in these parts. From August to November nine persons who had been in a backsliding state were restored, and eight new converts were baptized and added to the church. During last month (December) forty-one have also been baptized, making a total of fifty-eight, added since August. I left the settlement last Friday, when Mr. Fraser assured me there were twenty-two, in addition to the above number, whom he had good reason to believe were converted characters; besides a number under convictions. Among the subjects of this work is the man of grey hairs nearly eighty years of age, and the child of thirteen, and many younger, under deep convictions. The most astonishing feature in this work of grace appears amongst the youth at school. There are more than forty children attending it, and instead of vanity and trifling, sedateness and seriousness now mark their behaviour. When spoken to of divine things, they are all attention, and so eager to be instructed, that it is with difficulty they can be prevailed on to leave school. Mr. F. told me, that when passing the school one evening at ten o'clock, he found a number of the boys holding a religious meeting; it was the second time they had met for this purpose, unknown to any body. He now devotes one evening of the week to their peculiar benefit. He farther assured me, that he was satisfied six of these dear youths had experienced a change of mind, and nearly all the scholars seem deeply concerned for the salvation of their souls. So general has been the awakening, that very few of the hearers remain unconcerned about their souls.

Referring to the means of this awakening, he says,—“They set apart a day for fasting and prayer: they humbled themselves before God, and he was entreated of them. In the month of November one of their number went to Montreal, and told our brother the state of things. He immediately wrote to a

devoted and worthy brother, who is pastor of the Baptist church at Fort-Covington, New York (near the boundary line). They met, the following week, at Breadalbane, and spent four days faithfully and affectionately stating the truth. All secular affairs were laid aside, and one concern occupied the attention of old and young, which was the “one thing needful.”

Of several interesting incidents connected with this work, I will mention one. Mr. Gilmore, on his way to the settlement, called on a pious lady, who lives fourteen miles from it, and told her of the intended meeting. Her servant is the daughter of an Irish Catholic, who lives at Breadalbane. The lady told her she must go to the meeting; and directed her to ask permission for her sister, who lives in a place of service adjoining, to accompany her. Leave being granted, the lady took the girls into her room, and prayed for them most earnestly, that the means of grace they were about to enjoy might be blessed to their conversion. They attended during the meeting, and on going home from one of the services they were accompanied by one of their former associates, who had been lately converted; on their way she pressed on their minds, with much earnestness, the truths they had been hearing; and before parting with them, took them a little off the road, kneeled down on the snow, and prayed fervently for their conversion. This, to them, was an additional proof of the reality of the solemn truths they had just heard. Before leaving the settlement, they called on Mr. F., and told him the state of their minds, and he believes they returned to their places converted characters.

## DOMESTIC.

## PUBLIC MEETINGS.

## WESLEYAN METHODIST MISSIONARY SOCIETY.

The annual meeting of this Society was held on Monday, May 4th, in Exeter Hall. John Hardy, Esq., M.P., in the Chair.

The business of the day was opened, with singing and prayer, by the Rev. J. Taylor, Chairman of the Conference.

The hall was crowded to excess, and hundreds sought admission in vain.

The Rev. Dr. Bunting read the Report, which, though described as an ab-

tract, was of very great length. It commenced by stating that the society had twenty-four missionaries and six scripture-readers in Ireland. They had established schools, at which 7,000 children were receiving daily instruction, many Roman Catholic families preferring to send their children there rather than to schools of their own persuasion. In Sweden, much good has been achieved, and much more might reasonably be expected, as schools had been established. A society had also been founded for the purpose of opposing the doctrine of the heathen; this society had received the Royal sanction, as well as the support of the principal Bishops, who employed a Wesleyan Missionary as their Secretary. In Germany also much progress had been made. There was one society, consisting of 395 persons, and many others were in a state of probation. In France also the cause of true Christianity was rapidly advancing. Last year there was in one district a Wesleyan Society consisting of 268 members, but this year it had increased to 464 persons, of whom only 70 were English. In Paris seven schools had been established, and there was an ample opening for five more. There was also in Paris an Auxiliary Society, by whom 25,000 French tracts have been circulated, in addition to which 400*l.* had been collected there. In Spain also the circulation of the Scriptures was making considerable progress. At Gibraltar a chapel has been built on ground furnished by Government, and was fully attended by the military. A school was likewise established, at which 30 children attended daily. The missionary in Spain wrote 35 letters to the booksellers and others of the principal towns, calling upon them to become venders of the Holy Scriptures on commission. One bookseller replied that he should feel honoured by executing such a commission, not only in his own town, but on any part of the Peninsula. The missionary having travelled into Spain, described the moral condition of the great mass of the people as most deplorable, the light of the Scriptures being altogether hid from them. In Seville there were 90,000 Roman Catholics, 70,000 of whom attended neither mass nor confession. Many of these had fallen back upon infidelity and free-thinking as a refuge from the mummeries of popery. One Spanish prelate had distributed 3,000 Spanish Bibles in his district, observing that the battle was not now against Luther or Calvin, but against Antichrist. Protestants and Catholics, he said, had an equal hope of salvation,

as they both professed the essential doctrines of Christianity. At Malta, the society was progressing, but at Alexandria the missionary was withdrawn for the present, it being quite hopeless for one person to make any progress, particularly when the ravages making by the plague were taken into consideration. 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, and the West Indies; in the island of Ceylon they had 10 missionaries, and the Scriptures were translated and circulated, and schools were established at which 4,000 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 76 missionaries, but it was hoped they would be increased to 100, for whose labours there was an 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 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*l.* 15*s.* 2*d.*, being an increase on the former year to the amount of 1,204*l.* 8*s.* 2*d.* This did not include the splendid legacy of Horatio Cock, of Colchester, which was one-eighth of his whole fortune, amounting to 5,274*l.*; this, with special contributions, raised the year's revenue to 60,865*l.* 15*s.* but the average would be about 54,000*l.*

Lord Mountsandsford, Sir Andrew Agnew, Bart., the Rev. J. Clayton, the Rev. Theodore Drury (Vicar of Keighley), the Rev. J. Dixon (of Liverpool), the Rev. Dr. Codman, (one of the Deputation from America), the Rev. Professor Tolock (of Berlin), the Rev. Mr. Williams (a missionary from the South Seas), the Rev. Dr. Humphry (President of Amherst College, in the United States), the Rev. W. Reilly (of Dublin), the Rev. R. Newton (who was loudly applauded), Henry Pownall, Esq., W. G. Scarth (of Leeds), Thomas Palmer, Esq., the Rev. John M'Lean, the Rev. R. Alder, and the Rev. M. Wilson, addressed the meeting, which lasted from 11 until a quarter past 5 o'clock: after which thanks were voted to the Chairman.

CHRISTIAN INSTRUCTION SOCIETY.

The subscribers and friends to this Institution held their tenth anniversary at Finsbury chapel, on Tuesday, the 5th of May. Long before the time appointed for taking the chair, this spacious building was crowded by a most respectable audience.

At six o'clock the Earl of Chichester took the chair, and the services were commenced by praise and prayer.

The Secretary read the Report, from which it appeared that, during the past year, 566 copies of the Holy Scriptures had been circulated, 1662 cases of distress had been relieved, and 2976 children had been induced to attend various schools. At the present time there were 75 Associations, having 1630 visitors, attending 40,666 families, and holding 91 prayer-meetings. To supply the increasing appetite for religious and moral books apparent in the lower classes, the Committee had provided a series of Loan Libraries. There were now fifty such libraries, each containing fifty volumes. Several interesting facts, showing the benefit which had resulted from local prayer-meetings, the loan of tracts, and open-air preaching, were adduced. The mission to resident foreigners, announced at the last meeting, and conducted by Dr. Giustiniani, had been attended with the most salutary benefit. Repeated attempts had recently been made, with considerable encouragement, to visit the jails and poor-houses. Supplies of tracts and other publications had been granted to several country Associations.

Thomas Challis, Esq., then stood forward and presented his accounts as Treasurer, from which it appeared, that the balance due to the Treasurer at the last Anniversary was £126 2s. 9d.; the total receipts during the past year amounted to £1,041 19s. 4d.; the expenditure to £1,024 0s. 1d.; leaving the balance now due to the Treasurer £108 3s. 6d.

The Rev. J. Leifchild, T. Binney, J. Burnet, C. Stovel, J. Williams, T. Morell, J. Blackburn; also C. Lushington, Esq., M.P., and H. Dunn, Esq., in animating and appropriate speeches urged the claims of this Society on the attention of the Meeting.

ECCLESIASTICAL KNOWLEDGE SOCIETY.

The sixth anniversary of the Society for promoting Ecclesiastical Knowledge was held in Finsbury chapel, Moorfields, on Wednesday evening, the 6th of May. Dr. Brown was in the chair.

After prayer by the Rev. A. Fletcher, and some introductory remarks by the

Chairman, the Rev. Dr. Bennett read a report, which consisted chiefly of an exposition and defence of the principles and operations of the Society. It excited deep interest, and drew forth repeated expressions of applause.

The receipts by subscriptions, donations, and collections, amounted to £180 4s. 6d.; and the sale of books, to Dec. 31, 1834, amounted to £128 11s. 8d. The disbursements were, printing, publication, paper, and copy-rights, £254 2s. 7d.; postages, advertisements, books for review, &c., £26 4s. 5d.; commission and advertisements for publications, £28 8s. 8d.; balance in hand, £3 8s. 10d. Their new monthly publication, THE ECCLESIASTICAL JOURNAL, had more than paid its expenses, and the Society was not in arrears, either to printers, or to other tradesmen. The only arrear was the remuneration which, in honour, was due to those who had furnished important communications.

The Rev. C. Stovel, T. Scales, of Leeds, Mr. Davis, Blackfriars; also Mr. Brown, of Wareham, D. Wire, Esq., H. Thompson, Esq., B. Hanbury, Esq., G. Hadfield, of Manchester, and A. Pellatt, Esq., severally defended the principles of the Society, and showed the necessity for its existence.

BRITISH AND FOREIGN BIBLE SOCIETY.

The thirty-first Anniversary Meeting of this Society was held on Wednesday, the 6th of May, 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. Under these circumstances it was determined that the lower room should be opened for those who could not gain admission into the greater, and that after the Report had been read to the large meeting, it should be taken down and read in the lower room, where the Treasurer of the Society, John Thornton, Esq., had consented to take the chair. Several distinguished supporters of the Society kindly acceded to the suggestions made to them, that they should deliver their addresses to the meeting in the lower room. Amongst these were the Hon. and Rev. Baptist Noel, Rev. C. Daley,

Rev. G. Clayton, and the Rev. Dr. Morison.

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 Mountsdford, Lord Teignmouth, Rt. Rev. the Bp. 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 Secretary, the Rev. A. Brandram, read the Report, which gave statements and extracts from the communications of correspondents in various parts of the world, describing the progress of Bible distribution in those places during the year. 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. The accounts from Paris contained also most gratifying intelligence of the progress of the Society in Switzerland, in some parts of which a distribution to the amount of 27,000 copies had been effected by two of the Society's colporteurs. It appeared from extracts from Dr Pinkerton's report of the distribution of Bibles and Testaments in the North of Europe, that 27,935 copies had been distributed last year in the Hebrew, Greek, Latin, German, Polish, and other languages, and that a considerable number of these had found their way into the hands of Roman Catholics. After adverting to the satisfactory progress of Bible distribution in other parts of Germany, in Sweden, and Russia, the principal Bible Society of which latter place had already distributed 717,977 copies of the Sacred Scriptures, the Report adverted to the state of Portugal and Spain. In the former country there was now no persecution for religious opinion, but every man was allowed to choose which religion he pleased, and to worship God according to the dictates of his own conscience. 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 accounts from New South

Wales, and the Islands of the Pacific, were also most satisfactory. Two translations of the New Testament into the language of the different Islands of the Pacific had been brought to this country by the Rev. Mr. Yate and the Rev. Mr. Williams, and were now being printed by the Society. After going into some details from the accounts from Africa, which were on the whole favourable, the Report observed that they were the reverse in the States of South America. 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 Report proceeded to give extracts from the communications from several islands, showing the earnest desire of the negroes to avail themselves of every opportunity to obtain religious instruction. It added that 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. From returns from the Isle of France, it appeared that 60,000 negroes had received civil freedom, not one in ten of whom knew how to read; and the ignorance was, of course, great in proportion. 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 Cook, Esq.; and the other a sum of £15,000, voted exclusively for the negro fund. But when these were taken into account, the general subscriptions of the Society would be found to be little less than those of the previous year. In these were included a sum of £29,184. 13s. 7d., being the amount of free donations from auxiliaries to the Parent Society. 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, 1836, 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 circulation 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.

Amongst the speakers were the distinguished individuals whose names have been already mentioned, to which may be added, the Rev. Dr. Spring (representative of the American Bible Society), J. Leifchild, W. Yate, of the Church Missionary Society, Mr. Williams, and Hugh Stowell.

#### BRITISH AND FOREIGN SCHOOL SOCIETY.

The thirtieth Anniversary of this Institution was held at Exeter Hall, on Monday, the 11th of May. On no former occasion have we witnessed a more numerous attendance.

At twelve o'clock Lord Brougham appeared on the platform, and was received with long continued cheers.

Edward Dunn, Esq., the Secretary, read the Report, which commenced by noticing the death of the late J. B. Wilson, Esq., who had been a warm supporter of this Institution. By his will he had bequeathed to it the reversion of £2,000 three per cents. It went on to state, that the Society's premises had been altered and completed in a most satisfactory manner, but the expense had exceeded that for which provision was made. The model school carried on under the direction of Mr. Crosswell con-

tinued to maintain its high character, and was a source of the greatest satisfaction to the Committee. There had been scattered in the country 103 young persons, who had received assistance from this Society, without which they could not have been introduced to spheres of active usefulness. Persons of various Dissenting denominations, and members of the Established Church, had taken advantage of the Institution, and had manifested in their conduct towards each other that unity which bound all Christians together in the love and service of their divine Master. A number of new schools had been opened with considerable prospects of success. Since the last anniversary, Government had made a second grant of £20,000 towards promoting education, which had been accompanied by a difference in the mode of distribution, so that the schools conducted on this system had obtained only £6,800 of it. The Committee felt that whatever was done should be on broad and general principles. Grants of slates, lesson books, and other materials, had been made during the year. Fifty-nine schools, educating 7,250 children, had been aided during the same period. The report then reverted to the Society's foreign operations, and particularly noticed the desire for instruction manifested by the negroes in the West Indies. It concluded by adverting to the benefits which the Institution had conferred on the country.

William Allen, Esq., presented his accounts, as Treasurer, from which it appeared that the total receipts during the year were £2,645 10s.; the expenditure amounted to £3,482 7s. 1d.; showing a deficiency upon the general statement of the year of £836 17s. 1d. Those reports, he observed, only showed the receipts and expenditure of the current year; perhaps, on a future occasion, it would be advisable to give a statement of the Society's assets, and carry on the balance.

The principal speakers on the occasion were, Mr. Ainsworth, M.P., Mr. Pease, M.P., H. Pownall, Esq., Mr. Hume, M.P., C. Lushington, M.P.; Rev. Messrs. G. Clayton, J. Burnet, Dr. Humphreys, J. Williams, and Professor Vaughan; besides the noble Chairman, whose opening and closing address imparted no ordinary interest to the meeting, and were listened to with marks of the warmest approbation.

#### PROTESTANT SOCIETY FOR THE PROTECTION OF CIVIL AND RELIGIOUS LIBERTY.

The twenty-fourth anniversary of this important institution was held at the

City of London Tavern on Saturday, the 16th of May. On no former occasion have we ever witnessed greater interest excited. At an early hour every part of the large room was crowded, and hundreds retired, unable to gain admission. On the platform we observed Mr. Brotherton, M. P.; Mr. Alderman Wood, M. P.; Mr. Ewart, M. P.; D. W. Harvey, M. P.; Mr. R. Potter, M. P.; Mr. J. Scholefield, M. P.; Mr. C. Lushington, M. P.; Mr. J. Parrat, M. P.; Dr. Brown, and several dissenting ministers.

At twelve o'clock the arrival of Lord Brougham, who had been appointed to preside on the occasion, was announced, and called forth the repeated acclamations of the assembly. His Lordship immediately took the chair, supported by John Wilks, Esq. on his right, and Mr. Alderman Wood on his left.

And here we cannot help expressing regret that our limits will not allow us to present our readers either with the opening or closing address of the Noble Chairman on this occasion. Without pledging ourselves to the correctness of every sentiment that was uttered, we have no hesitation in affirming,—which is perhaps the highest eulogium in the fewest words,—that these eloquent appeals were every way worthy of the liberal, the enlightened, the energetic HENRY BROUGHAM; a name which, whatever lustre it may derive from the title appended to it, will ever be indebted for its highest and most gratifying honours, to the heart, the intellect, and the character of the man.

For these speeches, together with those of Mr. O'Connell, Dr. Brown, J. Wilks, C. Lushington, D. W. Harvey, the Rev. Messrs. Stowell, Hoppus, Sibree, Morell, Dr. Morison, &c., &c., we must refer our readers to the Patriot of the 20th ult., whose ample columns will afford them a gratifying report of the meeting.

The following Resolutions were unanimously adopted:—

1. That to the great and benignant principles of Religious Freedom, THIS SOCIETY, including many hundred congregations of Protestant Dissenters of different denominations, in England and Wales, continue firmly attached: That they must always regard every interference with the rights of conscience as offensive and unjust—as detrimental to general happiness—and as calculated to produce those hypocrisies or martyrdoms which wisdom and goodness abhor: And that such interference exists in every age when perfect social equa-

lity, irrespective of religious opinions and modes of worship, is not enjoyed; and in every country where any civil advantage is bestowed, or prejudice inflicted, in consequence only of religious opinions entertained, or modes of worship preferred.

2. That such principles should be avowed by THIS SOCIETY, if they were but humble and unconnected individuals, or if they constituted a small minority in the State; but may be more confidently cherished, and more boldly proclaimed, when Dissenters from the Established Church are great in numbers, information, independence, activity, influence, and wealth—when experience has demonstrated the wide and deep injuries which other principles and practice produce—when the energies and benefits of the *voluntary* principle have been felicitously evinced—and when the situation of other countries proclaims that Religion and Religious Freedom best prosper together—and that no secular alliances are needful to promote the happiest influences of piety, or the progress of truth: and that, to disregard, or to insufficient attention, to these principles, THIS MEETING mainly attribute the numerous grievances which yet peculiarly affect Protestant Dissenters, and the inadequate progress made by the Legislature and successive Administrations towards their redress.

3. That among those grievances THIS MEETING include the continuance of CHURCH RATES, which they had hoped, ere now, would have ceased;—and to which they object because these Church Rates press specially on peculiar portions of the people—because they might be averted by a just appropriation of property belonging to the Church—because they occasion extensively irritating feuds, and local litigation—and because they are peculiarly obnoxious to those parishioners who, conscientiously dissenting from Church Establishments, erect and maintain their own places of worship—and support their ministers—relieve the necessitous of their communion—educate the young—and defray every congregational expense, without asking or desiring assistance from the State, and at their own spontaneous and voluntary charge. That in connexion with this object, THIS MEETING sincerely express their condolence with MR. JOHN CHILDS, of Bungay, in the imprisonment he is now enduring in the County gaol at Ipswich, on account of his conscientious objection to the payment of Church Rates—and also its abhorrence of the system which has subjected to such

cruel and unmerited sufferings, an individual who has conferred great benefits on the cause of Religion and Morality by means of the press.

4. That THIS MEETING also object to the continuance of THE MARRIAGE LAWS, which for the solemnization of Marriage, drag Protestant and Catholic Dissenters, in defiance of their conscientious aversion, or doctrinal opinions, to the Altars of the Established Church—and regret that their sound principles have not been regarded in the measures propounded by the last and preceding Government, for their relief: And while they acknowledge the courtesy their claims have received, they express their belief that satisfaction will never ensue till all classes have the option to consider Marriage as a religious solemnity, or as a civil contract—and to have the religious solemnity celebrated by the Ministers of the Congregations or Denomination to which they belong—nor till Marriages may be registered by a civil officer with safety and facility, and on economical terms.

5. That the want of a NATIONAL CIVIL REGISTRATION OF BIRTHS, MARRIAGES, and DEATHS, is also among the wrongs which THIS SOCIETY have exposed and deplore. That whilst they know that much-needed and incalculable benefits would result to *the whole Empire* by the improvement required—that valuable statistical information would be supplied, and all property become more secure—yet that the imperfections of the present system are peculiarly oppressive and vexatious to Dissenters from the Church, and that the evils they suffer must induce them to urge for an efficient and immediate remedy with universal, anxious, and unslumbering zeal.

6. That whilst THIS MEETING acknowledge the efforts made by a former Administration, who have now succeeded to the Government, and by liberal Members of the Legislature to remove the impediments which prevent Dissenters from sharing the benefits and honours of our NATIONAL ENGLISH UNIVERSITIES—they have yet to complain that the spirit of intolerance, and of selfish and sectarian exclusion, has been triumphant; and that even the Charter to the London University, founded on expansive and wise principles, has been deferred: and especially as on the survey of Europe and America, and even of Scotland, they discover that Colleges and Universities, with powers of conferring degrees, have been numerous and usefully established—and as they believe that the prevalence in England

of similar liberality would improve our national destinies, and give cause both for Science and Religious Liberty to rejoice.

7. That many other matters prejudicial to Dissenters require interposition and relief—as, 1. The absurd jurisdictions of the Ecclesiastical Courts, and their powers to enforce by penance and indefensible punishment the decrees they pronounce. 2. The liability of Dissenters to provide substitutes if chosen churchwardens. 3. The heavy charges arising from the want of some summary means of perpetuating the Trusts of their Chapels, without the enormous tax from frequent conveyances at present sustained. 4. The non-extension to them of the remission of duties chargeable on the materials used in the erection of their places for worship, which is allowed in favour of the churches and chapels of the Established Church. 5. The powers of the clergy to prohibit the tolling of the bell on the death or funeral of Dissenting parishioners, and to refuse the admission of their corpses into the church, and to read the Burial Service over those who die unbaptized, though interred in the parish church-yard. 6. The exclusion of Dissenting Ministers from officiating (as is permitted in Ireland) in church-yards at the interment of friends. 7. The difficulty of punishing, summarily, the interruptions of public worship by the persecuting or profligate. And 8. The right of Clergymen, however prejudiced, incompetent, and unpopular, officially to preside at Vestries of parishioners; as well as other matters, diversified and vexatious, which chiefly arise from the peculiar favour manifested to the Established Church, and the withholdment of that perfect equality as to civil rights between religionists of every class, for which THIS SOCIETY will ever contend.

8. That with such various grievances, urgent and unredressed—and regarding the dispositions manifested, by high ecclesiastical authorities and parties proud in rank and power, to agitate the people and the parliament by alarms for the Established Church, and to resist even the reasonable concessions so justly required—and believing that a crisis has arrived or is approaching, on which the early triumph or temporary retrogression of the rights of conscience may depend—THIS MEETING would urgently invoke Dissenters and Methodists, and all friends to liberal principles, throughout the empire, to be up and stirring—to prepare for new strifes and elections—to nominate and return to the

House of Commons only such Representatives as will vindicate those rights firmly and with zeal—and to afford to the present Administration the countenance and cooperation merited by their sacrifices and efforts for Freedom and Reform, and which may enable them to do justice to Ireland and Great Britain, by promptly correcting every ecclesiastical and corporation abuse.—And that THIS MEETING regard with decided approbation and gratitude the strenuous efforts now making in and out of Parliament to remove the taxes upon knowledge, satisfied that there is no greater obstacle than such taxes to religious liberty, as well as to religious instruction.

9. That the following ministers and gentlemen of different denominations constitute the Committee of the Society, with power to add to their numbers, and appoint all other officers :

Rev. F. A. Cox, LL. D.  
 — W. B. Collyer, D.D. F.A.S.  
 — George Collison  
 — Alexander Fletcher, A.M.  
 — Thomas Jackson  
 — Thomas Lewis  
 — John Morison, D.D.  
 — Thomas Russell, A.M.  
 Mr. Edward Ashby  
 William Bateman, Esq.  
 James Esdaille, Esq.  
 Martin Prior, Esq.  
 Thomas Wilson, Esq.  
 Matthew Wood, Esq. M.P.  
 John Wilks, Esq. M.P.  
 James Young, Esq.

That cordial thanks be rendered to those by whom [the duties of the office have heretofore been fulfilled—and that James B. Brown, Esq., LL. D., be requested to become Treasurer to this Institution.

10. That the Meeting avail themselves gladly of another opportunity to reiterate their grateful expressions to John Wilks, Esq., M.P., the Honorary Secretary of the Society from the formation, for the zeal and prudence he has displayed—and for the devotedness and ability with which he has often resisted intolerance and persecution, and struggled for that vital and glorious liberty, to which he has long proved himself to be entirely attached.

11. That the Society cheerfully offer their acknowledgments to those members of the Legislature who have presented their petitions and laboured on their behalf; and hailing with gratification the presence at this Meeting of JOSEPH BROTHERTON, Esq., M. P., WILLIAM EWART, Esq., M. P., DANIEL

WHITTLE HARVEY, Esq., M. P., CHARLES LUSHINGTON, Esq., M. P., DANIEL O'CONNELL, Esq., M. P., RICHARD POTTER, Esq., M. P., JOSUUA SCHOLEFIELD, Esq., M. P., T. THORNLEY, Esq., M.P., and MATTHEW WOOD, Esq., M.P., they hope during future efforts to receive their unabated support.

12. That this Meeting are also rejoiced by the presence of the Rev. Dr. Codman, the Rev. Dr. Humphrey, the Rev. Dr. Spring, and the Rev. Mr. Baird from America—and congratulate them and the world on the profs supplied by their interesting, enlightened, and prosperous country in favour of the voluntary principle in matters of religion, and which demonstrate that her grace and glories may be well and widely diffused without alliance to the State.

BROUGHAM, (Chairman.)

13. That THIS SOCIETY, who have hailed as Chairmen at preceding Anniversaries some of the most distinguished Royal and Noble advocates for Civil and Religious Liberty, feel peculiar pleasure in expressing their gratitude and delight that THE RT. HON. LORD BROUGHAM has presided at their Meeting this day. Assured of the cordiality and success with which for many years, he has dedicated his intellect, eloquence, and vast attainments, to the cause of Education—to the abolition of Slavery—to the accomplishment of legal, corporate, and public reforms—and to the general amelioration of his country and the world—THE MEETING are cheered by the interest he has manifested in the claims and wrongs of the hundreds of thousands of their countrymen whom they represent—and anticipate from the powerful support he can supply, that ere long victory will smile on their efforts, and that knowledge, truth, and liberty will for ever prevail.

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THE LEICESTERSHIRE BAPTIST ASSOCIATION.

The Baptist churches in Leicestershire, formerly connected with the Northamptonshire Association, which embraced most of the churches in the counties of Derby, Rutland, Leicester, Nottingham, Lincoln, Buckingham, Bedford, and Northampton, impressed with a conviction that its efficiency was considerably impaired by its extent, thought it desirable to form a separate Association, which should be more limited in its range, and more definite and concentrated in its efforts.

In pursuance of this object, a meeting of ministers and deacons, with their friends, was convened in the school-room of the Harvey Lane chapel, Leicester, on Monday, November the 10th, 1834; when the following resolutions were unanimously passed:—

1. That the churches of the Calvinistic Baptist denomination, assembling at Arnsby, Appleby, Husband's-Bosworth, Loughborough, Harvey-Lane, Leicester, Monk's-Kirby, Oadby, Sheepshead, and Sutton-in-the-Elms, do now form themselves into a Union, to be called "THE LEICESTERSHIRE BAPTIST ASSOCIATION."

2. That the great design of this Union be the promotion of the kingdom of Jesus Christ; by holding meetings for mutual exhortation and united prayer;—by affording opportunities for the cultivation of brotherly love between the ministers and members of the several churches; by endeavouring to advance the cause of the Redeemer throughout the county.

3. That this Association hold its meetings twice a year—on the Tuesday in Easter week, and on the first Tuesday in November: and that they be holden at each place connected with the Union in its turn; each minister being expected to preach in his course. And that at the Spring meeting a report of the state of the churches be received, and the business of the Association transacted.

4. That with a view to the relief of cases of ministerial distress, to assist in carrying the gospel into neglected villages, and to defray the necessary expenses of the Association, a fund be established, sustained by collections at the half-yearly meetings, as well as by private subscriptions. And that a Committee of Management be formed, composed of the ministers and deacons of the churches.

5. That all churches in the county or its vicinity, wishing to unite with the Leicestershire Association, be requested to convey their sentiments, either by letter or otherwise, through some member of the Union, at one of its regular meetings; and that such applications be attended to without delay.

6. That Mr. New, of Arnsby, be requested to act as Secretary, and Mr. C. B. Robinson, of Leicester, as Treasurer, for the first year; and that the Secretary be desired to give a fortnight's notice of each meeting to the ministers or deacons of the churches.

The Association held its first meeting at Arnsby, on Easter Tuesday, April 21. The services commenced, in the morning, at half-past ten o'clock, when com-

munications were received from different churches; in the afternoon Mr. Aveline, of Loughborough, preached from Acts xvi. 5, "On the present state of religion in the churches, and the best means of promoting its improvement:" in the evening Mr. Mursell, of Leicester, preached from 1 Cor. xv. 24. The services were numerous attended, and left a very gratifying impression; from which it is hoped, that the Union may be productive of considerable good.

The next meeting of the Association will be held at the Harvey Lane chapel, Leicester, on the first Tuesday in November.

It is to be regretted that, from some misunderstanding, no numerical report was received from many of the churches; consequently, the results of the past year cannot be accurately recorded.

J. New, Secretary.

WELLS, SOMERSETSHIRE.

The following important and interesting case of the Baptist Church in the city of Wells, is respectfully submitted to the consideration of the friends of Zion.

In the year 1814 a few persons, desirous of advancing the cause of Christ in this populous city, opened a room for the preaching of the gospel, which, being well attended, led to the purchase of some freehold property, that was converted into a chapel and burial-ground, the cost of which was £540. This case received the sanction of the ministers in the neighbourhood, among whom were the Rev. Messrs. Ryland, Roberts, Murch, Saunders, and Tidman.

Subsequent to the removal of the first minister, the Rev. J. P. Mursell fixed his residence among them, and it pleased the great Head of the Church to bless his labours to such a pre-eminent degree, that it became absolutely necessary to build the present commodious chapel, which was opened in October, 1827, by the Rev. Robert Hall.

The cause, from that period, has been growing, until the Rev. Mr. Groser, their late pastor, embraced the sentiments of Mr. Irving, and renounced *believers' baptism*. Having given up his pastoral office over this church, and opened another place of worship in the city, many of the church and congregation followed him, which has placed this once flourishing interest in peculiar difficulties with regard to the *finances*. The sum expended in building the present chapel, including the debt remaining on the first purchase, is as follows:—

Purchase, Building, &c.	1190	15	7
Subscriptions and Contributions . . . . .	890	15	7
Balance due . . . . .	300	0	0

The ministers in the neighbourhood have kindly afforded their aid, and view this interest as one of no ordinary importance, since it presents an extensive field for the exercise of genuine benevolence. The deacons and friends, having the fullest confidence in the liberality of the Christian public, respectfully solicit *early donations*, that they may be freed from the payment of interest money, by the present debt being liquidated, and thereby be enabled to give all their support to a faithful minister of the everlasting gospel. This hope is greatly strengthened by the consideration, that, through the blessing of God, the congregation is increasing, and the prayer-meetings are well attended. The following ministers will cheerfully receive contributions for the above case:—Rev. S. Summers, T. S. Crisp, and T. Winter, Bristol; J. Jackson, Bath; T. Clarke, Paulton, near Bath; J. Mason, Norton St. Philip's, near Bath; J. P. Mursell, Leicester; T. Price, London; J. S. Bunce, Devizes; W. Jones, and J. Dyer, Frome; and Mr. C. Tyte, Watchmaker, Wells.

#### CHAPELS OPENED.

##### KEYNSHAM, NEAR BRISTOL.

In the autumn of the last year it was found necessary to take down the old meeting-house, its dilapidated state having rendered it unsafe to worship in. A new one is erected on the same site, the internal arrangements of which are much more commodious than those of the former. It was opened for Divine worship on Tuesday, the 21st of April; on which occasion Mr. Summers, of Broadmead, Bristol, preached in the morning, from 1 Cor. xiii. 12; Mr. Winter, of Counterslip, Bristol, in the afternoon, from Matt. xiii. 16, 17; and Mr. Lucy, of Lady Huntingdon's, Bristol, in the evening, from 1 Pet. iii. 18. The devotional services were conducted by Messrs. John Jackson and James Jackson, of Bath, Probert, of Bristol, and Fuller, of Hallen; Mr. Ayres, the pastor of the church, closing the services of the day with prayer and thanksgiving. The collection amounted to £32. The whole cost will be £700; about £300 remaining yet to be liquidated. The church and congregation, by no means opulent, have exerted

themselves to the utmost, and would feel particularly grateful for such assistance from their Christian brethren as should render it unnecessary for their pastor to leave them for the purpose of soliciting contributions. They trust this new period in their history will be the commencement of a brighter day than any which has yet dawned upon them.

##### THOVERTON, DEVON.

A new Baptist chapel was opened for Divine worship at Thoverton, October 2nd, 1834; when the Rev. S. Nicholson, of Plymouth, preached in the morning; and the Rev. J. Baynes, of Wellington, in the evening. Mr. Hoskins, minister of the place, was publicly ordained and recognized as pastor of the church in the afternoon, when the Rev. P. Anstie, of Exeter, described the nature of a Christian church; the Rev. S. S. Hatch, of Honiton, asked the usual questions; the Rev. C. Sharp offered the ordination prayer; the Rev. Dr. Payne (Indep.), of the Western Academy, gave the charge; the Rev. Messrs. W. Blaudy (Indep.), C. Bushby, and R. Pyne, took part in the devotional services, which were numerous and respectably attended. This neat and substantial chapel, measuring 49ft. by 32ft., including two school-rooms, a small burying-ground, and expenses of writings, &c., cost only £480. Nearly one-third of the amount has been already obtained; for the remainder Mr. Hoskin is now soliciting the Christian public. The previous destitute state of this neighbourhood, and its present promising appearance, give it peculiar claims on their attention.

##### SHREWTON, WILTS.

A new chapel was opened at Shrewton, Wilts, November 20, 1834. The Rev. P. Saffery, of Salisbury, was to have preached the morning sermon, but in consequence of illness, his place was kindly supplied by the Rev. C. Williams, Independent minister of Salisbury. The afternoon and evening sermons were preached by the Rev. Messrs. Day, of Wincanton, and Winter, of Bristol.

The services were interesting and impressive. The pastor of the church at Shrewton, the Rev. J. Gunning, is about to appeal to the Christian public to aid his poor but zealous flock in liquidating the debt which remains on their new place of worship; and it is hoped that he will meet with kind and liberal encouragement.

HATHERLEIGH, DEVON.

On Thursday, the 12th of March last, the new Baptist chapel at Hatherleigh, Devon, was opened for Divine worship. In the morning, brother Veysey, of Torrington, read and prayed; and brother Nicholson, of Plymouth, preached from Matt. xiii. 33; and brother Pyne, of Bideford, closed in prayer. In the afternoon, brother Pyne read and prayed; and brother May, of Croyde, preached from Acts viii. 5. In the evening brother Pulsford, of Torrington, read and prayed; and brother Nicholson preached from John vi. 37, 38, and closed in prayer. Though the rain was tremendous all the forenoon, yet the place was crowded, and great numbers were prevented coming by the waters which overflowed the roads. This is a cause commenced by the Baptist friends of Torrington, and at present promises to be successful, far beyond the most sanguine expectations of its warmest friends.

A gallery appears to be much needed already. May the friends of the Redeemer be ready cheerfully to aid this poor but pious people in this good and very desirable work! The present erection is 45ft. by 28ft., and has cost about £300., of which not more than £50. has been raised. Here is a fine field for a home missionary. If a holy, active man could be placed there, there is good ground to expect a most abundant harvest.

ORDINATIONS.

CHATHAM, KENT.

On Thursday, February 26th, the Rev. F. Overbury was publicly recognized as the pastor of the Baptist church meeting in Providence Chapel, Chatham. The Rev. R. W. Overbury, of London, commenced the service with reading and prayer. The Rev. T. Price, of Devonshire Square, delivered the introductory discourse, asked the usual questions, and received Mr. Overbury's confession of faith. The Rev. W. G. Lewis, of Chatham, offered the ordination prayer. The Rev. W. H. Murch, president of Stepney College, gave the charge, from Col. i. 7; and the Rev. J. Smith, of London, preached to the people, from Phil. i. 27. The Rev. P. Thompson, A. M. (Indep.), concluded the interesting service with prayer.

ARTILLERY-STREET, LONDON.

On Wednesday, May 20, the Rev. C. Bathurst Woodman was publicly recognized as the pastor of the church assembling in Artillery-street, Bishopsgate without. The Rev. J. B. Shenston commenced the service by reading the Scriptures and prayer; Rev. N. M. Harry, of Broad-street, delivered the introductory discourse; the Rev. J. Belcher asked the usual questions; the Rev. A. Tidman, of Barbican, offered the designation prayer; and the Rev. J. E. Giles, of Salters' Hall, delivered the charge to the minister.

On the following evening, the Rev. T. Price, of Devonshire Square, preached to the people; the Rev. Messrs. Murch, president of Stepney College, Davies, of Aldermanbury, Peacock, of Spencer Place, &c., conducted the other parts of the service. The interest of the meeting on Wednesday was greatly increased by the presence of the venerable Isaiah Birt, who, though too ill to officiate, attended for the purpose of expressing his deep and affectionate interest in the welfare of his young friend, Mr. Woodman, and of the church assembling in Artillery-street chapel.

EVESHAM, WORCESTERSHIRE.

The Rev. J. Blakeman, late of Crayford, has accepted the unanimous invitation of the Second Baptist Church, Evesham, Worcestershire (late Rev. C. Room, removed to New Park Street, London), and entered on his stated pastoral labours the first Sabbath in April last.

DEPUTATION TO AMERICA.

The Secretaries of the Baptist Union have received a letter from Dr. Cox and Mr. Hoby, dated New York, April 15. We are happy to learn that our esteemed brethren reached the shores of America the preceding day in safety, and were then preparing to enter upon their arduous duty.

NOTICES.

The first Meeting of the East Kent Particular Baptist Association will be held (Providence permitting) at Dover, on Tuesday and Wednesday, June the 9th and 10th. The brethren, T. Cramp, of St. Peter's, and Steadman, of Ramsgate, to preach. On Wednesday evening a public meeting will be held, in order to form an Auxiliary Baptist Mis-

sionary Society for East Kent and its neighbourhood. The Rev. Eustace Carey is expected to be present.

The Annual Meeting of the Lancashire and Yorkshire Association of Baptist churches will be held on Tuesday and Wednesday in Whitsun week, in George-street chapel, Manchester. Brethren Godwin, Steadman, of Bradford, and Stephens, are to preach. In case of failure, brethren Acworth, of Leeds, Harbottle, of Accrington, and Larom.

Accommodation will be provided for such friends as may come from a distance.

The annual meeting of the Bristol Education Society will take place on Thursday, the 11th of June instant, at the vestry of Broadmead meeting, Bristol. The sermon will be preached by the Rev. James Acworth, of Leeds, at Broadmead meeting, at eleven o'clock in the forenoon.

The Annual Meeting of the BAPTIST UNION will be held at New Park Street chapel, on Wednesday morning, June 17. Breakfast at six o'clock. The chair to be taken precisely at seven.

A preparatory meeting of the ministers and representatives will be held at Salters' Hall chapel, on Monday, June 15th, precisely at five o'clock in the afternoon; when it is earnestly hoped the brethren, especially those from the country, will attend.

The annual sermon for the Baptist Building Fund will be preached by the Rev. J. J. Davies, of Tottenham, on Sunday evening, June 14th, at Maze Pond chapel. Service to commence at half-past six.

The annual meeting will be held on Monday evening, June 22nd, at Eagle-street chapel, Red Lion Square; the chair to be taken by Joseph Fletcher, Esq., at half-past six.

#### RECENT DEATHS.

MRS. MARY MIDDLETON.

Died, on the 16th of April, in the eighty-fifth year of her age, Mary, relict of the Rev. J. D. Middleton, the first pastor of the Baptist church, Lewes, Sussex. For upwards of fifty years she honourably sustained the Christian character, and "came to her grave in a full age, like as a shock of corn cometh in in his season."

MR. NICHOLAS MEHL.

Died, on May 2nd, 1835, Mr. Nicholas Mehl, of Chiswick, a deacon of the Baptist church at Hammersmith, in his 82nd year. He was a native of Strasburg, in Germany, and left that country for England at the age of 19; was baptized by the Rev. J. Uppadine in the year 1806. He was one of the warmest friends to the Baptist cause at Hammersmith, and his unassuming simplicity of manners, purity of conduct, and marked benevolence of character, made him beloved by all who knew him. It may, with truth, be said, he devoted his time to the cause of God, paid much attention to the poor, and in promoting their comfort seemed to find his own happiness. May his aged widow, and the church with whom he has been so long connected, trace his footsteps, and follow him as far as he followed Christ. His remains were deposited in the vault beneath the school-room, attached to the Baptist meeting-house, on Thursday, the 7th of May, there to repose until the resurrection morn. The Rev. J. Uppadine improved his removal the following Sabbath morning, from Rev. vii. 14, to the end.

THE REV. SAMUEL SAUNDERS.

On Tuesday morning, May 19, at half-past one o'clock, died, suddenly, of a fit of apoplexy, in the 56th year of his age, the Rev. Samuel Saunders, for nine years pastor of the Baptist church assembling in Byrom-street, Liverpool. By this sudden and painful stroke the church is clad in mourning, and a deep and solemn impression is made in the town at large. A memoir of the deceased may soon be expected.

#### NEW PUBLICATIONS.

*Just Published.*

The Just Cause; or, the Claims of the Dissenters Expounded, and their Conduct Vindicated.

An Appeal to the Legislature and the Nation, upon the unconstitutional Character and irreligious Tendency of an Ecclesiastical Establishment, united with the Civil Government. By A. Z.

Strict Communion Vindicated. An Answer to the Question, "Why are you a Strict Baptist?" By John Bane, minister of the Gospel, Aylsham.

ERRATA.—In our last number, at p. 185, for "tracts" of Elias Hicks, read "tenets." And in p. 186, after "hold," read "that of" the Apologist.



# IRISH CHRONICLE.

JUNE. 1835.

An esteemed correspondent, in forwarding recently a valuable contribution to the funds of the Baptist Irish Society, most justly remarks, "The Society has walked, perhaps more than any other, 'by faith, and not by sight.'" And, perhaps, whatever difficulties may have attended its walk, no society has received greater encouragement calmly to pursue "the even tenor of its way," or to "walk by the same rule," and to "mind the same thing." At the same time, it may not be improper to remind the considerate and generous benefactors of the institution, that "the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God."

It is intended, Providence permitting, to hold the approaching Annual Meeting of the Society at the City of London Tavern, Bishopsgate Street, on Friday morning, the 19th instant. Breakfast at six o'clock, and the chair to be taken at seven precisely. It is expected that the Rev. William Thomas, of Limerick, one of the society's earliest agents, will be present, and communicate to the meeting much interesting intelligence.

On the previous Monday, the 15th instant, the claims of the society will be advocated, at the Rev. J. E. Giles's chapel, Salters' Hall, by the Rev. E. Steane, of Camberwell, who has kindly consented to preach the Annual Sermon. Service to commence at half-past six in the evening.

To the SECRETARY.

Limerick, April 18th, 1835.

My dear Sir,

Having only returned to this from various places where I have been visiting the schools and preaching as usual, and must go off in the morning to preach at CastleConnell and O'Briens bridge, and trying to grasp every thing, I have only time to write a few lines, and with them send the readers' journals, as they must go off by the next post, to be in time. I was much delighted with the Bristol and Keppel Street Schools, which I have just seen, though in different directions. I trust I was very useful at Ballycar, where a young lady, twenty years and two months old, was called in a few hours into eternity, the niece of Major Colpoys, and daughter of Alderman Abbott of Dublin; she died in the Lord, and left several unquestionable testimonies.

Purged in the flood which flowed from  
Jesu's side,  
She lived a Christian, and a Christian  
died.

I attended her funeral, and gave several

lectures at Ballycar, which I trust tended to instruct and comfort: several were much affected. I wrote since a letter, which I hope may be accompanied with a blessing to her amiable family in Dublin.

I have been since my return preaching at Castle Connell and at Cloughjordan, and have been this week to Mattheal, to try to get a place of our own in that town for preaching; it is much wanted, and it is the next town (though poor and yet populous) in consequence to Limerick in the county. Good Mr. Finch took me in his gig from Finchly, there and back; I lectured there, and he gave me £3. for the Society, and promised me another pound. He and his truly pious and worthy lady treated me with great kindness.

Your's, &c.

W. THOMAS.

To the SECRETARY.

Coolany, April 20th, 1835.

Dear Brother,

Notwithstanding all the opposition that is made to some of our schools in this district, still there is every reason

to believe that this opposition is useless, and, instead of the enemy accomplishing what he desires, it will by the blessing of God have a direct tendency to further the object it wishes to suppress, and strengthen the cause it aims to destroy. It appears to me that ignorance is already so far removed from the bulk of the peasantry, that every attempt to keep them from seeking instruction will prove a failure. It is evident to every one that makes a little observation, education is removing ignorance; and every attempt to stop its advancing progress will prove abortive, and from whatever persons it may proceed, will expose them to infamy and shame. However numerous may be our opposers, so long as we are pursuing the welfare of man in accordance with the principles of divine truth, whatever difficulties we may have to contend with, we need not be held in suspense with regard to the issue. May it be our concern to pursue our course in the spirit of Christians, then our feeble exertions will have the approbation and blessing of God! "And who is he that will harm you if ye be followers of that which is good?"

With this you will also receive the journals of the inspectors and sabbath readers. I hope that the Lord is blessing their labours in leading sinners to the knowledge of the truth, in promoting the doctrines of the gospel, and the advancement of his own glory. Many of the people are beginning to feel anxious to read the Scriptures for themselves, and to feel the importance of taking them as their only guide; and, whilst there are some that implicitly lean to the authority of the priest, there are others who reject the traditions of men, and claim the indisputable right of judging for themselves in matters that relate to the salvation of the soul, and the glory of God.

During the present month, besides supplying at Ballina on the Sabbath during Mr. Allen's absence, I have visited several places in the country, and hope to visit them as often as I possibly can. The preaching of the gospel, accompanied by the blessing of God, like the waters of a mighty river, bears down all before it; and Jehovah has promised that it shall rise and expand, like the waters of the deluge, until it cover the whole earth, and universally prevail. A few Roman Catholics have attended preaching since I came to reside in this village. May the Lord give me wisdom and understanding that I may be wise to win souls to Christ, and more grace that I may be more devoted to his service!

Your's &c.

J. BATES.

To the Rev. J. BATES.

Easky, Mar. 30, 1835.

Since my last letter I travelled through parts of the counties of Latrun and Sligo, earnestly endeavouring as usual, by reading, conversation, and expounding the Scriptures, to promote the design of our Institution among my friends and acquaintances.

Within one mile of Dromahare, I entered the house of an old woman of ninety-eight years, with whom I had oftentimes before conversed, on the doctrine of justification by faith; when she understood I had arrived, she sent for me, stretched out her hand, and said she was happy to see me before death would call her away. I told her I was sorry to see her so low, but as it was the will of the Lord, we ought to be resigned to his will. I asked her what her dependance was? Her reply was, In Jesus Christ alone, and that she had derived great comfort from reading some tracts I had left her, the last time I was with her; I said to her, "Have you never done any thing to please God?" "O no, Sir, I was too long of that opinion, and through hearing you, and reading the parts of the Scriptures you pointed out to me, I am persuaded that all the power and the glory is the Lord's." I was rejoiced to find so great a change in this poor woman, and endeavoured to point out to her the Lamb of God, who taketh away the sins of the world. I read several chapters of the word of God, and prayed with her. I conversed and read with many Protestants and Roman Catholics during my journey, as well as in the neighbourhood in which I live; many of them will pay great attention, while others think they are not safe to hear me read the Scriptures.

F. IRWIN.

To the Rev. W. THOMAS.

Ballycar, April 13, 1835.

I forward you an account of my labours, during the past month. March 17th. In Crussagh, I read Matt. xxv. to four persons, pointing out to them, from the parable of the ten virgins, the absolute necessity of watchfulness, and of being prepared to meet our Lord when he doth come. March 22nd. In Newmarket, I read 2 Cor. v. to two persons, pointing out to them the full assurance which the apostle Paul had of the immediate happiness, in eternal felicity, after death, when he could say, "We know

that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." One of these persons said he could not be convinced that any poor sinner could be good enough to enter heaven, or appear in the presence of God, without being cleansed from his sins in purgatory. As to goodness, our Lord declares, "after all we have done, we are unprofitable servants." And he says of the unprofitable servant, "Take and bind him, hand and foot, and cast ye the unprofitable servant into outer darkness, where there shall be weeping, and wailing, and gnashing of teeth." Again, we read in Eph. ii. 8. "By grace are ye saved, through faith, and that not of ourselves, it is the gift of God; not of works, lest any man should boast." Again in Titus iii. 5, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." After reading different passages of Scripture to these persons, proving that "the wages of sin is death, but the gift of God eternal life through Jesus Christ," I endeavoured to convince them, from different passages of Scripture, that Christ, after having purged our sins, sat down at the right hand of the Majesty on high. March 28th. In Drumline, I read John v. endeavouring to impress on the minds of three persons the necessity of reading the Scriptures, and of obeying that direct command of our Lord's, who says, "Search the Scriptures." One of these persons replied, that the Scriptures ought to be read by every person, and he was convinced any person preventing others from reading them, had a great deal to answer for. April 2nd. I read to two persons Matt. vi. pointing out to them the crime of persons who repeat the Lord's prayer, who have the smallest enmity to others, showing them they were not calling upon God to forgive them, but they were calling upon him to condemn them, as long as such a spirit of hatred existed in their minds. These persons never seemed to have considered this before, and seemed much alarmed at the idea of it. April 5. In Quin, I read Luke xi. to five persons, pointing out to them the great inducement which our Lord gives to prayer, when he says, "If a son ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give

the Holy Spirit to them that ask him!" April 10. In Granahan, I read Acts v. to four persons, pointing out to them the dreadful visitation of God's judgment on Ananias and Sapphira, in consequence of a lie, showing them from different portions of Scripture, that liars are set down with murderers.

SAMUEL CROSS.

To Rev. J. ALLEN.

Ballina, April 18, 1835,

Dear Sir,

It is now about twelve months since I entered on the active duties of my station at Easky. On beholding opposition directed against the cause of Christ from various quarters, and conscious of my own weakness, I commenced my labours with a trembling heart. In humble dependance on Him who can do infinitely more than short-sighted mortals can comprehend, I entered the field, and, the Lord's name be praised, experienced that "the race is not to the swift, nor the battle to the strong;" and though "there are many devices in man's heart, nevertheless, the counsel of the Lord shall stand." In the commencement, Roman Catholics and nominal Protestants were unwilling to come under the preaching of the gospel; but at present Roman Catholics, as well as Protestants, are regular in their attendance at preaching; and the spirit of inquiry, that prevails among both parties, exceeds any thing that I have hitherto witnessed. May not the friends of Christ hail with rapture the approach of that period, when their exertions on behalf of Ireland will be rewarded, and their hopes realized? Yes: there is at present much cause of thankfulness, that their labours have been already abundantly owned, and the word of the Lord is gone forth, and is daily prospering in the things whereunto it was sent.

During the spring, as the people can come a longer distance, the congregations, on the Sabbath-days, are larger than in winter, but on the week-days not so well attended in the villages, as the people are employed in the fields. However, I endeavour to meet them at their work, for the purpose of speaking to them about the salvation of their souls; and on these occasions I find the Irish language very useful, as the most inveterate opposers of religion, when addressed in their own tongue, are ready to hearken with attention. The conversations that occur from time to time are often very interesting.

M. MULLARNEY.

## CONTRIBUTIONS.

Received by the Treasurer :—			£ s. d.		
R. G., per W. L. Smith, Esq.	1	1	0		
Legacy of the late Mrs. Bailey, of Brixton . . . . .	200	0	0		
T. Stephens, Esq., Ramsgate	1	0	0		
Mrs. John Gale, Bedford . . . . .	0	10	0		
Mrs. Gamby, ditto . . . . .	0	10	0		
Received by the Rev. J. Dyer :—			£ s. d.		
Rev. J. B. Burt (Beaulieu) and friends . . . . .	2	0	0		
Sylvanus Fox, Esq., Wellington . . . . .	0	10	0		
Hetton, by Mrs. Greatrex . . . . .	1	10	0		
Manchester, York Street Sunday School, by Mrs. Giles . . . . .	2	2	0		
Plymouth, by Rev. S. Nicholson . . . . .	3	1	0		
John Baylis, Esq., Ponders' End . . . . .	10	0	0		
Rev. J. Stuart, Sawbridge-worth . . . . .	1	1	0		
Bewdley, Friends, by Rev. G. Brookes . . . . .	1	15	9		
Edinburgh, Friends, by Rev. W. Innes . . . . .	4	0	0		
Edinburgh, Friend, by Miss Haldane . . . . .	1	0	0		
Rev. Reynold Hogg, Kimbolton . . . . .	2	2	0		
By the Secretary :—			£ s. d.		
A Friend to the Baptist Irish Society, by the Rev. C. Elven, of Bury . . . . .	100	0	0		
W. Paxton, Esq., ann. subs. . . . .	1	1	0		
W. B. W. . . . .	5	0	0		
C. Robson, Berwick . . . . .	5	0	0		
The Baptist Congregational Missionary Society, Berwick . . . . .	5	0	0		
Collected by the Rev. S. Davis, —			£ s. d.		
At Cheltenham, additional . . . . .	2	2	6		
Worcester, Mrs. Page . . . . .	5	0	0		
Birmingham . . . . .	34	5	10		
Liverpool . . . . .	100	4	8		
Bradford (Yorkshire) . . . . .	3	0	0		
Rochdale . . . . .	8	5	0		
Manchester . . . . .	33	9	0		
Bolton . . . . .	4	0	0		
Warrington . . . . .	8	14	7		

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

# MISSIONARY HERALD.

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CXCVIII.

JUNE, 1835.

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## BAPTIST MISSION.

The Friends to this Mission are respectfully informed, that the following arrangements have been made for the ANNUAL MEETINGS of the SOCIETY:—

### TUESDAY, JUNE 16.

MORNING, XI.—The Committee of the Society will assemble at the Mission House, Fen Court, when the company of all ministers of the Denomination, who may be in town, is requested.

### WEDNESDAY, JUNE 17.

MORNING, XI.—Sermon at the Poultry Chapel (Rev. J. Clayton's), by the Rev. SAMUEL SUMMERS, of Bristol.

EVENING, VI.—Sermon at Surrey Chapel, Blackfriars Road, by the Rev. BENJAMIN GODWIN, of Bradford, Yorkshire.

### THURSDAY, JUNE 19.

MORNING, IX.—Meeting for prayer, at Eagle Street Meeting House. Some Minister from the country is expected to deliver an Address.

XI.—Annual Meeting of the Society, at Finsbury Chapel, T. F. BUXTON, Esq., M.P., in the Chair.

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## FOREIGN INTELLIGENCE.

### COLOMBO.

We have much pleasure in communicating the following intelligence from this important station. The

baptism of twenty-four native converts in less than a year, and the formation of another church composed of those who were lately heathens, are circumstances of great interest, and must be very encouraging to our worthy brother, who has been labouring so diligently among them.

At nearly the conclusion of another year, I am reminded of my obligations to write to you. On surveying the events which have occurred in it, we have reason to sing both of mercy and judgment to our heavenly Father. While much affliction has reigned around us, I have to bless God for the continuation of my own life and health to labour for Him. Each of the members of my own family have had to endure a large degree of sickness and debility; yet it has not come near to myself, except as the enervating nature of a tropical clime has produced a considerable degree of lassitude, connected with the labours of a Missionary life. Nor do I recollect that, during the year I have been obliged to suspend any public exercise through personal indisposition. This continuance of health has been rendered more valuable in consequence of the repeated illness of my colleague, brother Siers, who has been many times laid aside from his work, so that I have been obliged in many instances, as far as I could consistently with my stated engagements, to take what devolves on him. As he is chiefly occupied in labouring among the Portuguese, I have been under the necessity of cultivating an acquaintance with their language, and have now acquired a sufficiency of it to preach in it the glorious Gospel of the blessed God.

In the commencement of the year, things wore a distressing appearance, and we went forward with our work under many discouragements. But in the progress of the year I do not know of any part of the time since I have been here, in which a greater degree of the Divine blessing appears to have rested on my labours, as far as the native population is concerned. Twenty-three Singalese, and one Tamil man, after subjecting them to a considerable trial, and private as well as public instruction, have been baptized and added to the church, and they appear to continue to walk according to the vows they have made. Sixteen of these live contiguous to the village called Byamvillee, which I either supply myself or some of our friends, every Sabbath-day; so that we have now a little church in that village of twenty-eight members, to whom the word of God is regularly preached, and the ordinances of His house duly administered. By the aid, too, of some of the members of our Singalese church, we have been enabled, on a Sabbath-day, to carry on a village itinerancy to a greater extent than before. So that, in addition to the Singalese, Portuguese, and English services, which are conducted in our regular places of worship in the Grand Pass,

Pettah, in the Fort, and Hanwella, we have seven places around Colombo, or in the environs of it, where there is Singalese preaching, either every Sabbath or every other Sabbath-day. These are independent of many places to which, on week days, we go to make known the name of the Saviour.

In consequence of the recent removals of the 61st and 97th regiments from Colombo to other parts of the island, our English church has been almost entirely scattered; but a small number are now again collected, who have been regularly organized into a Christian society. Our schools, which at the commencement of the year were much diminished by the alarming prevalence of the small-pox, have again recovered to in general their former size; especially the female school in our own yard, conducted by my own family, which now numbers more than fifty scholars, who have made very rapid progress in reading and in needlework. I fear unless we can obtain further assistance in this school, it must for a time be renounced, as my eldest daughter appears, by a continued pain in her side, to labour under a liver complaint, which renders a relaxation of her labours indispensably necessary, even if a removal to a colder clime be not requisite to save her life. Our schools, with the exception of one, which, on account of local circumstances, has for a time been lately discontinued, are the same in number as at the conclusion of the last year—and the number of attendants nearly the same.

The inhabitants of this part of the island have been much afflicted lately by a dreadful flood, which no one living ever recollects to have been equalled. It came on suddenly and unexpectedly, at midnight, like the judgment day. By its multitudes were roused from their slumbers, and obliged to fly for their lives. Many were killed by it; the houses of others destroyed—and being near the approach of harvest, the injury done to the rice and other crops is incalculable. Many of our members have suffered severely from it, in the loss of their little property, in the destruction of their houses, and in the bodily privations they have endured. I went on Wednesday last to preach at a village where one of our members lives, and the account he gave me of the perilous condition in which he and his family were, was most heart-rending. The water rose as high as the shoulders of a tall man in his house. His dwelling was washed away. He and his son were obliged to ascend to the outside of the roof of a bungalow, where they remained two days without

food ; if they called no one could hear them, they could get near no one, nor any one near to them. There, amidst the pelting of the rain—the howling of the wind—the creaking of the trees—and the fear of the place on which they were sitting falling, they were obliged to continue. The government, with the most commendable diligence, sent boats laden with rice and dried fish, as far as they were able ; and a subscription has been opened to afford relief to the sufferers, which has been liberally supported. I engaged persons, whom I supplied with money, to go among the most needy in and near to Colombo, and give them food to prevent their dying with hunger. Our meeting-house at Hanwella has been entirely destroyed by the inundation ; and, in the present state of things there, I do not think it expedient to build it again. A small bungalow will be erected for the accommodation of those who wish to hear the word of God ; and I hope to obtain a sufficient quantity of timber from the wreck to erect a little place of worship at Byamvillee, if I can obtain sufficient subscriptions for it.

I have now my hands completely full in preparing an answer to a Catholic priest's reply to a tract I published on saint and image worship. I believe I mentioned the original tract, entitled, "St. Antonio," in my last, which has excited no small stir among the papists in this place. An abusive and crafty reply has been circulated by them, to which the Tract Society here has deemed a rejoinder requisite. As I was the person who began the assault, the burden of preparing it has fallen on me. The drift of the answer will be to disprove the authority of tradition—to destroy the claims of the Roman Catholic church—and show the vanity of the arguments by which they endeavour to support their soul-destroying idolatry. It will occupy, as far as I can judge, about 250 pages, and is now nearly ready for press. Indeed the first sheet is gone to it ; but as the Wesleyan press works very slowly, and they have two or three other works in hand, it may be some time before it makes its appearance. O that it may be the means of leading some of the multitudes of the deluded people by whom we are surrounded, to consult the Bible for themselves !

### SEEBPORE.

We are thankful to report that our friends Mr. and Mrs. Penney, and

their companions, arrived in safety at Calcutta, about the end of September. Two months afterwards, as our readers will perceive by the following letter, Mr. and Mrs. George Pearce rejoined their missionary associates, with health mercifully recruited by their voyage.

By the good providence of God my dear partner and I arrived once more in Calcutta, in safety, about the end of November last, after a speedy and pleasant passage to the shores of India, of three months and twenty days. The voyage proved very beneficial to the health of us both, but particularly so to Mrs. Pearce, who landed here much stronger than she was when she left Bristol. We had the happiness of finding all our immediate associates well ; and that Mr. Penney, with his companions (with the exception of Mrs. Anderson, of whose lamented decease you have long ere this been apprised), had arrived in safety. I mentioned in my letter to you from Madeira, that the Captain of the St. George had requested me to conduct divine service on the Lord's-day. This I continued to do till the close of the voyage, and I had the happiness to witness the regular attendance of most of the passengers, as well as the ship's company. We have to speak in the best terms of the treatment we received from the Captain and officers of the ship, and also from the passengers.

I should have written to you before this, but I was anxious to inform you at the same time of the station we are to occupy in future. That point is now settled, and Seebpore, the place I mentioned to the Committee when in England, is to be the place of my future labours. Here I have already obtained a house, situated on the bank of the river, about a mile and a half below brother Thomas's, at Howrah, and am now residing in it. The spot will prove, I hope, a very eligible one for native work, as we are in the midst of a very dense and respectable Hindoo population, with ready access to numerous villages a few miles in the interior. With the exception of one or two schools for teaching Bengalee, under the patronage of the Bishop's College, there is nothing being done here, for the instruction of the heathen in the knowledge of Christ ; and I believe of late years, nothing has been done. As far as I know of Calcutta and its suburbs, there is no spot that I am aware of, that needs missionary efforts more than Seebpore, and none more eligible. May the blessing of God attend the efforts now about to be made for their spiritual benefit !

The brethren have requested me also to resume charge of the Luckyanipore station, and to take the oversight of Kharee also, as brother W. H. Pearce is desirous of relinquishing it, in consequence of his increasing work in Calcutta. This I have consented to do, not however without being in some measure sensible of the arduous nature of the work now devolving on me; especially as the number of people at the stations have considerably increased, and are greatly increasing. I would, however, humbly look to Him who giveth strength according to our day. This department of my work will occasion my leaving home for days together several times in the year. The brethren have also considered it proper to divide the Christian Boarding School; and as Mrs. Ellis was desirous of some relief, owing to the increase of the schools, her weaker state of health, and the increasing cares of her family, Mrs. Pearce has been requested to take charge of the girls' department; which she has consented to do; and in the course of a few days expects to enter again on this interesting sphere of labour. I have little more to add, excepting just to mention that, about ten days after my arrival, I accompanied brother W. H. Pearce on a journey to Luckyanipore, where we had the pleasure of baptizing eight natives. A full account of this interesting journey you may soon expect.

Under date of the 9th of December, Mr. Anderson remarks:—

Since I have no interesting intelligence to communicate respecting my own labours in this country, perhaps I may be privileged to speak of the good that has apparently resulted from the labour of others. And here I would refer to the native church, over which W. H. Pearce presides as the pastor; it is impossible to contemplate but with feelings of interest and gratitude, upwards of sixty of your fellow-creatures, who were once in the darkness of heathenism, now uniting in rendering worship to the true God. There is an appearance too in many of them, that would indicate that they live very near to God—that they are none other than the meek and penitent followers of the Lamb. I would not forget to mention the schools at Chitpore, under the care and superintendence of my esteemed friend the Rev. J. Ellis; they speak highly of the diligence and devotedness of the labours both of himself and of his dear partner in life. Having been requested to examine them in history, geography, and the Scriptures, I com-

plied, and the result was most satisfactory, and beyond all expectation. I would that I could say any thing to stir up the minds of the friends at home on behalf of these valuable institutions. In addition to the five youths, who have publicly professed their faith in Christ by baptism, and who afford unequivocal proof of a change of heart, there are two others, who will speedily follow their example. We bless God for these fruits, which we hope are but the earnest of a future glorious harvest.

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### DIGAH.

We learn, by a letter from Mr. Lawrence, dated the 22nd of November, that he was about to remove from this station to Allahabad. At that large and populous city, which, it is expected, will be the seat of the new presidency, he will be joined by Mr. Anderson, and both will labour in conjunction for the benefit of the native population of Allahabad and its neighbourhood. The reasons for taking this step have been explained at length to the Committee, who concur in the arrangement, and trust it will promote, in an increased degree, the great object in view.

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### JAMAICA.

The tenor of recent letters from this island is, on the whole, highly satisfactory. Our brethren on the north side are actively engaged in rebuilding their chapels. 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 to 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 ordinance; 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 departed 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.

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## HOME PROCEEDINGS.

### 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.

## LIST OF FOREIGN LETTERS LATELY RECEIVED.

EAST INDIES....	Rev. W. H. Pearce....	Calcutta. ....	Dec. 8.
	— G. Henderson....	Berhampore.....	Dec. 9.
	— G. Pearce....	Seepore.....	Jan. 7.
	— Ebenezer Daniel..	Colombo.....	Dec. 27.
WEST INDIES....	— H. C. Taylor.....	Old Harbour.....	March 6.
	— J. Clarke.....	Jericho.....	March 21.
	— W. Knibb.....	Falmouth.....	March 17 & 24.
	— T. Burchell....	Montego Bay....	Feb. 23, & March 17 & 24.
	— F. Gardner.....	Kingston.....	March 30.
	— B. B. Dexter.....	Montego Bay.....	March 16.
	— J. Coultart.....	Sydenham.....	March 11.
	— J. M. Phillippo....	Spanish Town. ....	March 26.
	— Joseph Bourn.....	Belize.....	Feb. 7.
	— Edward Baylis.....	Port Maria.....	Feb. 10 & Mar. 15
	— Knibb, Abbott, & Dendy..	Falmouth.....	Feb. 7.

*Contributions received on account of the Baptist Missionary Society, from April 20, 1835, to May 20, 1835, not including individual subscriptions.*

## Collected in Scotland by Messrs. GROSER and FLOOD.

Dunfermline :		Perth :	
Collection at Baptist Chapel...	5 0 0	Coll. at Mr. Newland's Church	5 6 6
Mr. Dewar.....	2 0 0	Do. at Mr. Thompson's.....	5 8 0
	<u>7 0 0</u>	Do. at the Independent do....	3 6 1
		Pertshire Bible Society....(T)	3 15 0
			17 16 4
Capar :		Dundee :	
Collection at Mr. Watson's....	3 0 0	Aux. Society, by Mr. A. Low..	10 0 0
Collected by Mrs. Sturrock....	3 11 2	Baptist Meeting, Seagate.....	6 0 0
Bible Class.....	0 10 6	Baptist Meeting, Baltic-street..	4 0 0
Collected at the Secession		Chapel Shade Penny-a-week	
Church, Aug. 1, (for Negro		Society, by Alex. Doeg.....	2 0 0
Education).....	3 0 0	Cards, by Mr. James Low.....	0 14 0
	<u>10 1 8</u>	Collection at the Public Meet-	
Kirkcaldy		ing at the Rev. Dr. Russell's	13 13 8
Coll. at the Baptist Church....	8 0 0		<u>36 7 8</u>
John Fergus, Esq.....	2 0 0	Forfar :	
David Landale, Esq.....	1 1 0	Friends at Kerrimuir.....	0 7 6
	<u>11 1 0</u>	Public Meeting.....	1 17 2
			2 4 8
Anstruther :		Brechin :	
Auxiliary Baptist Society.....	1 3 0	Society for Missions, Tracts, &c.	3 0 0
Baptist Church.....	2 15 0	Collection at Mr. Blackader's	
Collection.....	1 1 0	Church.....	W.I.F. 3 0 0
Missionary Box.....	0 10 6		<u>6 0 0</u>
	<u>5 10 0</u>	Montrose :	
St. Andrews :		Secession Church.....	7 12 0
Collection.....	2 2 6	Monthly Prayer-meeting.....	1 1 0
Miss Wilson.....	1 0 0	Penny Society, by Mr. Mudie.	5 0 0
	<u>3 2 6</u>	A Thank Offering.....	2 0 0
Auchtermuchty :			<u>15 13 0</u>
Collection at Dr. Taylor's.....	1 10 0		

Arbroath :			
Collection at Mr. Ramsay's.....	3 3 6		
Aberdeen :			
Collection at South Silver-st..	6 10 2		
Do. at John-street, including			
£2. 10s. from a Friend.....	6 10 0		
Do. at Mr. Penman's.....	2 2 0		
Do. at Mr. Spence's.....	2 10 0		
Do. at Mr. Stirling's.....	3 13 4		
Do. at Mr. Thompson's, Ser-			
mon and Public Meeting.....	7 7 0		
Donation from Missionary So-			
ciety in Mr. Angus's Congre-			
gation.....	2 0 0		
From Female Servant Society.	2 2 0		
From Rev. Mr. Biggs' Church,			
Fraserburgh.....	3 0 0		
Friends at Fogyoan... W.I.F.	1 0 0		
Friends, per G. Laing... W.I.F.	1 0 0		
	<hr/>	37 14 6	
Elgin :			
Coll. at Mr. Pringle's Chapel..	3 0 6		
Baptist Meeting.....	5 0 0		
	<hr/>	8 0 6	
Banff :			
Coll. at Mr. Murker's Chapel.	2 16 6		
United Prayer-meeting.....	1 10 0		
	<hr/>	4 6 6	
Pitgair :			
Friends, by Mr. J. Farrier.....	W.I.F.	1 0 0	
Mill Seat			
Collection at Mr. Morison's Chapel.....	2 0 0		
Glasgow :			
Coll. at Rev. Dr. Heugh's....	10 0 0		
Rev. Mr. Thompson's, Hutcheson			
Town.....	7 18 0		
Public Meeting.....	2 8 2		
Rev. Mr. Paterson's.....	5 0 0		
Wesleyan Methodist Chapel..	1 11 6		
Rev. Mr. Anderson's, Relief..	4 19 0		
— Mr. Macleod's.....	11 14 0		
— Dr. Wardlaw's.....	4 2 10		
— Dr. Beattie's.....	2 17 0		
— Mr. Oris, Female Assoc....	4 0 0		
Subscriptions, by Mr. Swan... 14 6 9			
Do. do. for T. ....	2 4 0		
Do. do. for S. ....	1 19 0		
Do. for Jamaica School	1 1 0		
	<hr/>	74 1 3	
Huntley :			
Collection at Rev. Mr. Hill's..	11 0 0		
Missionary Society.....	3 0 0		
Youth's ditto.....	1 0 0		
	<hr/>	15 0 0	

Paisley :			
East Relief Church, Dr. Thomp-			
sons.....	0 13 4		
Baptist Church, by Mr. Watson	3 0 0		
Mrs. Dunn..... W.I.F.	1 0 0		
Collection at Dr. Ferrier's....	2 6 1		
Do. at Independent Church....	2 12 8		
	<hr/>	18 12 1	
Insch :			
Collection at Rev. Mr. Campbell's.....	3 3 0		
Greenock :			
Collection at Baptist Chapel ..	7 7 6		
Do. Union-st., Secession Church	3 3 2		
South Parish Church.....	2 6 6		
	<hr/>	12 17 2	
Edinburgh :			
Collection at Elder-st. Chapel.	14 6 4		
Do. at the Tabernacle.....	14 7 4		
Do. at Mr. Johnston's Chapel,			
Nicholsons-street.....	5 0 0		
Do. at Dr. Brown's, Broughton			
Place.....	10 0 0		
Do. at Mr. Cleghorn's, North			
College-street.....	6 0 0		
Do. at Mr. M'Gilchrist's, Rose-			
street.....	11 11 5		
Do. ditto. Public Meeting....	7 6 8		
Do. at Mr. French's, South			
College-street.....	2 14 6		
Do. at Mr. Wilke's, Albany-st.	4 15 8		
Do. at the Baptist Church,			
Pleasance.....	6 7 10		
Do. at Elder-street Baptist			
Church Missionary Society..	3 3 0		
	<hr/>	91 2 9	
Remitted by Mr. H. D. Dickie, Edinburgh :			
St. Andrews Missionary Society	4 0 0		
Ditto Second donation... 2 0 0			
	<hr/>	6 0 0	
Leith :			
Leith Auxiliary Missionary Society....	5 10 0		
Lochee Society for Propagating Chris-			
tianity at Home and Abroad.....	3 0 0		
Dumfries and Maxwellton Penny-2-			
week Society.....	3 0 0		
Friends in Edinburgh and Leith.....	15 11 4		
Ditto ditto..... T.	0 10 6		
John Turnbull Hawick, Esq., for Chapels	1 1 0		
Friends in Aberdeen, viz. :			
Dr. J. Walker, Lynturk..	0 10 0		
Mrs. J. Wright, Echt....	0 10 0		
Ditto for Chapels in Jamaica..	0 13 0		
	<hr/>	1 13 0	
Collected by James Dick.....	0 8 8		
	<hr/>	£424 11 7	

To the above list we subjoin the following note from Mr. Groser to the Editor :

My dear Brother,  
 When you publish the recent contributions from Scotland, I will thank you to acknowledge the kindness which Mr. Flood and myself experienced throughout our tour. At Edinburgh, at Glasgow, at Dunfermline, at Kirkcaldy, at St. Andrews, at Dundee, at Perth, at Aberdeen, and at many other places; in short, every where that we went, we were received with the greatest cordiality. More pulpits were open to us than we had time or strength to occupy, and we were compelled to pass unvisited some towns and villages where we had reason to believe we should have found a hearty welcome. The thanks of the Committee are especially due to the ministers of the Seceding, Independent, and Relief denominations, for the readiness with which they admitted us to preach and collect in their congregations. Among those churches also which are known technically as Scotch Baptists, we found much to admire and esteem; and nothing but more frequent intercourse with each other; appears necessary to create between us and many of their ministers, entire communion and fraternal confidence.

I am yours truly,  
 W. GROSER.

Boxmoor, Friends, by Miss Church, (Sunday-school £1).....	5 15 0	Harlow, small subscriptions, by Miss Baruard.....	3 16 0
Reading, Auxiliary Society, on account, by Mr. Williams.....	38 0 0	Hemel Hempsted, collection, &c., by Mr. Ford.....	21 12 2
Miss Cadby's Missionary Box.....	1 5 5	Bath, subscriptions, by Rev. O. Clarke.....	8 1 0
Oakingham, collection and subscriptions, by Rev. J. Coles.....	21 7 2	Sway, contributions, by Rev. W. Mursell.....	6 0 0
Olney, (Suffolk), by Rev. J. Sprigg.....	1 15 7	St. Alban's, collection and subscriptions, by Rev. W. Upton.....	31 0 0
Hitchin, Missionary Association, by Miss Palmer.....	17 17 9	Harpenden, do. do.....	3 18 0
Poole, subscriptions, by Rev. S. Bulgin.....	2 1 0	Kent, Auxiliary Society, on account, by Rev. W. Groser.....	25 0 0
Coate and Bampton, by Mr. Huckvale, (for Jamaica).....	4 0 0	Dunstable, collection and subscriptions, by Mr. Gutteridge, jun.....	50 3 6
Ridgmount, Friends, by Miss Cuttriss.....	1 18 6	Lymington, &c., by Rev. J. Millard.....	12 0 0
Great Shelford, subscriptions, by Miss Nutter.....	6 0 0	Canterbury, Subscriptions by Mr. Christian.....	8 12 10
Suffolk, Society in Aid of Missions, by Shepherd Ray, Esq.....	25 7 6	Collected by Miss Philpot and Mrs. West.....	19 5 0
Bewdley, collection, &c., by Rev. G. Brookes.....	3 0 0		27 17 10
Missionary Box at Mr. Day's, Commercial-road.....	1 6 6		
Exeter, balance of contributions, by Mr. Commins.....	44 17 7		

## DONATIONS.

Edward Giles, Esq., <i>Clapham Common</i> .....	50 0 0
Mrs. Giles, <i>Do.</i> .....	50 0 0
John Baylis, Esq., <i>Ponder's End</i> .....	30 0 0
B. L. Ward, Esq., <i>Stanground</i> .....	21 0 0
Mr. Dunningcliff, <i>Clifton</i> , near <i>Ashbourne</i> , by Rev. W. Hawkins.....	5 0 0

*Widow and Orphans' Fund.*

Lady, by Rev. John Neave, <i>Portsea</i> .....	2 0 0
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## TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. B. L. Ward, for twenty-four of his pamphlets "On the Importance of Missionary Effort." To Mr. J. E. Mogridge, Birmingham, for a parcel of books and pamphlets. To Miss Dafforne, Cambridge, for magazines, and a parcel of small books and lesson boards. To Mrs. Risdon, and Friends, Pershore, for work bags, pincushions, needle-books, &c. To Mrs. Jacobs, of Wingham, for a similar parcel. To Friends, by Rev. J. Pilkington, for ditto. To a Young Friend, by Rev. J. M. Cramp, for pincushions, &c., prepared during long confinement in a sick chamber; and to Ladies belonging to the Baptist Chapel at Canterbury, for a box of useful and fancy articles for the schools in Jamaica.

## BAPTIST MAGAZINE.

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 JULY, 1835.
 

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 MEMOIR OF MR. JOHN SANCTUARY,  
 LATE OF EAST DEREHAM, NORFOLK.

THE history of the godly man whose worth is here recorded, presents little to amuse the worldling; but the review of his life will not fail to interest many in the religious world, with which he became extensively acquainted, while travelling, for several years, as a worsted and stocking manufacturer.

Mr. S. was born at Westacre, in the county of Norfolk, about the year 1766. Very little is known of his early days. His parents were poor, honest, and industrious; but, it may be feared, they were destitute of vital godliness. John, their eldest son, was bound apprentice to an ironmonger; but not liking that business, he afterwards established himself as a woolcomber, in right of his father, who had been of that trade, to which the son eventually added the worsted and stocking manufactory. A great change having taken place in these departments of trade, he, to a considerable extent, relinquished them, and latterly kept a general shop.

Nearly thirty years of his life passed away before he became acquainted with real religion. When about that age he heard a sermon by the late Rev. J. Carter, then pastor of the Independent

church at Mattishall. The writer has heard his departed friend say that he felt greatly ashamed when first he entered Mr. Carter's chapel. It was on the Lord's day; he had his skates in his pocket, and went creeping into the meeting-house, as though it were a disgrace to be seen there. The divine blessing, however, attended the word; it came with power to his heart—was the means of producing an entire change in his life; and from that period he became a new creature. The evidences which he gave of conversion being satisfactory, he was in due time admitted a member of the church over which his father in Christ presided.

Living testimony is still given to the consistency of Mr. S.'s life at that time; and it is said, that he was highly esteemed by his pastor and the members of the church. He did not, however, continue long in communion with the Pædobaptists. It happened that a tract on "Christian Baptism," which fell in his way, convinced him that there was one part of his Lord's will with which he had not complied. His having been dedicated to God in infancy, in that rite which many call baptism, he felt was no act of his

but a mere ceremony, at which he was wholly unconscious of sustaining a part, and for which he could find no authority in the sacred word. When he commenced his inquiries on the subject, his mind was prepossessed in favour of Pædobaptism: he little thought that the truth was on the other side of the question; and when he found it to be so, he felt surprised and uneasy. As the book had produced so uncomfortable an effect on his mind, he determined to keep it from the view of a very intimate companion and brother in Christ, lest his mind, also, should become as uncomfortable as his own. The book, however, was read by his friend, and truth in both their minds proved triumphant, subdued every prejudice, and eventually determined them to make every sacrifice which a sense of duty required. Much, therefore, as he loved his first pastor, and brethren and sisters in Christ, he determined to leave them, and to unite with those whose views of the ordinance of Christian baptism were accordant with his. To do this required no small sacrifice; a sacrifice which none can appreciate, except those who have been called to make it.

Our departed friend, being fully satisfied that the Baptists were right, resolved to join them, though at that time, in Dereham, they were but few in number, and much despised. He and his friend, the late Mr. Hammond Wallis, were baptized and admitted members of the church in the year 1798. The Rev. Samuel Green was then pastor. The baptismal water did not, however, in the least chill the affections of his heart towards the Christian friends whom he had left, for he always entertained for them a

warm affection, and especially for his father in Christ, of whose piety and talents he spoke in terms of the highest respect.

The union of Mr. S. to the Baptist denomination was a great advantage to the church in Dereham. The members, having proved his worth for four years, chose him to the office of deacon; and the duties of that office were faithfully discharged by him for the long period of thirty-two years.

In many important respects he was a fair example of what a deacon ought to be. He was "grave," for there was no lightness or trifling in any part of his deportment. He was "not double tongued," but manifested an utter aversion to any thing like duplicity, or double dealing. Evincing the most uncompromising integrity himself, nothing was so likely to excite his indignation as the appearance of a crooked or time-serving policy in others. No man can say he was "given to much wine;" for he was temperate in the use of strong drink. Nor was he "greedy of filthy lucre;" for his name was sure to occupy a prominent place in all our private lists of subscribers for benevolent purposes; the Mission, Bible, and Tract Societies, for many years, received an annual subscription from him; and the numerous applications for chapel cases were liberally met. He did, also, hold "the mystery of the faith in a pure conscience;" for he had an extensive acquaintance with the mysteries of the gospel, and conscientiously practised what he believed to be true. Allowing for his station in life, he had read and thought much, and in his small but well-chosen library were some of the most valuable theological books in the English language. As a deacon,

he fully identified himself with the interests of the church. Its prosperity was an object of his constant pursuit; for this he prayed, and perseveringly and punctually attended to the duties of his office. To the present pastor of the church he was a faithful friend and judicious counsellor for more than thirteen years; aiming to hold up his hands, and to promote his usefulness and comfort, in every possible way.

To the members of the church he was faithful and affectionate, though in his manner of speech there was occasionally a sternness which, not unfrequently, cast a shade over the kind intentions of his heart, and was likely to give offence to those who did not well know him. He was eminently a man of prayer, and was known to devote no short time daily to secret and family devotion. At the prayer-meetings he was a constant attendant, when not prevented by affliction, or the absolutely necessary calls of business; and when engaged in prayer he generally prayed like one that had power with God, and wrestled earnestly for the blessings of his grace. His attendance on the word was as constant as the preaching of it; and if he heard any sentiment which he thought could not be fairly sustained by the word of God, he would make that sentiment the topic of friendly conversation with his pastor. On such occasions he was far from assuming any thing like the tone of "a lord deacon," but respectfully inquired, whether such an expression was not a little stronger than the sacred word would support. On such occasions he acted a similar part to that of Aquila and Priscilla who, when they

heard Apollos, took him aside, and more perfectly expounded to him the way of the Lord. Most sincerely does the writer wish that all his young brethren in the ministry may be blessed with deacons, in this respect, like his departed friend. He was heartily attached to the distinguishing doctrines of divine revelation; and in connexion with the practical parts of the sacred word, he delighted to hear that God chose his people in Christ "before the foundation of the world;" but he loved to hear that truth stated in connexion with the design for which God chose them, that they should be "holy and without blame before him in love." For the effectual calling of the elect, he knew that means must be employed; and as he possessed no ability for preaching the word, he went into the villages on the Sabbath evenings, and read Burder's and Beddome's sermons.

In later years the children in the Sabbath-school engaged much of his attention; and after having resigned the superintendency of the schools, he did not retire to rest and indulge his taste for reading, but became the teacher of a junior class, and continued diligently to instruct his young disciples till absolutely compelled by increasing infirmities to relinquish his charge.

Mr. S. was repeatedly the subject of painful and long-continued bodily afflictions. These afflictions he was enabled to bear with much resignation to the divine will. In the former part of the last year of his life, his health was, however, better than it had been for several years; but during the last four months he was evidently declining. He was at the house of God twice on the last Sabbath of his

mortal existence. On the following Monday several Christian friends spent a very pleasant evening with him at his house, and he then appeared remarkably cheerful and happy; but he afterwards passed a sleepless night, and in the morning was greatly enfeebled both in body and mind, and from that time he very rapidly declined. On the Wednesday evening his pastor found him in a state of great debility; but on spiritual subjects his mind was as collected as ever, and he spoke of Christ, as the only foundation of his hope, with much composure and comfort. He also expressed his gratitude to God for his long-continued kindness to him, and seemed entirely resigned to all the good pleasure of his heavenly Father. On the following day he was worse, but still able to move about, though feebly. At dinner, that day, he sat at the head, and did the honours of his table; retired to bed at half-past six, and

rose no more. On the Friday he was insensible to all around him, seemed free from pain, generally asleep, breathed rather rapidly and with some slight difficulty till Saturday evening, December 27th, 1834, when, at about seven o'clock, without a groan or sigh, he fell asleep in Jesus.

He was three times married, survived all his wives, of whom he entertained a hope that they died in the Lord. The last two were of decided and well tried piety. By his last wife he has left a son and daughter, for whom he was enabled to leave a comfortable provision.

His body was committed to the grave on the first day of this year, and on the following Sabbath his pastor preached his funeral sermon from the words of the Psalmist, "Help, for the godly man ceaseth; the faithful fail from among the children of men."

*Dereham.*

J. W.

## MENNO'S DEPARTURE FROM POPERY.

A TRANSLATION, FIRST PUBLISHED IN THE COLUMBIAN STAR, MAY 1825.

### *Introductory Letter addressed to the Editor.*

THE following account of Menno's departure from popery has produced on my mind a deep impression. It is found among his collected works in the Dutch language, and forms a small part of the piece entitled, *Een Klare Beantwoordinghe over eene Schrift Gellii Fabri*—a clear Reply to a Publication of Gellius Faber. It seems to have been translated at an early period into German; and in this shape it is inserted by Professor Wadzeck in his lucid work on the Mennonites, recently published in Prussia. He speaks of it in terms of high commendation, as *a small, rare tract, bear-*

*ing evident marks of genuineness and truth.* But with the original before me, I have needed no testimonial in its favour. In reading it, I have been carried back three hundred years, to a most eventful period, and placed in the company of a man of apostolical spirit. Menno was born in Friesland, in the year 1505. Mosheim, it will be recollected, observes: "After a life of toil, peril, and agitation, he departed in peace in the year 1561, in the Dutchy of Holstein, at the country seat of a certain nobleman, not far from the city of Oldesloe, who, moved with compassion at a view of the



perils to which Menno was exposed, and the snares that were daily laid for his ruin, took him, together with several associates, into his protection, and gave him an asylum."

His death occurred seven years after he wrote the Reply containing the account which is now presented to the English reader.

The sketch, brief as it is, must excite many a sober reflection, many a grateful emotion. It is the voice of one "of whom the world was not worthy;" of one whose dust has for ages slept in its lowly bed, but who yet speaks to the hearts of men. In this land of religious freedom, it cannot be useless to listen, now and then, to "the sighing of the prisoners" that is heard from other nations, and other times.

Heaven grant that what is here presented may tend to cherish the spirit of primitive Christianity,—of love and obedience to Christ crucified; and impress the remembrance of the fact, in view of eternity, that "unto whomsoever much is given, of him much shall be required." I submit it, dear Sir, to your disposal; happy in the confidence that you will join most cordially in the prayer of

THE TRANSLATOR.

May 20, 1825.

ACCOUNT OF MENNO'S DEPARTURE  
FROM POPERY;

Written by himself, A. D. 1554.

My reader, I write you the truth in Christ, and lie not. In my twenty-fourth year I entered on the office of priest in my father's village called Pingium, where also two others, of about my age, were with me occupied in the same service. The one was my pastor, the other was under me. These both had read the

Scriptures a little; but I had not in my whole life meddled with them; for I feared that, by reading them, I might be led astray. See, so stupid a preacher was I during two years.

The next year, whenever at mass I handled the bread and wine, the thought occurred to me, these are not literally the Lord's flesh and blood. At first, I supposed the thought came from Satan, seeking to seduce me from the faith. I confessed it often with sighing, and I prayed; yet I could not be rid of this thought.

The two mentioned young men and I passed our days in sporting, drinking, and the like methods of consuming time; in all vanity; which, alas! is the custom with such unfruitful people. And when we had occasion to treat a little of the Scripture, I could not speak with them a word without scoffing; for I knew not what I meant:—so shut up was God's word from my eyes.

At last I resolved to examine the New Testament once with diligence. I had gone in it but a little way, when I discovered that we were deceived; and my mind that had been troubled about the bread was, without any one's guidance, soon delivered from its anguish. Yet so far was Luther of service to me, as he had proved that human commands bind no man to eternal death.

Through the Lord's enlightening and grace I advanced daily in the knowledge of the Scriptures, and by some was soon called, though without good reason, an evangelical preacher. Each sought and loved me; for the world loved me, and I the world. However, it was said that I preached God's word, and was a fine man. Afterwards it happened, before I had ever heard of

any *brethren*, that a devout, innocent hero, of the name of Siecke Snyder, was beheaded at Leuwarden, because he had been re-baptized. It sounded very strange in my ears to speak of a person's being re-baptized. I examined the Scriptures with diligence, and meditated on them earnestly; but I could find in them no notice of infant baptism. As I marked this, I spake of it to my pastor; and after many conversations, he acknowledged that infant-baptism had no ground in the Scriptures. Yet I dared not trust so much to my understanding. I consulted some ancient authors, who taught me that children must, by baptism, be washed from their original sin. This I compared with the Scriptures, and perceived that it set at nought the blood of Christ. Afterwards I went to Luther, and would gladly have known from him the ground; and he taught me that we must baptize children on their own faith, because they are holy. This, also, I saw was not according to God's word. In the third place, I went to Bucer, who taught me that we should baptize children, in order to be able the more diligently to take care of them, and bring them up in the ways of the Lord. But this, too, I saw was a groundless representation. In the fourth place, I had recourse to Bullinger, who pointed me to the covenant of circumcision; but I found, as before, that, according to the Scripture, the practice could not stand. As I now, on every side, observed that the writers stood on grounds so very different, and each followed his own reason, I saw clearly, that we were deceived with infant baptism.

Not long afterwards I was called to another village, Wit-

marsum, in which I was born. I went for the sake of gain, and with the desire of increasing my reputation. I spake there without spirit and love, as is the manner of all hypocrites, and so made disciples as bad as myself; vain boasters, and frivolous talkers, who had never entered on the business of religion in earnest. And though I understood much of the Holy Scriptures, yet I consumed this knowledge with the delights of my youth in an unholy, carnal life, without usefulness; and sought nothing but gain, ease, the favour of men, power, a great name, and honour; as persons, such as I was, are generally accustomed to do.

See, my reader, I have, by the gracious favour of God, acquired my knowledge, as well of baptism as of the Lord's Supper, through the enlightening of the Holy Spirit attendant on my much reading and contemplating the Scripture, and not through the efforts and means of seducing sects, as I am accused. I trust that I write the truth, and seek no vain glory. Some men, it is true, in this matter, were of service to me; and for it I will forever thank the Lord. Meantime, as I had resided there about a year, it happened that some with baptism found their way into the place. But whence they came, and where was their home, and who in particular they were, is to me unknown; and I have not seen them in my whole life.

Afterwards appeared the Munster sect, through which many pious hearts in our region were deceived. My soul was in great trouble, for I perceived that they were zealous, and yet erred in doctrine. I set myself, with what little talents I possessed, in opposition; and exerted my influence

in preaching and exhortation to the utmost of my ability. Twice I had a conversation with one of their leaders, once privately, the other time publicly. But my exhortation helped nothing, while I still myself was doing that which I knew was not right. The report was circulated extensively. It was said I could stop their mouths. Reference or appeal was made to me by all sorts of their antagonists. I saw that I was the champion of the impenitent, the worldly opposers of reformation, who all had recourse to me. This gave my heart a severe blow; and I sighed and prayed to God: Lord, help me, that I may not be chargeable with the sin of others! My soul was troubled; and I thought on the end, namely, though I should gain the whole world, and live in it a thousand years, but at last have to bear God's punishing hand and indignation, what would it profit me?

The poor sheep that had gone astray, as having no true shepherds, now collected themselves, after having suffered many cruel immolations, butcherings, and murders, into a place called Old Cloister, not far from my residence; and, alas! through the godless doctrine of Munster, against the spirit, and word, and example of Christ, drew in their own defence the sword which Peter was commanded by the Lord to sheathe. As this occurred, the blood of these men, though they were led into error, fell so heavily on my heart that I could not endure it, nor find rest in my soul. I considered my unholy, carnal life, and my hypocritical doctrine and idolatry, which I yet daily exhibited, though without satisfaction to myself, and even in contradiction to my con-

science. I saw with my eyes, that these zealous children, though now acting on a mistaken principle, freely gave up their property and their lives for their belief; and I was one of those who had in part disclosed to some of them the papal enormities. Yet I was continuing in my careless life and acknowledged abominations, only that I might enjoy the ease of my flesh, and avoid the cross of the Lord.

These considerations so stung me to the heart, that they became intolerable. I thought with myself: I, miserable man! what am I doing, while I remain in such a state, and do not act fully according to the knowledge bestowed on me, and resign myself to the word of the Lord; and do not, according to my little gift, oppose with the word of the Lord the impenitent carnal life and hypocrisy of the learned, as also their perverted baptism, supper, and false worship; and do not, so much as in me is, direct the inoffensive wandering sheep, that would gladly go right, did they but know the right way, to the true pasture of Christ? How, then, will the shed blood of such, though done in error, come forth against thee at the judgment of the great and almighty God, and pronounce before Him condemnation upon thy ruined, suffering soul!

My heart, within my bosom, trembled. I besought my God with sighing and tears, that to me, a troubled sinner, he would grant the gift of his grace; that he would make in me a clean heart; that he would graciously forgive my impure conduct, and loose, vain life, through the merit of the blood of Christ; that he would endue me with wisdom, spirit, frankness, and manly for-

titude, so that I might preach his worthy name and holy word unadulterated, and proclaim his truth to his praise.

I began, in the name of the Lord, to teach publicly from the pulpit the doctrine of true repentance, to guide the people in the narrow path, to testify concerning sins and unchristian behaviour, and all idolatry and false worship; as also concerning baptism and the supper, according to the sense and fundamental principles of Christ, so far as I, at the time, had received grace from my God. Also I warned every man in regard to the Munster abominations, in regard to a king, to polygamy, to a worldly kingdom, to the sword, &c. most faithfully; until the great and gracious Lord, perhaps after the course of nine months, extended to me his fatherly spirit, help, and mighty hand, so that I freely abandoned at once my character, honour, and fame which I had

among men, as also my anti-christian abominations, mass, infant-baptism, loose and careless life, and all, and put myself willingly, in all trouble and poverty, under the pressing cross of Christ my Lord. In my weakness I feared God; I sought pious people, and of these I found some, though few, in good zeal and doctrine. I disputed with the perverted, and some I gained through God's help and power, and led them by his word to the Lord Christ; but the stiff-necked and obdurate I commended to the Lord.

See, my reader; thus has the gracious Lord drawn me, through the free favour of his great grace. He first stirred in my heart; he has given me a new mind; he has humbled me in his fear; he has led me from the way of death, and, through mere mercy, has called me upon the narrow path of life into the company of the saints. To Him be praise for ever. Amen.

(To be continued.)

## ON CHURCH MEETINGS.

To the Editor of the Baptist Magazine.

MUCH of the comfort and prosperity of Christian churches consists in a proper management of these meetings. It is the only season when church members, *as such*, meet together; and is, from this circumstance, well adapted to call forth an energetic development of the best feelings of the renewed heart. The precise method in which they should be conducted forms no part of the New Testament revelation; this is left to the wise and pious discretion of the members of which the church is composed. The circumstance of there being no authorized detail as to the orderly regulation of these meet-

ings will account for the variety observable in the practice of different churches, and will justify a more frequent reference to it in the pages of a work designed for the benefit of the church at large, than it has already secured.

It must have been felt, by almost every church member of any standing and experience, that far too little importance is attached to these meetings. In many churches they have degenerated into the dry official discharge of duties, many of them of a mere secular character; and from the freedom of speech usually allowed, a frivolous and contentious spirit has, on many occa-

sions, dissipated those holy sensibilities which the association ought to have enkindled. In one part of the country, we have been credibly informed, it was the invariable custom, after a short season spent in devotional exercises, to introduce the fumes of the tobacco pipe, and the appurtenances with which that instrument is associated. We trust, however, that in almost all cases this is now abandoned, and a more correct and spiritual character given to such assemblies. Still, if such unwarrantable practices have ceased, there is very much to correct, and a much higher tone to be given to meetings of church members, than any it has yet been our lot to witness. We cannot conceive an occasion more calculated to enkindle the warmest sympathies of the Christian heart, than the very fact of our thus associating together. On all other occasions, we mingle with a world of sinners; our senses are beguiled with things that are earthly and sensual; every thing we hear and see reminds us that we are the inhabitants of earth rather than probationers for eternity. In the church, however, it ought to be far otherwise. Here we are surrounded by none but who, in a judgment of charity, are travellers to a better inheritance; each actuated by the same feelings and hopes, subject to the same exercises and trials, and supported by the same promises and prospects. There is a class of feelings peculiar to such occasions; and every thing we do or say at these hallowed seasons should be in harmony with the occasion, and have a tendency to draw out and enliven the flame of gratitude and love.

Were the ministers of our

churches, who usually preside at these meetings, aware how available they might be made to the peace and comfort of the church, they would strenuously endeavour to render them much more interesting and attractive. Instead of contenting themselves, when other business did not arise, with a few common-place prayers, suited to other and ordinary occasions, they would take this opportunity of drawing attention to an order of subjects not suitable to any other season. Topics of deep and varied interest would crowd in upon a mind fully alive to the occasion; and he would soon perceive that, instead of finding church meetings more thinly attended than any others, they would be hailed as the highest seasons of spiritual enjoyment, as furnishing the nearest resemblance, and bringing into the closest approximation, to the general assembly and church of the first-born in heaven.

It is the practice of some churches to leave their meetings open to the attendance of any thoughtful and inquiring persons belonging to the congregation; and especially to members of other churches to whom it may be convenient to attend. To this practice there can scarcely be the shadow of objection, except on special occasions, when it may be advisable to confine the attendance to church members, and of which due notice might easily be given. Nothing has so much tended to produce that endless variety in the mode of conducting church business, as the close and exclusive system adopted at our meetings. If there were a freer circulation of feeling and intercourse between the different members of churches, that which was found beneficial in one church

would be soon transferred to others; and this would not be confined to mere matters of form or practice, but the life and energy of one church would have an opportunity of infusing itself into others; and that contracted and selfish spirit which our separate establishments are apt to cherish, would be corrected by an agency which kindled no strife and excited no jealousy.

In reference, likewise, to individuals wishing to become members, there is often an undefined awe and apprehension raised in the breast of the timid, which an occasional attendance on church meetings would very much allay. It would be no longer an ordeal formidable on account of its secrecy; but the kindness and complacency manifested by the church at large would exchange that which at a distance appeared repulsive into an engagement agreeable and inviting.

The opportunity afforded at our church meetings for indulging in a more free and unreserved intercourse with our Christian brethren ought on no occasion to be omitted. There is often a feeling of dissatisfaction cherished in the minds of the poorer members of our churches, on account of the apparent neglect with which they are treated, which, in the large assemblies convened on the sabbath, no opportunity is afforded of re-

moving. The periodical meetings of the church, if judiciously conducted, will afford an occasion of obliterating any such impressions. It is then, in an emphatic sense, "the rich and the poor meet together:" they stand upon equal ground; the artificial distinctions of society are melted away; and the relation which each sustains to the other, as brethren and sisters in Christ, is the only one recognized and acknowledged.

It is the object of these few hints merely to draw the attention of the contributors to your pages to a subject which may be made of essential advantage to the interests of religion and the comfort of our churches. If, instead of considering all as going on well when the church is in a state of peace, as if Christian love was a mere negation—the absence of strife and discord, we more deeply considered the obligation of this principle, in relation to the Christian brotherhood; that it calls for the active and energetic display of those kind attentions, and that benevolent sympathy, which the life of the Saviour, and his intercourse with his disciples, so frequently exemplified; we should soon perceive the result, in an increase of that mutual attachment which is at once the bond of unity and the harbinger of prosperity.

URBANE.

## THE CHRISTIAN ARMOUR.

### THE BREASTPLATE.

In a well-disciplined army, we are struck with the good effects of order, subordination, and the insignia of office. One takes the lead, another bears the standard, and a third gives the word of command; whilst all move in the

same direction, all wear the same uniform, and it is supposed every heart is animated by the same ardent attachment to the cause of his country, and desire to "please him who has called him to be a soldier." Thus the different parts

of armour may vary in their shape and use, but they are made of the same material, and to answer the same general design.

The "breastplate" is used to defend the vitals from the assaults of the enemy; and is alike necessary for every one, from the commander to the obscurest in the camp; at once the security of each, and the highest ornament of all: hence we read in prophecy, that the great Captain of our salvation put on righteousness as a breastplate. Isa. lix. 17. This piece of armour differs from the "belt of sincerity," as the desire and purpose does from practical attainment. In our last essay it was shown, that ignorant and persecuting zealots may be sincere; and think that they are doing God service; but no act of oppression or cruelty can be an act of righteousness. To put on this breastplate is to cultivate that true and universal holiness, which alike guards against the attacks of outward enemies, and preserves the vital principles of the Christian life from all inward corruption. And whilst every true Christian is justified before God, by the righteousness of Christ *imputed*, his character is identified by its being *impressed* upon his heart and life, and hereby he is manifested as one fighting under the banner of Christ, when renewed after the image of God in righteousness and true holiness. Eph. iv. 23, 24.

The necessity of this piece of armour will appear, when it is recollected, that our great adversary employs deceit and violence, and that by righteousness we, through the Spirit, are enabled to discover the one and repel the other. Whilst the god of this world blinds the eyes of them that believe not, and so deceives them

that "they put darkness for light, and bitter for sweet," so that, contrary to all human experience and divine revelation, they call "evil good, and good evil," there can be no advantage gained in the Christian warfare, unless "we put on righteousness as a breastplate." Without this, zeal will be vain ostentation; contention for character, a vindictive spirit; and a prudent policy, a cloak for guilty cowardice. Nothing will effectually remove these errors from the unregenerated, nor establish the weak in faith, but their being entirely transformed by the renewing of their minds, that they may "*prove*"—discern, not by theory alone, but by actual experiment, "what is that good and acceptable and perfect will of God." As sin not only blunts, but debilitates and enslaves; so righteousness is the strength of the soul—declares its dignity, asserts its freedom, and repels the foe. How feeble and ineffectual are all the alarms of conscience, till we are renewed in the spirit of our minds! Guilty fear may cause one to tremble as Felix; another to reform in many things like Herod; a third to profess religion with Simon Magus; but all this the enemy will regard with indifference. Lot's wife may appear to accompany her husband, if she will only leave her heart in Sodom and look back; Ephraim may carry bows, if he will only turn back in the day of battle; Israel may fight, but whilst Achan is in the camp, they will fall before the enemy: so if the Christian soldier is found without righteousness, as some of whom we read 1 Tim. i. 19, who had put away a good conscience, he will soon "make shipwreck of faith" also, and show that, with all his profession, he was fighting under false colours; and whatever re-

pute he may gain in this world, we are assured "the unrighteous shall not inherit the kingdom of God."

But to animate the Christian soldiers, we are taught by this representation to regard righteousness and true holiness as the strength and beauty of the soul; at once its fairest ornament and surest protection. In proportion as this principle pervades the soul, we shall be able to say with the Saviour, when the prince of this world comes he will find nothing in us favourable to his design: under its influence, sin appears exceeding sinful, hateful, and degrading, and every temptation thereto as the greatest insult; whilst holiness is regarded as the health, the honour, and perfection of bliss to the soul. He that "esteems the precepts of God in all things to be right, will hate every false way." "The wicked flee when no man pursueth; but the righteous are bold as a lion." "The fear of man bringeth a snare; but he that walketh uprightly and worketh righteousness shall never be moved." It is true the powers of man remain the same after conversion as before; of himself he can do nothing; but that divine principle that actuates the godly, is mighty

in its operation; however numerous and powerful his enemies may be, the grace of Christ is sufficient for him; and the weakest may say, "Through Christ strengthening me I can do all things." Behold the difference in Peter: when he had inconsiderately laid aside his armour, he could not answer a servant-maid with truth and boldness; but when he had put on his breast-plate, he was undismayed before the council of the Jews and boldly charged upon the rulers that were before him the guilt of murdering their Messiah; and when they endeavoured to silence him with threatenings, he undauntedly replied, "Whether it be right to hearken unto you more than unto God, judge ye: for we cannot but speak the things which we have seen and heard." Thus were the upright in ancient days supported and delivered, so that, when *they wrought righteousness, they stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, and turned to flight the armies of the aliens*; and still *the Lord God is a sun and shield, he will give grace and glory: no good thing will he withhold from them that walk uprightly.*"

Clapham.

J. E.

## POETRY.

### THOUGHTS AFTER A PRAYER-MEETING.

I heard a voice which pierc'd the skies,  
Sweeter than music's potent charm;  
'Twas feebler than an infant's cries,  
'Twas mightier than a giant's arm;—  
It was a simple, artless tone,  
Which man, proud mortal, would despise;  
It was a breathing God will own,  
Who makes the weak confound the wise:  
It was the sinner's heart, laid bare  
Before its Maker, in distress;—  
It was a saint's confiding prayer,  
That Jesus was his righteousness.

Oh! it was lovely to be there,  
And breathe the atmosphere of heaven,  
To those that know the worth of prayer,  
And taste the joys of sins forgiven.  
There was no pomp of outward show,  
Or aught the eye of sense to greet;  
But there was glory bending low,—  
A listener on the mercy-seat.  
Go on, ye heavenly little band,  
Pursue the path your Saviour sought;  
You shall receive, at his right hand,  
A crown! and wear the robes He wrought!



## REVIEWS.

*A Narrative of the Visit to the American Churches by the Deputation from the Congregational Union of England and Wales.* By ANDREW REED, D.D., and JAMES MATHESON, D.D.—Jackson and Walford.

The time is certainly come, when "many shall run to and fro, and knowledge shall be increased." The benefits to be derived are numerous and manifest. The Rev. Drs. Spring, Codman, and Humphrey will not have come hither in vain. They will carry back a good report of the father-land, and derive some benefit from what they have seen and heard.

We pass over all allusion to the state of our own denomination in the volumes, and think it best to wait, till our own deputation have performed the arduous work assigned to them.

Dr. Reed's taste for the picturesque, and talents for description, are well known. He certainly appears to great advantage as a tourist. His remarks on revivals especially, on the temperance question, on slavery, and on peace, deserve the most serious attention.

His colleague, too, Dr. Matheson, appears to be worthy of him. His appeals on the Cauadas will long be remembered.

As our attention will probably again be called to the subject of these volumes, at no distant period, we shall, for the present, content ourselves by introducing the following passage respecting the American Temperance Society, which cannot fail to be generally interesting.

"I must not omit in this notice the Temperance Society. It was instituted in 1826, and has wrought an astonishing renovation among this people. From the circumstance that ardent spirits were to be had at about a shilling a gallon, the temptation became exceedingly great. As the demand for them

rose, extensive orchards were planted, and fruits and grain were grown for the purpose of extracting spirit; till at length it threatened to become the beverage of the country. The serious attention of the benevolent was called to it. The subject was discussed, and urged in all its importance on public notice. At last, the principle of total abstinence from spirits as a drink, was adopted as the basis of the Society. It had, of course, to contend every where with unreined appetite, and pampered vice; but every where it fought to conquer.

"In the short space of its existence upwards of seven thousand Temperance Societies have been formed; embracing more than one million two hundred and fifty thousand members. More than three thousand distilleries have been stopped; and more than seven thousand persons who dealt in spirits have declined the trade. Upwards of one thousand vessels have abandoned their use; and, most marvellous of all! it is said, that above ten thousand drunkards have been reclaimed from intoxication!

"I really know of no one circumstance in the history of this people, or of any people, so exhilarating as this! It discovers that power of self-government which is the leading element of all national greatness, in an unexampled degree.

"It is my duty to convey my impressions with perfect candour; and I should therefore observe, that this Society, and its noble cause, are suffering at the present time from slight, and I trust temporary, reaction. The cause of temperance has often been pleaded intemperately, and the intemperance of the mind, as well as of the body, has its appropriate punishment. Many have sought to extend the pledge to wines and other things, and have thus destroyed its simplicity, and its power. Uniformly it is found that the use of wine is diminished where abstinence from the use of spirits obtains. Had the advocates of the great cause remained inflexible to demanding one simple object, they would have won both; the fear is, in insisting on both, they may be denied all. No people know better than the Americans how to bear with

manly and united energy on any portentous evil of the day; they have only one fault—they know not when to stop. However, they have, as a whole, acted above all praise. They have laboured and prayed, prayed and laboured; and the plague is stayed, and the nation is saved."

*Biblical Theology: expressed in the Language of the Original Record; with Notes exegetical and illustrative; including the more valuable Annotations of Recent German Writers, &c., &c.* By the Rev. NATHANIEL MORREN, A.M., Minister of the North Parish, Greenock. Vol. I., *The Rule of Faith*.—Hamilton, Adams, and Co.

In each of our Theological Institutions there should, if possible, be one student at least who would make himself master of the German language, and do for us what the late Mr. Rowe, of Weymouth, or the late Mr. Kinghorn, of Norwich, would have done. We are rich in Commentaries, but how few have free access to the labours of De Wette, Reinhard, Neander, Hahn, Stow, Tittman, Jahn, Winer, and others! Mr. Morren remarks (note, p. 9), that "our Transatlantic brethren have of late outstripped us far, in opening up the treasures of German criticism and theology to English readers."

The volume before us contains the commencement of a work of great labour, and promises to be of great utility.

We rejoice to be able to say, that the author appears to be as far removed from the corrupt Neology which has lately prevailed on the continent as the most evangelical theologians can wish him to be. We admire the exact closeness of our friend's translation. Let the reader look at the Greek Testament.

*John v. 46, 47.*

"For if ye believed Moses, Ye would *certainly* believe me; For concerning me he wrote, But if ye believe not his writings, How will ye believe my words?"

*James iv. 6.*

"But he giveth greater grace; for it saith, 'God the proud opposeth, But to the humble giveth grace.'"

*1 Pet. i. 10, 11.*

"Foretestifying the sufferings to come upon Christ, And the glories after these."

*1 Thess. v. 20, 21.*

"Prophecyings set not at nought; But all things examine: The good thing retain."

"These triplets might be arranged and paraphrased thus:

"Ask the way, and information shall be given you;

(For every one who asketh information receiveth):

Seek the house, and ye shall find it;

(For every one who seeketh findeth):

Knock at the door, and it shall be opened;

(For to every one that knocketh it shall be opened)."

The author has added a Bibliographical Guide to the principal works in Systematic Theology, which have appeared in Germany and Holland during the last century.

1. *The Disputants; or the Arguments in favour of the newly established Theological Institution among the Methodists brought to the Test, and the Institution itself proved to be unwesleyan, unscriptural, unnecessary, impolitic, and dangerous.* By A DISCIPLE OF THE OLD SCHOOL. pp. 107.—Fisher and Jackson.
2. *A Digest of the Laws and Regulations of the Wesleyan Methodists. With an Appendix.* By SAMUEL WARREN, LL.D. pp. 323. Stephens.

The first of these articles is powerfully written: no doubt it should be perused with caution; but whoever wishes to judge fairly of the subject in dispute—and which, we presume, has occasioned no little pain and solicitude to all parties—must read this pamphlet. We are thankful that we are not called to be arbitrators in this controversy; but justice demands that we should say, so far as this publication is concerned, that its statements are perspicuous, its reasoning close, and its reflections pungent. At the same time we would ever remember, *Audi alteram partem*.

As to the "Digest," we confess that we read it with amazement. From all that we had previously collected on the subject, our conclusion was, that the code by which

our Wesleyan brethren are governed must be both enlarged and minute; but the complex system of human policy detailed in these pages immeasurably exceeds every thing which, in a religious connexion, had ever come under our notice, or entered into our imagination. Indeed, in our simplicity, we are ready to suppose that this scheme of authority and submission, requirement and concession, is unparalleled. Conferences, Districts, Circuits, Presidents, Superintendents, Chairmen, Treasurers, Stewards, Leaders, Classes, Bands, &c., &c., &c., must render an imposing and complicated apparatus indispensable. We are glad to find that no formal attempt is made to identify these arrangements with the instructions and examples of the New Testament; though, at the same time, we must be permitted to express our unfeigned regret that they have not been framed in more obvious subjection to the paramount authority of Jesus Christ.

*Oriental Illustrations of the Sacred Scriptures, collected from the Customs, &c. of the Hindoos, during a Residence in the East of nearly fourteen years.* By JOSEPH ROBERTS. pp. 619.—Murray.

As auxiliary to several standard authors, who have preceded in this line of important labour, the volume before us must be considered as highly useful and valuable. The residence of Mr. Roberts, for so long a period, where his opportunities have been so exceedingly favourable for collecting these illustrations, must communicate to his pages a peculiar interest. As will always be the case in works of this description, some of the applications appear more remote and less appropriate than others, but with this admission,—more than enough will remain to secure the reputation of the writer and reward the patience of the reader. We give the following specimen.

“And Pharaoh took off his ring from his hand, and put it upon Joseph's hand.”

“This is still common, but was much more so in former times. ‘Auschannan, a king, once became greatly enamoured with a princess called Alli, and desired to have her in marriage; but being in doubt whether he should be able to have her, he sent for a woman who was well skilled in palmistry. She looked carefully into his hand, and declared, *You will marry a princess called Alli: you shall have her.* The king was so delighted that he took his ring off his finger, and put it upon that of the fortune-teller.’

“Should a rich man be greatly pleased with a performer at a comedy, he will call him to him, and take off the ring from his finger, and present it to him. Does a poet please a man of rank, he will take the ring from off his finger, and put it on his.

“A father gives his son-in-law elect a ring from off his finger. When the bridegroom goes to the house of his bride, her brother meets him, and pours water on his feet. Then the former takes a ring from off his finger, and puts it on that of the latter.

“When the god Ramar sent Anuman to his goddess, Seethe, he gave him his ring, to show that he had authority to treat with her.

“Does one man send to another for any particular article, or to solicit a favour, and should he not have time to write, he will give his ring to the messenger, and say, ‘Show this in proof of my having sent you to make this request.’ Is a master at a distance, and does he wish to introduce a person to the notice of another, he says, ‘Take this ring, and you will be received.’

“Pharaoh's ring carried with it the highest mark of favour towards Joseph, and was a proof of the authority conferred on him.”—p. 46.

From the name of the publisher, the reader will be prepared to expect paper and typography of superior quality; and he will not be disappointed. The volume is respectfully dedicated as “A memento of affection to the Rev. Jabez Bunting, A.M.; to the Rev. Joseph Taylor; and to the memory of the lamented Rev. Richard Watson; the general secretaries of the Wesleyan Missionary Society in 1818, when the writer of these pages was ordained as a missionary to the East.”

*Ceremonies, Customs, Rites, and Traditions of the Jews, interspersed with Gleanings from the Jerusalem and Babylonish Talmud; and the Targums, Mishna, Gemara, Maimonides, Abarbamel, Zoar, Aben-erra, Oral Law, &c.* By HYAM ISAACS, a Converted Jew. 8vo., pp. 434. London.

The author of this work styles himself rather a gleaner than an author, and in truth his subject would naturally lead to this. The question, therefore, in relation to the intrinsic value of the publication before us, seems to be simply this: Is the topic generally of importance to the Christian world? and if so, has the author handled it in a way calculated for real usefulness? That an acquaintance with the peculiar notions and practices of the Jewish people is of importance, no one will deny; it tends to induce in the Christian a lively feeling of gratitude for the superior condition into which he is introduced, through the reception of the Son of God, and it shows him into what an amazing extent of error and superstition a people may go, unless they become so humbled in themselves as no longer to lean to their own understandings, but rely upon the teachings of the eternal Spirit; and no longer to defer merely to the compositions of man for instruction in the mind and will of God, but singly and solely to those Holy Scriptures which are able to make us wise unto salvation, through faith in Christ Jesus. It may, peradventure, rouse the Christian to a greater zeal for the welfare of this erring people; and, further, it may assist ministers of the gospel, and others also, to discuss with the Jews the existing differences, relative both to doctrine and practice, with peculiar advantage. Whether Hyam Isaacs has succeeded in gleaning what is really useful, must be left to the decision of the impartial reader, to whose candid perusal this work is thus briefly commended.

*The Intellectual Calculator, or Manual of Practical Arithmetic.* 5th edition. By JOHN THOMAS CROSSLEY, and WILLIAM MARTIN.—Hamilton, Adams, and Co. pp. 146. 12mo.

It is but very seldom that we step

aside from the usual course of religious periodicals, to notice works of science or education. In the present instance we are induced to do so by the merits of the book above mentioned; and should such of our readers as may be employed in educating youth, but thoroughly acquaint themselves with it, we shall stand fully excused. We have long thought that mental arithmetic might be reduced to a system, simple and perfect in its details, admitting of a successful application to almost any question that can occur in the prosecution of business; and here we find it done, in such a way as to enable any pupil of moderate capacity to calculate whatever may be found requisite in ordinary life, with ease, dispatch, and certainty. His mind is led on, in the work before us, by imperceptible gradations, to the highest results. The progress is gradual, from "questions of the easiest kind, to those apparently the most intricate, extending through all numerical relations, weights, measures, fractions, and proportions, from simple unity to the complicated involutions of compound numbers." All trifling is rejected, and the whole is submitted to the test of utility. We have had an opportunity of investigating the results of adopting the present work, in the instruction of the boys in the Borough-road school. The questions proposed, the combinations given to be separated and reduced to their elements, the calculations called for, were such as to preclude the possibility of the exercise being a mere effort of memory. Principles must have been understood, to gain the answers required; and in every instance those answers were correctly given: within a minute, in the most difficult cases; quick as thought, in the simpler and more ordinary questions of business. We could not baffle the pupils, neither by involved complicated combinations, nor by those connected with fractional parts of numbers. The instructors of the middle classes must leave the beaten paths they have so long pursued, or the poor will very soon far surpass them in

useful acquirements. To such instructors especially, and to the heads of our families, we cordially recommend this work, thanking the esteemed authors for the labour and ingenuity which it discovers.

*Rylandiana: Reminiscences relating to the Rev. John Ryland, A. M., of Northampton, Father of the late Rev. Dr. Ryland, of Bristol.* By WILLIAM NEWMAN, D.D. pp. 225.—Wightman.

“There were giants in the earth in those days.” The pleasure we have derived from a perusal of these instructive pages has been chastened by our veneration for those eminent persons whose illustrious names they record, and with whom we thus seem to be honoured with a transient interview: “the same became mighty men, which were of old, men of renown.” Among our numerous readers, there must be some who retain an impressive recollection of Mr. Ryland, both as a private tutor and a public instructor, in which capacities he appears to have had few equals; but, perhaps, it would now be difficult to find one who possessed opportunities so favourable to a thorough acquaintance “with this extraordinary man,” and, at the same time, so justly appreciated them, as the highly respected individual who has compiled this pleasing and edifying publication.

In the preface it is said, “Mr. Ryland has been gone nearly forty-three years. What immense additions have been made to his knowledge, holiness, and joy, since July 24, 1792, from the exertions of his own powerful, energetic, soaring mind;—from the arrival of dear friends since that date;—from the reports of the angels, who, as he often expressed it, not only came down to learn from the church, but carry back reports, which are published through all the celestial empire!”

The work is divided into the following sections:—Biographical Sketch—Further Extracts from his Diary when a Student; with a Specimen of a Theological Dic-

tionary—His Conversational Remarks, with Hints from his Sermons—Maxims—Anecdotes—His Methods of simplifying Knowledge—Miscellanies—Estimates of his General Character by various Friends—Appendix.

“The Rev. John Collett Ryland, A. M., was born at Bourton-on-the-Water, in Gloucestershire, October 12, 1723.” “Early in the year 1741 there was a great awakening in Mr. Beddome’s congregation at Bourton. Forty persons were brought to repentance at the same time, and Mr. Ryland was among them. Mr. Beddome baptized him October 2, 1741, received him into the church, and afterwards took measures (without his knowledge) for introducing him to the academy at Bristol, then under the presidency of the Rev. and learned Bernard Foskett.” He was ordained pastor of the church at Warwick, July 26, 1750. “Mr. Brine gave him a charge.” He removed from Warwick to Northampton, October, 1759, in less than a year after the death of his beloved friend, the Rev. James Hervev. “*Northampton* was illuminated with the full blaze of his ardour for six and twenty years.” His last residence was at *Enfield*, to which he removed in 1786. He departed from this life July 24, 1792, in the sixty-ninth year of his age. Mr. Ryland was twice married, and had five children, only one of whom, the Hon. Herman Witsius Ryland, survives.

While Mr. Ryland was a student at Bristol, he wrote in his diary as follows:—

“If God don’t bless me with abilities for the ministry, I’ll get me a place to be an outrider for a Bristol, Coventry, or London tradesman. When the year is finished with Mr. Foskett, I shall partly see how the matter will go; and if I don’t engage in the work of the ministry, I’ll endeavour to return the money paid for my board, and any more expended on my account, and what they desire for interest, and engage in the business I served my apprenticeship to learn; and, if please God I am able, I’ll also make Mr. Foskett a handsome present for bestowing his pains on such a

dull fool as I have been, and I am afraid I ever shall be."—p. 33.

We much fear that those students in our colleges to whom the preceding extract might be essentially serviceable, are generally least disposed to profit by it. Many of his "Conversational Remarks," and "Maxims," in the third and fourth sections, are precious gems of inestimable value: for instance:—

"The sovereignty of God is the first attribute struck at, and the last we are reconciled to." "Conscience, that bird in the bosom, will sometimes sing a dreadful, doleful note." "If Bibles were taken away, and acts of parliament substituted, they would no more make us moral, than a needful of silk would tie down a lion from his prey." "Observe the motions, adore the depths, comply with the designs, of Providence." "God has not left any thing to an afterthought in his decrees, and he will not be a minute too late in any one of his actions." "Don't go to school to Mrs. Diffidence, Giant Despair's wife." "Are you willing to be searched? People who have stolen goods don't like to be searched." "The devil's maxim is—opportunity, then impurity." "Death is coming: he won't wait for you to unlock the door." "Government is the exercise of wisdom, goodness, and justice, for the public happiness." "All the rules of good behaviour are contained in that one word—*Modesty*.—Modesty consists in rendering to every one his due, and in assuming nothing undue to itself." "Work for the world is done *best*, when work for God is done *first*." "You can never expect too little

from the creature, nor too much from the Creator." "*Canescant alii mento, nos mente*. While some grow old in their chins (i. e., have beards), do you strive to grow old in your minds."

But for our contracted space, we should proceed to multiply extracts from the remaining sections of this interesting volume. We must, however, content ourselves by cordially recommending it to the attention of all our readers. Our youth will be richly rewarded should they be assisted to adopt its wise and holy maxims, in subserviency to the word of God, as their directory through the difficult passage of this world; while to the more mature, its principles and details will supply both pleasure and profit.

We sincerely hope the esteemed author will be yet long spared, to continue his important services in the church of Christ, and to increase the amount of obligation under which we have been already brought by the varied and valuable efforts of his judicious pen.

A singular typographical error has occurred at page 219. "When Queen Elizabeth came to *whet corn*," doubtless should be, "When Queen Elizabeth came to the *crown*." It is obviously a transposition of the letters, and has probably arisen from one of those accidents which sometimes happen in the press after the revise has passed the author's eye.

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## BRIEF NOTICES OF RECENT PUBLICATIONS.

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*The Sacred Classics, or Cabinet Library of Divinity. Vols. 16 and 17. Hatchard.*—The first of these volumes contains sermons on the Resurrection, selected from the works of the most eminent English divines—South, Barrow, Tillotson, Beveridge, Donne, Horne, Wesley, Horsley. The second volume contains fourteen sermons on the Divinity and Operations of the Holy Spirit, selected from Tillotson, South, Ridley, Ogden,

Hammond, Paley, Sherlock, Sanderson, Horne, Taylor, Howe, Sharp, Wilson.

The introductory essays to these volumes, by the editors, will be read with interest. Indeed this Cabinet Library of Divinity is conducted in a manner which cannot fail to insure an extensive circulation, and a considerable measure of public approbation.

*Meditations and Addresses, chiefly on the Subject of Prayer. By the Rev. Hugh*

White, A.M., Curate of St. Mary's Parish. pp. 327. Curry, Dublin.—“As it has pleased the Almighty Disposer of all events,” says the pious author of this work, “that I should continue in a state of health which still incapacitates me for active exertion in my divine Master's service, I have been led once more (encouraged by the very kind reception given to the volume of sermons which I recently published) to adopt the medium of the press as a substitute for the ministrations of the pulpit; and thus to labour in my heavenly Master's cause, not indeed in the way I would have myself preferred, but in the only way now placed within my reach.” We sincerely hope he will have no reason for regret. There are nine meditations and six addresses. They are all founded on passages selected from the Scriptures of truth, and breathe the spirit of serious and earnest piety.

*History and Present Condition of the Barbary States; comprehending a View of their Civil Institutions, Antiquities, Arts, Religion, Literature, Commerce, Agriculture, and Natural Productions.* By the Rev. Michael Russel, LL.D., Author of “*View of Ancient and Modern Egypt*,” “*Palestine, or the Holy Land*,” “*Nubia and Abyssinia*,” &c., with a Map and Eleven Engravings, by Jackson. pp. 456. Oliver.—This highly interesting work is divided into eleven chapters: 1. Ancient History. 2. Constitution, Commerce, and Navigation of the Phœnician Colonies of the Coast of Barbary. 3. Modern History of the Barbary States. 4. Religion and Literature of the Barbary States. 5. The Cyrenaica and Pentapolis. 6. Tripoli and its immediate Dependences. 7. Tunis and its Dependences. 8. The Regency of Algiers. 9. Empire of Morocco. 10. Commerce of the Barbary States. 11. Natural History.—Our readers will find a large fund of useful information compressed within these pages, which it is exceedingly desirable to possess, and which, on a great variety of occasions, may be employed to considerable advantage. We think the work cannot fail to meet with the encouragement to which it is so justly entitled.

*The World of Waters.* By Charles Williams. pp. 327. Westley and Davis.—Our young readers, should they be so favoured as to obtain a copy of this work, will find that, in a very high degree, it is adapted to entertain and instruct them. The author has so treated the subject as to embrace a great variety of valuable information in

relation to objects which must always be interesting, and with some knowledge concerning which it is of much importance that the youthful mind should be furnished.

*A Poet's Portfolio; or Minor Poems: in three Books.* By James Montgomery. pp. 297. Longman.—It certainly is not every poet's “portfolio” that will yield such contents as adorn the admirable pages of this volume. For instance:—

“THE CENTIANELLA.

“*In Leaf.*

“Green thou art, obscurely green,  
Meanest plant among the mean!

“From the dust I took my birth;

Thou, too, art a child of earth:

I aspire not to be great;

Scorn not thou my low estate:

Time will come when thou shalt see

Honour crown humility,

Beauty set her seal on me.

“*In Flower.*

“Blue thou art, intensely blue;  
Flower, whence came thy dazzling hue?

“When I open'd first mine eye,

Upward glancing to the sky,

Straightway from the firmament

Was the sapphire brilliance sent.

Brighter glory wouldst thou share,

Do what I did—look up there;—

What I could not—look with prayer!”

p. 174.

What that is attractive and pious, whether in poetry or in prose, might not be anticipated from such a pen? Long may it continue consecrated, as it has hitherto been, to the advancement of religion, virtue, and freedom!

*The Church in the Army.* pp. 331. Waugh and Innes.—The pious reader will find in this volume much that is calculated to enkindle and maintain the pure flame of devotion. Here is a number of most interesting facts illustrative of the power and grace of God, distinctly and impressively demonstrating “that of a truth God is no respecter of persons, but in every nation he that feareth him and worketh righteousness, is accepted with him.” We have on doubt but this work will be in very extensive demand, and we shall be most happy to hear that such is the case.

1. *Sermons.* By the Rev. Lewis Hofecker, M.A., late of Rielingshausen, in Wurtemberg. With a Memoir of the Author. Translated from the German. pp. 287. Religion Tract Society.

2. *Mistakes in Religion Exposed, in an Essay on the Prophecy of Zacharias.* By the late Rev. H. Venn, M.A., Chaplain to

the Earl of Buchan, and Rector of Yilling, Huntingdon. pp. 240. *Religious Tract Society*.—In the first of these articles, the sermons, which follow a short memoir of the preacher, are on the following subjects: The Peculiar Blessedness of the New Testament Dispensation—On the Forgiveness of Sins—The Strait Gate and the Narrow Way—Our Merciful and Faithful High Priest—The Ten Lepers—The Temptation of Christ—The Angels appearing to the Shepherds—The deep Humiliation of the Son of God—On Pride—Jesus Christ the Author and Finisher of Faith—The Account and Payment of our Debts to God—Christ at the Marriage Feast in Cana—The Five Thousand fed by a Miracle—The Last Judgment. The effect produced by a serious perusal of these striking discourses must be of a most salutary description. We are much gratified by knowing that they are likely to obtain an extensive circulation. As to "Mistakes in Religion Exposed," &c., the name of the author is no trifling recommendation.

*Six Discourses on the Nature and Influence of Faith.* By the Rev. William Burgh, A.B., Author of "Lectures on the Second Advent," "An Exposition of the Apocalypse," &c. &c. pp. 173. Curry.—Though we should, by no means, choose to make ourselves responsible for every statement contained in these sermons, yet we can have no hesitation in earnestly recommending them to the attention of our readers. The subjects discussed are of the first importance: they are treated in a clear, forcible, and interesting manner. In our opinion, no one can read them, with the least degree of attention, without feeling himself to be in the presence of an able and superior instructor.

1. *Christ's Loveliness.* By Thomas Watson, Minister of St. Stephens, Walbrook, A. D. 1657. pp. 36. *Religious Tract Society*.

2. *The Right Preparation for a Journey.* pp. 35. *Religious Tract Society*.

3. *The Negro Infant School.* pp. 54. *Religious Tract Society*.—Our readers will find that these excellent publications sustain the character of the valuable society from which they emanate. Their tendency is to promote the best of principles, and to produce the happiest results.

1. *A Catechism of Political Economy.* By Thomas Murray, LL.D. pp. 72. *Simpkin and Co.*

2. *A Catechism of Natural Philosophy.* By George Lees, A.M. Part 2. pp. 89.

*Simpkin and Co.*—In the absence of a more enlarged and systematic course of instruction, we most cordially recommend these elementary works as admirably calculated to impart a respectable measure of information concerning the interesting subjects on which they treat.

1. *The Table of the Lord.* By the Rev. James Millar. Second Edition. pp. 83. Burns.

2. *Two Sermons: On the Nature of the Godhead. The Sinner his own Destroyer.* By a Clergyman of the Church of England. pp. 56. Burns.

3. *Inclination and Duty at Variance.* By the Author of "The Military Blacksmith." pp. 102. Burns.—No serious person can attentively peruse the first of these publications without deriving considerable benefit. We certainly cannot pledge ourselves as entirely approving the contents of the second; yet, we think, if read with discrimination, it is calculated to be useful. The third is impressive and edifying.

*A Manual of English Grammar.* By the Rev. J. M. McCulloch, A.M. pp. 183. *Simpkin and Co.*—We have been much gratified by the inspection of this small work, and consider it to be justly entitled to take its place among the most valuable of that class of publications intended to initiate the student into a correct knowledge of the principles and the power of our language.

*Grace reigning through Righteousness unto Eternal Life, by Jesus Christ our Lord; as displayed in the Holy Life and Triumphant Death of Mrs. R. Pope.* By W. H. Colyer. pp. 58. *Westley and Davis*.—All who die in the Lord die safely, though it is not the privilege of every one of these, either to possess or discover the same measure of joy and peace in believing, in the dying hour. For the differences which occur among the truly pious at this solemn period, a great variety of reasons might be assigned, with which, at present, we cannot interfere; but it certainly is delightful to witness the manifest triumph of Christian principle and evangelical hope, rising higher and becoming stronger, as nature is dissolving and as eternity approaches. Such appears to have been the happiness of Mrs. Pope, as described in this little obituary, which, no doubt, will be read by very many with much sacred pleasure and sincere thankfulness.

*Memoir of J. Howard Hinton, who died at Reading, Jan. 10, 1835, aged thirteen years and seven months.* By his Father. *Jackson and Walford*.—We have read



this Memoir with much pleasure; and cannot but entertain a cheerful persuasion, that the wide and rapid circulation of it will do much good, not only in our Sunday-schools, but in seminaries of higher rank. Particularly we recommend to the tutors and governesses of boarding-schools, the important suggestions of Mr. Hinton, on their promoting facilities of corresponding with their parents, and holding meetings of social piety among themselves.

*Early Piety.* By the Rev. Jacob Abbott. *Whittaker and Co.*—One of the most pungent little books, surely, that ever was addressed to parents, on one of the most interesting topics that can touch a parent's heart—the salvation of the child.

*London in May; or Anthony Hoskins's Account of some of the principal Religious and Benevolent Institutions of London.* By the Author of *Alan Gilbert's Last Birth Day, &c.* *Ward and Co.*—To those who, within the last twenty years, and especially since the erection of Exeter Hall, have seen London in May, this little book will be interesting; and doubly so to those who have never yet seen the magnificent spectacles which the well-known writer has so graphically described.

*Part I. of the Holy Bible, &c. &c.* By B. Boothroyd, D.D. *Duncan.*

*Part III. of the Condensed Commentary, &c., &c.* *Ward and Co.*

*A Pocket Expositor of the New Testament.* By Thomas Keyworth. *Second edition.* *Hamilton and Co.*

All these are works of great merit, and the growing demand for them is one of the most cheering signs of the times.

*Letters to the Evangelical Clergy, &c.* By S. Blyth, Baptist Minister of *Raven-glass, formerly Curate of Long Preston, &c.*

*A Letter to the Provost of Worcester College, Oxford, on seceding from the Church of England.* By J. C. Philpot, late Fellow of Worcester College, and Curate of *Stadhampton, Oxfordshire.* *Second edition.* *Simpkin and Co.*

"Adulterers and adulteresses repeated aloud, 'I was also uncorrupt before him, and eschewed my own wickedness.'" p. 9.

"More than a year before I left this scene of labour, I had openly professed myself a Baptist, by being baptized."

*The Christian Journal.* Conducted by Members of the Relief Church. No. 29, for May.—An excellent periodical, which will contribute largely, we trust, to the promotion of the great Christian cause.

*The Monthly Chronicle, or Journal of the Young Men's Societies.* Vol. 1., No. 1. *Ward and Co.*—We hope to be able to watch over it, and report its progress.

*Antinomianism Examined, Exposed, and Subverted.* By George Wright, *Stamford, Lincolnshire.* *Simpkin and Co.*—Without pledging ourselves to every word in this sensible discourse, we can cheerfully bear testimony to the general excellence of its contents.

*Periodical Accounts of the Serampore Mission.* No. 13.—We acknowledge the kindness of having this sent to our brethren, who, we trust, are quite prepared to give to it all the attention it merits, from the hand of Dr. Carey. His "praise is in all the churches."

*A Spelling and Reading-Book, upon new Principles.* By the Rev. Joshua Frederick Denham, M. A., Lecturer of *St. Bride's, Fleet Street.* *Second Edition.* *Simpkin and Marshall.*—We heartily recommend this modest, sensible elementary book to the favourable notice of all concerned. And who can be unconcerned?

*A Book for all Classes: or, The Grace of God displayed in the Salvation of Sinners by Jesus Christ.* By John Dennant. *Wightman.*—A very serious and useful tract. We heartily wish it may be read with as much profit as we have reason to think the Author's little work on "Soul-prosperity" has been.

*The Communicant's Companion.* By the Rev. Matthew Henry. *A new Edition.* *Hatchard and Son.*—A new edition of this excellent book will be often called for, always welcome, and always useful.

*Religion and Eternal Life, &c.* By J. G. Pike. *Tract Society.*—The name of the well-known "Depository," and the name of the well-known J. G. Pike, are sufficient guarantee to the reader that he will not be disappointed.

*Testamentary Counsels, &c.* By a Retired Solicitor. *Ward and Co.*—These practical directions from a pious man are of great value, and cannot be too widely circulated. Lord Eldon, in one of his familiar talks when sitting in the Court of Chancery, declared that the fiercest litigation he had ever witnessed in all his life was about one poor half-guinea.

*A Manual of Instruction on the Use and Governance of Time and Temper, &c.* By the Rev. William Jowett, M.A. *Seeley and Sons.*—Rich materials.

*Bread of the First Fruits, 2 Kings, iv. 22; or Short Meditations on Select Passages of Scripture for every Day in the Year.* With a Preface by the Author of "The Week." *Seeley and Sons.*—Hindrances to a holy life are without number. If helps be multiplying, let us rejoice.

## RELIGIOUS INTELLIGENCE.

## FOREIGN.

## CANADA.

*Extract of a letter from Mr. Gilmore.*

*Montreal, Jan. 13, 1835.*

Brother Fraser in his last letter informed you of the good which was done among them (in Breadalbane). Since that time I have paid him a visit. I never saw such a general and deep impression as was among that people. They seemed to bend under the truth like willows. Previous to this they had shown much hardness of heart; nothing seemed to affect them; and the children of religious parents, now reached to manhood, had become unusually vain and profane. It came out in the meetings which we had, that some of them had even gone so far as to mimic the taking the Lord's Supper by the way-side as they were going home. The distress of mind they felt was very pungent, and that which seemed most to afflict them, while their eyes were streaming with tears, was a hard heart. A goodly number appear to have submitted to the righteousness of Christ: their joy and peace in believing were as great as had been their previous anguish. It reminded me very much of the Acts of the Apostles. The account which they gave of their conversion was simple and scriptural. Surely, God was among them. O how delightful it is to see sinners turning to the Shepherd and Bishop of souls! What a night of sorrow have they escaped! To what purity and unending joys are they born! What an important event in the history of a man that must be, in which he forsakes the way of death, and turns into the way of life! It may be learned from the wonderful sacrifice of Christ—a sacrifice made that such an event might be possible. But who, even with such a lesson before him, can either fully fathom everlasting punishment, or soar in thought to life eternal?

In a letter I had from Mr. Fraser lately he informs me the work is still going on. One thing rather extraordinary he relates, and which I shall here insert. He says,—“Last night, (Dec. 1st) at our meeting, a circumstance took place which surprised us all. About thirty children, from five to fifteen years

of age, crowded together in one part of the chapel; as I addressed to them a few simple ideas about the sufferings of Christ, they began to sob and weep, which increased, until at last neither themselves nor the people could well hear what was said. I asked them, what grieved them? Their sins, they said; their souls were lost. And what do you want? Christ the Saviour,—the Saviour! I asked all those who wished to be prayed for to stand up; and all weeping together stood up, and we engaged in prayer. Oh, it was an affecting, an interesting sight! and I think it has taught me a lesson, of paying more attention to the instruction of children than ever I have done. I do not know what may come out of this, but I do hope I shall soon see a number of them converted to God: and why not added to the church?” He adds,—“Some of the children, bathed in tears, with all urgency, have said to me, ‘O, pray, pray for my aged parents.’ As I am writing,” he says, “I feel astonished about these children. It seems as if some invisible agent moved them, for I find, that last night, some children, not in the school, but at a distance, pressed their parents to come to meeting with them, saying, if they would not come, they would go themselves.” There is something extraordinary in this. Our brother is enjoying a rich harvest. May God supply him with necessary wisdom, and bless us all with such refreshing showers.

Mr. Olivier, from Canton-de-Vaud, has been preaching in French to the Canadians in Montreal. It is quite a new thing. He has not much encouragement from large attendance, but as much as I expected; the secret opposition of the priests may account for this. There is one hopeful inquirer; another, not quite so. I long to see a gospel church of Canadians. I expect to witness it ere long. In many places a spirit of inquiry, though checked, does prevail.

I wish something more could be done for Canada by friends on your side of the water, especially by way of supporting itinerancy; the scattered nature of the population requires this kind of labour very much. I have sometimes half wished, now that the church in Montreal is in some measure established,

some one could be got to take the charge, that I might be able to itinerate, though this is not likely very soon. Could you do nothing to obtain one who might employ himself in this way? It could be done at little expense, and might, under God, accomplish much good.

I submit this, my dear Sir, to your most serious attention, and pray that you may be induced to carry it into effect. Our church cannot do much, but a little might be done. We have helped brother Fraser: may we hope, that this late revival will enable the people to support him themselves. Mr. Edwards has written to you, I believe, on the Manual Labour System, for educating young men for the work of the ministry. As far as I understand it, I very much approve of it; but he has given particular attention to it, and has, I suppose, written to you accordingly. I must draw to a close. I shall be happy to hear from you in the spring.

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## DOMESTIC.

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### PUBLIC MEETINGS.

#### BRITISH AND FOREIGN SAILORS' SOCIETY.

The General Meeting of this Society was held at the City of London Tavern, Bishopsgate Street, on Monday evening, May the 4th, and was very numerous and respectfully attended.

After the chair had been taken by the Right Honourable the Earl of Mountsandford, the Rev. C. Hyatt, sen., prayed, and the Rev. Mr. Simpson, one of the Secretaries, read the Report.

It commences with some observations on the duty of imparting Christian instruction to seamen; and, after noticing the opening of the Sailors' Chapel, refers to the observance of a day of thanksgiving for the mercies of sixteen years, in making the first floating chapel, then about to be closed, the spiritual birthplace of regenerated seamen, and a pattern for many other in different parts of the world; thus forming a grand era in the history of maritime evangelization. The Rev. J. Chapman has been appointed minister of the Sailors' Chapel, and above ten thousand seamen have attended at it during the last year; besides multitudes of watermen, rivermen, and others, who had not been accustomed to attend divine worship.

In connexion with the Ship Loan Libraries, it is stated that the Sailors' Library at the chapel, has served with books out on loan for a most important

source of supply in this department. During the past year forty-five libraries, containing about twenty, or in some forty volumes each, of the choicest religious books, including forty-five Bibles, have been gratuitously sent on board ships bound to Chiao, Madras, Ceylon, Isle of France, the Society and Friendly Isles, in the Southern Pacific Ocean, Cape of Good Hope, Van Diemen's Land, St. Helena, New Hebrides, New Holland, New Zealand, New South Wales, Lima, Buenos Ayres, Rio Janeiro, Sierra Leone, Jamaica, Barbadoes, Demerara, Guadalope, St. Vincent, Honduras, New York, St. John's N.B., Montreal, Quebec, Newfoundland, Smyrna, Constantinople, Malta, Venice, Naples, Leghorn, Civita Vecchia, Geneva, Alicant, Malaga, Gibraltar, Lisbon, Oporto, Bordeaux, Memel, and Constadt.

Fishing smacks sailing from the Thames, to the number of 220 vessels, have been brought before your Committee by the representation of the Christian friends at Barking; and it was resolved to take immediate steps to supply them with small libraries of religious books. Fifty libraries, containing 660 bound volumes, 200 pamphlets, and 1,000 tracts, have already been provided and sent to Barking; where a judicious plan has been adopted to place them to the care of the masters. Above 70,000 books and tracts have been circulated by the Society during the past year, and the report contains some pleasing accounts of the beneficial effects of that branch of its labours. Under the head Thames Agency, the report states that Captain Prynne, the Society's Thames Missionary, has during the year visited 2,353 ships in the river, and the London, St. Katherine, and East and West India Docks. Some interesting particulars are there given relating to the Bethel prayer-meetings and their attendants, and of the general increase of piety among seamen. The report then continues:—  
 "While your Committee refer with considerable satisfaction to the labours of your agents among seamen afloat in the river during the past year, they have increased pleasure in stating, that they have recently made an arrangement for a greatly enlarged series of labours among the 2,000 ships and 15,000 seamen constantly in the port of London. For this purpose they have engaged seven more agents of long-tryed piety and zeal, to carry on Bethel meetings; so that instead of six religious services every week on board, they are now holding twenty." The report then refers

to the seven lectures on Temperance, delivered by Mr. Thomas Roberts, and the establishment of a class for teaching navigation gratuitously, and relates the proceedings of the Society's provincial agents at Dublin, South Shields, Monkwearmouth, Kine, Kirkaldy, Ramsgate, and the distribution of books among the Coast Guard stations. In noticing the agents in foreign ports, the report speaks very highly of the labours of the Rev. John Sanders, a Baptist Minister, and the Rev. Mr. Sweetman, a Wesleyan Missionary, both of Sydney; also the Rev. Messrs. Knibb, Burchell, and Ward, of Jamaica; and Mr. Hague, of Memel, through whose exertions it is expected a Sailors' Chapel will be built in that port.

Reviewing the various and increased agency of your Society during the past year, and recollecting their entering it with a debt of  $\$41l. 19s. 6d.$  due 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  $1,665l.$ , 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.

The financial Report was read by Mr. Angas, one of the Treasurers. It appeared as follows:

Subscriptions, Donations, Collections, &c., received during the past year.....	£1663	8	10
Balance due to Treasurers .	313	13	4
	£1977	2	2
Balance due to Treasurers last year.....	£341	19	6
Various expenses as detailed in Report.....	1635	2	8
	£1977	2	2

The Rev. John Clayton, Mr. Williams, (Missionary from Tahiti), J. Chapman, Professor Hoppus, (London University), J. B. Shenston, C. Stovel, G. Evans, also T. Jopling, Esq., and G. F. Young Esq., M. P., for Tynemouth, moved and seconded the respective resolutions.

#### SUNDAY SCHOOL UNION.

The Anniversary of this Institution was held at Exeter Hall, on Thursday,

May the 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.

The chairman opened the business of the meeting by a very eloquent address, in which he took a grateful review of the origin and progress of Sunday-schools, and dwelt with much delight on the great moral benefits to be anticipated from the piety and zeal which were now consecrated in this noble service.

The Rev. Professor Vaughan, H. Townley, J. Burnet, J. Williams, J. E. Giles, and R. Baird, from Philadelphia; also H. Dunn, Esq., Secretary to the British and Foreign School Society, and Sir Andrew Agnew, Bart., severally caught the spirit of this address, and in their subsequent appeal to the meeting, breathed the same pious and benevolent sentiments.

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 counties—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.

The building, which has been erected for the use of this Institution, in Pater-noster-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 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.

IRISH EVANGELICAL SOCIETY.

The twenty-first annual meeting of the subscribers and friends of this Society was held at Finsbury Chapel, on Tuesday, the 12th of May, THOMAS WALKER, Esq. in the chair. The attendance was most numerous and respectable.

The service commenced by singing and prayer.

The Rev. A. Tidman read the Report, which stated that "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 5, 10, and sometimes 20 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 Institution, 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 superintendance thousands of the children of the poor are trained in the nurture and admonition of the Lord. By the bed-side of the sick and the dying, seated with the peasant around the cabin fire, and conversing with the solitary traveller by the way-side, they endeavour by all means to save some."

The Report then proceeded to state the difficulties amidst which the agents of the Society laboured, arising from gross darkness, that overshadowed the priest no less than the Catholic people, the political asperity manifested by many Protestants, and the cruel persecutions to which Christian converts are exposed. It then detailed many gratifying statements of success, and of the cheering prospects presented in many parts of the sister country. The Report bore testimony to the zeal and disinterestedness of many of the Episcopal ministers of Ireland, who have established a home mission, which they zealously support by their own labours. In conclusion the Report lamented the deficiency in the Society's funds, and earnestly solicited from the churches, with increased liberality, increased prayer for Ireland's salvation.

The Treasurer then presented his accounts, which showed a balance of £426. 12s. 4d. against the Society. He added that he was under acceptances to the amount of £462, and that there were additional obligations for the current quarter.

The Rev. Dr. Fletcher, J. Young, J. Burnet, T. Binney, Mr. Nolan from Ireland, and J. Conder, Esq., severally addressed the meeting.

LONDON MISSIONARY SOCIETY.

The subscribers and friends to this noble institution celebrated their forty-first anniversary at Exeter Hall, on Thursday, the 14th of May, and such was the interest manifested, that at an early hour the large room was completely filled, 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 singing the Missionary Hymn, after which the

Rev. Dr. Redford, of Worcester, offered up solemn prayer for the blessing of God on the proceedings of the day.

The Rev. W. 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.	Missionaries.	Native Teachers.
South Seas. . . . .	38	15	72
Beyond the Ganges } . . . . .	5	5	4
East Indies. . . . .	163	32	114
Russia. . . . .	5	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, wholly or in part dependent on the Society, exclusive of families.

The Directors have sent forth 17 missionaries during the past year, chiefly to the East and West Indies.

The number of churches is 84, 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 was £57,895 9s. 10d.

Rev. G. Clayton; the Hon. and Rev. B. Noel; Dr. Tholuck (Professor of the college of Ullah, in Germany); W. Reeve (Missionary from India); Rev. Dr. Reed; Dr. Codman (Representative of the American Missionary Society); F. Close (of Cheltenham); M. Knill; J. Williams (from the South Seas); G. Christie (from India); and Dr. Humphrey (President of Amherst college, America), proposed and seconded the respective resolutions.

#### ANTI-SLAVERY SOCIETY.

At a very numerous and highly-respectable Meeting of the members and Friends of the Anti-Slavery Society, held in the Great Room at Exeter-Hall, on Friday, the fifteenth day of May, 1835; The Right Hon. LORD BROUGHAM and VAUX in the Chair;

The following Resolutions were resolved unanimously:—

Moved by T. F. Buxton, Esq. M.P.; seconded by George Stephen, Esq.;

and supported by J. S. Buckingham, Esq., M. P. and the Rev. John Burnet,

That this meeting regards with sincere delight and devout gratitude to Divine Providence the object of the act for abolishing Slavery, passed by the British Legislature; and this Meeting cannot too earnestly express its satisfaction, that by the exercise of peaceful and industrious habits, under the most trying circumstances, the negro has proved himself to be well fitted to receive, and worthy to enjoy, the full exercise of the inestimable blessing of Civil and Religious Freedom.

That whilst this Meeting willingly pays this just tribute of its praise to the Negro, it thinks it right to withhold all approbation of the working of the Act for abolishing Slavery, until official information on that subject, from the Colonies, shall have been given to the country, fearing that the system of apprenticeship has been made subservient in numerous instances, and in a variety of ways, to oppression towards the emancipated Negroes and people of colour; and under this apprehension it is the opinion of this Meeting that a parliamentary inquiry should be immediately instituted, and that until the total extinction of Slavery, it is of the utmost consequence that the greatest vigilance should be exercised by the British public over the whole question.

Moved by Daniel O'Connell, Esq., M. P.; seconded by the Rev. Dr. Morison,

That this Meeting contemplates with great satisfaction the active exertions now making in France for the extermination of Slavery from her colonies; and also regards with solicitude the exertions which are now making in the United States for the abolition of slavery, and warmly sympathizes in the labours of those who are engaged in this arduous undertaking, and earnestly trusts that the day is not distant when America shall no longer incur the reproach of holding in bondage upwards of two millions of human beings, and of allowing prejudice against colour to perpetuate the injuries and degradation of the negro race. And this meeting, entertaining a deeply rooted horror of the slave-trade and of slavery, will rejoice to cooperate with all Societies in every part of the world, having for their object the immediate and utter extinction of these enormous evils.

Moved by John Jeremie, Esq., and seconded by William Allen, Esq.,

That this meeting has learnt with in-

expressible grief, that the traffic in slaves is still carried on to an enormous extent, and with increased cruelty, under the flags of Foreign Nations, but more especially under those of Spain and Portugal, notwithstanding the treaties these powers entered into with this country to put a final stop to it, and notwithstanding they have received from our government, for the accomplishment of that object, more than one million sterling; and this meeting cannot refrain from expressing the grief and indignation it feels at the dereliction of every principle of honour and of humanity, exhibited by those Governments in refusing to adopt effectual measures for repressing the nefarious conduct pursued by their subjects in the prosecution of this traffic; and which convinces us that the only measure which can effectually put a stop to the slave-trade is the total extinction of Slavery.

That this Meeting feels itself bound to express its grateful acknowledgments to many of the Governors of Colonies, to the Ministers of religion generally, and to the Missionaries of various denominations in the Colonies, for their zealous, prudent, and indefatigable exertions in explaining to the emancipated Negroes the nature and extent of the freedom accorded to them, and in impressing upon their minds the solemn obligations under which they are laid by the authority of Christianity to a peaceful, sober, and industrious conduct; and which has greatly contributed to the hitherto successful result, on the part of the Negroes, of this measure. And that this Meeting, regarding it of the utmost importance that a sound scriptural education, upon liberal and comprehensive principles, should be provided for all the emancipated Negroes, desires to see carried into effect, at the earliest possible period, the Resolutions of Parliament which accompanied the Act, viz. that provision should be made for the moral and religious instruction of the Colonies upon liberal and comprehensive principles.

That the cordial thanks of this meeting be given to the Right Honourable the Lord Brougham and Vaux for his early, indefatigable, and powerful exertions in this great cause of justice and humanity, and for his able conduct in the chair this day.

ROBERT STOKES, Secretary.

HOME MISSIONARY SOCIETY.

The sixteenth Annual Meeting of this Institution was held at Exeter Hall, on

Tuesday evening, the 19th of May. The attendance was so great as to fill the large room.

Thomas Challis, Esq., occupied the chair.

The services were commenced by singing, after which the Rev. R. J. Hunt supplicated the Divine blessing.

The worthy Chairman urged the importance of this Society in a very animated appeal to the meeting; and the Rev. W. Henry read the Report, from which it appeared that, during the past year, eleven new stations had been adopted, one of which was the London and Birmingham Railroad. From seventy to eighty villages had been brought under the gospel in addition to those formerly occupied. It then adverted to the beneficial influence which would result from bringing the country under Christian instruction, and gave an extract from a letter which the Committee had received from a respected clergyman, detailing the lamentable state of drunkenness and ignorance prevailing in that part of the country where he resided. It stated, that several individuals had engaged to pay £30 per annum towards the support of a Home Missionary. A resolution had been passed by the Congregational Board, suggesting that each congregation should support a Home Missionary of its own, or make an annual collection on behalf of this Society. It contained a letter from Thomas Thompson, Esq., the Treasurer, who was taking a tour through North Devonshire, in which that gentleman stated, that the lovely moral scenes now presented by that county had doubly repaid all the labour which had been expended upon it.

The Chairman then rose and said, that he had been requested to read the Treasurer's Report. Before reading it, however, he begged to be allowed to say, that he was fond of universal suffrage as it regarded the support of the gospel. There was scarcely any individual but what could do something; there was no individual placed beyond the obligation to do what he could; and it had occurred to him that if every church-member in the metropolis would devote 1s. per annum to the evangelization of the country, it would produce a large additional income to this Society. He merely threw out the hint for the consideration of the meeting.

From the balance sheet it appeared that the balance in hand last year was £523 12s. 8d.; there had been received during the current year £4,381 5s. 7d.;

the expenditure amounted to £4,466 14s.; leaving a balance now in hand of £438 4s. 3d. The Committee, however, were now under obligations to a greater amount than the balance in hand.

The Rev. J. Leifchild, J. Sherman, J. Fletcher, Dr. Matheson, Dr. Codman, T. Morell, J. Wilks, and W. Henry, proposed and seconded the several resolutions.

THE BRITISH AND FOREIGN TEMPERANCE SOCIETY.

The Annual Meeting of this Society was held in the large room, Exeter Hall, on Tuesday, the 19th of May. The attendance was very numerous. The Bishop of London, the President of the Society, occupied the chair.

The Secretary read an abstract of the Report. It stated, that the principal means employed by this Society had been the delivery of lectures, and the distribution of tracts, both at home and in foreign countries. In Southwark, an auxiliary Society had been established under the auspices of the Bishop of the diocese. It suggested that great benefit would result from ministers preaching sermons on the subject of temperance. The Committee had endeavoured to procure the aid of missionaries in various parts of the world. The tracts issued during the year amounted to more than half a million, making a total, since the formation of the Society, of 3,832,800, including the monthly papers of the Society, amounting to 297,050. During the year, 197 medical men had signed a declaration to the effect, that distilled spirits, as an article of diet, were not only unnecessary, but positively injurious to health. The whole number of British medical men who had signed the declaration, was now 782. The magistrates of Darlington, and in the parish of St. Marylebone, had in several instances refused licenses to dram shops, because they did not come directly under the act for granting licenses. The report then adverted to ships carrying spirits on board, and stated, that the number of American vessels which took none, except in the medicine chest, was increasing. Interesting intelligence had been received from various foreign parts, of the progress which the principles of the Society were making.

The number of Societies in England and Wales, on the 1st of May, was 557; the number of members 115,782, being an increase of 114 societies, and 28,311 members, during the year.

The annual income of the Society was little more than £200, and was totally inadequate to defray even the ordinary expenses of the office. The Committee regretted that their reiterated appeals for annual subscriptions had been so little responded to.

The balance in the hands of the Treasurer on the 31st of March, was £428 19s. 11d., but that was principally owing to a donation of £200 he received a few days before the expiration of the month; but after discharging the existing engagements of the Society, which amounted to £378 12s. 2d., there would only be a balance remaining of £50 7s. 9d.

Admiral Renton, Hesketh Fleetwood, Esq., M.P., the Rev. Dr. Matheson, H. Stowell, B. Noel, Dr. Codman, and Dr. Humphrey, severally advocated the principles and object of the Society, and specified some gratifying instances of its beneficial results.

BAPTIST HOME MISSIONARY SOCIETY.

The Annual Meeting of this Society was held at Finsbury Chapel, on Tuesday, the 16th of June. R. FOSTER, Jun., Esq., in the chair.

The services were commenced by singing and prayer.

The Rev. J. Edwards read the Report, which furnished a most interesting detail of the Society's labours. It stated in conclusion, that altogether, in connexion with this Society, there are at least 100 agents, who go forth every Sabbath-day, and either preach the gospel in a style suited to the capacities of their hearers, or read evangelical discourses, and conduct public worship, in a pious and acceptable manner; besides upwards of 500 Sunday-school teachers. That during the last year more than 300 persons, who have believed with the heart and confessed with the mouth the Lord Jesus, have been added to our churches; and a much larger number are said to be seriously impressed with the gospel, as ministered by our Missionaries. That seven new churches have been formed, and thirteen places of worship erected, in immediate connexion with this Society, during the last year. The Committee, having long felt that the care and business of the Institution now require more attention than can be given by any one who, at the same time, has to sustain the pastoral office and a stated ministry, have at length complied with the earnest desire of their present Secretary, to transfer the duties of his office into other hands, whilst he has the opportu-



nity of introducing a successor. During the last year considerable assistance has been rendered by Mr. May, in travelling and collecting for the Society; but, having found that the situation required greater exertion than his physical energy could sustain, he has been obliged to resign. The Rev. Charles Hill Rowe, of Middleton in Teesdale, has been appointed travelling secretary and collector.

It appeared that there was a balance due to the Treasurer of £145. 10s.

The Rev. J. H. Hinton, of Reading, who proposed the first resolution, stated an instance of hostility to the gospel lately witnessed by himself in connexion with a member of his church, and an agent of this Society, which, for the determined violence of its spirit, the disgusting conduct of its agents, and the sly sanction given to "certain fellows of the baser sort" by men holding respectable rank and responsible stations in society, is scarcely to be equalled in the annals of modern persecution. It occurred at Aldermaston, a small village between Reading and Newbury. We cannot transfer to our pages the particulars of those filthy and blasphemous proceedings; they are detailed in "the Patriot,"\* where those who wish may read them; and no doubt but they will rise from the perusal, even in the absence of any higher order of emotions, with a degree of astonishment, verging on incredulity, that in the nineteenth century there should be found men of opulence and power, and it is presumed also of education and some portion of refinement, who would afford their sanction to, or indeed suffer to transpire within the sphere of their influence, such an atrocious exhibition of indecency and outrage, the disgusting relation of which can scarcely be endured in a respectable assembly.

The Rev. A. Fletcher, S. Nicholson, of Plymouth, C. Hyatt, J. Green, and T. Fewress, Esq., succeeded Mr. H. in moving and seconding the resolutions adopted by the Meeting.

BAPTIST UNION.

In accordance with the notice given in our Magazine for last month, the Committee of the Baptist Union met a number of their brethren, chiefly representing the country associations, in Salters' Hall school room, on the afternoon of June 15th; the Rev. J. P. Briscoe, of Folkestone, in the chair. After the minutes of the proceedings of the Committee dur-

ing 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 numerous attended than on any former occasion. The Rev. EDMUND 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 an 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 observa-

\* See June 17th, and one or two previous papers.

tions 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-schoolers. 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.

Mr. Low presented his accounts as treasurer, from which it appeared that there was a balance due to him of £30 11s. 6d.

The Rev. J. STATHAM, of Amersham, said that he had much pleasure in moving,

"That the report now read contains statements which call for our liveliest gratitude to God, and that this Meeting therefore request that it be printed and extensively circulated under the direction of the Committee."

The speaker remarked, if the Baptist Union continued to act in the way in which it had done during the past year, he thought that incalculable benefits would result to the denomination at large. He hoped that the Baptist Union would be the means of strengthening the hands of the Baptist Building Fund, and that the latter in the hands of the former would be the means of abrogating the old system. With regard to the resolution, the most lively gratitude was certainly demanded of them. It appeared from the Report which had been read, that there had been an increase of members in the Baptist churches, that the Spirit from on high had been poured out; and they had reason to rejoice abundantly that the labours of their brethren had not been in vain in the Lord. If no other object were gained by the union than procuring intelligence as to what

was going on in the churches around them, a great point would be effected.

The Rev. S. NICHOLSON, of Plymouth, in seconding the resolution, suggested several topics, to which he thought the attention of the Committee ought to be directed.

The resolution was then put and carried.

The Rev. W. H. MURCH read a letter, which had been received the preceding day, from the Rev. Dr. Cox and the Rev. Mr. Hoby, detailing their operations in America.

On the suggestion of the CHAIRMAN, the meeting sang a few verses of the hymn, commencing,

"Blest be the tie that binds  
Our hearts in Christian love!"

that hymn having been sung at a meeting in Richmond, Virginia, on the arrival of the deputation at the convention. At its close, the Rev. J. Dyer, at the request of the Chairman, offered up solemn prayer for the abolition of slavery in America, the subject having been adverted to in the letter received from the deputation.

The Rev. J. P. BRISCOE, of Folkestone, said that it fell to his lot to submit to the consideration of the meeting, what was considered an improved constitution of the Society. By attempting the revision of the constitution, he supposed that those to whom its management had been principally intrusted, saw that there were some symptoms of indisposition, and therefore they had applied, and he thought with a skilful hand, some alteratives which, he trusted, would lead to an improvement in its health. The reverend gentleman then read the Resolutions passed by the Committee and representatives from the country, containing the constitution of the Union, and went on to remark, that union was of the greatest importance. He wished to see the churches of Ireland and Scotland united with those of England and Wales in one holy phalanx; at least the whole of the Baptist churches. He believed it was through the fear that the independent power of the churches would be infringed upon, that many of their respected brethren had hitherto stood aloof from this Union. It was not, however, the intention of the Union to interfere with them; it was prepared to exercise full confidence in them, from a knowledge of their character and their principles. If any attempt of the kind should be made, it could be successfully met; the churches had the remedy

within their own power. The objects contemplated by the Union must appear to every one to be of considerable importance. They were such as would have a tendency to enlighten the understanding, to increase their stock of information, and to improve the heart. They would derive, through the medium of the Union, statistical information relative to Baptist churches, societies, institutions, &c., throughout the kingdom and the world at large; information which would call forth gratitude to God, and the exercise of the tenderest sympathy for the successes and the failures of their brethren, and of the churches around them. But he would especially remark, that one great object contemplated by the Union was, to improve their feeling towards each other as brethren in Christ Jesus. The rev. gentleman concluded by moving,—

“That the revised Constitution of the Baptist Union, now read, receives the cordial approval of this meeting.”

“I. That a more general union of the Baptist churches throughout the United Kingdom is very desirable; it being fully recognized 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 extend brotherly love and union among those Baptist ministers and churches who agree in the sentiments usually denominated evangelical.

2. To promote 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, with a report of the proceedings of the Union, and the state of the denomination.

“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 belonging to this Union, but not united to a local Association, be entitled, be-

sides its pastor, to send one representative; and that each Association of churches connected with this Union be entitled to appoint such a number of representatives as it may seem desirable, not exceeding one besides the pastor of each church in such Association.

“IV. That applications for admission to the Union be communicated to the Secretaries, determined on by the Committee, and reported at the annual meeting.

“That the Treasurer, Secretaries, and Committee of the Union shall be elected annually, with a corresponding Committee.”

The Rev. J. DYER, in seconding the Resolution, called the attention of the Committee to several subjects which he deemed it desirable for them to notice.

The Rev. Mr. POILE, of Lynn, suggested the propriety of making efforts to improve and extend the circulation of the *Baptist Magazine*, in order that they might have an increased sum at their disposal to devote to ministers' and missionaries' widows.

The Resolution was then put and carried.

The Rev. T. Finch, of Harlow, moved the third Resolution—

“That the thanks of this meeting be given to the Officers and Committee during the past year; and that the following brethren, who shall have power to add to their number, be a Committee to superintend its concerns for the year ensuing:—viz. James Low, Esq., Treasurer; the Rev. Messrs. Murch, Steane, and Belcher, the Secretaries; and the Rev. Dr. Cox, Messrs. Giles, Price, Stovel, Thomas, Green, Room, and Stephenson; and Messrs. Penny, Gurney, Freeman, Bousfield, Heath, and Saunders, Committee.”

He furnished the particulars of the formation of a district Association for the south-west of Essex, and stated the willingness of the ministers connected with it to exert their utmost powers in promoting the object of the Union. While to divide and conquer had been the end and aim of the enemy of the church of Christ, it had been properly stated that union was strength. The effect of union had been strikingly displayed in the carrying of the Reform Bill, and in the abolition of slavery; and religious union had been found extremely beneficial in the first ages, that being the great engine employed in apostolic days for spreading Christianity over the whole world.

T. PRATTRESS, Esq., in seconding the

Resolution, observed, that he rejoiced, not only in the existence of the Union, but in the great progress which had been made during the past year. They were much indebted to some of their friends, who had prosecuted the measure in a manner highly creditable to themselves, and exceedingly useful to the denomination in England, Ireland, Scotland, and abroad.

The Resolution was then put and carried.

The Rev. C. STOVEL moved the last Resolution—

“That the thanks of this meeting be given to the pastors and deacons of the church, meeting in this place, for their renewed kindness in affording its use on this occasion; and to the Rev. Edmund Clarke, for the kind and able manner in which he has presided at this meeting.”

The Rev. JOSEPH TYSO, of Wallingford, observed, that he presumed they wanted to be happy. Let them make the most of their comforts, and the least of their troubles, and they would be sure to gain their object. They wanted union. Let them make the most of those things which were important, and the least of those which were comparatively unimportant, and then they would be sure to be united. Let them keep the grand points in view, and let the rest go.

The Resolution was then put and carried.

The Rev. C. ROOM said it would always afford himself and friends the most unfeigned pleasure to have the meeting held in that chapel: indeed they should feel somewhat hurt if it were held anywhere else.

The CHAIRMAN, in acknowledging the vote of thanks passed to him, said that he felt unfeigned gratitude for the privilege of having been present on this occasion. He trusted, that whatever had been submitted in the way of suggestion would have due consideration; and that their union would be, in fact, an union for spiritual improvement.

The Doxology was then sung, and the benediction pronounced, after which the meeting separated.

## ASSOCIATIONS.

### MONMOUTHSHIRE.

The Association of Baptist churches in this county assembled at Pishah, Talywaun, on the 26th and 27th of May last.

Tuesday, at half-past two, brother B. Williams, of Goitre, commenced the public service by reading the Scriptures and prayer; brethren T. Thomas, Rhuddlan, and D. Rees, Dowlais, preached from Gal. vi. 14, and Mark ii. 10, 11. At seven in the evening, brother J. Williams, Trosnant, prayed; brother D. D. Evans, Ponthydyryn, preached in English, from 1 John ii. 1; and brother T. Evans, Llangevni, in Welsh, from John xiv. 27.

Wednesday morning at seven, brother J. Morris, Peurhiwgoch, prayed; brethren E. Thomas, Bethel, and J. Roberts, Tredegar, preached from Luke xxiii. 40—42, and Heb. xxii. 28, 29. At ten, brother J. Jones, Blaenavon, read and prayed; brother F. Hiley, Llanwenarth, preached in Welsh, from Heb. vi. 17, 18; brother M. Thomas, Abergavenny, in English, from 2 Cor. i. 20, and brother W. Jones, Cardiff, in Welsh, from Ps. xxxiii. 1. At half-past two, brother R. Williams, Llangynidr, prayed; brother G. Gibbs, London, delivered an address in English, on the Serampore Mission; brethren E. Jones, Castletown, and D. Davies, Swansea, preached in Welsh, from Exod. xxxv. 21, and 1 Kings xviii. 42, 43. At half-past six in the evening, brother M. James, Rhyminy, led the devotional exercises, and brethren E. Oliver, Penycæ; B. Williams, Maesyberllan, and J. Jenkins, Hengoed, preached, from Matt. xxvii. 46, Ezek. xxxvii. 26, and Isa. liiii. 11.

Baptized . . . . .	142	Excluded . . . . .	161
Restored . . . . .	97	Dismissed by . . . . .	
Received by . . . . .	32	Letters . . . . .	10
Letters . . . . .	39	Died . . . . .	58

— 278

229

Increase . . . . . 49.

The next association will be held at Nebo, Penycæ, the last Tuesday and Wednesday in May, 1836: the conference to commence at ten o'clock on Tuesday.

### EAST KENT.

The first Meeting of the East Kent Baptist Association (consisting of churches lately connected with the Kent and Sussex Association) was held at Dover on Tuesday and Wednesday, June 9th and 10th. Sermons were preached by the brethren Steadman, of Ramsgate (1 Cor. xii. 26, 27); T. Cramp, of St. Peter's (2 Cor. viii. 23); and Eustace Carey (Heb. xiii. 20, 21;) who attended the Meeting on behalf of the Baptist Missionary Society. The devotional

services were conducted by the brethren Crambrook, Groser, Matthews, J. M. Crump, and F. Davis; and Bass, Parnell, and Pledge. The circular Letter, *On the objects and advantages of Associations*, was prepared by Brother Briscoe. On the evening of the second day a public meeting was held, which was numerously attended, when a Society was formed for East Kent and its neighbourhood, in aid of the funds of the Baptist Missionary Society.

## SOUTH HAMPSHIRE.

On Tuesday and Wednesday, the 9th and 10th of June, the Southern Hampshire Association of Baptist ministers held their annual meeting in Meeting-house-alley, Portsea. On Tuesday evening brother C. E. Birt, the Moderator, opened the business of the association by prayer, after which the letters from the churches were read. Brother Hancock, of Yarmouth, preached from Heb. i. 3; brother Gill, of Parley, and Mursell, of Sway, engaged in prayer.

Wednesday morning, an early prayer-meeting was held, and the brethren Crossman, of Anmore; Rutter, of Ashly, Scory, of Whitchurch, and Fletcher, of Long Parish, engaged. At ten o'clock, the ministers and messengers met for business; after which brother Coxhead, of Winchester, read and prayed; brother Watts, of Andover, preached from Eph. ii. 7; and brother Good (Indep. of Gosport) concluded. In the evening, brother Draper, of Southampton, read and prayed; brother Millard, of Lymington, preached from Phil. ii. 20, and brother A. Jones (Indep. of Portsea) concluded. Brethren Burnett, of Locherly; Cakebread, of Landport, and Arnot, of Southsea, gave out the hymns.

The next association to be held at Poole, Dorset, in the Whitsun-week, 1836. The brethren Trestrail, of Newport, Neave, of Portsea, and Birt, of Portsea, to preach. The following resolution was passed at this association on the subject of the "Baptist Union:"

"That this association cordially approve of the principles recognized, and the objects contemplated, by the Baptist Union, holding its annual meeting in London the 17th instant; and at its next meeting the association will take into consideration the question of effecting a practical co-operation with the Union."

## CHAPELS OPENED.

## MARYPORT, CUMBERLAND.

On Lord's day, 23d November, 1834,

a small but neat and commodious chapel, for the use of the Particular Baptist church of this place, was opened for public worship. The morning, afternoon, and evening services were conducted, and appropriate sermons preached, by Mr. Pengilly, of Newcastle; Mr. Frearson, of Tottlebank, and Mr. Roe, of Middleton, Teesdale. The chapel is seated for nearly 400 persons, yet has been secured to the denomination for a sum not exceeding £560, including expenses of legal titles, &c. One half of this sum has been paid; the other remains of course as a debt.

On the 14th January, 1835, the Baptist church, meeting in the above place, invited Mr. H. Anderson, then of Bradford academy, to be their pastor, which office he had consented, in the mean time, to occupy, and commenced his stated labours among them on Lord's day, 3d May last.

## WEST APPLIEDORE, NORTH DEVON.

On Wednesday, the 11th of March last, the new Baptist chapel at West Appledore, North Devon, was opened for Divine worship. In the morning, at half-past six, there was a prayer-meeting, when six brethren prayed. At eleven, forenoon, brother Pulsford, of Torrington, read the Scriptures and prayed; brother Nicholson, of Plymouth, preached from John iii. 14, 15; and brother Pyne, of Bideford, closed in prayer. In the afternoon there was a prayer-meeting, when four brethren prayed, and brother Pulsford delivered an address. In the evening brother Tayler, of Barnstaple, read and prayed; and brother Nicholson preached from Luke xv. 10, and closed in prayer. The attendance was good through the day.

West Appledore is a most benighted place. Great zeal and piety have been displayed by brother Vernon, amidst many difficulties. He has preached the gospel without fee or reward for a considerable time in a room which, from the increase of hearers, and a large Sunday-school, was found by far too small; so that the children were obliged to be turned out into the streets when the people assembled for worship on the Lord's-day. He has given the land for the erection of the chapel, which is 42ft. by 30ft., and is vested in the hands of trustees,—a plain, strong building.

About £70 has been contributed by a few friends, and a debt of £230 remains, for which application will be made to the religious public; and, to save travelling expenses, and prevent

Mr. Vernon from leaving his charge, it is earnestly desired, that the churches and liberal individuals will kindly send their contributions, either to C. W. Vernon, Appledore; or to C. Veysey, Torrington.

RAVENGLASS, CUMBERLAND.

A small neat chapel, capable of containing about two hundred persons, has lately been erected in this town. It was opened for worship on April 26th, when three sermons were preached by Messrs. T. and R. S. Frearson (the former of Tottlebank, the latter of Idle, near Bradford, in Yorkshire), and Anderson, of Maryport. The Collections, together with donations of friends who did not attend, amounted to £9 3s. 1d.

NEW BAPTIST CHAPEL, HEYWOOD, LANCASHIRE.

Heywood is situated about eight miles from Manchester, between Rochdale and Bury. Not many years ago it was a long and straggling village; but it has increased very rapidly, and now contains above 10,000 inhabitants. It has one Episcopal church, of moderate size, a New Jerusalem church, a small Methodist, and a small Independent chapel; but they can scarcely contain more than one tenth of the people, who were growing up in the ignorance and vice too common every where.

There are many places in this county like Heywood, where the introduction of manufactories has operated to concentrate large masses of people in districts where formerly the population was small.

Among those who resorted to Heywood for purposes of trade, there were a few members of neighbouring Baptist churches, who discovered much anxiety to have a regular ministry introduced into the place, and had applied to the Lancashire Baptist Itinerant Society to aid them in their attempt.

Early in the spring of 1834, Heywood was visited by some of the committee, who concurred with the itinerant of the Society already stationed there (the Rev. Thomas Harbottle) and the friends resident on the spot, that it was desirable to erect a meeting-house of considerable size.

A room had been fitted up by one of the brethren, at considerable expense, some time before, but it was too small to contain the numbers willing to attend. Mr. Harbottle's labours had been much blessed, and were acceptable to

many, and great anxiety was testified to hear the word of God.

In consequence of these and some other encouraging considerations, a chapel was begun to be built, which, under the blessing of the great Head of the church, was completed and opened for service on Good Friday last, 17th April. Dr. Steadman preached in the morning; Rev. J. Lister, of Liverpool, in the afternoon; and the Rev. W. Stevens, of Rochdale, in the evening.

The chapel is built in a good situation, and is 18 yards by 14: there is no gallery, but the ground-floor is well filled in the centre with pews, and there are rows of forms down each side. It cost £680, and £340 has been raised towards it. Great economy has been observed in its erection, as the building, though without ornament, is respectable in its appearance.

The attendance at the opening of the chapel was numerous; many came from a distance, and the collections amounted to £35.

Mr. Thomas Harbottle had laboured, for some time, in France; but thinking it his duty to attempt something for the good of his own country, he left France; and the society being in want of an additional labourer at the time, he was first employed by it in 1833, and has continued connected with it ever since. May he be honoured in bringing many to the Redeemer of sinners, and may the chapel now opened be filled by multitudes thirsting for the water of life!

The Lancashire Baptist Itinerant Society was formed in 1825, by the Lancashire ministers and messengers of the Yorkshire and Lancashire Association.

Though on a small scale, it has, ever since its commencement, continued to promote the spread of the gospel in various parts of this large and populous county. Besides supporting its itinerants, our society assists several settled pastors in their itinerant labours. But the labourers are few, and the field extensive. Though the funds have been small, there is no cause to complain of unwillingness on the part of our friends to contribute pecuniary aid; but we want suitable agents; we want men alive to the glory of Christ, and filled with anxiety for the conversion of souls—men who would labour in the service of Christ by preaching and praying, and by distributing tracts from house to house. Men whose delight is in doing indeed the work of an evangelist. May the Lord of the harvest thrust forth such labourers into his harvest!

## ORDINATIONS, &amp;c.

## ASHDON, NEAR SAFFRON WALDEN.

On Tuesday, April 7, 1835, the Rev. C. J. Middleditch, late of Stepney College, was recognized as pastor of the Baptist church at Ashdon, near Saffron Walden, Essex. The Rev. Mr. Ferguson, of Finchfield (Indep.) commenced with reading the Scriptures and prayer; the Rev. W. H. Murch, Theological Tutor of Stepney College, stated and defended the principles of dissent; the Rev. J. Reynolds, of Isleham, asked the usual questions; the Rev. T. Hopkins, of Luton (Indep.) offered the ordination prayer; the Rev. T. Middleditch, of Biggleswade, delivered an affectionate address to his son, from 1 Tim. iv. 6, "*A good minister of Jesus Christ*;" the Rev. J. Wilkinson, of Saffron Walden, preached to the people from Ps. cxxxiii; and the Rev. L. Forster, of Saffron Walden (Indep.) closed the service with prayer. The Rev. Messrs. Hopkins, of Newport, Robinson, of Bumpstead, Sewell, of Thaxted, Mays, of Fordham (Indep.) and Matthew Walker, the late venerable pastor of the place, also took part in the services of the day. We are happy to hear that the prospects of this cause are greatly encouraging.

## MELKSHAM.

On Tuesday, April 28, 1835, Mr. J. Russell was ordained pastor over the first Baptist church in this town. Mr. Gough, of Westbury Leigh, began the morning service, by reading and prayer; Mr. W. Walton, Trowbridge, delivered the introductory discourse, and stated the nature of a Christian church; Mr. John Jackson, from Somerset Street, Bath, asked the usual questions, received the confession of faith, and offered the ordination prayer, accompanied by the imposition of hands; Mr. J. Watts, from Maze Pond, London (Mr. R.'s late pastor), delivered the charge from Col. iv. 17; Mr. Honeywell, who has been pastor of the Independent church in this town for nearly sixty years, concluded by prayer. In the evening, Mr. Jones, of Frome, commenced by reading and prayer; Mr. S. Summers, Bristol, preached from 2 Thess. iii. 1. Mr. Dyer, of Frome, concluded by prayer.

## WINCHESTER.

On Thursday, April 30, the Rev. J. B. Titherington, late of Liverpool, was set apart to the pastoral office over the Baptist church assembling on Silver Hill, Winchester. The Rev. P. Davis, of Whitchurch, opened the service by

reading the Scriptures and prayer; the Rev. W. Yarnold, of Romsey, asked the usual questions, and received Mr. Titherington's confession of faith; the Rev. W. H. Murch, President of Stepney College, offered up the ordination prayer, which was accompanied with laying on of hands, and afterwards delivered a charge from 2 Cor. iv. 5. In the evening, the Rev. H. Russell, of Broughton, preached to the church and congregation from Deut. i. 33, "Encourage him." The occasion excited great interest, and the services were numerously attended. Mr. Titherington succeeds, under favourable auspices, the Rev. B. Coxhead, who, for several years, laboriously discharged his pastoral duties amongst them, but was, in consequence of insufficient health, obliged to resign; and for the same cause was prevented taking part in the interesting services of the day.

## LUDHAM, NORFOLK.

On Friday, April the 17th, Mr. John Sadler was set apart to the pastoral office over a small Baptist church at Ludham, in the county of Norfolk; when Mr. Blakely, of Worsted, gave a definition of a gospel church, stated the principles of dissent, asked the usual questions, and received the minister's confession of faith. Mr. John Bam, of Aylsham, gave the charge to Mr. Sadler; and Mr. W. Spurgeon, of Neatishead, preached to the people.

The devotional services were conducted by Mr. Waller, of Marsham; Mr. Venemon, of Ingham; and Mr. Baker, of Bacton. Notwithstanding the unpropitious state of the weather the meeting-house was filled; and we hope the sentiments then advanced will long be remembered, and prove very beneficial to all concerned.

## DEAL.

The Rev. E. Davis was ordained pastor of the Baptist Church at Deal on Thursday, May 28th. In the morning, the Rev. J. Vincent (Indep.) read the Scriptures and prayed. The Rev. J. Davis, of Church Street, London (Mr. Davis's brother), discoursed on the nature and constitution of a gospel church, and the reasons for nonconformity to the establishment. The usual questions were asked, and the ordination prayer offered, by the Rev. J. Payne, of Ashford. The charge to the minister was delivered by the Rev. T. Cramp, of St. Peter's, and founded on Galatians iv. 16. The Rev. D. Crambrook, of Dover, concluded.

In the evening, the service was conducted in the Independent chapel, kindly lent for the purpose by the Rev. J. Vincent and friends. The Rev. W. Paine, of Eythorne, read and prayed; the Rev. T. James, of Woolwich, addressed the church over which Mr. Davis was ordained, from Exodus xvii. 12. The Rev. T. Steadman, of Ramsgate, concluded.

Mr. Davis has commenced his labours at Deal with good prospects of usefulness. The church and congregation were previously in a very low state. A revival has already commenced, and present appearances are much calculated to encourage prayer and effort.

#### MELBOURN, CAMBRIDGESHIRE.

The Rev. James Flood, late one of the Missionaries in Jamaica, who was constrained to leave his station by ill health, has accepted the unanimous invitation of the church at Melbourn, Cambridgeshire, and commenced his stated labours as pastor amongst them on the first Sabbath in April, with encouraging prospects of usefulness.

#### SEAMEN'S CAUSE AT POPLAR.

J. Upton returns his grateful acknowledgments to the unknown Friend to Sailors, who recently forwarded him a donation for Bibles and Tracts; and takes this opportunity of informing that individual, and his friends in general, that he is now connected with the British and Foreign Sailors' Society, of which G. F. Angas, Esq. (the brother of his late esteemed friend, Capt. Angas) is Treasurer; and will therefore feel much

pleasure in receiving their names as Subscribers, or forwarding their Donations to that Institution. Let Christians of all denominations "LOOK TOWARD THE SEA."

#### RECENT DEATHS.

##### REV. GEORGE CAPES.

After a long and painful affliction, sustained with truly Christian fortitude, died at Faringdon, Berks, May 29th, 1835, in the 59th year of his age, the Rev. George Capes, who, during the period of about nine years, was the pastor of the Baptist church in that town.

As a preacher, his talents were of a high order; and through various scenes of trial he exemplified, to the termination of life, the character of a genuine disciple, and faithful minister of Jesus Christ.

##### MRS. JOHNSON.

At Camben Hill, Birmingham, on Thursday, June 4th, after a few days illness, Ann, the wife of Owen Johnson, Esq., in the 65th year of her age.

##### MR. CHARLES CADBY.

On June 13th, at his residence in Margate, after a protracted illness, borne with exemplary resignation to the Divine will, in the 50th year of his age, Mr. Charles Cadby, formerly of London, and late of Devizes. This excellent man was distinguished by ardent personal piety, and devoted zeal. His removal will be most severely felt by an affectionate widow and family, and by his numerous friends and coadjutors in the cause of Christ.

#### DISTRIBUTION OF PROFITS.

The following sums, from the profits of this work, were voted to the widows whose initials follow, at the meeting of proprietors, on Friday, the 19th ult.

NAME	RECOMMENDED BY
M. C. ....	£4 ..... T. Winter.
J. F. ....	4 ..... P. Miller.
A. C. ....	4 ..... P. Millard.
H. H. ....	4 ..... T. E. Wyckerley.
A. E. ....	3 ..... B. Price.
D. R. ....	4 ..... J. Harris.
A. W. ....	4 ..... J. H. May.
J. T. ....	4 ..... W. Colcroft.
M. H. ....	4 ..... J. Reynolds.
R. E. ....	3 ..... W. Jenkins.
J. M. ....	4 ..... E. Davis.
M. N. ....	4 ..... W. Walton.
M. A. ....	4 ..... J. M'Pherson.
S. L. ....	3 ..... J. Fry.
E. R. ....	3 ..... J. James.
E. G. ....	4 ..... J. Baines.
M. P. ....	4 ..... J. Harbottle.
M. E. ....	3 ..... J. Pritchard.
M. J. ....	3 ..... S. Price.
M. E. ....	3 ..... D. Arthur.



# IRISH CHRONICLE.

JULY 1835.

## BAPTIST IRISH SOCIETY.

The twenty-first annual meeting of this Society was held at the City of London Tavern, on Friday, the 19th inst. At six o'clock a considerable number of its friends sat down to breakfast, after which they retired to the large room, where, at seven o'clock, E. Baines, Esq., M. P., took the chair.

The business was commenced by singing, after which the Rev. Eliel Davis engaged in prayer.

The CHAIRMAN then rose and said, that he felt it a high honour to be placed in the situation which he occupied. Being totally unconnected with the Society, he was afraid that he should not be able fully to explain either its object or extent; but whenever the design of an institution was to diffuse education, and particularly religious education, it must be a great honour to be permitted to preside over its meetings. This was the twenty-first anniversary of the Baptist Irish Society—a society which had been progressive in its growth, and had now attained that eminence which encouraged the hope that it would be instrumental in the hands of man in promoting the honour and glory of God. The society carried on its operations in a country interesting in every respect. Ireland was one of those fields where the exertions of the labourer might be applied to the greatest and most beneficial purposes. There was in Ireland a fine high-spirited people, who had been for many ages neglected, and to whom they owed it as an obligation to supply them with that knowledge, and those sources of information which, in this happy country, they enjoyed to so great an extent. They must all feel it to be a pleasure in some degree to retrieve those neglects, and to compensate for the want of duty with which this country had been chargeable for so many ages. Some of the agents of the society were present on this occasion, and would have an opportunity of addressing the meeting. He was happy to say they were carrying on their labours and prosecuting them in a way which could not fail to be conducive to the public welfare. The meeting had heard of a scheme for applying the

surplus revenues of the church to the education of the people of Ireland. He believed that that would be found, whenever it was brought fairly into operation, a very wise and patriotic measure. But they had not assembled that morning to dispose of the surplus revenues of the church; they were come to dispose of their own, such as they were, and to apply them to that purpose to which such funds ought at all times to be devoted—that of doing good. He hoped the speakers would be comprehensive and judicious, and that no gentleman would unnecessarily restrict himself.

The Rev. G. PRITCHARD, the Secretary, then read the Report, which stated that the establishment of free schools for imparting a scriptural education to the poor; reading the Scriptures, both in Irish and English, to the benighted peasantry; and preaching the gospel wherever an opportunity for doing so could be obtained, had always been the primary objects comprehended in the benevolent design of the Society; and the result demanded the strongest expressions of gratitude—many thousands of children had been instructed; considerable numbers of the ignorant adult population had been enlightened; not a few of these, there was every reason to conclude, had been truly converted; and wherever it had been practicable, the latter had been collected into Christian churches. Interesting extracts were then given from the correspondence of the Society's agents illustrating the benefits which the Institution had conferred on Ireland. The Society's scholars amounted to eighty-five besides Sunday-schools; forty-five Scripture readers were employed, and ten churches had been established, the additions to which from time to time were pleasing indications of the Divine approbation. The different preaching stations were well attended. The Rev. John West, of Dublin, in a letter addressed to the Secretary, stated that through the kind aid of the British and Foreign Bible Society, and the Edinburgh and Glasgow Bible Societies, they had been enabled to distribute gratis, in the past year, 2459 Bibles and Testaments. They had also distributed among

the children in the Schools 2000 first and second spelling books, 600 primers, 20 dozen of slates, and 600 slate pencils, with about 400 table books; 15 reams of paper had been given to the children as rewards. The Rev. John Franks has recently waited upon a considerable number of the respected members of the Society of Friends, residing in or near the Metropolis, to request their assistance in carrying forward such parts of the Society's operations as are known to have secured their cordial approbation; and the Committee avail themselves of the present occasion, most respectfully to acknowledge the many instances in which the solicitation has been met by a kind and liberal attention. Previously to resigning their trust, the Committee would with pleasure and gratitude advert to three facts immediately connected with the history of the Society up to this interesting day. The first relates to the need of approbation the efforts of the Society have uniformly received. This has been conferred without solicitation, and yielded by persons of every religious denomination. Witnesses, the most unobjectionable, have borne a willing testimony to the zeal, the fidelity, and the diligence of the agents of the Baptist Irish Society, and to the beneficial influence of their exertions. A person, now high in rank and office in this country, recently stated to one of your Committee, that, not long since, when in Ireland, he had observed, with peculiar satisfaction, the efficient working of this institution, and its valuable results. Another fact, requiring particular reference, is the manner in which, all along, pecuniary assistance has been afforded. In the commencement the demand for such aid was comparatively small. The amount received to meet the expenditure of the first year was £886 2s. 3½d., which was more than equal to the requirement. Since then £3000 has not been sufficient to discharge the annual claims. The progressive enlargement of the operations of the Society, and the consequent necessity of increasing funds, it ought to be confessed with humiliation, have too frequently staggered the confidence of those upon whom the principal weight of responsibility has rested. They have found it much easier to speak of trusting in God than to exercise dependence upon him. He, however, who compassionately remembers that the spirit is willing but the flesh is weak, whose are the silver and the gold, and in whose hands are the hearts of all, has so ordered and disposed all things, in

relation to this important affair, that from time to time the needful supplies have been obtained always in a degree to encourage hope, and sometimes in a manner so remarkable as altogether to discountenance the gloomy forebodings of unbelief. It is hoped that the statement of the Treasurer's account to be presented at this meeting, though it may not show a balance in favour of the Society, will, at least, enforce upon every one concerned for the prosperity of this Institution, the duty of thanking God and taking courage. The only remaining fact to which the Committee would refer is, that by the good providence of God, during the twenty-one years in which the Society has now been in active and progressive operation, it has been subjected to no official expense; the whole of its home management, up to this period, having been conducted perfectly gratuitously. Whatever, in this respect, may ultimately become necessary—as a peculiar feature in the Baptist Irish Society, through such a space of time, as affording one more occasion to look with affection upon the ashes of the departed, and, above all,—as inducing a devout recollection of the manifold mercies which have so signally accompanied the history of the Society, it is conceived that this ought not to be entirely overlooked.

The Rev. E. H. NOLAN, late of Sligo, moved the first resolution, viz.—

That with emotions of unfeigned gratitude to God, this Meeting would hail the arrival of the twenty-first anniversary of the Baptist Irish Society; and that the Report now read, containing reference to the progressive operations of the Society during its past history, and expressive of devout acknowledgment for the many obvious and memorable instances of Divine interposition in its behalf, be adopted and circulated under the direction of the Committee.

When he had last the privilege of addressing a public meeting in that place, it devolved upon him to second the last resolution, a very unenviable task; but to propose the first resolution, as he was called on at present to do, he felt was a task still more unenviable. The speech of the Chairman, and the reading of the Report, had however given him some materials for a speech, and lent him some of the necessary incitement to make it. He would most cordially move the adoption of the Report, and still more cordially move its adoption in the terms his resolution expressed. The resolution made an important statement, evinced a hallowed feeling, and entered upon a practical and useful resolve. It made the important

statement that in the Society's past history, many obvious and memorable instances of Divine interposition were vouchsafed, and the truth of this statement their Report established by a reference to prejudices overcome, and perils averted. To estimate these Divine interpositions it was necessary to form a true estimate of the difficulties encountered. He would not say that the sphere of their Society's labours was the most difficult in the wide fields of Missions, but certainly the difficulty of their work was not often overrated. In any case the natural heart rebels against the proclamation of the gospel, but their agents had not merely to contend with that universal prejudice, or with a mere nominal Protestantism, or with the sceptic or the infidel. The encounter must be sustained against a spirit of darker working and more subtle power than them all. It might occasionally, perhaps frequently, be the duty of an agent of their Society to tell the nominal Protestant, that the free circulation of the Bible may be admitted where its sacred pages are unread, and the necessity of a ministry avowed, whose ministry is not attended, or whose message is not received; by such he will be heard generally with respect, perhaps by some with profit. But your agents have principally to do with a system that acknowledges the Bible, yet denies its free and unfettered circulation; which partially sanctions its perusal, but so obscures it with canon and comment, that if a hope be caught from its pages, "shadows, clouds and darkness, rest upon it." It might sometime be their agents' duty to defend the authenticity, integrity, and inspiration of God's revelation before him who doubts, or him who scoffs; and in these cases, there is at least argument. Their agent had, in such instances, the affirmative side of a proposition, or a series of propositions which he could maintain. The *onus probandi* rested upon him, and if his case be made out, the scoffer may cease to scorn, and the sceptic learn to trust. But their agents had principally to contend with a system which denies the right of private judgment, and shuts up discussion—to question is to doubt, to doubt is to be damned. The decrees of the Church are the interpretation of Scripture, are above Scripture, and the source of all scriptural authority, where they have decided; to announce their decision is the final argument. If this would not silence their agent, it certainly would silence his opponent, and

seal up all further discussion, and all further thought, perhaps for ever. Such are the difficulties of the system with which the agents of the Society made war. Theirs was far a different work from that of the English minister and they should have from their English brethren their sympathies and prayers. In the discipline of this system, there is every thing calculated to keep the votary to his shrine. He must, on stated occasions, bow to the priest's knee, and pour into the ears of his "ghostly father" his sins of thought and deed; should he have had the temerity to listen to one of the Society's Scripture readers, or send his children to one of their schools, he is loaded with penances, an extra complement of prayers are prescribed for him, or he must travel to some sacred well, and by fastings, and watchings, and sufferings, atone for his partial heresy. Or if he hesitate, if reason assert its province and its power, absolution is refused him, and he is ultimately exposed to all the horrors of an "*anathema sit.*" Now what are the peculiar tenets of the system thus so effectually guarded by those dark sentinels of authority and power? All its peculiarities could not there and then be noticed. It ostensibly avowed justification by works; and it declared, by the decretals of its most sacred council, the man accursed who dares to teach or preach that a man is justified by faith alone. But perhaps the most revolting of its peculiarities is that which claims for the creature the worship due to the Creator. It is affirmed that the Virgin Mary, and the saints and angels, with relics, images, &c., should receive degrees of worship inferior to supreme; but it is difficult in her books of devotion, and the writings of her divines, at all times to discover that the distinction is maintained—take some instances: "O God, who to recommend to us innocence of life, was pleased to let the soul of thy blessed virgin Scholastica, ascend to heaven in the shape of a dove, grant that by her prayers and merit we may lead innocent lives here, and ascend to eternal joys hereafter." (The rev. gentleman then gave several instances, particularly from the "Lady's Psalter;" and a prayer at the consecration of images quoted from the Roman ritual). If, notwithstanding all the prejudices of this system, the Society had succeeded, is it not in justification of the terms of the resolution, that divine interposition had been afforded? He knew, personally, many of the individuals who were won to the truth by the efforts of their

agents. He knew whole churches of such individuals. The rev. gentleman, at considerable length, gave instances of the good done by this and other Societies. But the report noticed perils averted, and this was another proof of divine interposition. He would not deny that their agents incurred danger, and that they were frequently exposed to insult, and sometimes even to violence, but he would affirm that such arose more from an unhappy combination of circumstances, than from any unkindness in the natural disposition of the peasantry. The Report asserted, that in twenty-one years none of their agents had perished or been seriously injured; he could say the same for the Irish Evangelical Society, and he believed other Societies could affirm as much. How then, he would ask, was this to be accounted for, while they heard of murder and outrage directed against others? He hoped that the fact would be noted by the Chairman, that as the honourable member for Leeds, he might make use of it elsewhere, and he (Mr. N.) could explain it upon no other principle than that these Societies exhibited the peaceful moral power of voluntary Christianity. They had no palace to excite to envy—they had no tithe to rouse to exasperation. This in his opinion was, under Divine Providence, the reason why their agents had not fallen, while so many Clergymen had perished around them. The second thing in his resolution was the hallowed feeling evinced—it was gratitude to God for the goodness afforded, and for the union maintained. "Behold how good and pleasant it is for brethren to dwell together in unity." He congratulated them, however, not merely on the union which prevailed in their Committees and designs, but upon the exhibition of union, which in the assemblage of ministers around him was formed. He was a Pædobaptist, as was the Chairman; but nevertheless, they cordially supported the Society. He hoped their agents and those of other Societies would maintain a similar union in the field of conflict, against the common foe. A profane poet of his country had beautifully sung,

"Shall I ask the brave soldier who fights by  
my side,  
In the cause of mankind, if our creeds do agree?  
Shall I part with the friend I have trusted and  
tried,  
If he kneel not before the same altar with me?"

And as they applied the poet's thought to a holier association, and a holier object, he hoped that its best expression

might be realized amongst them. In the last place his resolution entered upon a useful and practical resolve. "To circulate the report," he would with all his heart propose it, because it seemed like a determination to go on. There is no note in the harmony of Zion to cheer a believer in retreat. They would proceed, no matter what difficulty impeded, and however insurmountable, we will find our way in any direction, except, as Paddy would say, "to advance backward." Our cause is the cause of God; and if he will let, who shall hinder? It is the cause of Ireland; and she is worth contending for. It is the cause of England's honour, and she will redeem it to the sister land. This is a contest for Ireland, for her peace, and her welfare, and her salvation. But he liked this resolve, because it will gladden the heart of English Christians. Good news from Ireland came seldom. Her voice, like the moan of her winds through her far glens, is wild and sorrowful; and her story, unless it be of days long faded from her, is of fallen fortunes, and of blighted hopes. She has ceased to wear the manacle, but with her emancipated hands she smites her own bosom, and wears her own beauty. Her music is the dirge; or should her harp yield to a more cheerful touch, it is in that unmeasured mirth which in moments of frantic reaction the despairing love. But their report would circulate good news. It tells that the Sabbath child prays for a blessing on the stranger lady's hand, from which the little cheering premium and present were extended. It tells that the best remedy for Ireland's disasters is no longer a problem. The Gospel is the remedy—this pours the balm upon her bleeding bosom—binds the wreath upon her dishevelled brow—melts her melodies into still softer song, and animates the genius of her people with a purer fire. This shall bedew her with peace, and crown her with honour; not that she may bloom a solitary flower, or gleam a solitary gem, but that, endeared to Britain in a new, and happy, and holy, and permanent affinity, it may be sung of both lands,

— "Great, glorious, and free;  
First flowers of the earth, and first gems of the  
sea."

The rev. gentleman was loudly cheered several times during his address, and the humour with which he related several anecdotes called forth the repeated laughter of the audience.

The Rev. WILLIAM GROSEN, of Maidstone, in seconding the resolution, re-

marked that Ireland needed the attention of British philanthropists, was one of the very few propositions respecting their sister country which no one would be inclined to controvert; even the admirable speech which they had just heard, tended to confirm that general impression. He believed that men of every political party, and every religious communion, agreed that Ireland was in a most deplorable state—that there was in it a vast quantity of misery and moral degradation. Though there was a great difference of opinion as to the remedies that should be adopted, all the physicians agreed that the patient was dreadfully diseased. They need not go further for evidence than the public proceedings of their courts of justice. Where there was so much litigation one party must be wrong, and the probability was that neither were quite free from blame. The writer of a work called "Ireland in 1834," had stated, that at the quarter sessions for Tralee, there were entered for judgment 1,470 cases, besides 199 criminal cases, for the comparatively small county of Kerry, while at the assizes homicides constituted the great majority of cases. Such was the levity of the witnesses, that it was impossible to arrive at the truth from what they had alleged. There was a spirit of clanship existing, which seemed to set aside all obligations to speak the truth. It might have seemed natural to ask—had they known nothing on the subject—had Ireland no funds of religion? Were there no persons whose official duty it was to instruct the peasantry? Was Ireland overrun with sectaries? Within the last three weeks the Archbishop of Canterbury had said, that the Church of England was not a sect; that the Church of Rome was not a sect; and that the Presbyterian Church of Scotland was not a sect: but the Baptists were a sect, and so were the Independents. Now was it among sects that all the mischief had taken place? Let them look at the Report of the Government Commissioners who were sent to investigate the case. Of the population of Ireland, there were of Roman Catholics 6,428,265, of the Established Church 851,792, of Presbyterians 635,587, of Protestant Dissenters 21,518; so that to every one Dissenter connected with all classes, there were 29 Presbyterians, 39 Episcopalians, 298 Catholics. Thus there was one-eleventh part Protestant Dissenters, the remaining ten-elevenths belonging to one of the two Episcopal churches, or the Roman Catholics; so

that the honour of having pastoral rule over Ireland was divided, not among the sects, but among the churches. It was difficult to speak of Popery as it ought to be spoken of; but some chivalrous admirers of this eldest daughter of the Church of England, and who was said by her friends to be the most handsome daughter—though her enemies gave her something of the commendation of a Roman Catholic poet, when comparing her with other Protestant Churches, they called her—

"The least deformed because deformed the least;" her chivalrous admirers had lately raised such an outcry against Popery, that a person hardly liked to say what he thought. But it must not be forgotten that Popery was an exceedingly bad thing. It was a system which mixed poison with the waters of salvation, and that not accidentally but systematically and regularly. They ought not to forget that it laid the conscience under bondage to man, while it freed it from personal obligation to God. Such being the case, they ought to set themselves to accomplish its extirpation. With regard, however, to the persons who maintained it, they were objects of compassion, and Protestants ought to love them, to enlighten them, and to introduce a better system. But how was it to be effected? Ireland was once the subject of superstition as baneful as that under which she now laboured. Many centuries before the Christian era Ireland was known to the Carthagonians under the name of the Sacred Isle, and was supposed to be peculiarly consecrated to paganism, and they actually passed their sons and daughters through the fire to Moloch, for the Phœnicians introduced there the worship which had been given to the gods of Canaan. How was she turned from her superstition? Were armies sent? No: but in the year 432, a small band of unprotected Missionaries, not, it was to be feared, holding the truth in its original purity, went and preached to them Jesus Christ. A fragment of a sermon was now in existence, in which it was said, "The sun you behold rising every morning by the power of that God who placed it in the heavens, shall cease to shine; and all its worshippers shall pass into destruction and punishment: but we worship the true Sun, Jesus Christ." One of those persons had since undergone canonization and was now called St. Patrick. Let this society go forth with similar instrumentality. There must be nothing compulsory. A suspicion had existed which

had operated against the Society, but there was nothing in the Committee which could warrant it.

The resolution was then put and carried.

The Rev. W. THOMAS, of Limerick, moved—

“That while the efforts of the Baptist Irish Society have hitherto been rewarded with a most encouraging measure of success, the present state of Ireland demands that the salutary arrangements, and benevolent operations of this Institution, should be strengthened and extended.”

It was with great diffidence and humility that he appeared before the meeting. The good which had been done by the Secretary in Ireland it was impossible for him to relate: he could only hint at it. When he first commenced his operations in Ireland, in connexion with this Society, and which was nearly at its commencement, he saw no manifestations of love to the Saviour in that extensive country. The Society established some schools in the South of Ireland, and it soon pleased the Lord to dispose many people to open their houses for the preaching of the gospel, so that there was scarcely a gentleman's house round Limerick at the present day, in which he could not preach in the parlour or drawing-room the unsearchable riches of the Lord Jesus Christ. The rev. gentleman then referred to several schools, for the purpose of showing the good which had been done; and adduced instances illustrating the power of truth among the children, and their attachment to the Scriptures. Some of the children had arrived at majority, and by their industry had been enabled to raise their parents and friends to competency and comfort. One converted Catholic had gone forth as a minister, with the boldness and decision of Luther, united with the mildness of Melancthon. Many converted Catholics had become Scripture readers in this Society; and truth had considerably progressed among the Protestants of Ireland. The rev. gentleman next adverted to the idolatry of Roman Catholics; several instances of which he quoted. Great good had been done by the preaching of the gospel; and numbers of persons had died in the Lord. The people of Ireland were attached to their own religion; and it was, therefore, necessary to communicate to them a knowledge of the truth in the mildest way they possibly could.

Mr. W. FAXON read a list of contributions; after which he presented the Treasurer's accounts. It appeared, that the Society were under engagements for

upwards of six hundred pounds; only a very small sum towards which had been received.

The Rev. J. DAVIS, in seconding the Resolution, impressed upon the meeting the importance of forming Auxiliary Societies. In some churches an Auxiliary was formed, which divided the proceeds between three Societies; but he thought it would be more productive if they had a separate Auxiliary for each. If he were to describe the Irish character, he should say, that they were all heart; and they knew that that produced the most extended and powerful effect. It was because the truth was under corrupt principles and unholy passions that Ireland was in such a miserable state. Could they succeed in giving it right principles, they might hope to see the feelings of Ireland brought out in such a manner as they had never been before. It was his opinion, that if the same amount of piety existed in Ireland as did in England, and the latter were in the same situation that the former are now, the efforts made on behalf of this country would be more abundant than those put forth on behalf of Ireland.

The Resolution was then put and agreed to.

The Rev. C. STOVEL rose to move—

“That, as the present is a suitable occasion for expressing devout thankfulness, on account of the assistance and success already afforded, in connexion with the labours of this Society, it is not less so for the exercise of humble dependence on the divine blessing, as to its continued exertions, and future prosperity.”

He confessed, that he never directed his thoughts on these occasions to the claims of Ireland, without being altogether afraid to trust his own feelings in any thing like a public expression, because so many evils had accumulated on that part of the British dominions, and about those evils there was such a combination of difficulties in all attempts, not to cure, but even to ameliorate them. He had often sympathized with the Legislature when it had attempted to adopt measures relative to Ireland. He knew, that when they had got into difficulties, produced by former arrangements and expedients, they often appeared more embarrassed on account of their error. But still, it was the discipline of their heavenly Father, that when they departed from the ground of divine righteousness, they jumped into a gulf, from which they could never rise to regain their standing, unless by his own divine and merciful almighty

help. He was deeply convinced that, however trifling a man's conduct might appear in the annals of crime, when once he had done wrong, he could not recover without the help of his Creator. That was the case with regard to the country, whose interests had been presented to them that morning. The system which had been adapted to one age was rendered poison to the next. There was something affecting in the statements which had been made, relative to the church of Rome appealing to its own decrees. If the appeal were really made and rested upon, they might feel that they had sure ground, and that no alteration would hereafter be made. Under such circumstances he should not fear to lay the Bible aside, and take the decrees of the church. He would take the recorded resolutions of the church of Christ, and he would find in them all that was to be condemned in popery, as much exposed as in the book of God. But here was the misery of the system; to-day the appeal was made in one circle to the decrees of the church; and to-morrow, in another circle those appeals would be despised. In fact, the spirit of some foul corruption had taken hold of the gospel of Jesus Christ, and was warring against the truth and righteousness of God. But he did not think that the malady with which they had to contend existed simply there. The three great conflicts in Ireland between the great parties, was a mingling of experiments to support religion by measures which opposed themselves altogether to the spirit of their holy religion. It was wonderful that they should have seen the papacy first arising over the ruins of heathenism, then suppressed by the Protestant establishment by force, and then rising so as to secure the greater part of the country through voluntary exertions. During those changes of policy how many souls had passed from this world into eternity, neglecting the great salvation! But if they could disconnect the religion of Ireland from its compulsory incumbrances, then they would be prepared to work with effect the voluntary efforts. He thought, however, that whilst these evils existed, and laws the most perilous were in operation, they ought to be honoured. The British throne was insulted every hour by the contempt of her own enactments. He revered the laws of his country next to the laws of God, and he mourned most for that system which placed the laws of his country in opposition to the laws of God. In Ireland there had accumu-

lated a dreadful amount of guilt, pressing like an incubus upon this nation; and while the guilt must be deplored, he was persuaded, that before the laws of England could be honoured, they must first observe the laws of God, and seek his mercy as their deliverance. The object of this Society was extremely simple; it was that of turning men from darkness to light, and from the power of Satan to the power of God. In every system, and without any system, God had blessed it in permitting it to possess a flexibility in its movements adapted to the flexibility of the errors with which it had to contend. Did they change their position? This Society could do the same. Did they fly? It could follow them. Did they receive instruction in one form? It could modify it, and could throw itself like the light of day into all their dwellings. The rev. gentleman then alluded to the trifling expense at which this Society carried on its operations, and after adverting to the indefatigable exertions of the late Rev. Joseph Ivey to promote its interests, concluded by exhorting all its friends to cultivate a spirit of devotion.

C. MATTLAND, Esq., briefly seconded the Resolution, which was then put and carried.

Professor HOPFUS moved the next Resolution—

“That the best thanks of the Meeting be presented to Mr. Stephen Marshall, the Treasurer, and the Rev. George Pritchard, the gratuitous Secretary, for their valuable services; that they be requested to continue another year; and that the persons whose names were read be the Committee and auditors for the ensuing year.”

He furnished an interesting outline of the history of Ireland; and after pointing at some of the superstitious customs of the Catholics there, concluded by showing the adaptation of the voluntary, as contrasted with the compulsory, system, to promote the genuine interests of religion.

The Rev. JAMES TYSO, of Wallingford, said that there was one point which had not been noticed; the Society had that day arrived at majority. She was beautiful, well-grown, and deserved the respect of every body. Perhaps the meeting wondered why some of the speakers made such long addresses; he would tell them why. It was more blessed to give than to receive. He remembered an advice which he had received thirty years ago, and which had done him good: it applied to speeches as well as to sermons; it was, to leave the people longing rather than loathing.

The meeting had heard a good deal of the cry of, "No popery." One party who raised the cry meant—"Do not touch our fat livings." But the friends of this Society cried "No popery," because it kept the Scriptures from men, and was injurious to their souls. He could prove from Scripture that there were good people in the church of Rome. God had said, "Come out of her, my people." There must be good men in it, or he would not call upon them to come out of it. He had lately attended a Bible meeting, where almost all the speakers

were clergymen, and they had said a great deal against the church of Rome. He thought he had never heard a daughter rail so much against her mother in his life. He cordially seconded the motion. The Resolution was then put and carried.

The Rev. B. GODWIN moved a vote of thanks to the Chairman, which was seconded by the Rev. W. POYLE, and carried by acclamation.

The CHAIRMAN briefly acknowledged the compliment; and the Doxology having been sung, the meeting broke up.

## CONTRIBUTIONS.

*Received at the Annual Meeting, June 19, 1835.*

Hammersmith, Female Association, by Miss Otridge, Treasurer.....	8	7	6
Wallingford, by Rev. J. Tyso:—			
Mr. Field.....	0	10	0
Mr. E. Wells, Slade-end.....	1	1	0
Mrs. Palmer.....	1	1	0
Collection.....	5	11	0
	8	3	0
Carter Lane Irish School.....	6	0	0
Produce of a Box, for sight of Ministers' Portraits, by T. Merrett.....	1	0	0
Rev. James Elvey..... ann. sub.	1	1	0
Friends lately assembling at Dean Street, Southwark; but now worshipping at Paragon Chapel, Bermondsey New Road, by Rev. B. Lewis.....	6	10	0
Dorman's Land, Part of a Collection, by Rev. G. Chapman.....	3	10	0
Friends, by Mr. John Illidge.....	2	2	6
A Friend.....	1	0	0
Little Ailie Street, by Rev. P. Dickerson Church Street, Blackfriars, one-third of Collection.....	4	2	0
Crayford Auxiliary.....	2	0	0
Mrs. Smith, Crayford.....	1	0	0
Rev. Edmund Clark.....	1	0	0
Rev. Thomas Jarvis, Jersey.....	1	0	0
	57	7	9
Collected at the Doors.....	19	2	0
<i>Received by the Treasurer.</i>			
Collection after the Annual Sermon at Salters' Hall Chapel, by Rev. Edward Steane.....	10	0	0
Amersham, by Rev. John Statham.....	5	0	0
Ashford Association, by Rev. W. Groser Walworth, Lion Street, Female Society, by Mrs. Chin.....	4	15	0
Collected among the Society of Friends in London and its Vicinity, by Rev. John Franks.....	82	1	0
(Part of this previously acknowledged.)			
Kettering Auxiliary Society, by Mr. Gotch.....	5	0	0
Mr. James Cozens, Norwich.....	1	0	0
Keynasham, by Rev. T. Ayres:—			
Mr. Derrick.....	0	10	0
Mrs. Harris.....	0	10	6
Mr. Edwards.....	1	1	0
Mr. Score.....	1	1	0
Small Sums.....	2	17	6
	6	0	0

Mr. E. C. May, Tottenham.....	1	1	0
Tring, by Rev. J. T. Jeffery:—			
Mr. Elliott.....	1	1	0
Mr. Baldwin.....	0	10	0
Mr. Grover.....	1	0	0
Mr. Meacher.....	1	1	0
	3	12	0
New Park Street Auxiliary, by Mrs. Evans.....	6	0	0
Kington Missionary Association, by Rev. S. B. Blackmore.....	5	0	0
Ilford Missionary Association (one-third) by Rev. J. Cubitt.....	7	0	11
Benjamin Risdon, Esq., Pershore.....	10	0	0
Mr. W. Harrison, Hadlow.....	5	0	0
From the Church and Congregation, Spencer Place, Goswell Street Road.....	5	2	4
Mrs. Duthoit..... ann. sub.	1	0	0
Female Baptist Irish Society.....	25	8	6
From St. Clement's, Norwich, by Rev. J. Puntis.....	2	10	0
Woolwich—Mrs. J. Robson and B. Wates, Collectors:—			
Mrs. Cannon.....	0	4	4
Mrs. Cox.....	0	6	0
Mrs. Sharp.....	0	6	0
Mrs. Murray.....	0	4	4
Miss Willis.....	0	10	0
Mrs. Freeman.....	0	10	0
Mrs. Strother.....	0	10	0
Miss Turner.....	0	0	0
Mrs. Thorley.....	0	4	4
Mr. Thorley.....	0	4	4
Miss Tamsett.....	0	4	4
Mrs. Coombs.....	0	3	3
Miss Young.....	0	4	4
Mrs. Baker.....	0	3	0
Mrs. J. Robson.....	0	4	4
Mr. J. Robson.....	0	4	4
Mr. Tame.....	0	4	4
Mrs. Tame.....	0	4	4
Mrs. Diblin.....	0	2	2
Mrs. Strang.....	0	6	0
Mrs. Whiteman.....	0	6	0
Mrs. Baer.....	0	4	4
Mrs. Champion.....	0	6	0
Mrs. Kirby.....	0	10	0
Mr. Gardiner.....	1	1	0
Dr. Gregory.....	0	10	0
Miss Wates.....	0	4	4
Mrs. B. Wates.....	0	4	4
	8	11	0

For the Cains' Family.  
Friend, by Rev. Dr. Cox..... 1 0 0

\*• The account of the annual meeting has occupied so much space, that the completion of the list of contributions is unavoidably deferred to the next month.



# MISSIONARY HERALD.

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CXCIX.

JULY, 1835.

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Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

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## BAPTIST MISSION.

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### HOME PROCEEDINGS.

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#### ANNUAL MEETING.

Sustained by the gracious care of Providence, we have been permitted to share in another of these Christian festivals, and trust that many have found that term, in its highest and noblest sense, appropriate to the occasion. It is true, that we had no longer among us our dear Missionary brethren, whose impressive statements and earnest appeals had for three successive years imparted an intensity of interest to our Anniversaries, to which no written description can do justice. But this very circumstance was of itself an additional cause for joy and thanksgiving; since the object of their return to this country has been gained, and our

brethren are occupied in the more congenial and spiritually profitable work of publishing the Gospel amidst the thousands of Jamaica, and feeding, with living bread, the flocks entrusted to their charge.

The open Committee Meeting was held as usual at Fen Court, on Tuesday morning, the 16th inst., when the chair was taken by our venerable friend Joseph Gutteridge, Esq. Prayer was offered by the Rev. Samuel Summers, of Bristol, and the Committee were informed of various particulars bearing upon the history of the Society during the past year.

On Wednesday morning, at eleven o'clock, the friends of the Society assembled at the Rev. John Clayton's chapel in the Poultry, kindly lent for the occasion. Hymns were given out by the Rev. Messrs. MATTHEWS, of Canterbury, PAIN, of Eythorne, and SPRIGG, of Ipswich; and the Scriptures were read and prayer offered by the Rev. E. CLARKE, of Truro; after which the Rev. SAMUEL SUMMERS,

of Bristol, delivered a discourse, characterized by a high degree of eloquence and piety, from Matt. ix. 37, 38, "Then saith he to his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." After some appropriate remarks on the imagery of the passage, as indicative of joy, maturity, the necessity of labour adequate to the demand, and the fruitful results to be expected; the preacher proceeded to apply the text thus explained to Missionary exertions, and proposed,

I. To notice the character of missionary operations at the present period, under the idea of a harvest.

II. To take a comparative view of the agency employed.

III. To point out the duty of Christians in reference thereto.

Under the first head the preacher considered that the idea of a harvest might from various causes be most fitly applied to Missionary operations, and especially noticed the tenor of prophecy, the increase of knowledge, the political changes within the last century, particularly in the advancement of civil and religious liberty, the aggressive attitude of the church, as indicated by the revival of the missionary spirit, and the increase of instrumentality; together with the improved condition of heathen society through the labours of Missionaries, as preparing the way for the triumphs of the Gospel.

The image of the text was further considered as suggesting that *there is a necessity for great and various labour*, not only in the field, but at home, in providing for the wants of those who are abroad; and also that there are *the noblest joys connected with Evangelical labours*.

The *plenteousness* of the harvest was then adverted to as embracing the whole world, and demanding the utmost energies of the church.

II. Here the preacher referred to the fewness of the labourers as compared with the greatness of the harvest, not only in the lands of heathenism, but in civilized Europe.

In the last place, the duty of Christians was pointed out: "Pray ye therefore," &c. This was considered as including prayer for the *supply of labourers*, duly qualified by the influences of the Holy Spirit, and the *means of sending them forth to their spheres of labour*; and the preacher concluded by earnestly exhorting to self-examination, devotedness to the service of Christ, and liberality in contributing to its support.

In the evening, at six o'clock, the spacious accommodations of Surrey Chapel, which for so many years have, with Christian liberality, been afforded to the Society, were occupied by a large assembly of its friends. Appropriate hymns were given out by the Rev. J. J. WILKINSON, of Saffron Walden, and UPTON, of St. Albans; and the Rev. THOMAS FINCH, of Harlow, read the Scriptures and engaged in prayer. A luminous and energetic discourse was then delivered by the Rev. BENJAMIN GODWIN, of Bradford, from John iv. 35, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." After some judicious observations on the reference of our Lord to the introductory period of the Gospel era, which might be considered a harvest, as compared with the dispensation which preceded it, and also to its still more emphatic reference to the universal and final triumphs of Christianity in the world, the preacher proceeded to consider the passage as not inapplicable to the state of things at the present period, and remarked,

I. That after all which has been done, the great harvest remains to be gathered in.

II. That many concurring circumstances indicate that the harvest is at hand; and,

III. That this should be met by corresponding sentiments and conduct on the part of the church of Christ.

The first proposition was substantiated by reference to the plan of salvation as embracing the world at large; to the method of redemption by the death of Christ, which cannot be adequately recompensed by the salvation of a mere fragment of the world; and to the magnitude of the scale on which divine wisdom has proceeded in its arrangements, and the extent and variety of those processes which are adapted to produce the mighty result.

Under the second head the preacher remarked, that the latter-day glory of the church of Christ cannot be expected to burst forth at once in its splendour, or to be produced by any other means than those already employed. That the period so much desired is, however, near at hand, was shown in a manner most convincing, 1st, by an examination of prophecies, particularly those contained in the 2nd and 7th chapters of Daniel, and 2nd chapter of the 2nd Epistle to the Thessalonians; and 2ndly, by a review of

the providences of God, combined with his predictions. And here the preacher expatiated with much interest, 1st., on the fact that the whole world has become accessible to Missionary operations. 2nd., on the character and position of Christianity in those nations (Britain and America) which are most adapted to the propagation of the Gospel. 3rdly, on the general spread of knowledge and education; and 4thly, on what has been already achieved.

*The duty of the church in regard to the harvest*, considered as being at hand, were stated to be attention, thankfulness, zealous effort, and steady perseverance; duties which were ably urged on ministers of the Gospel, wealthy Christians, and all classes of the disciples of Christ.

At the prayer-meeting at Eagle-stre<sup>et</sup> on Thursday morning, an affectionate and useful address was delivered by the Rev. THOMAS WELSH, of Newbury, who also closed in prayer; the Rev. C. WOOLLACOTT, of Little Wild-street, and SHENSTON of Eldon-street, having previously led the devotions of the assembly.

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.

The services were commenced by singing—

"From all that dwell below the skies,  
Let the Creator's praise arise," &c.

After which the Rev. J. STATHAM, of Amersham, offered up prayer for the Divine blessing on the Meeting and the Society.

The Chairman then rose and said, that before he called upon the Secretary to read the Report, he could not but express how cordially he subscribed to the very spiritual petition which had just been offered up. Unless the Divine blessing accompanied their labours and exertions, they would not be productive of any benefit to those to whom they sent out Missionaries. He was almost disposed to make a confession, viz., that his mind had been, within the last few hours, so fully absorbed by another question closely united and linked to this, though in some respects different from it, that he believed this was the only meeting that he should have felt it his duty to attend. He could not forget what obligations those engaged in the Anti-Slavery cause owed to this Society at-home, and to those brave and

good men whom it had sent out, at the risk of their lives, in liberating and in delivering the negro. It was a matter of the highest congratulation that those labours were at length crowned with some portion of success; but sorry he was to say, that some impediment seemed lately to have arisen. Some attempts had lately been made for the purpose of frustrating the benevolent object. He trusted those efforts would not succeed. The people of England had, with unexampled liberality, given a sum such as was never before given for any other cause than desolation and war. Accounts had been received, he would not say realizing their expectation, but far more than surpassing them as to the conduct of the negro; and having made, on the one hand, that great sacrifice, and the objects of their care having in every respect more than surpassed the expectations they entertained on the other, he felt confident that the people of England would now support them. But into those points he thought this was not the moment to enter, and therefore he would call upon the Secretary to read the Report.

The Rev. JOHN DYER read the Report accordingly, after which

W. B. GURNEY, Esq., presented his accounts, as Treasurer, from which it appeared that there was a balance against the Society of £324. 7s. 3d.

The Rev. SAMUEL NICHOLSON, of Plymouth, after expressing the unfeigned pleasure he felt in seeing the chair occupied by Mr. Buxton, and congratulating the hon. gentleman on the success of his labours, moved—

That this Meeting receives, with unfeigned thankfulness to the Father of all mercies, the account which has now been furnished of the successful labours of our Missionary brethren in the East and West Indies; and that the Report be adopted, and distributed, under the direction of the Committee.

He scarcely knew whether it was quite proper for him to allude to the manner in which the success of Missionary labours was mentioned in the Report. He would, however, venture to do so, not in a pugnacious way, but in the way of explanation. His apology was, that it had fallen to his lot more than once to hear a friendly, but at the same time, somewhat censorious remark upon the frequent use of the word "Baptism," in the Reports of the Baptist Societies. He would inform such persons that the word was merely used to indicate that the parties referred to had been hopefully converted to God. With regard to the success in the East Indies, whilst there were brethren present far more competent than

himself to traverse Indian ground, he would offer to the meeting some considerations which had occurred to his own mind as bearing upon that topic. They all knew that, although the human heart, under every variety of circumstances, was opposed to the truths of the Gospel, and that Divine influence was necessary to make the Gospel effectual to the conversion of sinners, yet in India, more than in any other country under heaven, opposition to the Gospel assumed a systematized and consolidated form. Caste and Hindoo idolatry were among the circumstances tending to make Missionary labour so difficult there; yet they had no right to speak despondingly, as though they had had no success. Not to mention the number of converts who had been brought to the faith of Christ, when they remembered how much had been done in the instruction of children, how great was the diminution of the power of caste, and, above all, when they recollected how widely the Sacred Scriptures had been distributed through the various provinces of that vast continent, in many different languages, he thought no one, without being guilty of ingratitude, could say that there was a want of reason to bless God and take courage in regard to the East Indies. Another sentiment to which he had recently listened might be brought to bear on this part of the Resolution, viz., that in all wise and well-conducted undertakings, the magnitude of the result must be expected to bear a proportion to the magnitude of the scale on which the preparations had been conducted. If the preparations were the work of man, they might expect an objection to be taken to this argument; but as in a great degree it was manifestly the work of God, and consisted in the translating and printing of his own Word, he would ask upon what results they might not calculate when God should pour down his blessing? With regard to the West Indies, he would not anticipate any objections to the Resolution. Undoubtedly successful, delightful, complicated, abundant success, had attended their labours there. Since the Society held its last Anniversary, the 1st of August had dawned upon the western as well as upon the eastern portion of the globe. The 1st of August must be associated with many interesting reflections in the mind of the Chairman, as a parent, a philanthropist, a legislator, and, last of all, and in the highest style of all—a Christian. It was impossible that such a day could ever dawn upon the world again; not as it regarded its spiritual results, but in all other respects.

They now began to enter upon that field which, previously to the occurrence of that glorious day, was beset with difficulties, and in many parts hedged against their entrance with thorns. The hindrances to the diffusion of Gospel truth were not now quite removed, but were, to a delightful degree, abated; and when they were informed that the negroes, instead of conducting themselves in a way of tumult and riot, had shown the ameliorating influence of Christianity in the manner in which they embraced the buddings of freedom, they could not but thank God and take courage. Mr. N. then went on to speak of the success which had attended the joint efforts of the friends of humanity, and the friends of religion. He did not claim for Christian Missionaries the immediate accomplishment of the emancipation of the negroes: for Britons, and not Christians merely, had effected their liberation. But who would deny the mighty influence which Christian Missions had had in effecting that object? Three years ago Mr. Knibb pledged himself, as he (Mr. N.) thought at the time somewhat rashly, that he would not return to the West Indies till slavery was at an end. When Christian Missionaries were first sent out, it was not their primary or main design to effect the liberation of the slaves: they had a higher end in view. The advocates of slavery had said, that Christianity and slavery were incompatible with each other. If it were so, the friends of Missions could not help that. Were they to put an embargo on the Gospel because it tended to melt the chains of slavery? Was the chart of salvation never to be unrolled in the land of slavery? There were no exceptions made in the command of their adorable Lord to preach the Gospel; they therefore held themselves bound to go into the den of slavery, and if it were possible to find a darker and a fouler den, still they were bound to go into the midst of it. Christianity, then, had laid the common cause of humanity under obligations by accomplishing that which, without the direct influence of Christianity, or the indirect influence of persecuted Missionaries, might not for a long time have been effected. He apprehended that the Chairman, in his opening observations, had again thrown the cause of humanity upon religion. As a Society they could not respond to the appeal, but as Christians they could, and they would do it. The speaker then adverted to the inroads which mortality had made upon the supporters of the Society, and particularly noticed the decrease

of Dr. Carey and J. B. Wilson, Esq. Let them, as Christians, call to their aid the promises of God, and cast themselves and the Society again upon his protection and care. Let them betake themselves to the solace arising from the assurance that Jesus Christ is the same yesterday, today, and for ever. It was more delightful to gather the harvest than to break up the fallow-ground, or sow the seed; but whether they acted as sowers or reapers in the last great day, no one labourer would go without his reward.

R. FOSTER, Esq., jun., said it was delightful to hear from different parts of the world of the conversion of hundreds in one place, and tens and twenties in others, from darkness and idolatry to the worship of the living and true God. In the success which had attended Missionary labours they could not rejoice too much, nor be too thankful to the Giver of all mercies for the abundant blessing which he had poured out on the labours of this and other kindred Societies. But it had occurred to him, that they had no report of those vast numbers who still remained ignorant of God and of themselves. If they could behold the consequences to those who departed out of the world under such circumstances, their tenderest sympathies would arise, and they would feel that at present they had done nothing. He not only cordially seconded the Resolution, but he begged to say that he heartily concurred in the observations of the Chairman, and to express his public acknowledgments for the part he had taken in the liberation of their fellow-creatures from that dreadful state of thralldom in which they had been placed. He (Mr. F.) rejoiced that he (Mr. B.) had taken upon him to watch over the success of that measure, and trusted that his efforts would be available. He had held communication with several members of Parliament on the subject, and had received from them the fullest assurances of their cordial support in giving efficiency to the Bill for the Abolition of Slavery. He had received a letter to the same effect from a distinguished member of his Majesty's Government.

The resolution was then put, and carried.

The Rev. JAMES SPRIGG, of Ipswich, rose to move,—

“That this Meeting contemplates with lively gratification the auspicious change which took place on the 1st of August last in the civil condition of our negro brethren in the West Indies; and that their highly satisfactory conduct since that period has signally demonstrated the power of Christianity to elevate the character, and improve the condition, of the most degraded of mankind, and supplies a powerful motive, for more vigorous

evangelical efforts on their behalf, especially under the sufferings and oppression which, it is feared, multitudes of them still endure.”

It was scarcely possible to speak of the interest felt in the first object without looking back to the situation in which they were formerly placed. It had been remarked by a preceding speaker that the advocates of slavery themselves declared that Christianity and slavery could not flourish together, and from the moment that declaration was made, every one who believed in the inspiration of the Scriptures considered the fate of slavery as fixed, though they could not anticipate by what agency it was to be accomplished, or what train of events should lead to so glorious a termination—a termination in which they had taken the deepest interest. The first decisive proof which they gave of that interest was the mode in which they agreed to the large amount of compensation. So far as his own experience went in that part of the country where he was placed, there seemed to be but two feelings on the question; the one was that the amount was large, and the other that the object was such that there must not be a single word uttered that could tend to impede the progress of the measure. They seemed to feel at once that as Christians and philanthropists, they must think nothing of a few millions of money when the life, the happiness, and the blood of their fellow-subjects was at stake. The next decisive proof of the interest they felt was shown by the response to the appeal made to them when it was requisite to make an effort for rebuilding the chapels. But in his opinion the most important proof that was given of the interest they felt in the 1st of August, was the devotional spirit with which that day itself was observed. Was it imagining too much to suppose that angelic beings struck a livelier note of praise when they looked upon the crowded assemblies in the West India islands, and beheld the church of Christ at home testifying their grateful admiration of the wisdom and mercy of that God by whose direction and guidance the glorious consummation was attained? The resolution led him briefly to glance at the consequences of that great and important measure. Every one present was fully aware that on that subject many fears were entertained. Perhaps in his own case there had been a degree of rashness or intemperance which some would blame, but he had never had any sympathy with those who were incessantly dwelling upon consequences. He would urge upon all his friends to take for their motto, “Let

us do right, and leave consequences to God." Once satisfied that they had no right, morally considered, to hold as property the persons of men, where was the man who, having arrived at that conclusion, could dare to stop and raise questions as to the consequence of setting them free? Whatever might have been the diversity of opinion on the subject, it was delightful to know that the consequences had been far more auspicious than they had dared to expect. They had found the emancipated slaves a more docile and laborious race than, arguing on the principles of human nature generally, they could have supposed would have been the case. What pleasure then must they experience in looking back on the glorious first of August, the time when slavery throughout the British dominions ceased! And they could not but rejoice when the modified form of apprenticeship should itself expire. The resolution also led him to remind the audience that the circumstances which had taken place supplied a powerful motive for more vigorous evangelical efforts on behalf of the negroes, especially under the sufferings and oppression which it was feared multitudes of them still endured. There were various ways wherein as citizens and Christians that was to be carried into effect. He was sure that the feeling manifested that morning had been one of sincerity, and that they would support the liberal and enlightened Chairman in rendering fully effective the bill which had been passed. It was their duty to stand by him in endeavouring to effect the destruction of the slave-trade in every part of the world where British influence could make itself felt. That the slave-trade in America partook of peculiar difficulties he must admit; but if they could summon from his retreat in Suffolk the venerable Clarkson, he thought he would be able to tell them that every difficulty which was said to belong to American slavery now, was once alleged to be attached to that which Britain countenanced. American slavery was a subject with which the British legislature could not interfere, but that only rendered it the more incumbent upon them as individuals to make it a matter of earnest, unceasing supplication to the God of all their mercies. They were also called upon to increased effort on behalf of those islands which lay under their own power. He had heard with pain that day that the general contributions of the Society had fallen short this year. The Report had seemed to take it rather as a matter of course that it should be so, but he could not so regard it. He was

glad the remark did not apply to the circle in which he moved; and he would suggest to ministers and members of churches to use their influence in their respective spheres to make up the deficiency. In conclusion, he would press upon them the importance of cultivating a devotional spirit, by which alone their efforts could be rendered successful.

The Rev. J. WATTS, of Maze Pond, said that the topics which the Resolution presented to their notice were in every respect so interesting and delightful, the facts to which it recurred were so fresh in the recollection of every one, and the prospects which were unfolded to the eye of Christian faith and hope so exhilarating and splendid, that every one who in any degree sympathized with the noble and magnanimous spirit of Christian Missions might find opportunity to express his gratulations to that Almighty power which, out of danger and scorn and tribulation, had wrought such glorious results, and had given such increased reason to the friends of Missions to proceed with renovated vigour and alacrity in that glorious career which was identified with the glory of the Most High God, the recompense of the adorable Redeemer, the honour of the church, and the salvation of the human race. It was indeed a matter of some apprehension, how a change so considerable as the emancipation of the slaves would influence so vast and extensive a population. It was remembered that the number of those who professed Christianity was comparatively small, and there was a considerable fear entertained by some that so considerable a change might arouse some latent energies allied to the spirit of misrule and riot, and bring damage and injury to the Missionary cause. But proportioned to the greatness of those apprehensions was the delight felt in hearing that every thing which took place contributed to afford powerful evidence of the Christian spirit which existed in that country, and of the influence which the Missionaries were enabled to exert, not only over their own flocks, but over the population at large. What a delightful display of Christian feeling and Christian principle had been produced in the operation of Christianity on the negro character! Surely the effects which had already begun to appear might well incite the friends of Christian Missions to renewed exertions in this great and holy warfare. Only part of the work has yet been accomplished; multitudes yet remain enslaved, if not by the bonds of secular power, yet by the prince of this world. It was little to accomplish

their secular emancipation unless it were accompanied with that spiritual liberty wherewith Christ made his people free. When difficulties had been removed, who was there who would not obey the glorious and exhilarating exhortation to furnish all he was, and all he had, to the service of the Redeemer? He hoped that on this occasion those devotional feelings would be produced which would constrain every individual to fervent and to more energetic individual efforts for the diffusion of the cause of Christ. Let every one be determined that still more extensive efforts should be made, that the number of Christian Missionaries should be multiplied, and that every negro should listen to the word of life; so that in a better and a brighter world they might hope to be surrounded by a great multitude to whose salvation they had instrumentally contributed by offering up their prayers, by the exertions they had made, and the pecuniary aid they had bestowed. He begged most cordially to second the Resolution.

The CHAIRMAN said that before the Resolution was put he trusted the meeting would excuse him for saying a few words. It was a matter of deep regret to him that duties elsewhere rendered it indispensable that he should soon take his leave. A rev. gentleman in the earlier stage of the proceedings had spoken of the persons by whom the great cause had been accomplished in the West Indies, and had remarked that it was by Britons, and not by Christians merely. In one sense that was perfectly true; yet he (Mr. B.) felt constrained to bear his testimony that the true support throughout the country had been from persons deeply impressed with Christian truth. He saw, in the experience he had had in the cause, such extraordinary manifestations of Divine direction, that it was far from him to say that it was man who had achieved the great and glorious event. There was a time when he would have been deemed quite frantic because he did not believe that the day of emancipation when it arrived would be a day of universal massacre and destruction. He recollected a gentleman connected with the West Indies exhausting every argument in trying to convince him that he (Mr. B.) was doing wrong, and wound up the whole by telling him that the emancipation of the slaves would tend to the extirpation of Christianity from that country. How had the negroes received the boon? Was there ever a more tranquil or grateful spirit than they manifested on the 1st of August? But what happened on the following Sunday? They had been told that the negroes

themselves would oppose the abolition of the Sunday market; but the first time that they had a day of their own in the week, they most cheerfully abolished the Sunday market. Doubts had been entertained as to their industry, but he believed that the measure of apprenticeship was folly and delusion. The principles which he had taken were—"If you want a man to work, give him wages; if you want him to behave well, do him justice; if you want his mind to expand, give him Christian instruction." He believed there was more truth in those simple principles than in all the devices of men. There never was any thing more remarkable than the industry which the negroes had displayed. Then, as to their conduct, he had received the most abundant testimony. He held in his hand 70 letters from the West Indies, which had been printed under the direction of the House of Commons, in which every phrase in the British language had been employed to illustrate their admirable conduct. He received information from a gentleman on whom he could rely, at Antigua, stating that there was only one man there who did not work, and work hard, and he was an idiot. With regard to crime, he had seen a letter within the last few hours, from the governor of Demerara, in which he stated that, from August to April, not a white man had been struck or ill-treated, and the superintendent of police remarked that no act of heavy crime had occurred since the 1st of August. There was the deepest anxiety for moral and religious instruction. He quite agreed with the remark of a rev. gentleman, that, having emancipated their bodies, there remained a duty quite as serious, that of pouring into their minds a flood of Christian light. It had been alleged that great immorality would be produced by the abolition of slavery. He had received a letter written by a gentleman high in the church, who stated that for the last seven years he had, upon the average, solemnized 15 marriages, but since the 1st of August he had solemnized 150. The hon. gentleman concluded by reading a letter which had been received from Bristol, in which the writer offered to subscribe £50 towards the purchase of school-books, provided the Baptist Missionary Society would make it up £200. From the depressed state of the funds it was impossible to impose the burden upon the Society: but perhaps there were those who would come forward and embrace this offer. The hon. gentleman then retired, amid long-continued applause.

W. B. GURNEY, Esq., having been

called to the vacant chair, submitted the resolution for adoption, when it was unanimously carried.

The Rev. J. DYER announced to the meeting that their late Chairman had left a check for ten guineas.

The Rev. B. GODWIN rose to move—

That this Meeting gratefully acknowledges the prompt and abundant liberality with which the religious public responded to the appeal made to them by the last Annual Meeting, for rebuilding the chapels and school-rooms which had been destroyed in Jamaica; and earnestly entreats the continued and augmented efforts of Christian brethren throughout the land to supply the silver and the gold required by the urgent and increasing demand for more labourers in every part of the Missionary field to which the attention of the Society has been directed."

He had lately been called upon to converse with a deputation from an atheistical body, some of whom were shrewd men, and who advanced, as an argument against Christianity, that it was injurious to the interests of society. Surprised as he was to hear such an announcement, he rejoiced that he was able to appeal to facts for its refutation. While pursuing its own mild career, interfering not with the maxims of human government, but teaching men the way of salvation, it had done more to civilize, refine, exalt, and bless humanity in every respect, than all the boasted philosophy of Greece and Rome. With regard to the Resolution, it was truly gratifying to see the exertions which were made on behalf of the object to which it referred. He was a witness to the effect produced in the country by the impulse that had been given in London, and he trusted the metropolis would always lead the way; but if not, he hoped the country would have it in its power to urge London forward. He had never seen a more striking exemplification of that passage of Scripture, "The wrath of man shall praise him," than in the abolition of slavery. At the very moment when they were all feeling alive to the subject—at the very moment when the House of Lords had prepared their witnesses, and were proceeding with an inquiry, the results of which made the advocates of emancipation tremble with apprehension—at that moment Providence wafted over the seas those persecuted Missionaries, who came home to bear the most powerful testimony, and to exemplify the work which had been undertaken. The planters did not understand their exposition of Scripture. They did not understand the maxims of Divine government, or they would not have proceeded by demolishing the chapels to demolish their own system. When he found that slavery had thrown down the

gauntlet, and that it had grappled with Christianity, he rejoiced to know that the doom of slavery was then sealed. If Christianity must recede, or slavery be abolished, the issue could not be doubtful. There was one topic to which scarcely any allusion had hitherto been made; viz., that most important field of usefulness far away in the East. He felt persuaded that they might leave the cause of slavery, and the condition of their fellow-Christians in the West Indies, to the liberality and the feelings of the Christian public. He felt convinced that it had so firm a hold on the Christian public, that they would not let it go. He begged, however, to remind them that, while they were doing one thing, they must not leave another undone. Let them not forget the vast field of labour opening to their view in the East, where events were transpiring, exceeding perhaps, in actual importance, those occurring in any other part of the world. Let no circumstances deaden their sensibilities, or produce indifference to the East. There was one part in his Resolution to which he might advert; viz., the necessity of contributing of the silver and the gold. Was it possible that the silver and the gold were the only things wanting, or that the want of these should prevent a more vigorous effort in the Christian field? Were but every individual properly to discharge his duty in that respect, what a great and important alteration would be effected both at home and abroad! They gave their pounds, their ten pounds, and their twenties; but their forefathers had lost their hundreds and their thousands, while their persons rotted in jail for conscience' sake. Let no man say, "Thy kingdom come," while he withholds that pecuniary support from the missionary cause, of which he knew it stood in need. He trusted his brethren would retire to their respective spheres of labour, and endeavour to excite warmer feelings, and see if, at another Anniversary, they could not hear that the funds, so far from having decreased, had been considerably augmented.

The Rev. S. A. DUBOURG (of Clapham) said, that it appeared from the Report that their funds were low: that was a shame. Let not the feelings which had been excited by the emancipation of hundreds and thousands of their fellow-creatures evaporate in the pleasure of the moment. When they saw the souls of the inhabitants of the nations around them standing in need of the everlasting Gospel, the means must be forthcoming. He feared the consequences for that man who stood aside when duty called, and an



application was made to his purse. O how easily could God drain their purses! The effort made last seemed to have tired them, but he was anxious to call them upon their legs again. He would remind them that having once made an effort, they would be able to do it again with more ease. A reference had been made to Baptism. He should have no objection to hear that eight hundred millions of the world's inhabitants had been baptized. Let them pray that a lost world might be baptized with the Holy Ghost.

The Resolution was then put and carried; after which the collection was made, and the Secretary announced the receipt of several donations.

The Rev. H. TOWNLEY said, that perhaps an apology might be due for never having before attended the Anniversary of this Society; but the fact was, he had always been absent from the metropolis when it was held. It devolved upon him to submit to their consideration,

"That this Meeting, desires to express its deep but unremitting sorrow on account of the decease of John Broadley Wilson, Esq., the late Treasurer of this Society,—an event by which not only this Institution, but the Christian world at large, has sustained a loss of no common magnitude; that William Brodie Gurney, Esq., be invited to accept the office thus become vacant; that the Rev. John Dyer be requested to retain the office of Secretary; and that the Auditors and Committee consist of the gentlemen whose names appear in the following list:—[The new names were then read.]

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 Rammobun 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 foretell 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.

The Rev. E. HULL (of Watford) briefly seconded the Resolution, which was then put and agreed to.

The CHAIRMAN said, that it was with considerable feeling, and some distrust, that he accepted the office to which he had been appointed. He could not look back to the individual whose name had

been brought before them by several of the speakers that day, without feeling greatly at the idea of succeeding him in any office whatever. His virtues were so conspicuous, his example was always so brilliant, that one must feel ashamed in following him in office. As the Treasurer of this Society, and the friend of Missions, they were all acquainted with his exertions. By the last act of his life, they were aware that a large portion of his property was devoted to Christianity. He had not bequeathed any legacy to this Society; for, so far as it was concerned, he had been his own executor. The Society had lost a liberal contributor; what then was the duty devolving upon them? He wished to make one remark relative to a large legacy which had been announced that day. It had been bequeathed subject to a life interest, that interest had dropped, and their friends might think that the amount was funded, and that the Society was now expending the interest, whereas, a great part of the principal had, in reality, already been expended in consequence of the increased disbursements and the diminished income of the last year. It had been said, that they had last year shown what they could do; but, on the present occasion, they were not contributing to build chapels, but to send out Missionaries. The congregations in the West Indies had been doubled. Many of the negroes were formerly only enabled to attend Divine worship on the alternate Sabbaths, but they now attended every Sabbath, in addition to which, fresh congregations had been formed. With respect to India, the call in all the letters was, to send out more Missionaries.

The Rev. J. DYER said, that perhaps it might be right to say a word respecting the donation of their late revered friend, J. B. Wilson, Esq. The fact was, that about two years before his lamented decease, he said that he did not expect to live beyond seventy; that he had made provision for the Society to the amount of £2,000; but that, feeling how pressing its necessities were, he intended to be his own executor, and to give £1,000 each year. The total amount of his donations to the Society had been about £4,000.

The Rev. J. EDWARDS bore testimony to the liberality which Mr. Wilson had always evinced, and quoted some expressions of his own, to show the light in which he regarded property, and the account to be hereafter given of it.

The Rev. J. DYER read a further list of donations, and adverted to that part

of the Report in which it was stated, that there were eight Indian youths whom it was deemed highly desirable to educate. The object could be effected at £5 each per annum. A gentleman had forwarded him a subscription for the education of one of them.

The CHAIRMAN engaged to take a second on his own account, and a third on account of his five younger children.

The Rev. W. REEVE (from India) rose to move—

“That this Meeting sincerely rejoices in the large amount of good which has been effected by the instrumentality of Missionary Societies, of various denominations, in Europe and America; and respectfully tenders its acknowledgments to the Christian friends who have evinced their fraternal regard, by affording the use of their commodious chapels on the present, as on former Anniversaries; and trusts that, upon them and the church at large, the Most High will condescend to pour the most ample effusions of Divine influence and grace.”

Mr. Reeve briefly alluded to the unanimity and brotherly love which prevailed among all the Missionaries abroad, to whatever denomination they belonged. He trusted that the same spirit would be cultivated at home.

The Rev. E. CLARKE (of Truro) seconded the Resolution. It might be thought, that so much had not been said on the topic to which the Resolution referred, as had been customary on occasions like the present. It was not because they felt less love to their brethren, but he trusted it arose from the fact, that they had attained to that degree of love to all denominations acknowledging the Lord Jesus Christ as their Head, that they had almost ceased to talk about it. He then adverted to the fact of the late Rev. George Whitfield having preached on the area of Moorfields, at a fair held there at Whitsuntide, and to the blessing which resulted from his labours. If Mr. Whitfield were to arise, and see the ground covered with chapels, what would be his wonder? But still more would he rejoice, to find all religious bodies united under their common Saviour, for carrying the gospel throughout the world.

The Resolution was then put, and carried; after which, the Doxology was sung, and the meeting separated.

NORTH EAST CAMBRIDGESHIRE.

The Eighth Anniversary of this Auxiliary Society, in aid of Foreign Missions, was held at Soham, on Monday, May the 11th, when a very delightful sensation was produced upon the Meeting, by the appropriate Sermons, and addresses of the brethren Dyer, Secretary to the Baptist Missionary Society, and Knill, Missionary from Petersburg. The Report showed that the sum of £76. 1s. 4d. had been collected in this immediate neighbourhood, for Foreign Missionary purposes, during the past year. At this Anniversary the sum of £35. 9s. 3d. was collected. J. R.

*Contributions received on account of the Baptist Missionary Society, from May 20, 1835, to June 20, 1835, not including individual subscriptions.*

Voluntary Contributions, Baptist Free School, by Mr. Kendrick.....	5 14 4	Northamptonshire, by Rev. W. Gray..	111 0 8
Winchcomb, by Rev. Mr. Davis.....	10 0 0	Do. by Rev. S. Brawn.....	14 16 0
Royston, subscriptions, &c., by Mr. Pendered.....	9 2 0	Bedford, Rev. Samuel Hillyard and Friends.....	15 0 0
Cirencester, do. by Mr. J. H. White.....	5 12 6	Missenden, Missionary Association, by Rev. H. Dobney..... (moiety)	14 7 0
Friends, by Mrs. Elvey.....	9 3 0	Bucks Association, by Rev. P. Tyler.....	25 4 3
Sunday-school, New Court, Old Bailey, by ditto.....	0 18 10	Camberwell, Ladies' Auxiliary, by Miss Gutteridge.....	100 1 0
Sanguhar, (N. B.) Association for Religious Purposes, by Mr. Halliday.....	2 0 0	Datchett, collected by Mrs. Bailey.....	2 14 0
Margate, collected by Mrs. T. Flint.....	3 5 0	Plymouth, balance, by Rev. Samuel Nicholson.....	18 11 8

North of England Auxiliary, by Rev. R. Pengilly.....	5	9	0	Herron and Rehoboth, by Mr. J. M. Thomas.....	3	1	0
Western District, by Mr. W. D. Horsey, viz.:				Keynsham, subscriptions, by Rev. T. Ayres.....	8	0	0
Bampton.....	4	4	8	Watford Auxiliary Society, by Mr. Young.....	13	0	6
Bradnich.....	4	14	0	Eagle Street Auxiliary, by Mr. Neale (one-third).....	10	0	0
Bridgewater.....	0	2	3	Oxford, collection and subscriptions, by Rev. W. Copley.....	48	17	0
Chard.....	11	5	0	Prescot Street Auxiliary, by G. Morris, Esq..... (part)	40	0	0
Collumpton.....	5	13	0	Andover, collected by Mrs. Davies.....	4	10	0
Hatch.....	6	0	6	Stepney, a few Young Gentlemen, by Master Murch.....	0	11	4
Isle Abbot.....	0	15	0	New Park Street Auxiliary, by Mrs. Evans..... (one-third)	6	0	0
North Curry.....	1	11	0	Weymouth, subscriptions, by Mr. S. Beddome.....	5	0	0
Montacute.....	21	18	7	Sheffield, Auxiliary Society, by Mr. Atkinson.....	46	1	0
Stogumber.....	5	1	0	Kington, Presteign, and Tenbury, by Rev. E. Carey.....	13	12	4
Taunton.....	22	14	2	Ilford, Missionary Association, by Rev. J. Cubit.....	14	1	10
Torquay.....	4	4	0	Trowbridge, &c., by Mr. R. Wearing.....	15	11	0
Watchet and Williton.....	10	19	0	Liverpool Auxiliary, on account, by W. Rushton, Esq.....	35	0	0
Wellington.....	49	13	1	Maze Pond, Ladies, for Female School, by Mrs. Kitson.....	15	15	0
Yeovil.....	15	18	11	Worcester, Pershore, and Upton, by Mr. Daniell.....	56	4	6
			173	Carlton Rode, (Norfolk), by Mr. Allen.....	2	2	0
Bromsgrove, collected by Miss Scroton	0	0	0	Kilkee, (Ireland), collected by Rev. W. Thomas.....	1	12	1
Tottenham, Auxiliary Society, by Joseph Fletcher, Esq.....	44	5	0	Dorman's Land, by Rev. G. Chapman.....	4	0	0
Brighton and Lewes, by Rev. J. M. Sowle.....	23	6	5	Sherborne, collected by Miss Blake.....	2	0	0
Wallingford, collection and subscriptions, by Mr. Field.....	26	0	0	Walworth, Lion Street, Female Auxiliary, by Mrs. Chiu.....	40	0	0
Woolwich, Auxiliary Society, by Mr. Jones.....	23	16	0	Bolton, Juvenile Society, by Mr. Frazer.....	5	0	0
Keppel Street Auxiliary, by Mr. Marshall.....	10	7	2	Alie Street, Friends, by Rev. P. Dickerson.....	3	5	0
Spencer Place Auxiliary, Rev. John Peacock.....	10	4	9	Do. Sunday-school.....	2	3	0
Hackney Auxiliary, by Mr. Luntley.....	37	5	0	Bow, collected by Miss Maywood.....	2	6	8
Kettering Auxiliary, by Mr. J. C. Gotch	16	7	8	Missionary Box, by M. A. W. P.....	1	0	0
Ridgind, collected by Mrs. Lewis.....	5	10	0	Collections at Poultry Chapel, Rev. S. Summers.....	87	16	9
North East Cambridgeshire, Society in Aid of Missions, by Mr. Smith.....	26	4	2	Do. at Surrey Chapel, Rev. B. Godwin.....	38	4	5
Hammersmith, Auxiliary Society, by Mr. Page.....	17	19	0	Do. at Annual Meeting.....	128	14	3
Gravesend, Friends, by Rev. W. Mills.....	1	6	6	Beacons Green, by Mr. Knott.....	2	1	6
Waltham Abbey, collected by Miss Pugh and Mrs. Brackett.....	2	5	6	Aldborough, by Rev. J. Swindell.....	5	10	0
Church Street, Auxiliary, by Mr. Pontifer.....	27	7	6				
Do. part of a collection.....	4	2	6				
Tring, subscriptions, by Rev. J. T. Jeffery	9	14	8				
Waterford, do. by Rev. C. Hardcastle	4	13	0				
Audlem, Friends, by Mr. Thursfield.....	3	0	0				
Norwich, St. Mary's, by Mr. J. Cozens.....	9	6	6				

DONATIONS.

Friends, by Mrs. Pearson.....	0	10	0
Peter Wyatt, Esq.....	10	10	0
Friends at Church Street, by Mr. Farr.....	1	2	0
Benjamin Risdon, Esq., Pershore.....	10	0	0
Thomas Thompson, Esq., Cheadle.....	10	0	0
Mrs. Letchworth, Reading, for Rev. J. M. Phillippo.....	5	0	0
Friend, by the Secretary.....	10	0	0
Friend, by Mrs. Gurney.....	0	5	0
F. M. S.....	5	0	0
Mr. W. Harrison, Hadlow.....	5	0	0
J. G. Piffard, Esq., by Mr. Beddome.....	5	0	0
Mrs. J. B. Wilson.....	20	0	0
T. F. Buxton, Esq., M.P.....	10	10	0
William Manfield, Esq., by Joseph Gutteridge, Esq.....	10	0	0
Mr. Thomas Leigh, Earith, (Translations).....	5	5	0
D. L. S.....	5	0	0
W. B. Gurney, Esq.....	50	0	0

LEGACY.

Mr. John Fordham, late of Seymour Crescent, Euston Square, (Executor, Mr. John Lark)..... 10 0 0

For Youths at Chisnore Boarding School, to be clothed, boarded, and educated, at £5 each.

Thomas Bickham, Esq.....	5	0	0
W. B. Gurney, Esq.....	5	0	0
Do. for five younger children.....	5	0	0

## BAPTIST MAGAZINE.

AUGUST, 1835.

## MENNO'S DEPARTURE FROM POPERY.

*(Continued from page 264).*

Perhaps a year afterwards, as I was silently employing myself on the word of the Lord, in reading and writing, there came to me six or eight persons, who were of one heart and soul with me; in their faith and life, so far as man can judge, irreproachable; separated from the world, according to the direction of the scripture; subjected to the cross of Christ; and bearing a hearty abhorrence, not only of the Munster, but also of all worldly, anathematizing sects, and corruptions. With much kind entreaty they urged me, in the name of the pious who were agreed with them and me in one spirit and sentiment, that I would yet lay a little to heart the great severe distress and necessities of the poor oppressed souls (for the hunger was great, but very few were the faithful stewards), and employ the talent which, unworthy as I was, I had received from the Lord.

As I heard this, my heart was very much troubled; anguish and fearfulness surrounded me. For, on the one side, I saw my small gift; my want of erudition; my weak and bashful nature; the ex-

tremely great wickedness, wilfulness, perverse conduct, and tyranny of the world; the powerful large sects; the craftiness of many spirits; and the heavy cross which, should I begin, would not a little press me. On the other side, I saw the pitiable extreme hunger, want, and necessity of the devout pious children; for I perceived clearly enough, that they erred as the simple forsaken sheep, when they have no shepherd.

At last, after much prayer, I resigned myself to the Lord and his people, with this condition:— They were, for a length of time, to unite with me in praying to Him fervently, that, should it be his holy pleasure to employ me in this service to his praise, his fatherly kindness would then give me such a heart and mind as would testify to me, with Paul, “Woe is me, if I preach not the gospel:” but should his will be otherwise, that he would order such means as to permit the matter to rest where it was. For Christ says, “If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father

which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

See, my reader; thus I am not of the Munster, nor of any other scditionary sect, as I am calumniated; but of a people called, though unworthy, to this service, who were willing to follow Christ and his word; who, in the fear of their God, led a penitent life; who served their neighbour in love; who bore the cross patiently; who sought the health and welfare of all men; who loved righteousness and truth; and who abominated unrighteousness and iniquity. This character, which they exhibit, is a strong and living proof that they are not such perverted schismatics as they are accused of being: but, however unknown to the world, are true Christians; only they believe that the word of Christ is to be trusted, and that his irreproachable holy life and example are infallible and right. A great sinner as I have been, I am enlightened of the Lord, converted to a new mind, fled from Babylon, removed to Jerusalem, and arrived at last to this high and difficult service.

As now the above-mentioned persons ceased not from their entreaty, and also my own conscience urged me, while I saw the great hunger and need that have been intimated, I gave up myself to the Lord with body and soul, and commended myself to his gracious hand, and began at his time, according to his holy word, to teach and to baptize; with my little ability to labour in his field; to build up his holy city and temple, and to raise again the fallen stones. And, through our feeble service, teaching, and simple writing, with the careful deportment, labour, and help of

our faithful brethren, the great and mighty God has made so known and public, in many cities and lands, the word of true repentance, the word of his grace and power, together with the wholesome use of his holy sacraments, and has given such growth to his churches, and endued them with such invincible strength, that not only many proud stout hearts have become humble, the impure chaste, the drunken temperate, the covetous liberal, the cruel kind, the godless godly; but also for the testimony which they bear, they faithfully give up their property to confiscation, and their bodies to torture, and to death, as has occurred again, and again, to the present hour.

These can be no fruits nor marks of false doctrine; with that God does not co-operate; nor under such oppression and misery could any thing have stood so long, were it not the power and word of the Almighty. Indeed, what is yet more, there is bestowed in these trials so much grace and wisdom (as Christ promised to all his, Luke xxi. 15), that all the world's learned and celebrated masters, with all the blood-guilty tyrants who (O God, forgive them!) boast that they are Christians, must stand vanquished and ashamed before these unconquerable heroes and pious witnesses of Christ, so that they neither have nor know any other weapon and escape than banishing, seizing, torturing, murdering, and destroying, agreeably to the custom of the old serpent from the beginning: as yet, in many places in our Netherlands, may daily, alas! be seen and traced.

See, this is our calling, doctrine, and fruit of our service, for which we are so horribly ca-

luminated, and persecuted with so much enmity. Whether all the prophets, apostles, and true servants of God, did not through their service also produce the like fruits, we would gladly let all the pious judge.

But as to my own poor, weak, and imperfect life, I freely acknowledge that I am a ruined, miserable offender, and by nature sinful. I say, with David, "My sin is ever before me." My thoughts, words, and works convict me. I mark and see, with Paul, that "in my flesh dwelleth no good thing." Yet this I can boast in my infirmity: Were the wicked and profligate world to hear with patience our doctrine, which indeed is not ours but the Lord Christ's, and be willing humbly to follow it in the pure fear of God, it would most certainly be a far more Christian and a far better world than, alas! it now is.

I thank my God, who has given me the grace, that, with Paul, I hate sin, and desire holiness, and wish cordially that, even were it with my blood, I might deliver the whole world from their sinful state, and win them to Christ; that I might fear my God with my whole heart; love, seek, and serve him; do right and well before his eyes; and be a blameless, pious Christian. This, in his grace, is my whole desire. I hope also, through the Lord's compassion and help, that no one can justly accuse me either of covetousness, or of extravagance. Gold and riches I have not, and desire not.

Some, out of perverse hearts, say that I eat more of *roasted* than they of *boiled*, and drink more of wine than they of beer. My Lord and master Jesus Christ had to be treated by the perverse as a wine-bibber and a glutton.

I trust, through his grace, that in this respect I am clear and innocent before my God. He who bought me with the blood of his love, and called me to his service, unworthy as I am, searches me, and knows that I seek neither gold and goods, nor luxury and ease on earth, but only my Lord's glory, my salvation, and the souls of many immortals. Wherefore I have had, now the eighteenth year, to endure so excessive anxiety, oppression, trouble, sorrow, and persecution, with my poor, feeble wife, and little offspring, that I have stood in jeopardy of my life, and in many a fear. Yes, while the priests lie on soft beds and cushions, we must hide ourselves commonly in secret corners. While they, at all nuptials, and christenings, and other times, make themselves merry in public with fifes, drums, and various kinds of music, we must look out for every dog, lest he be one employed to catch us. Instead of being greeted by all as doctors and masters, we must be called Anabaptists, clandestine holders-forth, deceivers, and heretics. In short, while for their services they are rewarded, in princely style, with great emoluments and good days, our reward and portion must be fire sword, and death.

See, my faithful reader, in such trouble, poverty, oppression, and danger of death, have I performed my Lord's service undeviatingly to the present hour; and I hope, through his grace, still further to perform it to his praise, so long as I continue in this tabernacle.

What now I and my true coadjutors in this very difficult, hazardous service, have sought, or could have sought, all the well disposed may easily estimate from the work itself and its fruit. I

will then humbly entreat the faithful and candid reader once more, for Jesus' sake, to receive in love this my forced acknowledgment of my enlightening, and make of it a suitable application. I have presented it out of great necessity, that the pious reader may know how it has happened, since I am on all sides calumniated and falsely accused, as if I were ordained and called to this service by a seditious and misleading sect. Let him that fears God read and judge!

*The following remarks by the Editor of the Columbian Star accompanied the above tract on its first publication in that paper.*

The foregoing tract is the voice of a much calumniated man, who defends his character, while he acknowledges and deploras his sins; and amidst unrelenting oppression, exhibits piety of uncommon depth and fervour, and a meek charity towards his persecutors, worthy of the primitive martyrs.

The history of his gradual abandonment of the errors of his former creed, exemplifies in a remarkable manner the power of the Scriptures to enlighten and guide the honest mind, which searches them with a due dependance on the Spirit of truth. The process, in the case of Menno, was gradual. The light grew brighter and stronger, till at length his delusions melted away, like the mist of the morning.

There is the fullest evidence, that his change of views and of practice was sincere. It was the result of a true conversion to God. There was no calculation of consequences. His interests, his feel-

ings, and his habits, must all have inclined him to retain his connexion with the dominant church. There is, therefore, no colour for the injurious assertion of Moshheim, that he held a "clandestine" intercourse with the "Anabaptists," until he found it convenient to "throw off the mask." Menno asserts, that he had no communication whatever with the *Baptists*, until he had been led, by the Spirit of God, to adopt their principles. He remained, it is true, for a considerable time, a preacher in the Catholic church; but his mind was incessantly agitated. His description of his feelings, at that time, is a lively exhibition of the state of a mind which is hesitating between the opposite suggestions of duty, inclination, interest, timidity, and self-distrust. Menno pursued the right course. He "besought his God, with sighing and tears, that to him, a troubled sinner, he would grant the gift of his grace." The Lord heard his prayer, and soon after enabled him to put at hazard his character, honour, and fame, and to abandon his anti-christian abominations.

This tract proves, moreover, not only that Menno opposed the extravagant doctrines of those deluded men who were engaged at the riots in Munster (for this fact his enemies have not ventured to deny), but that he was so far from seeking to acquire power and distinction as the leader of a sect, that he was with difficulty prevailed on by the Baptists to become their pastor. His piety, zeal, abilities, and eloquence naturally gave him the pre-eminence; and he became the leader, and in some respects the former, of the Baptists in Holland.

But apart from its uses as an historical document, this tract is



valuable as an edifying detail of Christian experience. There is a rare degree of unction in his penitent confessions, and his meek defence of his principles and conduct. It breathes the language of a heart which was no stranger to the sorrows and consolations of those holy men of former ages, who through faith and patience inherited the promises.

Menno was a man of whom the world was not worthy. The age in which he lived was least of all fitted and disposed to do justice to his character. He espoused

opinions which not only provoked the hostility of the Catholic church, but which found little favour among the "powerful large sects," the Lutherans and Calvinists.

It is not surprising, therefore, that his conduct has been misunderstood and misrepresented. We take pleasure in assisting to circulate an authentic exposition of his principles; and we offer our thanks to the translator for the service which he has rendered to us and to our readers, as well as to the interests of truth.

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### ON CHRISTIAN LIBERALITY,

*The substance of a Speech delivered at the Missionary Meeting of the Northern Association, held at Rowley, in the County of Durham, June 10, 1835, and requested to be inserted in the Baptist Magazine by the Ministers present.*

My dear Friends,

My good brother F. has said, that God has committed to his people the great and important work of extending his cause throughout the world. No sentiment appears to me to be more correct than this. The commission of our Lord to his apostles embraces the idea most fully: "Go, teach all nations," &c.; "and lo, I am with you always, even to the end of the world." Now does it not appear evident, that the extent of the *promise* attached to this commission, implies the co-extent of the obligation connected with it; namely—to preach the gospel to all nations, to the end of time? And if so, upon whom does this duty devolve? I answer, upon all Christians; each working in his *own* sphere, and, to the utmost of his

power, helping the cause in *every* other. A share in this employment devolves on every Christian here to-day. Yes, my dear friends, whether you ever seriously thought of the matter before or not, I have no hesitation in saying, that a *share* in the conversion of the *world* is allotted to *you*; for the whole world you are bound to pray: "God be merciful to *us*, and bless *us*, that so thy way may be known upon *earth*, and thy saving health among *all nations*." This was the prayer of the godly in ancient times; and it ought, now, to be yours.

But it is your duty, not only to pray, but to labour for the conversion of mankind. The business of converting the world actually devolves on you; and you are bound to perform it, either personally or by substitute. You know, if this were a time of war,

some of the young men here present might be ballotted to serve in the militia; and in such case, they must either go themselves, or send one in their stead. There is a striking analogy, in this respect, between a state of natural and spiritual warfare. In regard to the spiritual war carrying on under the banner of the great Captain of Salvation, it is a war in which all Christians are to be engaged. They all may be said to be ballotted to carry it on. You, then, my dear Christian friends, are ballotted, along with others; and being so, you must either go yourselves to the warfare, or you must find a substitute. Now, this latter part of the business is one which, in all likelihood, does devolve, and will continue to devolve, on most of us here. It follows, then, as a necessary consequence, that those of us who cannot go ourselves, must use all the means within our power to get others to go for us; and this will naturally create a demand on our pockets. Few, indeed, like such a demand as this; but the demand itself is imperative; and woe to the man that does not attend to it! Woe to the man that dies under these circumstances; that dies with that which belongs to God in his possession; the niggard of his bounty, and a traitor to his cause!

Oh, my dear friends, no subject is of greater importance than this. Much as the duty of liberality to the cause of God is adverted to in a passing way, there is some reason to fear, that many ministers are defective in showing to Christians the responsibility that attaches to them in regard to the use of their pecuniary means. This is, doubtless, owing to the extreme delicacy of the subject.

Delicate, however, as it is, it is one that should not be neglected. On the contrary, as the subject has a reference to a most important duty--a duty, the performance or non-performance of which is intimately connected with the weal or woe of the inhabitants of the world; so it is one that ought to be clearly defined, and strenuously, though affectionately, enforced. I may take the liberty to say, that I ventured lately to discharge this duty in my own pulpit. The text I took was the following: "See that ye abound in this grace also." 2 Cor. viii. 7. I began by telling the people that the *germ* of every Christian virtue was implanted in the heart of every Christian by the hand of God himself: but while this was the case, the germ thus implanted the Christian was called upon most assiduously to cultivate. It is thus that God acts in nature in regard to many of the productions of the earth. The seeds of these are committed to the care of men, and, if they diligently cultivate them, in many instances their diligence is repaid a thousand fold. It is both the duty, then, and the interest of every Christian, most carefully to cultivate the graces of the Holy Spirit implanted within him.

Now, one of these graces, it seems, is *liberality*. This is the *duty* the apostle alludes to in the preceding verses, and hence he exhorts the Christians at Corinth, that as they abounded in a *number* of other graces, they should "see" to it "that they abounded in *this* grace *also*." Here, then, it is plainly intimated, that the germ of the *disposition* to perform this duty is supposed to be in the hearts of the *parties addressed*; hence it is called a *grace*, and it is so called, evidently, from its

being the *product of divine grace*, agreeably to a common figure of speech, in which the *effect* obtains the name of the *cause*. Now this grace, thus implanted within them, was to be carefully cultivated: "See that ye abound in this grace also."

Having conducted the subject thus far, I was naturally led to this very important inquiry: What is included in cultivating this grace? To this I replied, that it included an endeavour to acquire *that* which would enable persons to be liberal. The generality of Christians are found among the lower classes of society, so that, if they ever have *wherewith* to be liberal, they must *labour* for it. They must be both *diligent in their business* and *economical of their means*. "Let him that stole," says the apostle, "steal no more; but rather let him labour with his hands, that he may have to give to him that needeth." Again, if we desire to cultivate this virtue, we must observe the *rules* that God has appointed for its *due discharge*. That rule is—"as God hath prospered us." And if there be first "a willing mind"—a circumstance indispensable, as "the Lord loveth a cheerful giver"—it is required and "accepted according to that a man hath, and not according to that he hath not." This rule proceeds upon the principle, that in regard to the duty of liberality, there must, and should be, a very great difference between one Christian and another. One is *affluent* and has *very few dependants*; another is *poor* and has *many dependants*. Now, while it is the duty of the latter to do what he can, not only for his family, but for God; it is equally the duty of the former to give, if he is a Christian, "as

God hath prospered him." The rule proceeds, also, on the principle, that there ought in some cases to be a great difference between the giving of a Christian at one period of his life and at another. Suppose him between the thirtieth and fortieth year of his age, struggling with a number of difficulties to support himself, an increasing family, and his credit in society: and again, suppose him arrived at between the fiftieth and sixtieth year of his age, and his family, as we say, all off his hands, and he in possession of a pretty fair competence, on which he may fall back when the activities of life are terminated. Now, it is evident, that twenty years have made a mighty difference in the capabilities of this man in a pecuniary point. It is required of him to give at both periods *as* God hath prospered him.

But still, there is another way of cultivating this grace. It will lead the Christian, not only to supply the wants of one individual, and after this, those of another, and of another; but it will lead, farther, to inquire—Is there not some other hole or corner of deep wretchedness to be found, where I may turn my stewardship to good account? Something resembling this, my dear friends, must be found in us all, or our character as Christians will not come up to the description given by the prophet, of what renewed men would be under the reign of Messiah. "The liberal," says he, "shall *devise liberal things*; and by liberal things shall he stand."

Such are a few of the ways in which this grace may be cultivated. But are there no inducements adapted to stimulate us in its cultivation? Yes, there are, did we but turn our minds suffi-

ciently to them. The contemplation of the grace of the Saviour is peculiarly fitted to do this. Contemplate, my dear friends, his original dignity. And what was that dignity? I cannot designate it in more happy or more beautiful terms, than those of Robert Hall, who, when speaking of God, says: "He sits enthroned on the riches of the universe." Such was the Saviour's original condition. "He sat enthroned on the riches of the universe." This circumstance must be carefully marked, or its mighty contrast will not be sufficiently estimated. That contrast is most strikingly and touchingly alluded to by the apostle, when he wished to furnish the Corinthians with a stimulus to abound in liberality: "*Ye know,*" says he—and that is enough to induce you to be bountiful, and to act as your Saviour did—"Ye know the grace of our Lord Jesus Christ, that, *though he was rich,* yet for your sakes he became poor, that ye, through his poverty, might be rich." O what a stimulus to liberality is this; or, at least, what a stimulus it ought to be.

The contemplation of the conduct of the first churches is another circumstance calculated to operate as an inducement to cultivate this grace. Now, it is here not to be forgotten, that there was a very great difference between some of the primitive churches on this head. View, for instance, the church at Corinth. This was a church rather remarkable for several things. They were so, in regard both to the number and splendour of their extraordinary endowments. "They came behind in no gift, being filled with all utterance and all knowledge." It is true, they did not always make the best use of

these endowments; for, by their ostentatious display, their meetings at times more resembled Babel than a quiet and orderly "habitation of God through the Spirit." But they were also remarkable for their wealth. This is natural to suppose from the character of the city, it being one of the greatest commerce, and consequently of the greatest wealth, in Greece. "Now," says the apostle, "ye are full; now ye are rich; ye have reigned as kings without us," &c. 1 Cor. iv. 8. But while they seem to have been the richest of all the churches, they appear to have been the most niggardly! Oh, who would have liked to have been a member of this church—a church which, though the richest, was regarded by the apostle as below the moral level of all other churches, in consequence of their covetousness? "Wherein," says he, "were ye *inferior to other churches,* except it be, that I myself was not *burdensome* to you?" And to this he appends a stroke of the keenest as well as the most delicate irony to be found in any language: "Forgive me this wrong." Yes; so mean, so illiberal, so ungenerous appears to have been the conduct of this professed Christian people, even to the apostle himself, that he seems to have formed the irrevocable determination, that he would never take a penny for his own benefit. He would rather, day after day, work at his trade, as a tent-maker, than be chargeable to any of them. He would still, however, preach the gospel to them; thereby to show, that though they neglected their duty, he would not neglect his; though they were cold-hearted to him, he would not be so to them. "I

will very gladly spend and be spent for you; though the more abundantly I love you, the less I am beloved." Such was his conduct, and such his determination; and upon this determination he acted. "I robbed other churches," he says, "taking wages of them, to do you service; and when I was present with you, and *wanted!!!*" What an idea! Paul half starving among the rich Christians at Corinth!! And yet so it was. But he was kept from starving too, but by whom? Why, some brethren that came to him with a supply from the poorest churches then in existence: "For that which was lacking to me, the brethren which came from Macedonia supplied." Now, what a reflection on Corinth was this! And, again I repeat it, what a caution does it teach to rich Christians! How would a rich church in London, at the present time, feel, were they told that their stinginess to their pastor had been, in part, made up by a hearty, if not a large donation, sent to him from the poor Christians at *Cold Rowley*? As these Corinthians had acted thus to the apostle, he fully made up his mind that he would take nothing from them in future. Hence he adds, "I have kept myself from being burdensome to you; and *so will I keep myself*. As the truth of Christ is in me, no man shall *stop me of this boasting* in the *regions of Achaia!*"

Who would desire, then, to have been a member of the church at Corinth? Or, on the contrary, who would not have wished to have been a member of the poor churches in Macedonia? The depth of their poverty abounded to the riches of their liberality. The apostle affirms, respecting them, "For to their

power, I bear record, yea, and beyond *their* power, *they were* willing of themselves," &c. But of these poor churches, the church at Philippi was pre-eminent for abounding in the grace of liberality. How exquisitely tender and touching is the language which the apostle uses to them! "Know, ye Philippians, that in the beginning of the gospel no church communicated with me, as concerning giving and receiving, but ye only; for even in Thessalonica"—another city of the same Macedonia—"ye sent once and again unto my necessity. Not that I desire a gift, but I desire fruit that may abound to your account. But I have all, and abound; having received of Epaphroditus the things that were sent from you; an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." Now, what a lovely picture is this! Here is a poor people sending the little pittance they could spare, all the way from Philippi to Rome, by the hands of one of their number—the jailer, for aught we can tell—to supply the wants of their spiritual father, the Lord's prisoner. Into the dungeon of this prisoner the messenger comes, and lays before him the humble bounty of his poor brethren; and God was there, viewing all, and regarding the offering as presented to Him. Nor was it, small and humble as it was, despised by Him. No; on the contrary, it conveys to Him as sweet an odour as ever ascended from the sweetest Jewish incense, in the days of old. It was to Him "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." Now, my dear brethren, which of us would not wish to have a share in presenting such a donation as this?

What a holy stimulus does the contemplation of such a fact afford, to induce us to cultivate the grace of liberality!

In conclusion: we ought never to forget, that we have no *scriptural evidence that we are Christians, unless we are liberal; and without it, the certainty of our attachment to the Saviour will not be proved before an assembled world.* "If any man," says John, "hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" There is no man destitute of love, but is equally destitute of Christianity. The same may be affirmed of faith. A man may *say* he has faith; but "if a brother or sister be naked, and destitute of daily food," and he says, "Depart in peace, be ye warmed and filled," but at the same time gives them not what is needful to the body, what does his saying profit? Why, absolutely nothing. "For as the body without the spirit is dead, so faith without works,"—works in the shape of liberality,—"is dead also."

And, O my brethren, let us never forget the scenes of the judgment day, as depicted by the Judge himself. Let us not forget the hinge on which He represents the reality of our Christianity turning on that day. That hinge, be it recollected, is not our mere orthodoxy; or correct views of faith, or of ordinances, or the na-

ture of the kingdom of Christ. No; it is our actively benevolent attachment to the Saviour's cause. "Come, ye blessed, inherit the kingdom prepared for you before the foundation of the world: for I was an hungered, and ye gave me meat; thirsty, and ye gave me drink; sick, and in prison, and ye came and ministered unto me." They are represented as forgetting these circumstances; and this arose, in all likelihood, from these not being the ground of their hope: but their Lord had not forgotten them: "Inasmuch," says he, "as ye have done it to one of the least of these my brethren, ye have done it to me."

Before I sit down, allow me to suggest, what appears to me a useful means of cultivating any virtue, and that is, to make it the matter of a particular address to God. I am persuaded, that if we acted thus with regard to every grace which we are called to cultivate, its cultivation would proceed faster in this way than by any other expedient. Just suppose a member of a Christian church praying over the duty of liberality; his Bible open before him, and his eye on the words, "*See that ye abound in this grace also;*" you may rely on it, he is not the man who will be likely to allow that long to remain in his purse which belongs to his Saviour, and is required in his service. God grant that such may be the conduct of each of us!

DELTA.

## THE CHRISTIAN ARMOUR.

### THE MILITARY SHOE.

As the arts of war have varied the weapons of annoyance and destruction, so the means of defence must be adapted

to their protection. In many cases it would have been of little use to have the vital parts clad in armour, if they had not also had

shoes and greaves upon their feet and legs, to prevent their being wounded by the spikes and sharp stakes that were fixed into the ground by the enemy, to obstruct their progress, and cast them down. To enter upon this part of the armour, we must suppose a malignant foe has possession of a country, and disputes the right of an army to pass through his borders. He places a strong guard at the ordinary passages, and contrives to induce the main body to force their way through a narrow defile, where there are no visible obstructions. What confusion follows, when they fall upon the spikes that were hid in the sand, and crowding in succession without knowing the cause, suddenly those that lay in ambush spring upon them, and they are neither prepared to fight nor to flee! Hence the necessity of the military shoe. So common was this part of armour in ancient times, that we find it a matter of history that Goliath had "greaves of brass upon his legs," and of the Chaldeans it was foretold, "The latchet of their shoes shall not be broken." To Israel it was promised, for their perilous journey, "Thy shoes shall be iron and brass; and as thy days, so thy strength." When the Saviour was about to leave his disciples, he bequeathed to each of them this piece of armour; and the manner is as remarkable as the matter is important, "My peace I give unto you;" q. d. : A similar tranquillity to that which I myself enjoy, and such as none beside me can give.

Moses, by the spirit of prophecy, foretold what their shoes should be; Paul prays for peace; but the Saviour gives it; and when He gives quietness, who can give trouble? It is, in substance, that composure of mind, that calm of

conscience, that peace and joy, which arises from being accepted in the Beloved. The breach betwixt God and the soul is healed; the sinner is reconciled to God; and the blessed partaker can say, "Though thou wast angry with me, thine anger is turned away," &c. Not only I may be pardoned, but he has said to my soul, "I am thy salvation;" then, being justified by faith, he has peace with God, peace within, a peace which passeth all understanding.

Who can adequately value this peace? Say, ye who have been convinced of sin, felt a wounded spirit, and dreading the wrath of God, have cried out, "What must I do to be saved?" What were the feelings of the disciples, when the Saviour rebuked the winds, and there was a great calm? What the feelings of the criminal when pursued by the manslayer, the moment he entered the city of refuge, when he could face the foe without fear? What of the sinner who has fled for refuge to the Saviour, when he can say, "See God, my shield, and look on the face of thine anointed?" It is as a cluster of the grapes of Eshcol, it weans from the world — smooths the rugged path of adversity — turns the shadow of death into morning, and the chamber of affliction to the gates of heaven. It is in reference to this, that the apostle exhorts us to have our feet guarded; and intimates that, as the military shoes gave to him that wore them a readiness to march over every obstacle that might lie in his path, so "the gospel of peace" gives to the Christian soldier a "preparation" or habitual readiness to prosecute his warfare without halting. Thus with alacrity did the messengers fly with the good tidings to others, when they had experi-

enced the power of the gospel to give peace to the conscience, tranquillity to the spirit, and collected preparation for all that they were called to do or to suffer. To this the gospel is especially adapted, and by this characterized. For a long period the Jews were called to war; but we are called to peace with God, and to war only with spiritual enemies. The author of the gospel is the God of peace. The captain of salvation is the Prince of peace, and the Holy Spirit produces the fruits of righteousness and peace. Hence we are told, "He that believeth shall not make haste," q. d.: In his mind there shall be no hurry and confusion, but he shall "know in whom he has believed," and being habitually persuaded of security, the joy of the Lord shall be his strength. Whilst the foot of despondency is tardy and feeble, the foot of hope moves swiftly and firmly to action. Under its influence, Moses "esteemed the reproach of Christ greater riches than the treasures of Egypt." Isaiah was ready for any service when the live coal from the altar had touched his lips; he said, "Here am I, send me." Paul was ready, "not only to be bound, but to die at Jerusalem for the name of the Lord Jesus;" and the first Christians "suffered joyfully the spoiling of their goods, knowing that in heaven they had a better and enduring substance."

What remains, then, but that the Christian soldier be admonished to look well to his feet, and see that they be "shod with the preparation of the gospel of peace?" Let the mind be so imbued with the gospel, as at once to enjoy and

exemplify a spirit of peace. In order to this, consider the devices of the enemy to cause them to wound themselves whom he has attempted in vain to subvert or destroy. For want of this peaceable and heavenly wisdom, see David, on a slight provocation, resolved on committing murder, till by the peace-offerings and remonstrances of Abigail, he at once condemned and renounced his purpose. Peter, moved by zeal, in haste drew his sword, smote a servant of the high-priest, and was publicly reprov'd by his Master. Paul, standing in an open court, was unduly excited, and "spoke evil of the ruler of his people," for which he made a public apology; thus showing how those who had proved the shield, the breast-plate, and the girdle, and borne the sword and the helmet to the terror of the foe, might, in an evil hour, but ill maintain their standing for want of the military shoe.

Whilst the Christian soldier has to maintain a holy war with all God's enemies, let it be in the spirit of peace, rejoicing in the prospect of inheriting the new creation, where the arts of war will be forgotten, and the fruits of peace enjoyed in perfection; for "they shall not hurt or destroy in all the holy mountain."

If the preparation of the gospel be so desirable; what will the consummation be? Violence shall no more be heard in the land, wasting nor destruction within the borders; they shall call the walls Salvation, and the gates Praise.

J. E.

*Clapham*



## TRUST DEEDS OF MEETING HOUSES.

To the Editor of the Baptist Magazine.

Dear Sir,

Some time ago I took the liberty of calling the attention of your readers to the importance of a depository for trust-deeds of our meeting-houses, so as to avoid the numerous evils arising from their being left in private and insecure custody, and consequently, sometimes forgotten and lost. Had any of your correspondents replied to the queries then submitted for consideration, the object would, doubtless, have been greatly promoted.

Permit me to request your insertion of the following regulations of a depository recently established for Cornwall, in the hope that other districts, if they have not done so already, may be induced to consider the subject, and adopt some effective measure in relation thereto.

I am yours, &c.

EDMUND CLARKE.

Truro, June 1, 1835.

RULES, &c.

1. That a tin box of convenient size, having three different locks and keys, be placed in the fire-proof closet belonging to the bank of Messrs. Magor, Turner, and Co., Truro; their permission having been kindly granted for that purpose.

2. That the Secretary of the Cornwall district, and the minister and senior deacon of the church at Truro for the time being, be requested to act as depositaries, each being furnished with a separate key of the before-mentioned box.

3. That the deposit of trust-deeds be sanctioned by a resolution of the church to whose place

of worship such deeds may relate, passed at a meeting duly convened, and authenticated by the signature of its officers; the trustees being apprised thereof.

4. That, of every trust-deed committed to this depository, a copy be retained by the church to which it belongs, for ordinary reference.

5. That an acknowledgment, signed by the depositaries, be given for every deed entrusted to their custody.

6. That no person be allowed to inspect or copy a deed without the previous consent of the church to which such deed belongs; signified by a resolution, passed and authenticated as before mentioned.

7. That no deed be given up by the depositaries to any person, without the authority of the church to which such deed belongs; signified by a resolution, passed and authenticated as aforesaid.

8. That each of the depositaries keep a list of the deeds confided to their custody, specifying their dates, parties' names, and the churches to which they belong.

9. That the depositaries deliver to Messrs. Magor, Turner, and Co. a copy of these rules, and take from them an acknowledgment of the receipt of the box, and an undertaking to permit the depositaries, at any reasonable time, to have access thereto, and to deliver up the same, with all deeds, papers, and writings contained therein, to the depositaries for the time being, when requested by a memorandum signed by each of them to that effect.

## POETRY.

## COMMUNION WITH GOD.

To leave earth's busy scenes awhile,  
 For tranquil converse with our God ;  
 To meet retired our Father's smile,  
 Or bend submissive to his rod ;—  
 This is the solace of the soul,  
 An easing of the burdened mind ;  
 There sorrow's tears unseen may roll,  
 And joy more pure expression find ;  
 There, lost in silent, musing love,  
 Or breathing sentiments divine,  
 The thoughts expand to scenes above,  
 And with adoring angels join.

Have guardless moments marked our  
 way  
 With steps digressive from our Guide,  
 Why should we longer— farther stray ?  
 Why should our footsteps deeeper slide ?  
 There is a voice that tells within  
 How prevalent the ferrent prayer  
 To ease the contrite heart from sin,  
 Who pours its burdened feelings there.  
 Then shall a holy joy distil  
 In dew-like softness on the soul,  
 And with new life the spirit fill,  
 Till tears of wordless rapture roll.

Or are we hastening for the prize  
 That sparkles in our distant sight ?  
 Does Hope lead onward to the skies,  
 And speed us to a swifter flight ?  
 How sweet on earth to see His face  
 Who there will be our portion too ;  
 And grow beneath maturing grace,  
 Till meet to bid the world adieu !  
 How thrilling is the bliss we feel,  
 What pressuro of substantial joy,  
 When to our listening God we tell  
 We long to be with Him on high !

Oh, could our fleeting moments flow  
 In ceaseless streams of prayer and  
 praise,  
 And all the change our spirits know.  
 Yet holier melodies to raise ;  
 Could hours like these as swift retire  
 As those in earthly commerce passed,  
 How high our feelings would aspire,  
 Each proving happier than the last !  
 Soon this *will* be. We soon shall spend  
 Eternal ages in His praise,  
 In life our Guide, in death our Friend,  
 Our Joy through everlasting days.

ETA.

## TO THE MEMORY OF THE REV. S. SAUNDERS, OF LIVERPOOL.

Pastor, and guide, and friend,  
 Thy pilgrimage is done,  
 Thy day of service at an end,  
 Thy crown of glory won ;  
 Life's last rough wave is passed, and now  
 Heaven's glory settles on thy brow.  
 If holy faith, if fervid zeal,  
 If glad obedience to his Lord,  
 If toil for man's immortal weal,  
 If firm adherence to " the word,"  
 Proclaim the Saviour's faithful friend,  
 Then *he*, whose loss we mourn, was one—  
 And he *was* faithful to the end ;—  
 Good servant of thy Lord, " well done !"  
 Angel of death, thou cam'st to him,  
 Herald of glory, life, and light,  
 And, as the mortal lamp waxed dim,  
 Poured on his soul, all pure and bright,  
 Those rays that, issuing from the throne,  
 Showed scenes unspeakable, unknown.  
 What rapture then his spirit filled ;  
 What holy, blessed, glad surprise,  
 As upwards still his course he held,  
 Midst angel greetings to the skies,

And worlds of spirits pure and bright  
 Stood forth to his astonished sight.

Perhaps he greeted those most dear  
 To some who, here bereft and lone,  
 Remain to pour the sorrowing tear,  
 Still mourning those for ever gone ;  
 Whose memory, sweet as fragrant flowers,  
 Shall live till life's last closing hours ;—

*Whose names* stood with him at " the bar,"  
 Seals of his ministry below,  
 Each as a bright resplendent star,  
 Shining with calm and hallowed glow.  
 Ah, have not some grown faint and dim ?  
 Now then, the failing lamp re-trim.

Servant of God, farewell !  
 In memory's sure records  
 Thy faithful messages shall dwell  
 As pure and precious words ;  
 And though thou sleepest in the dust,  
 Dear is the memory of the just.

E. T.

## REVIEWS.

*Spiritual Despotism.* By the Author of "Natural History of Enthusiasm." 1 vol. 8vo. pp. 500. London, 1835.

It cannot fail of being highly gratifying to every enlightened friend of Christianity, that the press teems with books on the absorbing subject of Church Reform. For ourselves, we are glad to see the subject taken up, with whatever design; satisfied as we are that churchmen must learn from the discussion the impossibility of adhering to the laws of Jesus Christ, and upholding the hierarchy; and that dissenters will equally learn to value the principles on which their stand is taken; while the community, with an increasing ability to judge in the controversy, will regard with contentment and gratitude the results that may follow. We hail the appearance of the present volume, untenable as many of its principles are; partly, because it serves to prolong and somewhat enliven the discussion, and partly because it illustrates how far a vigorous, and benevolent, and pious mind can go astray when determined to maintain its own prejudices. We are pained but benefited by the exhibition: not that we think this a good book, or one that will make an abiding impression upon the public mind; on the contrary, we think it will be read, talked about, and forgotten, within a much shorter period than its composition must have required.

Whatever was the intention of its author, he has too clearly discovered the temper of a partisan, and spoken with too much asperity of some who are engaged in the controversy, to have succeeded in casting oil upon its troubled waves. Churchmen are treated with mildness enough, excepting only those who denounce every improvement in the hierarchy as an overthrowing of her bulwarks, and a tarnishing of her glory. Dissenters are somewhat roughly handled; yet the

author well knows them: "he knows that Christianity is among them in an efficacious form," and he would "commit his pages to the flames much rather than seem to associate himself with their virulent calumniators." Our "opposition to the established church," that is, our being dissenters, and saying so, and giving our reasons why, and trying to make other people think as we deem right, has, as our author thinks, "deeply injured us; it has set us wrong, very far wrong, in polity and principles, and infected us in no small degree with a politico-religious fanaticism."

Few of our calumniators use harsher language, or urge a better apology for it: nor are we quite sure that even these few can surpass our author in violent and unjust vituperation. Dissenters may be at present loyal, but they cannot long remain so; they are carried away by a movement which must progress till it involve the whole kingdom in confusion, if not timely checked by some new form of the "church and state system." p. 28. Their ministers are yielding "to a power absolutely incompatible with the necessary dignity of their office, and the free and efficient discharge of their duties." Great ignorance of the history of the church is not very obscurely charged upon them, so that, in spite of the most obvious testimony to the contrary, they represent the corruptions in Christianity to have all flowed from its establishment by Constantine; and in their opposition to the "church and state system," they are making common cause with "infidels and atheists." Now we question whether the rankest pages of the "Christian Guardian," or those emitted from the press of the "Christian Knowledge Society," or in the "Record" itself, more envenomed statements than these

can be found. Perhaps the author will be kind enough, in the notes to a new edition of his book, should it ever see one, to exhibit the authority on which his imputation of such egregious historical blundering rests, or to favour us with some glimpse of those proofs which, surely not without great pain, brought him under the necessity of uttering the grave charges we have adverted to. It is not, however, for these things that we dislike his book; he, and a host of others, less talented and candid, may say what they please of dissenters. To an impartial public, and more especially to the decisions of infinite wisdom and justice, we will cheerfully leave our cause.

Our author regrets, and we do also, the turn which the controversy on establishments has often taken. "The churchman will not, and the dissenter dares not," he says, "leave the question of their propriety and utility to its simple merits." Among the signs of the present times, however, we see much to diminish our regrets. Whatever churchmen may do, dissenters are becoming less timid, and we now and then meet with a daring polemic, who, with the Bible in his hand, dives into this simple question—Are church establishments "proper or useful?" nay, who maintains that the political subserviency of the clergy,—the patronage of unworthy ministers, *wolves in sheep's clothing*,—the suspension of the discipline appointed by the New Testament,—and the association of men of all shades of character at the table of the Lord, every where visible in the Church of England, and complained of by her own clergy,—are not abuses that have grown up and fastened upon her; they are evils of coincident origin with herself, essential to the legal establishment of Christianity, and destructive of its native vigour. Now and then, of late, we have seen something very much like proof, accumulating and multiplying upon us, that the Christian Legislator never intended to entrust his servants with political power, nor to delegate authority to the magistrate in affairs

pertaining to his kingdom; and that therefore every such assumption, whether by the clergy or by the civil ruler, is an impious invasion of his rights, and detrimental in the highest degree to every order of the community. The propriety and usefulness of a church and state system cannot ask for a more willing or an abler advocate than the writer of the pages before us. Will he then turn his vigorous mind to this question? we promise him dissenters will not shrink from it.

One condition must be complied with by both sides, in this discussion. It is simple and fair. The church and state system, and dissenting principles and practice, must be respectively looked at as they are. Or, if the imagination be drawn upon for the outline of one, the other must have a similar advantage. In his *present work* our author has been unmindful of this equitable condition. In dealing with an established church, he contemplates it as reformed and purified beyond what any age or country has witnessed; while voluntary churches are identified with the creation of the proud and corrupt prelates of the third and fourth centuries. He is a champion who holds up to view, as the object of his defence, "the ideal of a national church absolutely purged of the leaven of despotism." He almost compels his opponent to fight for churches which rest upon "a system of spiritual despotism, as cruel as it is foul," fastened upon the necks of the people; churches in which "the sword of the magistrate does not enforce the demands of the church, but yet the widow's two mites are snatched from her hand by pampered priests, and orphans see their patrimony gorged by the bloated brotherhood of the monastery." In the forthcoming discussion we require, either the plain facts of history in relation to compulsory and voluntary churches, to compare; or, history abjured, fancy must, on both sides, be allowed equal play. On these fair terms we wish for no blinking of the question of the propriety and utility of church establishments; and let

there be no mixing up with it of matters extrinsic and accidental. "To the law" first,—or if, as our author contends, the New Testament gives us no law on these subjects, "to the testimony" next,—we demand recourse to be had. Let compulsory and voluntary churches too stand or fall by the result of such an appeal.

We are loath to suspect our author of an attempt to throw dust into the eyes of his readers; and yet we question if his account of the voluntary and compulsory modes of supporting the church of Christ (pp. 58, 59) was intended to be a clear account of those modes respectively. Voluntary support of religion is the "unprescribed contributions of those who act individually under the mere impulse of their personal feelings and opinions." Compulsory is that "agreed to by a community, who have become generally religious, and have learned to worship Almighty God in harmony and love." Neither of these descriptions is borne out by fact. Voluntary support is that which a man cheerfully yields to the ordinances of religion when freed from all legal obligation to do so; when subjected to no constraint or impelling power but that of motive—that which conscience, or a sense of the claims of religion upon him, may supply. This support is prescribed by the law of Christ, and bears an honest proportion to the means of the party rendering it. Compulsory support is that which the state demands for an order of men, whatever may be their zeal or remissness; and whether the people are, or are not, well affected towards the doctrines they teach. That support of religion which is "agreed to by a community, who have become generally religious," must, one should think, be so far voluntary; and hence our author, in his description of the compulsory system, has precluded its necessity. Nothing can be more unlike what dissenters contend for, than "unprescribed, capricious contributions." They have no enactment, independently of the New Testa-

ment, to enforce the payment of the sums contributed; but they are in no worse condition in this particular than in others embraced by Christianity. They have no other code of laws, and wish for none. Pains and penalties would be utterly useless in enforcing Christian obligations.

"The duty of the people and the claims of the clergy are, by the inspired writers, established on the firm basis of an explicit enactment, as from the Lord, and an appeal, also, confirmatory of both, is made at once to common reasons of equity, and to the pure and generous sentiments which the gospel brings into play. On no plea, except that of absolute inability through extreme poverty, can a Christian people evade their obligation in this behalf. No individual professing any sort of submission to the law of Christ, and no community publicly recognizing the Scriptures as divine, can be deemed at liberty to save himself, or itself, the cost of a clerical institute; nor can the indifference of any, or their mistaken apprehensions of what is becoming, excuse them from bearing their part in this expense."

To all this we subscribe, understanding that no power comes in to enforce what God has so plainly and efficiently required. Certain covetous, selfish persons will not obey. But the covetous and selfish are not Christians. The superstitious may, in some cases, contribute far beyond their means, and defraud their families to meet, as they suppose, the demands of religion. But to prevent this, sound and enlightened views must be inculcated. The church must never become a corporation inheriting property; and whatever may be disinterestedly contributed in accordance with the law, must be as disinterestedly employed in faithful attempts to diffuse the knowledge of Christ. "Church chests—church property—church authority"—and every thing else that is worldly and secular, call it what you will, we would abjure, as altogether foreign from the genius of Christianity, and destructive of its legitimate energy.

The author's objections against the "voluntary principle" have

been so often repeated, that our readers will excuse our discussing them separately: they have been worn threadbare too long to receive additional strength now. He admits it to be powerful enough for "some highly animating scheme of Christian benevolence." It would pour into a distant planet the elements of sacred knowledge; but it has no energy to supply the spiritual wants of our own vicinity. "While amazing and highly commendable efforts are making by the religious community to send the gospel abroad, nothing like a proportionate exertion is made to maintain and diffuse it at home. The one object is rich in excitement, the other appeals coldly to conscience. The one, therefore, counts its gold by thousands, the other by tens." A grosser mistake than this could not have been committed. Much as dissenters do on behalf of missionary enterprise, they do immeasurably more to support and diffuse Christianity at home. Their contributions in support of their ministers—their Sunday schools—their meeting-houses—their home mission and village preaching efforts—their colleges—and all their other means of pouring light through our country, so far surpass all that is contributed under missionary excitement, as completely to reverse the proportions assumed by the author. This may be right when considered in connexion with the superior claims of home, or it may not be right; Christianity, properly speaking, knowing no land, being equally needed and equally adapted to produce good every where. We shall not now determine this point, but assuredly the "objects appealing to conscience" have immensely the advantage over those "rich in the excitement" of carrying the benefits of Christianity to the distant tribes of the human family.

The author regards Christianity as a means of effecting the ends of civil government; therefore ought it to be cared for, upheld, and regulated by the state. It is a "ful-

crum of order, a cement of public peace, a rule of manners, and a sanction of civil virtues." No doubt Christianity, whenever its influence is legitimately felt, will produce virtue, and confer the greatest moral benefits upon the community; it is not quite so clear that it is a means of civil government, and that on that account it must be legally established, the people being taxed for its support. The end of civil government is protection; it must take care of the lives and property of subjects; it terminates upon the interests of the present world: that of Christianity is to form the character for virtue towards God, and happiness in the world to come. Were the church an appendage in any sense to the machinery of government, a sort of magistral or constabulary body, it might be very right to extract its support from the public purse. With the views of its character and purpose which every man must take who impartially studies the New Testament, we deprecate such exactions in the strongest terms. They depress and cramp all voluntary efforts for the spiritual interests of mankind; they have never done any thing towards securing the triumphs of religion; their oppressiveness, the corruptions they generate, the barter and sale to which they subject the church or situations in it, their partial distribution, the persecutions to which they lead, and the light in which they place religion before legislative and political circles, are evils admitting of no remedy. The people are alienated from their instructors; the worst species of infidelity is encouraged; and the ministry of the gospel becomes the butt of ridicule and contempt. Such are some of the reasons for objecting to the scheme proposed by our author—a scheme which we cannot better denounce than in his own eloquent language: It is "practicable only in idea, and which the events of a year or a month must show to have been founded upon illusory notions of human nature."

Frequently do we meet with the

hazardous sentiment in the book before us, that such is the character and tendency of the church, that the only measure of safety to be devised by the government is, to take it under its watchful control. The influence of "the clergy touches the public mind at all points, and affects it in a silent and intimate manner;" the magistrate can, therefore, "scarcely avoid being troubled with suspicions, from which he naturally seeks relief by tampering with the integrity of the rival power, and by corruptly buying its favour." It is a "community numerous, every where extant, internally organized, and sensitive through all its members;" it can never be looked at with indifference by any government. "To-day, its weight is thrown into the scale of the existing administration; to-morrow, changes take place of which it disapproves (will it abstain from using its conscious power?) so that it becomes a mighty and unmanageable internal foe." So deeply rooted and powerful is the tendency of the church to extortion and rapacity, that nothing else than the strong arm of civil authority can render her existence and operations compatible with the well-being of society. We weep, as we write this sketch of much of our author's description of the church of Christ. It revives and repeats, under apparently high sanction, the stale and vulgar reproach of the infidel. True these representations may be of the church of Rome, or of that of England; nay, they may be perfectly true of every corporation assuming the title of a church. We ask, are they true of the churches planted by the Apostles, or of that spiritual, unworldly, holy community which they have every where described in the sacred volume? We are well aware, that the spirit of domination and rapacity began to operate very early in the history of Christian churches. There were men in the apostles' days who aimed at preeminence, who lorded it over their brethren and God's heritage; but those men were always so treated as effectually to

free Christianity from all participation in their iniquity. The church, it is said, when the political system of the western world fell into decay, "inherited the strength and honours of every expiring supremacy, and in turn, as every authority and as every virtue died away intestate, without leaving a natural successor, the church came forward to minister to the effects of all; she grasped all, and became, at length, the sole mistress of whatever she thought worth possessing." p. 23. But this was not the church of Christ. Christianity was clearly exempt from the blame of such usurpations, inasmuch "as it was no longer extant, or not so extant as to retain its soul and power." The above representation of the church, besides the handle which it furnishes to the infidel against Christianity, is mischievous in another direction: it justifies all the proceedings of Constantine in reference to the church; or if they are not justified, it is on account of their not having in them enough of the church and state system. He did not draw the reins tight enough; the fierce proceedings of a Nero, the cruelties of a Julian, would have been more appropriate; at least, the tyranny of the Tudors and Stuarts was virtuous. That clergymen have been rapacious, and the people prodigal, we will not deny; but there is another and better remedy for these evils, than "bringing forward the establishment principle." Let juggling priests be dealt with as we would deal with other jugglers; and let the people, by sound instruction, be guarded against the impositions practised upon them; above all, let the church come to feel that she must not inherit and hoard up property—all must be expended in promoting the great purposes of her existence in the world. Thus only will she be preserved from corruption and disgrace similar to that of the early ages.

It is in the fifth and subsequent sections of his book, that the author sets himself to exhibit the source, progress, and effects of

“Spiritual Despotism;” and here, though we object to many of his statements, we cannot withhold the cheerful acknowledgment of our obligations for the pains he has taken, and the light he has thrown upon his subject. Neither the episcopal form of government, into which the church speedily settled, nor the alliance with the state, are made sufficiently responsible for that despotism and its melancholy results; nevertheless, we have much truth and instruction in these chapters. He divides the history of the church into four periods, in relation to Spiritual Despotism. The period of preparation is the first. That of the “mutual oscillation of the Ecclesiastical and Civil Power,” is the second. Then follow “The Dog-days of Spiritual Despotism,” and “The Reaction in favour of Civil Authority visible in the Reformation,” “which expelled or mitigated the old despotism in almost every direction in Europe, substituting a mixed spiritual and political tyranny.” And this, we are told, is “now giving way before the advance of just and liberal opinions.” It is a consideration not without its weight, that episcopacy, such as that of the Romish and English churches, sprung up and attained its height during the first of these periods; congregationalism, an object of the author’s especial dislike, during the last. One is the offspring of thickening darkness; the other, of advancing light. But passing this, it was in the first of these periods that the greatest mischiefs arose; all the steps of preparation for “spiritual despotism” were taken before the establishment of the church by law. “A greater error can hardly be fallen into, than that of fixing upon the date of the edict of Milan, as the initial point in the history of church power.” True: but it were almost as great an error to assert that the legal establishment of Christianity by Constantine was right, because it did not give rise to that power, or to the flagrant errors which soon over-spread the church. Did it lessen

these errors, check the clergy in their usurpations, or restore to the people the power of which spiritual despots deprived them?

“No one, conversant with the remains of Christian literature, can think of affirming, that the clergy of that age, when it had lost its simplicity and become ambitious, deliberately formed itself upon the episcopal model with a view to the more effectual and speedy attainment of its ends. Let us imagine, that a stern conviction of the divine authority of the presbyterian form, and of the absolute equality of teachers and rulers, had prevailed among the clergy, the presbyteries of Rome, or of Milan, would have shown themselves as arrogant, and as eager to accumulate honours and wealth, as were the actual bishops of those sees.”

Perhaps so; but what then? Was the legal establishment of episcopacy no evil? Was the political alliance between the church and state the only means of retrieving the fallen and degraded weakness and corruption into which Constantine found that the church had sunk? We pass over the discrepancy in the paragraph which furnishes the above sentences; of a church sternly convinced of the absolute equality of teachers and rulers, yet admitting the arrogance and domination of certain presbyteries over others; does it follow, that a return to the pure and ancient independency of church government—the renunciation of the authority of synods, councils, and courts—the rescue of the church from all extrinsic control, must be prevented by the state? Must earthly monarchs impiously stretch their prerogative so as to interfere with what Jesus Christ has placed out of their reach, by reserving it to himself?

Our author would confine the interference of the magistrate with religion to secular matters, while spiritual authority is administered by the clergy, under a sort of supervision and control from the people. We are glad to see that he can trust the people to overlook the proceedings of the clergy at all. It is his business, not ours, to harmonize this control with “sacer-



dotal authority ;” but suppose his plan adopted, the spiritual authority of the clergy would as truly tend to despotism as it has ever done ; nor would the secular dominion of the civil magistrate be much better. Moreover, will no controversies arise between these ministers of authority as to their respective limits? We hold, also, that whichever party prevail, advances towards spiritual despotism will inevitably be made. Vain is the hope, that any “ church and state system” can avert the evils of “ spiritual despotism.” We cannot throw overboard, as our author does, all the lessons of history on this subject ; and one of the first of them is, that let such a system be drawn together as rigorously as may be, there will be strife between the ecclesiastic and the magistrate ; and no matter which gains the victory, the people are enslaved. Let it be formed on the very best model—let it be liberal and effective as possible, it fails when compared with voluntary churches. Equalize the revenue of a state church as much as you can—exclude from her conditions every thing denominational—annihilate the right of patronage, and make the bishops as diligent, or more so, than prelates have ever been—we must yet prefer a system which has never been applied without success, to one that has never been tried without failure.

Did our limits permit, we should be glad to remark upon the section on the Jewish polity. It is the best in the book, and we rejoice to find the author clearing that polity, secular as well as spiritual, from the reproaches infidels have thrown upon it, and divines have sometimes encouraged. It was neither severe nor gloomy.

“ Severe it could not be, when temporal felicity was constantly held up before the people as their portion, and as the immediate fruit of obedience. Severe it was not, while the divine placability was proclaimed in every rite, and while propitiation was the grand purpose of all worship. Gloomy it could not be, abstaining as it did from the terrors of the unseen world. Yes, but it was gloomy as the silvery

dawn is gloomy, when we think of its shadows, in comparison with the splendours of noon. Never has there been a religion, ancient or modern, under which man might, on easier terms, live piously and happily. No religion has afforded so few excitements to vague despondency. If it has been a not infrequent case for melancholic minds to be seized with the frenzy of religious despair, we doubt if ever such an instance occurred under primitive Judaism. It was only when he entertained the terror-fraught demonology of the Canaanitish tribes, that the son of Abraham could become the victim of moody terrors. This Judaism, then, was not the system on which to build spiritual despotism. From the historical details of the Old Testament, we gather the impression of a people high spirited and impassioned, yet sedate and firm ; dignified in manners, vigorous in action, steady in purpose, rich in axiomatic good sense, and terse in expression ; and especially warm and true in domestic sentiment, and keen in every feeling of honour.”

Equally glad should we be to follow the writer through the causes which he assigns for what is called “ the depression of the clerical order,” or rather the limited success of Christianity. Not that we think he has exhibited all, or even the principal, of these ; still less that he suggests the true remedy for them. If our readers, for the sake of a few grains of wheat, can consent to possess themselves of a large heap of chaff, we think they cannot do better than purchase and read the book. They will find this subject discussed in the ninth section.

Every Christian community labours more or less under evils impeding its progress ; and throughout the church at large there is so much of disagreement in opinion, party prejudice, and mutual alienation, as to make it almost madness to hope for the conversion of the world. The church must be converted first from these fearful evils, and every thing tending to generate them. We must have no secular control, no “ sacerdotal authority.” The clergy must not “ be under the foot of lay-despotism, nor the victims of aristocratic rapacity ;” neither must the people be pressed down by a

"ghostly tyranny." Religion, freed of its shackles, and bearing upon its front the sole stamp of heaven's authority, must go forth in the greatness of its own strength, to emancipate, instruct, and purify an enslaved, ignorant, and defiled world.

One of the first measures towards such a state of things will be, to submit the claims of every hierarchy to a rigid examination. O for the men to conduct it—men free from prejudice, bigotry, and fear! The full light of truth must be admitted to guide in their inquiries, and whatever they discover to be untenable must be surrendered to the triumphs of truth. If every national church in Christendom fall before such an operation, we will be content—religion is not dependant upon them. We must not be told of what happened in France, when the national church was abolished there, as if similar results would follow every where else. The mighty mischief which, we admit, came there into full, and

open, and fearful play, was produced and brought together, and strength was given to it—all the strength it ever had—under the domination of that church, while in the plenitude of its power. Nor must we hear of depriving the population of our rural districts of the benefit of religious instruction. That part of our population, as things now are, have but a small modicum of such instruction to lose, except where dissenters have found their way; so small, that to lose it, with the chance of having their souls otherwise cared for, were a benefit incalculably great, as compared with retaining it under present circumstances. We must hear of nothing, indeed, but the plucking up of every plant which God has not planted. "To be qualified to exert a more general and beneficial influence, the church must breathe with her own lungs, speak with her own mouth, and show the energy of a pulse and a heart her own."

## BRIEF NOTICES OF RECENT PUBLICATIONS.

*Scriptural Paradoxes; or Truth Illustrated by seeming Contradictions: to which are added, Eight Principles conducive to Unity of Doctrine; and Ten Rules for the right Understanding of Scripture.* By Ralph Venning, A.M. The ninth edition, revised and corrected. pp. 120. Simpkin and Co.—The worthy editor of this instructive publication, in a short preface, has given such notices of the history of the author as he could collect. Mr. Randall says, "Mr. Venning published several treatises, of which the following work appears to have been the first in order of time, and not the least in point of interest and utility." The paradoxes, which are four hundred and forty-three in number, are divided into three parts, and embrace a considerable extent of subjects: they are important, and in many instances strikingly so. Our readers, also, may be much assisted in pursuing their Christian course, by a practical regard to the "eight principles," and the "ten rules," in the conclusion of this excellent little work.

1. *A Journey to Lattakoo, in South Africa.* By John Campbell, Minister of Kingsland Chapel, London. Abridged by the Author. pp. 207. Religious Tract Society.

2. *African Light thrown on a Selection of Scripture Texts.* By the Rev. John Campbell, Kingsland. Author of "Travels in Africa," &c., &c. pp. 208. Nisbet.

Although the larger work, from which the first of the above articles is compiled, has been very extensively circulated, yet this compression of its interesting facts, accompanied too, as it is, by a neat map, will be highly acceptable; and obtain also, we doubt not, numerous readers. As a companion to the first, the second of these two publications, "African Light," will be deemed peculiarly interesting, and be received as a further proof of the esteemed author's undiminished desire to be useful.

*Missionary Stories: India. To Illustrate the Customs and Superstitions of the Heathen.* pp. 76. Paul.—Very neat and interesting. If encouraged, the author

intends this to be the first of a series. Africa will come next.

*Thoughts on the Importance of Increased Exertion in the Cause of Religion at Home and Abroad.* By the Author of "Surely I Come Quickly," "God is Love," &c., &c. pp. 125. Nisbet.—This tract contains many excellent statements, evidently written under the influence of much pious feeling.

1. *Every Christian a Missionary.* A Sermon preached before the Missionary Society, at Surrey Chapel, on May 15th, 1835. By D. Young, Perth. pp. 33. Westley and Davis.

2. *The Will of God Performed on Earth.* A Sermon delivered at the request of the London Missionary Society, in Craven Chapel, on the 15th of May, 1835. By Gardiner Spring, D.D., Pastor of the Brick Presbyterian Church in the city of New York. pp. 36. Westley and Davis.

Many of our readers heard these elaborate discourses delivered; but the number who had not this privilege is incomparably the greatest. To both classes the perusal of them, as now published, will be highly acceptable. Instead of instituting any invidious comparison on their respective merits, we consider it sufficient to remark, that any individual rising from an attentive and devout examination of both, would perhaps find it difficult to determine to which he is most indebted for those desirable impressions they are so eminently adapted to produce.

*The Dissenters' Magazine.* Edited by Thomas Jackson, Minister of the Methodist New Connexion, Norwich. Vol. 1. 1835. pp. 72. Wightman.—This work contains some very spirited articles, exceedingly well calculated to give prominence and strength to the important principles and obligations of Protestant dissent.

*Oaths; their Moral Character and Effects.* Extracted from "Essays on the Principles of Morality," &c. By Jonathan Dymond. pp. 12. Couchman.—In this tract Mr. Dymond has adduced the usual arguments for the employment of an oath; and is very anxious that all persons who sympathize with him on this subject should decline taking an oath on every occasion when they may be required to do so.

*The Sacred Classics. Treatises on the High Veneration Man's Intellect owes to God; or Things above Reason: and on the Style of the Holy Scriptures.* By the Hon. Robert Boyle. With an Introductory Essay, by Henry Rogers. Vol. 118. pp. 723. Hatchard.—The names on the title-page of this little volume entirely supersede,

if not forbid, any commendation on our part.

*Lives of Eminent Roman Catholic Missionaries.* By John Carne, Esq., Author of "Lives of Eminent Protestant Missionaries," Vol. 3. pp. 452. Fisher and Co.—As long as prejudice shall be permitted to exert its injurious influence, the inquiry will continue to be made, "Can any good thing come out of Nazareth?" With a certain class of persons to declaim indiscriminately against Roman Catholics, both in pamphlets and speeches, is just now quite in vogue. That the Roman Catholic communion is fearfully corrupt, we do not need to be informed; and is not that too, which is but partially reformed from its principles and its ceremonies? But have there not arisen within the pale of both, men of eminent endowments and unquestionable piety? When all that is secular in religion shall have passed into oblivion, such men as Fenelon and Tillotson, Pascal and Boyle, shall be had in everlasting remembrance. In short, our readers will find that, in the absence of prejudice, they cannot fail to derive much advantage from the perusal of these "Lives of eminent Roman Catholic Missionaries."

1. *Dissent from the Church of England, and all other Establishments of Religion, Justified, by a few Plain and Scriptural Reasons.* By a Dissenting Minister. pp. 20. Dinnis.

2. *A Review of the State of the Question respecting the Admission of Dissenters to the Universities.* By the Rev. Edward Denison, M. A., Fellow of Merton College, Oxford. pp. 56. Cochran.—The tract by "A Dissenting Minister" is deserving of attention, and no doubt before this has had many readers. The subject scarcely admits of novelty, but it certainly is one of increasing interest, and the collective light which at this period is resting upon it with concentrated power, cannot fail to be productive of important consequences.

Mr. Denison's pamphlet is exceedingly creditable to his talents and his temper. It is neither declamatory nor censorious, but is evidently the production of a gentleman and a scholar; and, however we may demur to some of his arguments and inferences, we certainly think their author entitled to respectful consideration.

"Be Ye Separate." Addressed to the Church of Christ, scattered among the different Denominations of Christians, pp. 62. Hamilton.—A strange medley of pious expression and visionary project.

## OBITUARY.

### MR. HENRY TATHAM.

Mr. Henry Tatham was born in London, December 31, 1770. He was educated at the grammar-school at Louth, in Lincolnshire, and subsequently introduced to a sphere of business, promising considerable worldly advantage. He does not appear to have been the subject of decidedly religious impression until he was more than twenty years of age. He who "deviseth means that his banished be not expelled from him," providentially brought him into the company of a Christian friend, for whom he ever after entertained the most sincere esteem. This event led to his uniting with the church then meeting in Grafton Street, Soho, in the month of June, 1795, of which church, till his death (a period of forty years), he continued a useful, *consistent*, and exemplary member. His religious profession exposed him to severe persecution from his family, who, though highly respectable in other respects, were bigoted members of the Establishment. He was, however, divinely directed and prospered, and afforded one of many striking and encouraging illustrations of the language, "When my father and my mother forsake me, then the Lord will take me up." For a few years he resided at Highgate, and in various ways essentially aided the commencement of the Baptist cause there; yet he neither removed his communion from the church to which he was united, nor permitted the distance materially to interfere with the duties of his relation to it.

Going, about three years since, to a Missionary meeting, he was suddenly visited with paralysis, and fell in the street; and though speedily and mercifully relieved, yet his constitution received a shock from which it never entirely recovered. In the month of April last, his strength being greatly diminished, he went with his family to Twickenham, for the benefit of the air; but during a short stay there his debility greatly increased, and his return became indispensable. At this time it was most decidedly manifest that as the outward man decayed, the inward man was renewed day by day. This appeared most manifestly in the spiritual sentiments which, as long as he was able

to articulate, he devoutly uttered in the presence of his family and friends. Some of these will now be recorded for the instruction and comfort of the reader. "I will trust in him at all times, and not be afraid.—No comfort but divine comfort can be our help in the time of trouble; I want more to be filled with the goodness of God. The fountain which flows from Jesu's blood—I have often heard of this fountain, and am only surprised I have not more enjoyed it.—Christ does not willingly afflict his people.—O Lord, keep me from all rebellious feelings.—The Lord God Almighty dwelleth amidst poor sinful men, what condescension! I have no other friend but Christ.—Oh, bring thyself nearer, and make thyself precious to me, a miserable sinner!—Come, Lord Jesus, come quickly, and take me to thy arms, a miserable sinner, the chief of sinners. I now understand what St. Paul meant, when he exclaimed, 'I am the chief of sinners.'—'Hereafter ye shall see the Son of God coming in his glory:' a blessed prospect for those who build their hope upon a dying Saviour.—Lord, I am thine, for ever thine; I will glorify thee in the midst of the fire, and give thee thanks.—He carries the keys of death and hell: and they are safe in his possession.—And the time came when Israel should die.—This poor man cried unto the Lord, and he delivered him from all his troubles. He sent his word, and healed him. Oh, what a mercy! what words! 'healed him!'—Oh, I might have died ignorant of the truths of the gospel, which are now the comfort of my soul.—I have reason to show the greatest gratitude to God, during this visitation. He dwells high above me, but he will raise me higher.—I will speak, that thou mayest be glorified. Lord, enable me, for thou art worthy of it.—Death is the stipend of sin, and it must be paid. Cover me over, cover me with a divine covering.—What a mercy to have an Advocate with the Father!—Help me, O Lord. Dear Jesus, help me, thou son of God, who lovedst me before the world was made.—Lord, let not the dark hour come, when I forget to praise thee.—I'll praise thee for comforts here below, and better hopes above.—I am overcome with gratitude:

why should I not praise him!—'Praise ye the Lord, for he is good; for his mercy endureth for ever.'—Nothing but divine grace can save a dying sinner. Oh, those precious words—'The whole need not a physician!' Jesus died for sinners—'All we like sheep have gone astray, but God has laid upon him the iniquities of us all.' A Lamb slain from the foundation of the world, without spot or blemish, or any such thing.—Oh, what a mercy to awake in thy likeness! what an hour!—If I am happy, it is by grace. I always loved the doctrines of grace: they are near my heart.—I will sing of redeeming grace—My flesh fails me, but God is my strength—I lie under circumstances of great mercy; I might have gone out of life with tormenting pain.—It is a great mercy to feel so calm, to fall asleep in Jesus, which is far better.—Though I die, yet shall I live. I am not as one dying without hope.—I have been led down to

the valley of the shadow of death; and, Lord, I fear no evil: thy rod and thy staff they comfort me.—God has not forgotten to be gracious.—It is a covenant ordered in all things and sure.—The glories of the precious cross support me." The last words collected from his dying lips were, "My Redeemer liveth." He departed Lord's-day morning, June 14th, 1835, to join the worshipping assembly in heaven, whose Sabbath never ends. He was interred in his family grave in the new cemetery, near the Harrow Road, and on the following Lord's day, his pastor, Mr. Pritchard, whom he had always regarded with much kindness and respect, preached a funeral sermon, founded on Heb. xiii. 7: "Considering the end of their conversation."

May the bereaved widow be divinely comforted, and the surviving children abundantly instructed!

## RELIGIOUS INTELLIGENCE.

### CHURCH MISSIONARY SOCIETY.

The annual meeting of this Society was held on Tuesday, the 5th of May, at Exeter Hall. The Earl of Chichester in the chair.

The Rev. Mr. Jowett, the Secretary, read a long statement of the proceedings of the Committee, together with an account of the funds and the success of the Society since last year. 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, and they would be all delighted to hear that, now that the great work of slave emancipation was accomplished, they were about to provide a separate fund for the religious education of the negroes of the West Indies. 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 3,000. 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 30,000; 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 eminent, and held out the highest hopes of peace and the blessings of religion to that island. Since last year a communication had been opened by the Com-

mittee with the two bishops of the West Indies, which had led to an arrangement by which missionaries would be sent to Jamaica and Barbadoes. In the West Indian islands there was an ardent feeling among the negro population for education, and more particularly for religious instruction, and, as a proof of that, the Committee would refer to what took place in Jamaica on the 1st of August last, the day of their freedom. On that day the chapel was crowded to overflowing, and the text was, "If the Son therefore shall make you free, ye shall be free indeed." If the negroes of the West Indies were educated, they alone would not be benefited, but might, under proper management, become the means of communicating similar blessings to their benighted brethren in Africa.

The Bishops of Chester, Ohio, and Litchfield and Coventry; F. Buxton, Esq.,; the Marquis of Cholmondeley, &c., delivered their sentiments on the occasion.

#### RELIGIOUS TRACT SOCIETY.

The thirty-sixth anniversary of this important Institution was held at the City of London Tavern, on Tuesday morning, the 12th of May. Several hundreds assembled by five o'clock for the purpose of breakfasting together according to annual custom. Soon after six o'clock the large room was completely filled, and the chair was taken by J. P. Plumptre, Esq., M.P.

After prayer, by thy Rev. E. Henderson, D.D., and a few introductory remarks by the Chairman, Mr. W. Jones, the Secretary, read a brief abstract of the report.

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 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 60 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 contributions from the auxiliaries amount to £1,683 5s. 6d.; being an increase of £202 15s. The annual subscriptions amount to £1,709 9s.; being an increase of £70 1s. The donations and life subscriptions amount to £1,180 7s. 7d.; being an increase of £13 14s. 5d. The Christmas collecting cards have produced £259 17s. 5d; being an increase of £40. The sum of £107 12s. 6d. has been received on account of the circulating library fund.

The total benevolent income for the year is £4,966 2s. 11d.; being an increase of £342 15. 11d.

The sums received for the sales of the Society's publications during the past year amount to the sum of £50,448 14s. 2.; being an increase beyond the preceding year of £8,251 1s. 3d.

The total amount of the Society's receipts for the year, is £56,370 5s. 7d.; being an increase of £8,070 17s. 8d.

The Rev. Messrs. F. Cunningham, Dr. Matheson, of Durham, Dr. Spring, from America, Mr. Williams, Dr. Wilson, vicar of Islington, J. Leifchild, G. Clayton, and E. H. Nolan, from Ireland, ad-

ressed the meeting, and expressed their high estimate of the value of this Society, defended its principles, and rejoiced in the extent of its operations and usefulness.

A BRIEF HISTORY OF THE BAPTIST CHURCH AT WOODCHESTER, IN GLOUCESTERSHIRE, WITH AN ACCOUNT OF THE PUBLIC RECOGNITION OF THE REV. JOSEPH PREECE, AS PASTOR.

On the 31st of December, 1822, a private room was opened in the village of Woodchester, for preaching on weekday evenings, by the friends in connexion with the Baptist Church at Kingstanley, and under the pastoral care of the Rev. James Cousens. Those who took an active part in the work were soon greatly encouraged to persevere, by the good attendance on the evenings of preaching, and the pleasing evidence that the Lord was at work amongst them. At the expiration of the first year, the friends were very desirous to be favoured with the preaching of the word of God on the Sabbath as well as during the week; and their request was complied with as often as supplies could be obtained.

Thus, for about three years, the congregation gradually increased, and some were savingly wrought upon. At length the place became too small to contain the people who were anxious to attend. A plan was therefore proposed that a small chapel should be built, provided a piece of land could be obtained, and some confidential person found to superintend the whole. After some fruitless attempts had been made, a piece of ground, admirably suited for the purpose, was at length obtained of a person in the neighbourhood, who afterwards gave the whole of the purchase money towards the building of the chapel. The building immediately began, and was soon completed. Mr. Peter King, a member of the church at Kingstanley, and who had been preaching occasionally among the people, was requested to undertake the management of the building, and to collect the money. To this he very kindly complied; and having collected what he could in the neighbourhood, he travelled to various parts of the country, under the sanction of nearly the whole of the neighbouring ministers, both Baptist and Pædobaptist. The Lord smiled on his attempts, and he succeeded in collecting upwards of £600 to pay for the building. The chapel was opened in Nov. 1825, and the cause has gradually increased from that period. Thirty-three

friends have been baptized upon a creditable confession of faith in the Lord Jesus Christ. In the month of September, 1833, the friends who had been baptized from Woodchester, and who had been united to the church at Kingstanley, were, together with some others from far distant churches, formed into a separate and distinct church. On this occasion very many ministers of all denominations attended, and much pleasing interest was excited. On this occasion the Rev. John Burder, of Stroud, delivered the address, explaining the nature of a gospel church; and the Rev. James Cousens, of Kingstanley, afterwards addressed those friends whom he had formed into a church, on their privileges and duties as church members, and as professors of the religion of Christ. Prayers were offered up by the Rev. E. Jones, of Rodboro' Tabernacle, the Rev. Thomas Fox Newman, of Shortwood, and the Rev. William Yates, of Stroud. The hymns were read by Mr. Peter King.

It was not long after the formation of the church, before it appeared desirable to the friends thus united, that a minister should be settled amongst them, if one could be obtained. It was thought advisable to consult the neighbouring ministers on the subject, who fully concurred with the friends, that the spiritual wants of the church and congregation, and the pleasing prospects of further usefulness, rendered it not only justifiable, but highly desirable, that a minister should be settled among them. After some time, the friends at Woodchester were recommended by the Rev. E. Probart, of Bristol, to invite the Rev. Jos. Preece, then residing at Kenchester, in Herefordshire, to supply the pulpit for a few sabbaths, Mr. Probart intimating that he was in a situation to receive a further invitation. An invitation was accordingly sent and accepted by Mr. Preece, and his labours were acceptably received by the friends, who were induced to request he would favour them by another visit with a view to a final settlement. To this he complied, and after several sabbaths having preached among us, a church meeting was called, when it appeared that the whole of the members were unanimous, in wishing the Rev. Joseph Preece to take the oversight of them as their pastor and minister. The invitation was sent, accompanied with earnest prayer, and, it is the happiness of the friends at Woodchester to be able to add, was accepted by Mr. Preece. On Friday, April 17th, Mr. P.

was publicly recognized (having been previously ordained) as the pastor of the Baptist church in Woodchester. On which occasion, such was the interest excited, that had the chapel been twice as large it would not have afforded accommodation for those who attended. The Rev. Mr. Cousens, of Kingstanley, commenced the services by reading the Scriptures and prayer; the Rev. W. Yates delivered an address on the principles of Dissent, &c., having put the usual questions, and received Mr. Preece's confession of faith. The Rev. E. Jones then offered up the designation prayer; the Rev. John Burder delivered the charge to the minister; and the service was concluded with prayer by the Rev. Mr. Cantlow, of Uley. In the evening of the day the church and congregation were addressed by the Rev. Thomas Fox Newman, of Shortwood, from the last clause of the 11th verse of the 4th chapter of Colossians. This sermon made a deep impression on the minds of many who heard it. Prayers were offered up by the Rev. Mr. Brock, of Norwich. Hymns read by Mr. P. King. The chapel is quite out of debt; the Sunday-school contains near 100 children; the attendance on the preaching of the word is very good, and there is evidently a spirit for bearing.

#### BAPTIST CHURCH AT BARNOLDSWICK.

This is the oldest Church of the Particular Baptist denomination now existing in Yorkshire; but when it was formed, we have no certain account.

1698.—At this time the church consisted of 56 members; but there is no memorandum who was its pastor.

1700.—July 11th. Mr. James Harworth was called to the office of teaching-elder, and soon after, Richard Higgin; but whether they died here, we have no information.

1710.—April 28th. Mr. John Wilson was invited from the church at Tottlebank, in Furness, Lancashire, to settle here; but appears not to have acceded to the request of this church. He was the first pastor of the Baptist church at Rawden; and died in November, 1746.

1711.—September. Mr. Daniel Slater was pastor at this time, but there is no farther account.

1718.—May 25th. The church at Barnoldswick applied on this day to the church at Rawden, for the dismissal of Alvery Jackson, who was dismissed to Barnoldswick on the 29th

of June, 1718. This man, eminent for piety and talent, was baptized at Heaton, September 21, 1715. Mr. Jackson continued at Barnoldswick till his death, which took place Dec. 31, 1703. Among Mr. J.'s papers is an account of his baptizing the Rev. James Hartley, and 17 others, at Haworth, Sept. 20, 1749.

1764.—Mr. John Parker succeeded Mr. Jackson. He was born at Barnoldswick, March 10, 1725; was brought to the knowledge of Christ under the ministry of the Rev. Wm. Grimshaw; was baptized by Mr. Jackson, Oct. 6, 1749; began to preach in 1753; and was settled at Barnoldswick, as pastor of the church, in 1764. After many years' service for Christ and his church, he resigned, from bodily affliction; but in 1790, he was so far recovered as to settle with the Baptist church at Wainsgate, where he continued pastor till his death, which took place May 29, 1793.

1772.—April. About this time five members separated from Barnoldswick, and began a new interest at Colne, in Lancashire, five miles distant; number of members at present, 95; Rev. W. P. Scott is pastor.

1790.—September 28th. Mr. Nathan Smith succeeded Mr. Parker at Barnoldswick. He was dismissed from the church at Cowling-hill, Dec. 5, 1790, and continued pastor over the church at Barnoldswick till his death, which happened the 11th of September, 1831.

1818.—December. Ten persons were dismissed from this church to form a new interest at Earby, a village about two miles distant; number of members at present 40. The Rev. Wm. Wilkinson was first chosen pastor, and so he continues. Most of the above is copied from the Barnoldswick Baptist church book.

1832.—Mr. John Spooner succeeded Mr. Smith. He was born in Bedworth, in Warwickshire, on the 5th of May, 1805; was baptized by the Rev. F. Franklin of Coventry, on the 26th of Nov. 1820; began to preach under the sanction of the church in 1822; and, after spending some time at Bradford Academy, was ordained over the Baptist Church at Heaton, near Bradford, Sept. 10, 1828. On this occasion the introductory discourse was delivered by the Rev. B. Godwin, the charge by the Rev. F. Franklin, and the sermon to the church by the Rev. W. Steadman, D.D. Mr. S. resigned his charge at Heaton on the 17th of June, 1832, and was settled at Barnoldswick on the 28th of the following October. At this time the



congregation was small, and the church consisted only of 29 members; but through a divine blessing accompanying the means, both have revived: the congregation is generally as large as the place will admit; 44 persons have been added to the church by baptism, and several by letters of dismissal from other churches; number of members at present, 74.

The Sabbath-school contains upwards of 200 scholars, who are regularly taught by our young friends in the church and congregation; and their labours are not in vain. May what we have witnessed in the church and in the school, be but as the droppings before a copious shower, and to the Lord we will render all the praise and glory!  
J. S.

STEPNEY COLLEGE.

The Annual Meeting of the subscribers and friends of the above valuable institution, was held on Tuesday the 23d of June, at the King's Head, in the Poultry, W. B. Gurney, Esq., Treasurer, in the chair. The Report stated that in the course of the year twenty-two students had enjoyed the advantages of the Institution, and that such testimony, as to their exemplary conduct and intellectual attainments, had been received, both from the tutors and examiners, as proved that those advantages were duly prized and sedulously cultivated.

The income for the year has fallen considerably short of the expenditure; but when the fact is known that only four congregational collections have been made for the Institution during the year, the Committee trust that such exertions will be statedly made by the churches of the denomination, especially by those who are deriving benefit from it, as will in future prevent such a deficiency.

Thanks were voted to the Rev. S. Nicholson, for his excellent sermon; to the ministers and congregations who had made collections during the past year; to the Managers of the Baptist Fund; to the gentlemen who had kindly undertaken the examination of the students, and to those friends who had presented donations to the Library and Museum.

The Resolutions were moved and seconded by the Rev. Messrs. S. Summers, J. Belcher, J. Dyer, A. Wayland, E. Davis, J. Edwards, W. F. Poile, J. P. Briscoe, and by W. L. Smith, and J. Penny, Esqrs.

BAPTIST CONTINENTAL SOCIETY.

The Annual Meeting of this Society was held at Salters' Hall Chapel, on Friday, the 19th of June; Edward Baines, Esq., M. P., in the chair.

The Report stated that by the liberal aid of a friend of the Society, the Committee had been enabled to add one to the number of their agents. The sphere of his operations is in Brittany; and, as he is a native of Wales, the similarity of the Breton language to the Welsh renders its acquisition comparatively easy. To further this cause a Welsh Auxiliary has been formed, and has afforded considerable aid to the funds. The Report also mentioned some grievous persecutions which had been sustained by one of their agents and some of his friends, on account of their adherence to the cause of scriptural truth.

The Resolutions were moved and seconded by the Rev. Messrs. J. H. Hinton, E. Clarke, J. Morris, J. Watts, C. Stovel, and E. Davis; and the following gentlemen were chosen officers for the ensuing year.

- W. T. Beeby, Esq., Treasurer.  
 Rev. F. A. Cox, LL.D. } Secretaries.  
 Mr. G. B. Woolley. }  
 Committee.  
 Rev. T. Thomas. Mr. T. Dupree.  
 — W. H. Murch. — E. Heath.  
 — J. Watts. — W. Kitson.  
 — J. E. Giles. — J. J. Luntley.  
 Mr. G. Blight. — A. Saunders.  
 — T. Boyce. — S. Symonds.  
 — J. Dodd. — J. Fry.  
 B. Williams.

SOCIETY FOR THE RELIEF OF AGED OR INFIRM BAPTIST MINISTERS.  
 Instituted at Bath, 1816.

We have just received the nineteenth Report of the above Institution. The following extracts therefrom appear to demand the very serious attention of the Pastors of our churches, and of all who feel an interest in their welfare.

"Summary of the distributions conferred on the recipients from their funds; the greater portion of whom had passed the period of active labour, being from 60 to 80 years of age, and upwards.

Claimants.	Residence.	No. of Claims.	Amount paid.
			£. s. d.
J. S.	Lancashire . .	6 .	84 14 6
W. W.	Herefordshire .	2 .	36 7 0
J. G.	Buckinghamshire	5 .	77 6 0
W. N.	Wiltshire . . .	8 .	120 12 0

Claimants.	Residences.	No. of Claims.	Amount paid.		
			£.	s.	d.
W. C. Kent . . . . .	9.	129	16	0	
E. E. Warwickshire . . . . .	3.	55	11	0	
W. H. Durham . . . . .	3.	55	11	0	
C. W. Durham . . . . .	2.	37	7	0	
J. P. Shropshire . . . . .	1.	18	4	0	
J. D. Gloucestershire . . . . .	13.	137	9	6	
W. C. Wiltshire . . . . .	1.	18	4	0	
J. C. Wiltshire . . . . .	7.	81	11	0	
J. D. Middlesex . . . . .	4.	47	17	6	
J. D. Glamorganshire . . . . .	12.	133	0	6	
W. C. Buckinghamshire . . . . .	3.	29	13	0	
J. O. M. Devonshire . . . . .	1.	9	18	0	
W. P. Shropshire . . . . .	13.	130	14	6	
S. H. Shropshire . . . . .	6.	63	17	0	
J. W. Dublin . . . . .	12.	120	2	6	
A. G. Lancashire . . . . .	1.	9	4	0	
W. J. Middlesex . . . . .	10.	97	6	6	
J. P. Northamptonshire . . . . .	4.	44	17	0	
E. T. Middlesex . . . . .	1.	10	11	6	
J. B. Gloucestershire . . . . .	1.	15	4	6	
W. P. Northamptonshire . . . . .	8.	78	13	0	
J. F. Gloucestershire . . . . .	1.	9	2	0	
R. G. Dorsetshire . . . . .	8.	75	19	6	
J. P. Glamorganshire . . . . .	8.	75	19	6	
B. T. Devonshire . . . . .	8.	75	19	6	
T. T. Glamorganshire . . . . .	8.	75	19	6	
G. W. Buckinghamshire . . . . .	1.	9	2	0	
D. M. Hampshire . . . . .	2.	18	12	0	
J. M. Kent . . . . .	1.	10	5	6	
R. S. Bedfordshire . . . . .	2.	18	11	0	
G. P. Wiltshire . . . . .	2.	16	12	0	
W. R. Wiltshire . . . . .	3.	24	3	6	
T. A. E. Shropshire . . . . .	3.	26	10	0	
P. H. Devonshire . . . . .	3.	27	7	0	
W. M. Durham . . . . .	3.	27	7	0	
J. H. Hampshire . . . . .	2.	15	18	0	
J. C. Somersetshire . . . . .	2.	15	18	0	
D. W. Glamorganshire . . . . .	2.	15	18	0	
W. H. Somersetshire . . . . .	2.	15	18	0	
C. H. Devonshire . . . . .	2.	15	18	0	

"In 15 years 44 Beneficiaries, residing in 18 Counties, have made 199 Claims, and received £2205 15s. 6d.

"This Institution was not designed exclusively for the locality of a city or a county, or for distributing favours in a chosen circle. Its doors are open to the Pastors of our churches in all parts of the British Islands; and the impartial administration of its funds appears upon the face of the document here presented for public inspection. Here are claimants from 17 counties, the most remote in England and Wales (and one from Ireland), who do not come before the Annual Meetings as suppliants for favours, but present their claims as a matter of right: in disposing of which the Annual Meetings have assumed no discretionary power, nor indulged any predilection. They were happy to remit

the stipulated portion of the funds at their disposal to some who have stood very high in the estimation of the public, and whose labours have left behind them an imperishable name in large and populous places; and the Annual Meetings felt no less pleasure in sending a portion exactly similar to the humble occupants of the pastor's office in remote and almost unknown villages.

"While on these principles upwards of two thousand two hundred pounds have been distributed, in portions, pouring present comfort into the last cup of declining infirmity and age, the liberal contributions of benevolent friends have realized an accumulating fund of above three thousand pounds, in aid of relief to be hereafter applied to lessen the privations of Pastors who may, peradventure, be now labouring in the full vigour of all their energies of body and mind— IF THEY CHOOSE TO AVAIL THEMSELVES OF THE PROVISIONS LAID UP FOR THEIR BENEFIT.

"The principle of this Institution will grow in the estimation of thinking and practical men, as its operations become known. In this confidence these particulars are placed before the public eye; and every one to whom these pages shall be opened is earnestly requested to communicate them to others interested in the welfare and comfort of our Churches and their Pastors.

"In conclusion, the Committee point the reader's attention to the long-continued infirmities of some of their aged Beneficiaries, who for thirteen years together have enjoyed the distributions of the Society, several of them claiming and receiving above one hundred and thirty pounds, on account of paying little more than thirteen! Other younger subscribers have received one or two years' shares, during severe affliction, and then recovered and resumed their wonted engagements."

Copies of the Report, including the Rules, may be had of the Rev. J. Dyer, Fen-court, London; or of the Secretary, Mr. E. Tucker, 35, St. James's Parade, Bath.

#### ASSOCIATIONS.

##### YORK AND LANCASHIRE.

The Annual Meeting of the Yorkshire and Lancashire Baptist Association, was held in George Street Chapel, Manchester, on the 9th and 10th of June. On Tuesday morning, at 10 o'clock, the ministers and messengers met to arrange

the preliminary business of the Association. At 2, P.M., the letters from the churches were read, after which upwards of 300 persons took tea together in the Manor Court Room, gratuitously lent for the occasion. At 6, P.M., brother Whitewood, of Halifax, commenced by reading and prayer; Dr. Steadman preached from 2 Thess. iii. 1; and brother Godwin read the circular letter, "On the nature and extent of the deacon's office, and the duty of Church members towards them." Wednesday, 6, A.M., a public prayer-meeting was held, brother Harbottle, of Accrington, presided. At 10, A.M., brother Fisher read the Scriptures and prayed, and brethren Godwin and Stephens preached. Brother Edwards, of Bacup, concluded. At the meeting for business, resolutions were passed, appointing the next meeting to be held at Sutton in Craven; brethren Lister and J. Harbottle to preach. The next circular letter to be "On the importance of a Christian spirit to the prosperity of a church," and that brother J. Crook write it. Also appointing a Committee to correspond with the Secretaries of the London Baptist Building Fund, and the London Baptist Union, upon the subjects mentioned in the letters sent from them; and declaring it to be the opinion of the Association, that the first step to redress the grievances of Dissenters should be the establishment of one general registration of marriages, births, and burials.

The Meetings of this Anniversary were well attended, and a spirit of great love appeared to prevail. The reports from the churches were more encouraging than in any previous year, and the prospects of the future, if possible, yet more inviting. Some churches that had long been drooping have experienced a signal revival, generally preceded by a spirit of humiliation for past unfruitfulness, and an increased desire to promote the glory of God. In this Association the number of churches is 58, of members 4600, clear increase during the past year, 343. Our highly venerated and beloved brother, Dr. Steadman, feeling the infirmities of age growing upon him, resigned the Secretaryship of this Association, and brother Joseph Harbottle, of Accrington, was appointed his successor.

(Signed.) J. ALDIS, Moderator.

BUCKINGHAMSHIRE.

This Association of Baptist churches was held May 13th, at Fenny Stratford. Sermons were preached by brethren

Cooper and Statham, of Amersham from Heb. xiii. 17, and Phil. iv. 1—3. Most of the letters from the churches were very encouraging, 132 members having been added within the last year.

The circular letter written by brother T. Davies, was on *The Prayer of Faith*.—

The Association to meet next year at Haddenham, the second Wednesday in May. The following Resolutions were passed at the Associations with respect to the *Baptist Union and Building Fund*:

"That the nature and constitution of the Baptist Union, as described in their circular, are highly approved by this meeting; and that it is considered most desirable that the proposed plan be fully adopted, with the proviso, that the annual subscription of ten shillings be not considered as an indispensable qualification to membership in the Union.

And that we will use our endeavours to help forward the *Building Fund*.

P. T.

July 13th, 1835.

NORTH AND EAST RIDING.

This Association held its Annual Meeting at Hunmanby, June 9th & 10th.

Tuesday, 2 o'clock. Brother Harness prayed, and the business of the Itinerant Society was attended to.

Half-past 6. Brother M'Pherson prayed, and brother Rowse preached from 2 Thess. i. 3, 4; brother Benson (Indep.) concluded.

Wednesday, 7 o'clock. Meeting for prayer on behalf of the churches. when brethren Harness, Marston, Daniell, and Johnston engaged.

10 o'clock. Brother Theobald prayed, and brother Harness was chosen moderator. The churches at Driffield and Beverley requested to be admitted into the Association; and their request was granted. The letters from the churches were then read. Brother Evans read the circular letter upon "the nature and importance of Bible classes," which was adopted and ordered to be printed.

It was then agreed to hold the next Association at Grimsby, on the Tuesday and Wednesday of Whitsun-week, and that brother Evans preach, and in case of failure, brother Theobald. Also to hold in connexion with the Association a series of meetings for the revival of religion. That the next circular letter, be "on the importance and means of improving our social prayer-meetings;" and that brother Johnston prepare it.

The Secretary read a letter from the

Secretaries of the "Baptist Union;" after which the Association agreed to comply with their request, and to unite with the union for the general purpose specified in their circular. Brother Evans then closed in prayer.

Half-past 2. Brother Evans prayed, and brother M'Pherson preached from Micah v. 7, and brother Nichols (Indep.) closed in prayer.

6, Evening. Public meetings (held in the Methodist chapel) of the Itinerant Society. Brother Harness, in the absence of the President, took the chair, when brethren Daniell, Theobald, Johnston, West, Benson, and M'Pherson addressed the meeting.

Baptized . . . . .	49	Deaths . . . . .	18
Letters . . . . .	5	Dismissed . . . . .	8
Restored . . . . .	1	Excluded . . . . .	5
	55		31
Clear Increase . . . . .	24		
No. in Bible class . . . . .	230		
Number of Members . . . . .	224		

## BRISTOL.

The above Association held its annual meeting at Counterslip, June 9, 10.

Tuesday morning, at eleven. The ministers and messengers assembled for the transaction of business. Brother Winter was chosen moderator. Brethren Jackson and S. Webley prayed. At this meeting it was resolved unanimously, that the church in Somerset Street, Bath, under the pastoral care of brother Jackson; the church at Woodchester, Gloucestershire, under the pastoral care of brother Preece; and the church at Painswick, in the same county, under the pastoral care of brother Hewitt, be received into this Association.

Tuesday afternoon, at three. Brother Hewitt prayed. The letters from the churches were read. Brother Dunn concluded with prayer.

Tuesday evening, at seven. Brother Russell read and prayed; brother Safery preached, from 2 Thess. ii. 16, 17; and brother Aitchison concluded with prayer.

Wednesday morning, at eleven. Brother Viney read and prayed; brother Summers read the Association letter; subject, "The Second Advent of Christ;" brother Jones preached, from Col. i. 28; and brother Thomas closed with prayer.

Wednesday evening, at seven. Brother Dyer read and prayed; brother Newman preached, from Gal. ii. 16; and brother Shakspeare concluded with prayer.

The next Association to be held at Melksham, on the Wednesday and Thursday in Whitsun week, 1836; and brother Yates to preach the Association sermon; or, in case of failure, brother Jackson. Brethren Winter and Aitchison to be the other preachers; or, in case of failure, brethren Thomas and Evans.

Brother Bunce is requested to write the next circular letter; subject, "The apostolic injunction to believers, to marry only in the Lord."

Increase . . . . .	430
Decrease . . . . .	207
Clear increase . . . . .	223

## NOTICES.

On Thursday, the 20th of August, 1835, will be held, at Broadmead, Bristol, at 10 o'clock in the morning, the adjourned Annual Meeting of the *Western Society, for the relief of Ministers' Widows, and Orphans of Baptist Ministers*, for the purpose of receiving from the Special Committee their proposed alteration of the rules occasioned by the altered circumstances of the Society. It is hoped that as many members as conveniently can will make a point of attending.

The sixteenth anniversary of the Baptist church, Rye Lane, Peckham, will be held (by divine permission) on Wednesday, August the 5th, when three sermons will be preached; that in the morning at eleven o'clock, by Dr. Andrews, of Camberwell; that in the afternoon at three, by Mr. G. Comb, of Soho Chapel, Oxford Street; and that in the evening at half-past six by Mr. Smith, late of Ilford. After each service collections will be made.

## RECENT DEATH.

Died on the 4th of March, 1835, at Morton Pinkney, Northamptonshire, Martha, the wife of W. Morris, aged fifty-four years. She had been a worthy member of the Baptist church at Weston by Weedon for more than thirty-six years. During her illness she manifested great resignation to the divine will; and experienced that composure of mind which the consolations of the gospel are alone adapted to minister at that trying season.

*Just Published.*

In one volume, 12mo.  
Hints on the Regulation of Christian Churches, adapted to the present State of their Affairs. By the Rev. C. Stovel.

# IRISH CHRONICLE.

AUGUST, 1835.

Monday evening, the 6th ult., an Auxiliary Society, in aid of the Baptist Missionary and Irish Societies, was formed at the chapel in John Street, Bedford Row, on which occasion the Rev. J. H. Evans presided, and the several resolutions were proposed to the meeting by the Secretaries of the Parent Societies, and other ministers and friends present.

The letters and journals received last month from the agents of the Baptist Irish Society are very encouraging, as to the progress and prospects of the Society's operations. The insertion of these communications, this month, must necessarily be very limited, on account of the list of contributions standing over from the last.

Were the means but commensurate with the opportunities of extending the efforts of the Institution, in connexion with the bestowment of that all-important blessing, divine influence, what might not its instrumentality accomplish on behalf of afflicted Ireland?

Soon after writing the above, information arrived of the death of the Rev. John West, late of Dublin; who departed this life, July 13th, 1835. Mr. West has been connected with the Baptist Irish Society from its commencement, and, for a number of years, he has paid the salaries of the agents, forwarded their monthly journals to the secretary, and been the principal medium through which the Society's correspondence with Ireland has been conducted. He uniformly consulted the interests of the Society; and, in every part of the service he rendered, to the last, was punctual, diligent, and faithful. The painful intelligence of his removal was communicated in a letter from his son, of which the following is an extract:—

To the SECRETARY.

Dublin, July 13th, 1835.

Dear Sir,

I hasten to inform you of my dear father's death, which took place about five o'clock this morning. Notwithstanding the intensity of his sufferings, he retained the use of his faculties almost to the last moment. He was perfectly aware of his approaching end. After a convulsive fit, he prayed fervently for himself, his family, and the world at large. He gave directions respecting his funeral, which he requested should be as plain as possible; and appointed as a text for his funeral sermon: "O death, where is thy sting? O grave, where is thy victory?" which words he also repeated shortly before his decease. When asked if he were happy, he replied, "Yes, my hope is fixed on the Rock of ages!" Verily, there remaineth a rest for the people of God! He has, most assuredly, exchanged a state of suffering here, for glory and immortality beyond the grave.

JOHN WEST.

To Mr. THOMAS.

Ballycar, May 12th, 1835.

Rev. Sir,

April 19th. Discoursing with one person on the necessity of reading the Scriptures. He said, he considered it was more proper to leave them to such persons as were set apart for them. I

asked him who these persons were? He said the priest, who is appointed to guide us. I replied, Suppose they guide you wrong, what will the consequence be? That is no matter, said he, they must answer for that. Yes, and you also; for the Saviour says: "If the blind lead the blind, both shall fall into the ditch." And again the Lord speaks thus to the prophet Ezekiel, "Son of man, I have made thee a watchman unto the house of Israel, therefore hear the word of my mouth, and give them warning from me: when I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his sins; but his blood will I require at thine hand." But, said he, if I am in a gentleman's employment, is not his steward appointed to direct me? if he desires me do what is wrong, is it not he that is to blame? I replied, if that gentleman was going from home, and that if he left a letter to his steward and men, how the affairs of his estate were to be managed, until his return back; and that he gave a positive command to his steward and men, both to read his letter daily; and that if they acted contrary to the directions therein given, at his return back he would punish them in a severe manner. Now if they were to transgress his written directions, must you not admit they deserved punishment?

I allow they would, said he. As you acknowledge this, I will endeavour to convince you, that if your priest leads you astray, you must render as severe an account to God as he must; and why? because the Lord Jesus Christ has left on record his divine will, the Bible, and commands every person to read it; yea, he desires us to search it. We read in John v. "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." It is because men do not read the Scriptures they are so ignorant, as the Saviour says in Mark xii. "Ye do err, not knowing the Scriptures, neither the power of God." As the ignorance of the Scriptures is the source of all errors, so on the contrary to follow the guidance of the Scriptures, is the way to be preserved from all errors. The apostle Paul commends the people of Berea for searching the Scriptures daily, to see if the things which he taught them were conformable with the Scriptures or not; you and every other person should try the priest by the same rule. The prophet Isaiah addresses himself to all the people of the earth, and says, "Seek ye out of the book of the Lord, and read." Now if you do not obey these positive commands of our Lord (referring to many passages which I have not space to mention) and see what his divine will is; do you not think if you suffer yourself to be led astray by your priest, that you deserve punishment? If these words are true, I must allow it. Don't you believe they are true? I can hardly believe the priest would tell a lie. If you believe not God's word, you are in an awful state; for the Saviour says, "He that believeth not shall be damned." After pointing out to him different passages of Scripture similar to this, he seemed much alarmed, and seemed desirous to study the Scriptures henceforward. The reason why I take up my letter with this one discourse out of many, is to show you the perfect ignorance which the poor people are labouring under; which may the Lord in his infinite mercy shortly remove, by the power of His Holy Spirit, for Jesus Christ's sake. Amen.

I continue still, every morning at nine o'clock, to read to Major C.'s labouring men, in his house, who attend regularly, together with his servants. I also read every night at the same hour to his servants, and any others who may be there.

SAMUEL CROSS.

To MR. BATES.

Boyle, March 31, 1833.

Rev. Sir,

I commenced this year by reading the Scriptures from house to house, with many fears arising from a consciousness of my own weakness and inadequacy for the work in which I am called to engage. The Lord, however, has frequently given me to see, that "he hath chosen the weak and despised things of this world to confound the things that are mighty; that no flesh should glory in his presence."

Lord's-day, January 4th. For about four months past, the Lord has been pleased to afflict a dearly beloved relative of mine, as he shows evident tokens of his fast "approaching to his narrow house," being reduced by long illness to a state of great bodily weakness. I have experienced much anxiety as to his eternal destiny; but feeling that natural timidity which prevents a believing child speaking pointedly to an aged parent in the prospect of a final separation. However, knowing my responsibility, I have endeavoured to deliver my soul on this trying occasion; and to-day I read Eph. ii., 1 Tim. i., and the 3rd of Titus, spoke on the essentials of Christianity interspersed through these chapters, in unison with others, but especially laid before him and two females, faithfully yet simply, the all-important doctrines of repentance towards God, and faith in the Lord Jesus. On being asked as to his state of mind, he expressed his entire confidence in the death and righteousness of Christ *alone* for his acceptance: this reply afforded me real enjoyment.

Lord's-day, 18th. On hearing of the death of David Hurris's child, one of the 47th depot stationed here, I repaired to the place, where there were a few persons condoling with the sorrowing parents; but, alas! ignorant of the only source whence true comfort flows.

I gladly avail myself of such opportunities, as I find the people's minds more susceptible and easy of access when beholding a practical illustration of Rom. v. 14. I stated the scriptural account of human suffering, death having entered the world by sin, "so death passed on all men, for that all have sinned." I improved this bereavement, to the spiritual profit of those present, from 1 Cor. xv., who paid the most marked attention, and seemed to feel the truth and importance of what was

spoken on the subjects of death, the resurrection, and judgment.

Lord's-day, 25th. I went to the house of Bryan Doherty, of School-house-lane, and, on entering, was introduced into a miserable apartment, where lay Mary Russell, an aged widow, whose emaciated frame and pale countenance, strongly indicated her speedy dissolution. On declaring the object of my visit, and while reading for her and daughter Luke xv., and declaring God's willingness to pardon the vile, the guilty, and lost sinner, by means of the simple exercise of faith in the atonement; both of them burst into tears, and appeared delighted on hearing, that even at the eleventh hour salvation is attainable.

Lord's day, February 1st. Proceeded to Chapel-lane, and read for Thomas Monson and family. By way of introduction to the portion under consideration (being Rom. viii.), and also in reply to some questions proposed by a young man present, I thought it necessary, for their instruction, to refer to the preceding chapters, and then enlarged on the blessed state of those who are in Christ, and "walk, not after the flesh, but after the Spirit;" that all mankind, however distinguished among men, are either pardoned by *His* blood, justified in his righteousness, and renewed by his Spirit; or are giving fearful evidence of being "without God and hope in the world." I parted from them by urging the duty of searching the Holy Scriptures for themselves, as they possess a copy.

Lord's-day, 8th. I spent a considerable time in the house of William Watson, a man of about sixty years of age, and one remarked for his attendance at church, and all religious meetings; but still is ignorant, as thousands who call themselves Christians, that except the *outward* call of the word is accompanied by the *inward* call of the Spirit, it profiteth little, although they may read and hear from day to day.

I showed him, and another Roman Catholic, the nature and fruits of a scriptural justifying faith, which overcomes the world, works by love, and purifies the heart; and concluded by making a personal application of the Apostle's comprehensive exhortation: "Examine yourselves whether ye be in the faith; know ye that Jesus Christ is in you, except ye be reprobates." 2 Cor. xiii. 5.

Lord's-day, 15th. I have seldom met, in my Sabbath visits, a more extreme case of distress and poverty, than

that presented to me in the person and family of Judith Scaley. She has been afflicted with asthma and dropsy for many years, but of late has been confined to her bed, totally unable to assist herself in any way. To all human appearance there is but a "step between her and death;" which has led me to bring the message of salvation to her house. I have striven to fortify her mind under her suffering, from the examples of Job, David, Hezekiah, &c.; proved the vanity of all earthly things, when compared with an interest in the atoning blood of Jesus, when these things are about to recede from our view for ever. The word seemed to make a visible impression at the time; and her husband put several questions from the Bible, and on being answered to his satisfaction, said, that no man living could object to what was advanced.

Lord's-day,—March 8th. Thomas Brunkaid had been for many years in the Revenue Police, but was lately rendered unfit for service, by having one side paralyzed; which, I trust, has led him to that God who does not "willingly afflict the children of men, only for their ultimate profit." To-day I read Heb. xii., as I considered it both instructive, and suited to such persons as he is. In order to come at this passage, I glanced at the very interesting subjects inculcated in the foregoing chapters, as the Divinity of Christ, his superiority above men and angels, however dignified; the extent, duration, and end of the Mosaic ritual, contrasted with that faith alone which justifies, as exemplified in the worthies mentioned in the 11th, and closed by enforcing the duties taught in the 12th and 13th chapters.

Lord's-day,—22nd. Accompanied by brother Brennan, I walked to the deer-park, and visited the family of Thomas Carey, whose wife is partially convinced of the errors of popery; and discoursed for a long time on the important doctrines of our holy religion, as contained in the *only* rule of faith and practice; we treated on the dangerous and soul-destroying system in which she was educated; and laid before them the freeness and all-sufficiency of Him who is the "way, the truth, and the life;" a theme which of all others I wish to dwell on, and I trust at this time with some salutary effect, as we left them expressing a desire to hear these things spoken to them again; may the Lord grant his blessing to his own word!

HUGH HOOG.

CONTRIBUTIONS.

Received by the Treasurer.

Mercdeth, John, Esq., Subs. to Mid.	0	10	6
Koppel Street, Auxiliary	5	0	0
Ditto, Ladies' ditto	0	0	5
Pershore, collected by Mrs. Risdon:—			
Andrews, Mr. Edmund	5	0	
Andrews, Mr. James	5	0	
Brown, Mrs.	5	0	
Conn, Mr. Samuel	2	0	
Derrick, Miss	5	0	
Duffy, Mr.	5	0	
Sanderton, Mr. Richard	10	0	
Hudson, Mrs. H., Jun.	10	0	
Hudson, Mrs.	5	0	
Jones, Mr. C.	2	0	
Keen, Master	4	4	
Morgan, Mrs.	5	0	
Pearse, Mr.	5	0	
Perkins, Mrs.	5	0	
Pitcher, Mr.	2	6	
Risdon, Mrs.	10	0	
Roberts, Mr. William	2	0	
Saunders, Esther	5	0	
Simon, Sarah	5	0	
Styles, Mr.	5	0	
Sums, small	1	6	
Warner, Mr.	2	6	
Collected by Mrs. Hope:—			
Hackett, Mr.	5	0	
Hope, Mrs.	5	0	
Sherer, Mrs.	2	6	
Wagstaff, Mrs.	2	0	
Collected by Mrs. R. Andrews:—			
Andrews, Mrs., Sen.	4	4	
Andrews, Miss	4	4	
Friend, A.	5	0	
Friend, A.	5	0	
Friend, A.	4	4	
Collected by Miss Dean:—			
Teachers and Children of the Sunday School	6	3	
	7	12	1
Berks. Association, by Rev. P. Tyler:—			
Chesham, collected by Mr. Pope	3	12	6
Haddenham, by Mrs. Saunders and Miss Tyler	1	2	6
	4	15	0
Hailsham Association, one-third, by Rev. W. Davies			
	4	5	0
Plymouth, by W. France, Esq.	5	17	8
Watford, by Mr. Young	4	8	6
Portsmouth, Portsea, and Gosport, viz:—			
Forton Sunday School	1	13	0
Landport ditto	1	13	0
Marie-la-bonne ditto, per Mr. Rafis	10	0	
Meeting House Alley	3	3	0
White's Row	4	10	6
	11	10	0
Eagle Street Auxiliary, by Mr. Neale	10	0	0
Prescott Street ditto, by G. Morris, Esq., a part.	24	0	0
Collected by Miss Helena Meyer, for the Mare Street Irish School			
	5	15	0
Bristol, collected by Mrs. P. Phillips:—			
Bath, Miss	0	10	0
Bonville, Mrs.	1	1	0
Box, Mr. Walters's	1	4	0
Hughes, Mr. J. C.	0	10	0

Jones, Mr. Thomas	0	12	0
Jones, Miss	0	10	0
Phillips, Mrs.	0	4	0
Pratten, Mr.	0	10	0
Pratten, Mrs.	0	0	0
Probyn, Edward, Esq.	1	0	0
Webb, Mrs.	0	0	0

Collected at Hammersmith, by Rev. W. Thomas, of Limerick	1	15	0
Friend, by Mr. Job Heath	5	0	0
Legacy of a Lady in Ireland, by Rev. W. Thomas	84	17	0
Mr. W. Fletcher, Bath, by Mr. Gozens	1	1	0
Rev. E. West, Chonies; Subscription	2	2	0
Mr. C. B., by the Secretary	1	0	0
Mr. Richardson, Loughton, by Rev. S. Brawn, Donation	0	10	0
Rev. T. Turquand, by Dr. B. H. Draper	1	0	0

By the Rev. John Dyer:—			
Kettering Auxiliary Society, by Mr. Gotch	5	0	0
Norwich, by Mr. James Gozens	1	0	6
Keynsham, by Rev. T. Ayres	6	0	0
May, Mr. E. C., Tottenham	1	0	0
Friend, by Rev. Dr. Cox, (for Cain's Family)	1	1	0
Tring, Subscriptions, by Rev. J. T. Jeffery	3	12	0
New Park Street Auxiliary, by Mrs. Evans, one-third	6	0	0
Kington, Missionary Association, by Rev. S. Blackmore	5	0	0
Ilford, Missionary Association, by Rev. J. Cubit, one-third	7	0	11
Risdon, Benj., Esq., Pershore, donation	10	0	0
Harrison, Mr. W., Hadlow	5	0	0

Lewes Missionary Association	50	13	11
Cobb, F. W. Esq., Margate	7	10	0
Cobb, F. W. Esq., Margate	2	2	0
Mr. Rose, Haddenham	0	10	0
Collected by a little Girl	1	15	2
B. B.	50	0	0
Halsted Sunday School, by Mr. Linnett	0	10	0

Presents for the children in Schools, from Mrs. Clement and Miss Sargeant, are thankfully acknowledged.			
By the Secretary:—			
"No Name"	2	0	0
Dennis, Miss, by Dr. Newman	2	0	0
By Dr. Newman	10	10	0
Friend, A., by Mr. W. L. Smith	1	0	0
Omitted, by an oversight, in the May Chronicle, Mr. G. Jute, of North Walsham, by Rev. J. Puntis	0	10	0
Acceptable Presents for the Children, by the kindness of Mrs. James Robson, of Woolwich	10	0	0
Burl, W., Esq., by Rev. W. Thomas	5	0	0
Tosswill, Mr.	5	0	0
Burgess, Mr., Ann. Sub.	0	10	0

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.



# MISSIONARY HERALD.

CC.

AUGUST, 1835.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

## FOREIGN INTELLIGENCE.

### CALCUTTA.

We have just received a copy of the Fifteenth Report of the Calcutta Auxiliary Society, which it was hoped might have arrived in time to have been used at our Annual Meeting. We extract the principal parts for the information of our readers. They may probably notice that the mode of spelling of certain proper names varies from that which has been hitherto adopted. Supposing that there are sufficient reasons for the change, we have thought it best to adopt it.

Mr. Carapiet Aratoon, who had been under the necessity of proceeding to the Upper Provinces, for the benefit of his health, returned to Calcutta at the beginning of last year. His health was so much improved, as to allow of his resuming his wonted labours in connexion with this Society, which, with occasional interruptions from indisposition, he has been hitherto enabled to continue, and has been greatly cherished and encouraged in them by the numbers and attention of his hearers.

Mr. De Monty, who is supported by the

Parent Society, has been constantly and diligently employed in promoting the all-important objects of the Society. For the last twelve months, the greater part of his time has been spent in *Lakhyántipur* and neighbouring villages, where it is proposed he shall, for the most part, reside, should the climate admit of his doing so without injury to his health. The *Native* Assistants supported by the Society, or employed under the superintendence of the Missionaries in connexion with it, are nearly the same as mentioned in the last Report. With one exception, their conduct has been such as to afford much satisfaction. *Shuja'atala*, one of the number, resides and labours chiefly in Calcutta. Three of the others have been employed under Mr. W. H. Pearce's superintendence, and engaged for the most part in labour at *Khári*, *Lakhyántipur*, and neighbouring places, returning at stated intervals to Calcutta for the purposes of examination, advice, and instruction, whereby they may be qualified for the more efficient discharge of their duties among their fellow-countrymen. One native preacher resides at *Chitpur*, and one at *Haurah* under the care of the Secretary (Mr. Thomas); the other formerly employed at that station having been discharged, shortly after the last public meeting, for impropriety of conduct.

## CALCUTTA.

*Native Church.*—Mr. W. H. PEARCE,  
Pastor.

In reference to this little society of professing Christians, which includes the baptized Christians at the village stations as well as in the city, and which has been gathered, for the most part, from the grossest idolatry, ignorance, and superstition, the pastor remarks, in a communication to the Secretary:—"There are many circumstances to humble us, and others adapted to encourage. Open sin in three persons has rendered their exclusion a necessary act of church discipline. Death has likewise repeatedly occurred among the members, and removed no less than six of their number. One of these, I regret to add, was found to have lived in the secret commission of iniquity for several months previous to his death, and must, I fear, be pronounced a hypocrite." To counterbalance in some measure the painfulness of events like these, the minds of the pastor and brethren have been cheered by the addition of eighteen to their number by baptism, and two others previously baptized. Of these *six* were from Calcutta and its vicinity; *eight* were from the neighbourhood of *Lakhyantipur*; and *six* were youths from the Christian Boarding School at *Chitpur*, who may be regarded as the first-fruits of that valuable Institution. Pleasing hopes are entertained of several others, who will probably ere long make a public acknowledgment of their faith in Christ.

"In announcing the reception of so many new members into the church under my pastoral care," observes Mr. W. H. Pearce, "I beg it may be fully understood, that to the labours of my esteemed European associates and native assistants, quite as much as to my own exertions, so pleasing an event is, under the blessing of God, to be ascribed. Much of the good, especially in the most distant villages, is certainly to be attributed to the active and pious labours of the Native brethren. While it must be acknowledged, that Native preachers are seldom fit to be left alone, yet, when diligently instructed, and vigilantly superintended, they form invaluable agents in the propagation of the gospel; and, perhaps, there is no department in which a European Missionary will be found eventually to have laboured with so much permanent and extensive success, as in the diligent and prayerful attempts he makes to elevate to a higher standard the Christian and ministerial character of his Native assistants. A deep sense of the im-

portance of such efforts, in the establishment of Christianity in India, leads me most respectfully to recommend them to Missionaries of all denominations."

The church now consists of sixty-two members, but will shortly be reduced by a pleasing circumstance—the dismission of more than one-half to form two new churches, under the superintendance of Mr. G. Pearce and Mr. Ellis, in the villages to the south of Calcutta, and at *Chitpur*, respectively.

*Preaching to the Natives.*—Messrs. C. O. Aratoon, G. Pearce, J. Thomas, and two Assistants.

In this department of labour in Calcutta and vicinity, there have been employed, for a greater or less portion of time, Messrs. G. Pearce, Aratoon, Thomas, De Monty, and Shuja'atale, assisted occasionally by one or two other Native preachers. Mr. Pearce constantly occupied one or other of the chapels, until he left the country in December, 1833; about which time Mr. Carapiet Aratoon returned from the Upper Provinces. For a considerable time, Mr. Thomas came over usually once a week, to preach in Hindustani; latterly, other engagements have occasioned his visits to be less frequent. Mr. De Monty also, when not occupied in the southern stations, has aided in making known the Gospel in Calcutta and its neighbourhood. Ill health for a time much impeded the labours of Shuja'atale, the Native Hindustani preacher. Latterly, these interruptions have been less frequent, and your Committee are happy to state that the most pleasing testimony is borne to his humble piety, and the increasingly useful character of his ministrations.

The Society's bungalows, or Native chapels, at the date of the last Report, were *four*, situated in Syám Bázár, Wellington Street, Intally, and Ján Bázár. Those in Wellington Street and Intally have since been given up. The principal reason for this measure was the low state of the Society's finances, which were found inadequate to meet the expense of rebuilding the one, which was in a very dilapidated state, keep the rest in repair, pay ground-rent, and support with efficiency the other operations of the Society. It is true, also, that the locality of these chapels, especially that in Intally, had latterly militated against raising congregations in them. Other places, however, could have been readily selected, well suited for the purposes of the Society, and would have been gladly fixed upon, and

chapels erected, had the requisite funds been possessed. The chapel in Ján Bázár was taken down and rebuilt on an enlarged scale, rather more than a twelve-month ago. And for several months after it was re-opened, a weekly evening service was conducted there, and also at Syám Bázár, in addition to the usual services held by day. The congregations, whether by day or night, have generally been of a very encouraging character, both as to numbers and attention; and many thousands both in the chapels, and in other places, have listened to the message of mercy. A moderate calculation will give from 12,000 to 15,000 for Calcutta alone, who have heard the words of eternal life from the agents of this Society within the last twelve months.

## CHITPUR.

Mr. ELLIS and a Native Assistant.

Respecting this station, and the important labours there conducted, the Committee have much satisfaction in giving the following account, furnished by Mr. Ellis:—

*General Remarks.*—"The operations at this station have been continued much in the same manner as at the last Report. My time has been devoted to the Christian and Hindu schools under our care, and occasionally going into the surrounding villages, in company with a Native Assistant, making known unto the people more or less of the words of eternal life. During the last month, I took an opportunity of visiting six or eight large villages on the banks of the river. After spending some time in the different bazars, speaking to the people collectively, we went from house to house, giving books to all who could read. In this way we distributed above a thousand tracts, and several copies of the New Testament. We have had at different times, since the last Report, several inquirers, two or three of whom continue to seek a knowledge of divine things; and of one particularly I have every reason to hope, that he has passed from death unto life.

*Schools.*—"The schools under our care are well attended. Mrs. E.'s *Native Girls' School* has had an average number of a hundred daily; but in consequence of a decrease in the amount of funds appropriated to female education, that number is now of necessity reduced to twenty-five. The *Hindu English School* contains 120 youths, whose progress in useful knowledge, as well as in an acquaintance with the evidences and doctrines of Chris-

tianity, is every way gratifying. The effect of a religious education on their minds is very apparent, loosening from them the sinful and superstitious bands of Hinduism, and, at least, inspiring them with a respect for the religion of the Bible, and a willingness to advocate its Divine authority. More than this, perhaps, cannot safely be said; but I am sure, that their remaining in Hinduism arises from custom, and not from faith in its merits; while the difficulty of forsaking all for the Gospel's sake has hitherto prevented their professing the Christian name.

"The last, though I trust not the least, useful part of our engagements here, is the *Native Christian Boarding School*, containing fifty boys and girls. The boys are instructed in English and Bengálí, while the girls, until March last, learnt Bengálí only. The limited amount of knowledge attainable through their native language, suggested the propriety of teaching them English. The experiment was made through the kind aid of a valued friend of education, C. E. Trevelyan, Esq., who generously offered to defray the increase of expense. It succeeded beyond expectation, and within eight months, six of the girls had acquired such a knowledge of English as to read with ease, and answer questions with readiness and propriety. In the boys' department, respectable progress has been made in different branches of useful knowledge, and particularly in the *History and Doctrines of the Bible*. We also desire to feel deeply thankful for that Divine blessing which has attended the Institution, in bringing many of its members to a saving knowledge of the truth as it is in Jesus. The six youths, who a year and a half since made a public profession of their attachment to the Saviour, have continued to walk as it becometh the Gospel of Christ; and two or three others have given those evidences of piety which will warrant their being soon received into the fellowship of the church. Regarding this Institution as a promising means of raising up holy and intelligent men to preach the Gospel in their own tongue, we desire earnestly to commend it to the attention and liberality of the friends of the Saviour, that the number of its inmates may be increased, which the present low state of the funds alone prevents."

It has been already intimated, that the female department of the *Christian Boarding School* has been removed from Chitpur to Sibpur, where it is under the management of Mr. and Mrs. Pearce:

the transfer took place only a few weeks ago.

#### HOWRAH AND SULKEA.

Mr. THOMAS and a Native Assistant.

The church at this place, which is partly English and partly Native, has experienced much that is painful, as well as some things of an opposite character. Its numbers have been diminished by death, dismissal, and exclusion. *Two* have died, and it is confidently hoped they died in the Lord, and are now united to the church triumphant above. *Five* have been excluded for impropriety of conduct: *one* of this number, however, has been again restored to the communion of the church after long trial, and, it is hoped, good evidence of genuine repentance. *Two* of the English members have been dismissed to join a church up the country. The loss sustained from these causes has been partially made up by the reception of *one* by baptism, *one* by experience, and *three* by letter. Neither of these, however, belonged to the native community. Of this class there are several inquirers who have, for the most part, been a considerable time under the word, and several applications for baptism have been made, but it has not been thought desirable, for the present, to accede to them.

The word of God has been extensively made known among the inhabitants, and a considerable number of tracts have been put into circulation, particularly at the Rath Jâtrâ and other festivals; they have been constantly given away to persons attending at the chapels, and latterly the plan has been adopted, and to some extent acted on, of calling at the shops and residences of the people, and presenting a tract to the inmates, if capable of reading and willing to receive it. The attention paid to the word has at times been highly encouraging, and pleasing impressions have appeared to be produced on the minds of individuals while listening with much apparent interest to representations of the love of Christ in dying for the guilty. Once a week a small portion of rice, provided from the charitable contributions of one or two individuals, is given away to a number of poor, and in many cases diseased, persons, who assemble for that purpose. From 100 to upwards of 200 persons are usually brought together, when, before they receive the pittance of rice, they are addressed on the all-important concerns of their souls. The attention they give is often very pleasing.

One gratifying instance of good arising from the religious exercises conducted in the Native chapels, has occurred in the experience of a young man lately deceased. It is contained in the following communication from Mr. Thomas:

“Richard Sargood was an East Indian by birth, nominally a Christian, but in reality an idolater, and according to his own statement, made a short time before his death, mad upon his idols to an extent exceeding the Hindus themselves. He had united in their worship, and also mingled with the Muhammadans in paying honours to their saints, and seeking favours at their hands. It was at one of the Native chapels, and at a time when the Native preacher was endeavouring to lead his countrymen to the knowledge of Christ crucified, that he first heard the word. He at that time seemed to think it a good thing for the natives to be instructed, and made an observation to that effect, when he was reminded that what he heard equally concerned himself. A tract was put into his hands, the reading of which had a good effect in convincing him of the evil of his state, which was deepened by subsequent interviews with the Native preacher, by whom he was introduced to the Missionary. Convinced of the wickedness of his heart and life, he became earnestly concerned for the salvation of his soul, and desirous of living a new life, and in fact became a new man in temper and deportment. He was at that time living in the violation of the seventh commandment, but immediately perceiving the sinfulness of his conduct, he applied for marriage, which was accordingly celebrated. He was a diligent inquirer after the mind of God, and yielded himself up to the direction of the word with a readiness which was truly gratifying to observe. His progress in the knowledge of divine things, considering his disadvantages, was considerable, for he could but very imperfectly read or understand English, and though he conversed in Hindustâni as his mother-tongue, he could not read it in the native character. Within a few months from the time of his coming under religious instruction, his business led him to a distant station up the country. It was much feared that when removed from under the means of grace, those holy feelings would subside, and old habits of sin would regain their influence; but he that had begun the good work did not abandon it, or suffer it to be blighted by change of scene or place. When he left Howrah to proceed on his journey, he did so with tears, acknowledging with much feeling the good-

ness of God towards him, and regretting his being compelled to leave the place just as, to use his own expression, his eyes were beginning to be opened: After his departure, letters were received from several persons at stations where he called, bearing pleasing testimony concerning him. After being absent about a twelve-month he returned a few months ago; but a disease of which he had symptoms before he left the station, had made great ravages in his constitution, and it was evident that his end was fast approaching. His inner man, however, had considerably improved; he had gained more knowledge of himself and divine things, and he evinced much meekness and resignation to the will of God. He was unable to attend public worship more than once or twice, but was greatly delighted when any one called to read the Scriptures and pray with him, and converse on divine things. Latterly he derived much assistance from the Romanized Hindustani Gospel of Matthew with which he was supplied, and which, he said, he could understand much better than the English. His acquaintance with his own heart, and his desires after entire holiness, became increasingly apparent. Sometimes the discovery of his sinfulness greatly depressed him. One day he observed, with tears, 'I thought I knew my own vileness, but I now see it more than ever.' He repeatedly referred with much emotion, and many expressions of thankfulness, to the goodness of God manifested in his conversion, and the means by which it was effected, and spoke of it as what had been brought about with a view to his affliction and death, which were so soon to follow that event.

"As death approached, he was evidently preparing for the change. The fear of dying was removed, and he had a desire to depart. Much of his time was spent in prayer, and he was engaged in that delightful work but a few minutes before he breathed his last. Surely we may say of him, 'Is not this a brand plucked from the burning?' and though not one of those whose benefit is specially sought by this Society, not the less a trophy of divine grace, or an evidence of God's blessing on the labours of the Society's agents."

#### LAKHYA'NTIPUR AND KHA'RI'.

Mr. W. H. PEARCE, Mr. DE MONTY, and three Native Assistants.

LAKHYA'NTIPUR.—This and the *Khari* station have been under the superintendance of Mr. W. H. Pearce, but since Mr.

G. Pearce's return they have been relinquished to his care, he being more at liberty to visit them and attend to their spiritual necessities.

Since the date of the last report, a considerable change for the better has taken place in this station and the surrounding villages, which is to be attributed, under God, to the zealous labours of Mr. De Monty, a considerable portion of whose time, especially during the last year, has been spent here. Many families have abandoned idolatry and united themselves to the Christian population, and thus come under constant religious instruction. Mr. De Monty has furnished a list of fifty-two persons, exclusive of children, who have within the last six months renounced caste, and thrown in their lot among the Christians: concerning whom he says:

"These fifty-two persons were visited by me repeatedly, and having heard the word of God for a length of time previous to renouncing their *jât*, and being thoroughly convinced of the truth of Christianity, they relinquished Hinduism, and numbered themselves with the followers of Christ."

In the early part of December last, Messrs. W. H. and G. Pearce visited this station, when eight persons were received into the church by baptism. The brethren observe, respecting these eight, that the account they gave of their religious experience was very satisfactory, while the brethren on the spot bore testimony to the rectitude of their conduct. They noticed, with peculiar satisfaction, the progress which the female candidates had made in Christian knowledge; an attainment for which they considered them in a great measure indebted to the instruction of their husbands: a pleasing circumstance, as it discovers a laudable concern felt by them for the salvation of their families. As the account of one of these converts contains particulars of peculiar interest, your Committee here subjoin it in the words of Mr. G. Pearce, by whom it has been furnished.

"One of the most interesting characters among the eight persons baptized, is a man from the village of Mora Pai, and the remarkable change that has been wrought in him by the gospel seems to demand special notice. For some years this individual was a devotee of a sect comparatively new and singular in its principles among the Hindus. This sect reject the popular idols of the country, and, in fact, polytheism. They reject the pretensions of the Brahmans, Vaisnabas, &c., with the various popular means of

salvation, and profess to worship one God only, under the name of the *truth*. The leaders of this sect have the address to make their disciples believe that truth is incarnated in themselves, and therefore demand divine homage from them.

"In this delusion, the man just referred to continued till the gospel met him; and so devoted to it and infatuated was he, that he was perfectly unsettled and unfitted for the business of life. His infatuation grew to such a degree that he became nearly deranged in mind, and was known as such among his countrymen. But when the gospel, which is 'the power of God unto salvation,' entered his heart, it was mighty in its operation; and he quickly became like the man who 'sat at the feet of Jesus, clothed and in his right mind.' The power of sin, like the legion of devils, was cast out, and he became a new man, and a wonder to all who knew him. He is now perfectly rational, sober in his habits, industrious in providing for his family, diligent in his attendance on the means of grace, happy in his change, and greatly esteemed and loved by the whole Christian population at the station. When speaking of his change, he usually ascribes it to the grace of God, and appears to do this with great sincerity and feeling."

In the temporal condition of the people, the brethren say, that there was much to detract from the pleasure they enjoyed. The country about *Lakhyantipur* has been visited for several successive years with loss of harvest. Within the last six years there have been but two crops; the people have consequently been reduced to great extremity. Numbers have been compelled to flee and leave their houses and lands, while as many probably have perished from starvation. Hence uninhabited and ruined tenements meet the eye in every direction. The Christian population suffer, of course, in common with the rest. As far as possible the missionaries alleviated their distresses by administering medicine to the sick, by giving small sums of money to three or four families in urgent distress, and by devising means whereby others may obtain, by honest industry, the bread which perisheth. It was deeply gratifying, in the midst of so much worldly distress, to witness the degree of attention paid by the people to their spiritual and eternal interests.

**KHA'RI.**—Since the date of the last Report, missionary labour has been carried on at this station, and its vicinity, with encouraging success. Two native brethren (relieved on their visits to Calcutta by others) have been constantly en-

gaged. Including all the services at the three chapels now existing, they have regularly conducted worship ten times per week, for the benefit of the professing Christians, and have visited the neighbouring villages, markets, and fairs for the purpose of conversation, preaching, and distributing tracts among the heathen. A gradual increase in the number, and improvement in the religious character of the converts, have been the results. Several families have renounced idolatry, and joined the Christian congregation; and seven individuals have presented themselves as candidates for baptism, whose repentance, faith, and consistent walk appear to the native brethren to justify their speedy admission to the church. Three of these were examined by Messrs. W. H. and G. Pearce, at a late visit, and were approved; and the feelings and character of the others would have been fully investigated, had not their absence from the station and other causes made it necessary to defer it till a future visit.

The distresses of the poor of this station and its vicinity have been very great. The inundation arising from the gale in May, 1833, both in its immediate and remote influence, was most afflictive. A mighty wave, raised from the neighbouring arm of the sea by the tempest, crossed the country, and, in its progress, partially injured or entirely washed down every house of the Christian and heathen for miles. The harvest the year before had been destroyed by the inundation in October, 1832; and this fresh overflow of water from the sea rendered the ground so salt, that although the people sowed their farms in most cases twice, they produced nothing. The condition of all the poor was therefore very deplorable; and in some measure to relieve it, an address and subscription paper was put in circulation by the missionaries, and the sum of Rs. 251. 4. was kindly contributed, which was immediately applied to the relief of the Christian and heathen population. For these benefactions, which saved many lives from starvation, the missionaries return their grateful acknowledgments.

This sum was given as a present to the native brethren and others to aid them in rebuilding their houses, and supplying them for a few days with necessary food. In addition to this, the missionaries, from a separate fund in their hands, contributed by a few generous individuals, lent the head of each poor family a small sum, to buy seed &c. and to purchase a few articles for trade; the amount to be gradually repaid on the cutting of their harvest. Two years had produced nothing;

and this year's rice, though at first very promising, being generally blighted as it reached the ear, so that scarcely one bigah in a hundred yielded enough even to repay its expenses, much was not expected, nor could it, with any feelings of compassion, be demanded. It was therefore with no common pleasure that the missionaries above referred to, at a meeting held on Monday last, after they had stated to the brethren their solemn obligations as Christians to fulfil as far as possible their promise, received in cash, or in engagements to be fulfilled within five days, the sum of rupees 110, about one-third of the total sum advanced. When it is considered that the circumstances of the brethren were so much reduced by their repeated losses; that almost the only way of getting the means of repayment was by making bunds, and cutting wood or grass in the jungle; in doing which, two of the brethren and numbers of the heathen have at different times, during the year, been destroyed by tigers; and that they were aware that no force would be used to make them refund the amount, the missionaries think the return of so large a proportion most honourable to the native converts.

Greatly reduced in circumstances as are the native brethren, it is pleasing to observe that their prospects for the future are upon the whole promising. Through the persuasions of the missionaries, several of the converts have attended to the cultivation of vegetables and other garden produce. It was highly gratifying to the missionaries at their last visit, to see large gardens containing Indian corn, cauliflowers, brinjals, Cayenne pepper, and various other articles, the cultivation of which will give them constant employment, and their sale at the neighbouring markets will afford them the means of support, should their future harvests be unhappily blighted.

Five families from the village of Mádhpur, having lately joined the Christians at Khârf, and being unable, through the intervention of a salt-water creek, to attend worship regularly at that place, it is proposed to erect a small chapel for their accommodation. This will be done under the conviction, which conversation with the villagers justifies, that if they are favoured with regular Christian instruction, several other families will soon be added to the number of the professed followers of Christ.

Upon the whole, the state of the village stations, whether it regards the increased number or improved moral and spiritual character of those who have embraced Christianity, or the prospects of further additions to the number which are every

where opening around us, seems to demand our grateful acknowledgments to God for his abundant mercy, and our most earnest endeavours, that opportunities so favourable should not, through our want of zeal, liberality, or exertion, be unhappily lost.

#### TRANSLATION OF THE SCRIPTURES.

At the date of the last Report, the Bengálí translation of the Testament, undertaken by the missionaries of the Parent Society in Calcutta, had been only partly executed. It has since been entirely printed. The edition consisted of 2,000 copies of the Four Gospels, and 1,500 copies of the Acts, these parts being used in native schools; and 1,000 copies only of the remainder of the Testament, the use of which is almost confined to professing Christians. The demand for the version has gradually become extensive, and no copies of Matthew and but few of the other Gospels being left in the depository, it has been necessary to commence a second edition.

As this is chiefly intended for use in schools, it is being printed in a rather larger type. In addition to minor improvements, it has the contents of the chapters prefixed, as in the English version. The Gospel of Matthew is nearly completed, and will, it is hoped, be ready by the middle of next month.

The editions above referred to were executed in the Bengálí character; but the version has also been put into requisition, in connexion with the vigorous efforts making by Mr. Trevelyan and his friends to introduce the Roman character. At this gentleman's expense 2,000 copies of the Sermon on the Mount, in English and Bengálí (the latter taken from this version), have been printed, and almost all sold: and another edition, enlarged, is in preparation. An impression of the whole Testament, in English and Bengálí (Roman character), has also been commenced. For superintending, or copying in the new character, the MS. as far as hitherto prepared, the missionaries are under obligations to Mr. Woollaston of the Hindu College, and Mr. Sykes of Bishop's College Press.

The missionaries acknowledge with gratitude the kind acceptance with which their labours in translation have been received, and which has led to the introduction and use of the new version into schools, &c., conducted by their brethren of other denominations. Being thus assured that their further exertions would be acceptable, they have determined to attempt an improved version of the Old as well as New Testament, and thus to

complete the whole Bible in Bengali: and to this work Mr. Yates has devoted himself. He has nearly executed the Poetical and Prophetical Books, which are by far the most difficult parts, and, when these are completed, will proceed with the Pentateuch, when the printing of the Bible in one volume may be with propriety commenced.

In the prosecution of the work of translation, the missionaries have derived very considerable aid from the labours of the late Dr. Carey, whose exemplary piety, unabating perseverance, and literary acquirements, entitle him to the veneration of the Christian church.

In closing their Report, the Committee make honourable mention of the kind exertions of the Ladies'

Branch, as also of some steady friends of the Society in the Company's European Regiment quartered at Dinapore, and of Mr. Green and a few other friends at Chunar. Still, there was a balance of more than 100 rupees against the Society, besides several claims which could not be discharged for want of funds. This depression is ascribed to the removal of several of the most liberal supporters of the Society, and also to the numerous failures among the mercantile establishments at Calcutta. We trust that the earnest appeal of the conductors of this useful Institution will prove to have been attended with success.

*Contributions received on account of the Baptist Missionary Society, from June 20, 1835, to July 20, 1835, not including individual subscriptions.*

Kirlington and Limber. (Lincolnshire), by Willia Hudson, Esq. ....	4 10 0	Cambridgeshire, by Edward Randall, Esq., Treasurer:	
Lewes, Missionary Association, by Rev. J. M. Sowle .....	15 13 0	Great Shelford. Collection	5 12 6
Young Men at Messrs. Deane's Manufactory .....	1 6 8	Melbourn. Do. ....	6 6 0
Bradford, Westgate Juvenile Society, by Rev. F. Godwin .....	4 10 0	Cottingham. Do. ....	17 17 6
Norfolk and Norwich Auxiliary, by Mr. John Culley, Treasurer .....	50 0 0	North Shields, subscriptions, by Rev. R. Pengilly .....	29 16 0
Ress, Friends, by Mrs. Lewis .....	1 2 2	Rayleigh, subscriptions, by Rev. J. Pilkington .....	3 17 0
Ryeford, Friends, by Rev. W. Williams	1 0 0	Cheltenham, collection and subscriptions, by Rev. E. Carey .....	7 0 0
Biggleswade, annual and weekly subscriptions, by John Foster, Esq. ....	16 0 6	Stepney, collected by Miss Davis .....	21 11 6
Totteridge and Wlestone Missionary Association, by Mr. Wood .....	8 6 3	NETHERLANDS Auxiliary Society, by Rev. S. Muller .....	1 10 4
			150 0 0

**DONATIONS.**

London Central Negroes' Friend Society, by Miss Stacey, for the School at Jericho, under the care of the Rev. John Clarke .....	10 0 0
Do. do. in Vere, do. Rev. H. C. Taylor .....	10 0 0
B. B. ....	50 0 0
C. ....	5 0 0
J. H. L. T. ....	2 0 0
D. F. T. ....	1 0 0
W. L. S., a labourer .....	1 0 0

**LEGACIES.**

Miss Elizabeth Chapman, late of Chideock, Dorset, Executrix, Mrs. Hephzibah Flight .....	832 0 0
Rev. Thomas Jones, late of Coventry, Executors, Rev. John Sibree, and Mr. W. Prime .....	19 19 0

*Widow and Orphans' Fund.*

United Missionaries, Calcutta, a balance at their disposal .....	172 15 8
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**TO CORRESPONDENTS.**

The thanks of the Committee are returned to Mrs. Hall, Biggleswade, for a box of Reports, Magazines, &c.; to Mr. Fletcher, Norwich, for a parcel of Tracts, for Jamaica; to the Rev. W. Gillson, for Two volumes of his Sermons; also to Mrs. Letchworth and Friends, Reading; several Young Friends at Kingsbridge, and the Rev. Jonathan Watson, and Friends, Cupar Fife, for boxes of various articles, for Messrs. Eurchell and Knibb.

It is particularly requested that parcels and boxes sent to Pen Court, designed to go abroad, may be marked on the outside with the name of the place from which they are sent.

**ERRATUM.** The contributions from Sussex in our last number should have been announced, as from "Brighton and Hailsham," instead of "Brighton and Lewes."



## BAPTIST MAGAZINE.

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 SEPTEMBER, 1835.
 

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 MEMOIR OF THE LATE REV. JOHN ROBERTS,  
 OF COWBRIDGE, GLAMORGANSHIRE.

THE subject of this memoir had been, during his tedious and painful illness, often requested by his friends to write a short account of himself; but it was some time before he could be prevailed upon to do so. He used to say, "With how much more propriety than the renowned Robert Hall can I exclaim, 'I know nothing in my life that is worth relating!'" At last, however, he yielded to the solicitations of his friends, and the writer of the following pages has availed himself of the materials thus furnished.

Mr. ROBERTS was born on the 7th of February, 1787, in the village of Llanmaes, near Cowbridge, in the county of Glamorgan. His parents moved in the humble walks of life. A few years after his birth, they removed to Penylan, about a mile north of Cowbridge, and in the parish of Llanblithian. When about ten years of age he was placed under the care of Mr. Williams and Mr. Rhys at Cowbridge, as a day-scholar. There he evinced an eager thirst for knowledge, and the progress he made during the short time he remained there was highly creditable. His parents

had several children; but, owing to their limited circumstances, they were unable to afford to the others the advantages with which the subject of this memoir was favoured. Soon after Mr. Roberts was taken from school, he went to work on a farm of Francis Gwyn, Esq., of Lansannor-house, near Cowbridge, where he continued a few years. Mr. Gwyn had come into Glamorganshire from his seat at Ford Abbey, in Devonshire, and his servants were principally English, who found great inconvenience in associating with a people who could speak very little of their language, the Welsh being the mother tongue. Young Roberts, however, could speak it fluently, and very soon became a favourite, and resided in the house. When Mr. Gwyn left Glamorganshire for Ford Abbey, J. Roberts accompanied him, and continued in his service until early in the year 1804. With the first money he saved while in the employ of Mr. Gwyn, he bought a Bible, which, he said, constituted his greatest delight in life, and consolation in death. He seemed always to entertain a grateful sense of the Divine

care over him, while in the employ of a family not remarkable for setting a godly example. "Although," he says, "at the time I was there, I did not fear God, nor observe that any of the family did; yet in this situation I saw many things that were a blessing to me afterwards." He was a very moral young man, and grew tired of the scenes of dissipation by which he was surrounded. Having saved about twenty pounds, and being desirous of learning a trade, he left the service of Mr. Gwyn, and engaged himself, in 1804, to a blacksmith at Cowbridge. After having served his time of apprenticeship, in November, 1807, he married; and he always considered this circumstance as one of the means used by the Almighty for his conversion. Soon after his marriage, he went to live at Neath, and, by the persuasion of his father-in-law, began to attend the Baptist chapel there; and it was there that the Lord graciously visited him, and made him one of his adopted children. In March, 1808, he and three others were baptized at Aberdulais, near Neath, by the Rev. John George, who is now minister of the Baptist church at Shouldham Street, London. In October, 1809, he removed near to Cowbridge, and brought with him a letter of recommendation from the Baptist church at Neath, to the few friends then residing at Cowbridge. In this letter, they expressed their opinion in strong terms of his gifts; and as he had commenced preaching, they requested their friends at Cowbridge to give him every encouragement in their power, who, seeing and approving of his piety and talents, encouraged his efforts; and he continued a faithful labourer in

the vineyard of the Lord, as an *assistant preacher*, at Cowbridge, Bridgend, and Caerphilly, from the year 1809 to 1820. In May, 1820, his flock had become very numerous; he was ordained, and continued their resident minister to the day of his death. In the year 1827, he received a very pressing invitation from the church at Beulah, in Monmouthshire, to become their pastor; but the union of brotherly love that subsisted between him and his poor but numerous flock (for it was literally to the poor that he preached the Gospel), was so strong, that he could not think of leaving them, although it would have been greatly to his pecuniary advantage to have accepted the invitation. At this time he lived at Siggerton, about two or three miles from Cowbridge, where he was beloved by the good, and respected by the bad. In the year 1829, in compliance with the requests of the church, he fixed his residence at Llanblithian, within about half a mile of Cowbridge, and gave up his business, which he had followed until now, to his son.

In 1828, the old chapel became too small for his hearers, and a larger one was built in 1829. They had also an association at this place, and Mr. Roberts managed it much to his credit, and to the comfort of the large assembly.

In the year 1831, he had a most encouraging invitation to become pastor of a Baptist church at Cardigan. This church was numerous and respectable; and if he had consulted his own comfort, and that of his numerous family, he would have accepted it. But he had a flock at Cowbridge that were very dear to him. They had contracted a large debt, most

part of which is yet unpaid, so that he did not know how to abandon them in his and their difficulties. He hesitated, consulted his brethren, and prayed that the Head of the church would be pleased to direct him. At last, the affection he bore to his flock at Cowbridge prevailed; and in order to improve his income, he undertook to preach at Caerphilly twice every month; but this arrangement did not continue long. The debt of the chapel pressed heavily on his spirit, and he made several visits to England and different parts of Wales, where he preached and collected money towards liquidating a part of it.\* The anxiety he laboured under, and the great exertions it occasioned, both mental and bodily, had a severe and unhappy influence on a disorder with which he had been for some time afflicted. When he returned from England in the summer of 1834, it assumed a most serious aspect, and ended in a painful and malignant cancer. He continued to preach at his chapel, with some assistance by neighbouring ministers, during the summer of that year. His last sermon was from Heb. v. 8, in November. The members and many of his hearers were much delighted and edified; yet they thought it was very likely to be his last. A gentleman present was much impressed with the astonishing zeal, eloquence, and

\* The debt now remaining is about £700; many of the churches in England received the case of Mr. Roberts, and have promised to collect for it: if any have collected, or will collect, the same may be handed over or directed to the care of Mr. Thomas Lewis, Ironmonger, Cowbridge; or the Rev. John James, Baptist minister, Bridgend. If a messenger from the church should be sent out, it is hoped that he will be received and assisted with this deserving case.

piety which he displayed. He seemed as if on that day the Almighty had, in his great mercy, *enlarged the powers of his mind* in a most extraordinary manner. Soon after, he was confined to his house, and his sufferings became truly distressing. In taking a review of his short life on his death-bed, the following reflections occurred to him:—

1. The grace of God in calling such a sinner as he was, to accomplish his work. “The seeds of all corruption,” he says, “were in me, and many of them arrived to maturity; yet grace called, upheld, and prospered me.”

2. God chooses to carry on the great cause and to prosper it, by means of those who appear the most unlikely instruments. In his first efforts in the ministry, the great importance of undertaking the work of the Lord, as a shepherd of his church, made a deep and serious impression on his mind; for he had many great difficulties to encounter. He had a large family, without any provision but what he earned by his daily labour; he was in his native country, where a prophet is seldom honoured; the name of Baptist was scarcely known there; the great cause low, and new; and every difficulty stood before him: yet the Lord, in his mercy, overcame all his difficulties, and caused him to prosper, so that he baptized, in the town of Cowbridge alone, in the course of fifteen years, 209 persons.

3. It was the earnest desire of his heart to recover from his illness, in order that he might be more diligent and useful in the work of Jesus; but he added, “If the Lord think fit to remove me, I wish to submit to his will.” He hoped that, if any of his brother-labourers should say aught of him, they would attribute all to the

power of the grace of the Lord Jesus Christ, and not to any merit they might suppose him to possess.

During his confinement he wrote several letters to his brother in Christ, the writer of this memoir. A fine vein of piety runs through the whole of them, which proves him to have been, in an eminent degree, spiritually minded. He suffered greatly before his death; but the Lord supported him, and his mind continued to the last firm in Jesus. He died at four o'clock on Sunday morning, the 19th of April, 1835, in the forty-eighth year of his age, and was buried on the Wednesday following, in the yard attached to his chapel at Cowbridge. The attendance at his funeral was the largest that ever appeared in that town; various denominations of Christians, and the most respectable inhabitants of the town and country,—not less, perhaps, than 2000 persons,—were present. His funeral sermon was preached, in Welsh and English, by his friend J. James, of Bridgend, according to his request, from Phil. i. 23. The chapel was crowded to excess, and numbers were unable to gain admission. It is hoped that a lasting impression was made on the minds of many at that time. On Lord's-day, the 3rd of May, his death was improved from the latter clause of the funeral text; the relations and a large congregation assembled on the occasion, and seemed much affected.

Mr. Roberts was a little below the middle stature, and of prepossessing appearance; he was favoured with a good constitution, and could endure more fatigue than most persons; he was tender and affectionate, possessed good natural talent, had a very retentive memory, and was fond of reading. His biblical knowledge was very extensive; and he could argue on scriptural subjects with great skill. He was a preacher of considerable ability and ministerial usefulness, for he preached, not to display himself, but for the glory of God in connexion with the good of his hearers. He generally wrote the principal heads of his Welsh sermons; but when he preached in English, he always did so. His views of the doctrines of grace were nearly the same with those expressed in that excellent work, Booth's *Reign of Grace*. He had rather a melodious voice; and his manner of addressing his congregation was mild and affectionate. The love of God, the fathomless grace of Christ, and practical religion, were the constant themes of his discourses. He was a very agreeable companion, full of cheerful anecdote, which he told in a pleasing manner. He was naturally of an amiable disposition; but he owed the principal charm and dignity of his character to the ennobling and sanctifying influence of the grace of God.

*Bridgend.*

J. J.

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## UTILITY OF THE GREEK AND ROMAN CLASSICS IN EDUCATION.

“*Quo semel est imbruta recens servabit odorem  
Jesla diu.*”—*Hor.*

MANY admirable things have been said on the subject of edu-

cation, both by the ancients and moderns. The author who has

furnished us with a motto, intimates that we should be careful what lessons are given in early life, as the impressions made at that interesting season are often durable. The new vessel, he prettily remarks, takes a lasting tincture from the liquor which is first poured into it. Perseus observes, "that the soft clay, and the tender mind, are readily fashioned into what form you please." On the same subject, Mr. Addison, alluding to a passage in Aristotle, says, "That a statue lies hid in a block of marble, and that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, the sculptor only finds it. What sculpture is to a block of marble, education is to the human mind. The philosopher, the saint, or the hero—the wise, the good, or the great man—very often lie hid and concealed in a plebeian, which a proper education might have disinterred, and have brought to light." Mr. Locke remarks, that, "Of all the men he had met with, nine out of ten were good or bad, useful or not, according to their education."

We would by no means recommend that our youth should, indiscriminately, be taught to read the Greek and Latin classics. Some have neither a taste nor a capacity for such studies; and the attempt to make them classical scholars would be much the same as endeavouring to teach music to those whose ears are not attuned to harmony.

And there are not a few to whom, on account of the path in which they expect to be called to walk through life, they would be but of little worth. But where all circumstances are favourable, we are clearly of opinion

that a knowledge of the best writers of antiquity, in their own tongues, is of much utility. As the authors we refer to present a model of beautiful style in every species of composition, they also contain a multitude of useful, and even of splendid thoughts, on an immense variety of topics, and they furnish a *curiosa felicitas*, a singular felicity, of expression, for their ample discussion. The tutor, who teaches his pupils to disregard these great originals, would act as senseless a part as the painter, who should charge the young artist to pass by, neglect, and contemn the noble works which have been left us by a Claude or a Titian, by a Salvator Rosa or a Raphael.

But there are other points of view,—we mean those of a moral and religious description,—in which the judicious tutor may make a very advantageous use of the Greek and Roman classics; and we fear that this is but too much forgotten in all our public seminaries. We spent some of our earliest years in the first classical school belonging to the principal college at our leading university; and we do not recollect, though the master was a clergyman, that any remarks of the kind we refer to were ever made in our hearing. We think that a truly Christian tutor, who of course would be solicitous to do his duty, could take any classic writer, and make the work a text-book, from which he might rationally, and with effect, enforce on his youthful charge not a few of the great sentiments of morals and religion. Without such a plan, we fear, the reading of the classics will be productive of much mischief to individuals, and to society.

More fully to explain what we

mean: let us suppose a truly Christian teacher to have been the tutor of Alexander, instead of Aristotle; suppose we could have visited the master and his pupil whilst engaged in reading the first of the Greek poets, we should certainly have heard the teacher pointing out the melody of the verse, and the majesty of the diction: we should have been delighted whilst he expatiated on the propriety and elegance of the metaphors and comparisons employed by the poet, and on the consummate beauty of many of the descriptive passages. But such a tutor would have utterly condemned the cruel, revengeful, and warlike spirit which breathes throughout this wonderful production. He would, on the contrary, no doubt, have warmly inculcated the god-like virtues of humanity, forgiveness, and benevolence; and, if his pupil had been docile, we might reasonably have expected that, instead of unjustly invading the dominions of others, Alexander might have nobly employed his life, in being an Alfred in his own; instead of inhumanly dragging the governor of a town, as he did, bound to his chariot, in imitation of Achilles, and making it the business of his whole existence to subdue and destroy his fellow-creatures, it would, on the contrary, have been the summit of his noble ambition to be hailed as the benefactor and father of mankind.

We are confirmed in these views by the remarks of a profound, original, living writer. "Who can tell," says he, "how much that passion for war, which, from the universality of its prevalence, might seem inseparable from the nature of man, may, in the civilized world, have been

reinforced by the enthusiastic admiration with which young men have read Homer and similar poets, whose genius transforms what is, and ought always to appear, purely horrid, into an aspect of grandeur? Yet the reader of Homer will find the mightiest strain of poetry employed to represent ferocious courage; and those who do not possess it, as worthy of their fate—to be trodden in the dust. He will be taught,—at least it will not be the fault of the poet if he be not taught,—to forgive a heroic spirit for finding the sweetest luxury in insulting dying pangs, and imagining the tears and despair of distant parents and wives. He will be incessantly called on to worship Revenge, the real divinity of the Iliad; in comparison of which, the Thunderer of Olympus is but a despicable pretender to power. He will be taught that the most enviable and glorious life is that to which the greatest number of other lives are made a sacrifice; and that it is noble, in a hero, to prefer even a short life attended by this felicity, to a long one which should permit a longer life also to others."\*

We can scarcely think of any thing more justly to be censured, than for a tutor to lead his pupils through the Iliad, and not point out the furious, detestable, and unchristian spirit and temper of the heroes, and even of the gods, whose characters are delineated in that surprising performance; and not enforce on them the pacific, benign, rational, and infinitely superior doctrines and precepts of Divine Revelation. If we were to guide a company of youths through the field of Waterloo,

\* John Foster.

we should not think we had done our duty, when we had pointed out to them the position of the contending armies; the spot where the battle commenced; the ground where the main shock of the conflict was endured, where battalions perished one after another; the eminence from whence Napoleon beheld the fatal struggle; and the places at which the Prussians entered the bloody plain, and decided the eventful day; no,—we could not visit such a scene merely to do so, or to eulogize the victors; amidst the hillocks covering the multitudes of the dead, we would have denounced, with glowing eloquence, could we have commanded it, the accursed system of war, which had cut off, as in a moment, so many of our race; which had blasted all the fondest hopes of so many mothers; which had made so many wives widows, and so many children fatherless; we would have feelingly uttered the lines of the indignant philanthropist:—

“One murder makes a villain! Millions, a hero!  
Princes are privileg’d to kill,—  
And numbers sanctify the crime.”

In such a scene, we would have shown, most convincingly and incontrovertibly, not only the horrible iniquity of war, but the policy, rationality, and imperative duty of settling both national and private differences by arbitration.

If the mind of the tutor were well informed, and if he were properly alive to the importance of his charge, and the greatness of his responsibility, he would scarcely find a page of a classic which would not furnish him with the opportunity of denouncing some vice, of recommending some virtue, or of enforcing some re-

ligious truth. We do not mean that he should deliver long, studied discourses on such occasions, but brief, pithy, striking, and comprehensive remarks, such as could not fail, by the Divine blessing, to find a place in the memory, to impress the heart, and to regulate the life.

In reading the classics, the pupils should, we think, be often asked what, in the portion they have been examining, they regard as good or bad, as true or false; and what they think should be imitated or avoided. And it would have a beneficial effect, if they were sometimes to write brief reviews of what they consider as blameable or praiseworthy, in the leading characters of antiquity. In all cases it would be laudable in the tutor to show the vast superiority of the principles and precepts of Christianity to paganism.

Amidst the monstrous absurdities of the mythology which is every where obtruded on us in the classics, we might easily show our pupils how little reason there is for supposing that we should have been any wiser than the great men of Greece and Rome, as to our knowledge of the only First Cause, of man, or of his destiny; or than our ancestors the Druids were, without Divine Revelation. For though it is true that our Deistical do not abound with such foolish views of things as the Pagan writers, they owe it, not to any superiority of genius over a Cicero, or a Socrates, but to the discoveries of the very volume which they reject. For, as Mr. Locke justly remarks, “every one may observe a great many truths which he receives at first from others, and readily assents to, as consonant to reason, which he would have found it

hard or beyond his strength to have discovered himself. Native and original truth is not so easily wrought out of the mine, as we who have it delivered ready dug and fashioned to our hands are apt to imagine."

The frequency with which a mere rabble of deities are introduced to our notice in the classic pages, might naturally lead to the mention of some of those beautiful and sublime Scriptures, which describe the glorious character of the one living and true God.

The combats of the gladiators, in which men killed one another for the amusement of the public; a spectacle which no people would now endure, and which no auditory could be found to witness; and the shocking description of the general state of manners even in Rome, as furnished in the orations of Cicero, might very naturally lead the tutor to contrast the superiority of the arrangements of modern polity, and to ascribe them to the diffusion of the Sacred Scriptures, the true source; since these holy writings have given men a more just view of their true interest, and have gradually influenced them practically to adopt those measures which will be beneficial to the whole community.

To give one more example of what we mean: if, in course of classical reading, those passages of Virgil should come under examination, which have a reference to futurity; in which the poet describes the Elysian fields, or the state of the virtuous, and the state of the wicked, who, he says, are enjoined various penances—

"And some are hung to bleach upon the wind;  
Some plung'd in waters, others purged in fires"—

through the period of a thousand years, when they again return to the earth, to inhabit some new body; surely, on reading such passages as these, the tutor would not fail to show the nobler views, yea, the infinite superiority of the Christian system on this most interesting and all-important topic. With emotions of elevated delight, of which none but a good man could be conscious, he would enlarge on the excellencies of that Gospel which, to use its own expressive language, "has brought life and immortality to light."

Should these few hints, on an important subject, be but in a slight degree useful to those who are entering on the work of tuition, we should be gratified.

*Southampton.*

B. H. D.

#### BRIEF SUGGESTIONS ON ACTS iv. 34, 35.

"Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold; and laid them down at the Apostle's feet: and distribution was made unto every man according as he had need."

THERE are facts recorded in the Scriptures, in relation to which the duty of admiration is much more obvious than the duty of imitation. We greatly admire the effects of miraculous influence, as exhibited in the

primitive church; but we do not infer that it is our duty to attempt to perform miracles. Is the case in the preceding passage merely for our admiration? We think not. Is it now our duty to imitate the conduct recorded, to its original



extent? Still we hesitate. The question seems to be one of some difficulty, and should not therefore be answered hastily nor dogmatically. Perhaps it may, in some respects, be considered as a case by itself, perfectly dissimilar to any thing which had previously occurred, and unlike any thing which has since taken place. It is certain that there is not only no direction to enforce this as a permanent duty, but that there are many counsels subsequently given to regulate the behaviour both of the opulent and the destitute, which clearly imply a different state of things. Some circumstances, therefore, may be supposed to have peculiarly distinguished that period, producing a certain description of conduct, which, in the absence of such circumstances, may not be required, at least to the same extent.

In connexion with the words under consideration, we read, "and great grace was upon them all." There seems here to be a reference to that extraordinary outpouring of the Holy Ghost which was then so munificently bestowed. This grace was miraculously "great," and produced corresponding effects; and among these, that of divesting themselves of their own right to the possession and control of their individual property, as here recorded. That such was one of the results of the mighty influence then generally, if not universally, experienced by the genuine disciples of Jesus Christ, we are the more inclined to conclude from an affecting statement in the following chapter. Ananias and Sapphira affected to behave as though they also were under the influence of this mighty impulse; and this, perhaps, may account for the peculiar style of address employed by the apostle

Peter:—"Ananias, why hath Satan filled thine heart, to lie to the Holy Ghost?" As if he had said, "You have pretended to be wrought upon by this 'great grace,' and have called in the aid of falsehood, that you might have the credit of acting under the extraordinary operation of the Spirit of God. You have therefore awfully attempted to practise a deception (*ψευσασαι*) upon the Holy Ghost." But is there, in all respects, such "great grace" upon us now?

May it not be further suggested that the authority of the apostles was peculiar? Doubtless the primitive saints acted in this affair under the immediate guidance and sanction of those extraordinary persons. If uninspired ministers were to require their wealthy hearers to sell their estates, and lay down the amount of sale at their "feet," that is, place it at their disposal; it would not be unreasonable to ask, Who gave you this authority? Are you apostles? If so, where are the signs of your apostleship? With the authority possessed by the apostles, a divine wisdom was united, which eminently qualified them to come under the responsibility incurred in making the distribution "unto every man according as he had need." But in the absence of both, what is to be done? Much caution is requisite, lest we stretch ourselves beyond our measure.

To this it may be added, that at that period the church was just entering into a state of persecution. The rich as well as the poor believers were soon to be dispersed; they were to endure spoliation, confiscation, and exile; they were to be persecuted from city to city. They could not, therefore, carry with them their

houses and lands; but they could so dispose of them as to afford immediate relief "unto every man according as he had need," and prepare for that period when they would actually become "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." In considering, therefore, to what extent the text is applicable in the present state of the church, this reference to its early history may not be altogether undeserving of notice.

Perhaps, too, it may be worthy of attention, that the early converts to Christianity were abandoned, even by their natural supporters, and that, probably in most instances, they ceased to derive their subsistence from those civil pursuits in which they had been previously occupied. This made some fund indispensable, from which "distribution should be made unto every man according as he had need." It is, indeed, remarkable that something like this obtains now among the heathen in the East, and wherever persons renounce the Jewish and profess the Christian faith. In the former case, our missionaries often find it necessary to supply, in some way, the means of temporal support; and it is well known that those institutions whose benevolent efforts have been directed towards the conversion of the Jews, have found a distinct provision for a similar purpose essentially requisite. But still, these are at present cases of partial and local application, and could scarcely be wrought into an argument to enforce a literal and universal obligation upon Christians to imitate the conduct recorded in the text.

In advocating the cause of missions, or when it is the object to promote some other labour of love,

it is not uncommon for ministers to urge upon the attention of their audience, this memorable instance of primitive liberality; but the reference is generally accompanied with some qualifying intimation, that the speaker solicits rather a comparative than an equivalent or identical sacrifice; whereas, if they are of opinion that the passage in question presents an example for unqualified imitation, such a treatment of it must involve their fidelity in suspicion, and expose them to the imputation of a temporizing policy.

Though, in giving an exposition of these verses, the suggestions thus briefly introduced may be entitled to some consideration, yet nothing can be more remote from their design, than that they should be converted into an apology for covetousness: for whatever may be the difficulty as to the duty of practically following out the literality of the record, there can be none as to the imperative obligation of acting upon its spirit, and which would be as easy as delightful, were but a more desirable measure of that "great grace" to descend and abide upon the Christian church.

After all, should any one, upon considering the preceding remarks, be induced to offer an interpretation of the passage which would involve the duty of such Christians as have "lands and houses" selling them to supply the necessities of the saints, and to advance the general interests of Christianity, the writer has no such complacency in his own view of the text, as would dispose him to be either indifferent to its consideration, or hasty in stating objections.

G. P.

*Pentonville.*

## THE CHRISTIAN ARMOUR.

## THE SHIELD.

HAVING contemplated the Christian soldier "all armed, all ardent for the foe," it must not be forgotten, that the ancient warrior deemed his preparation incomplete without a shield. And of Goliath it is said, "one bearing a shield went before him." Answering to this, we are exhorted "above all to take the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked." As without faith it is impossible to please God, so without it we cannot conquer Satan, or overcome the world. In the one case, all religious services would be essentially deficient; in the other, all our struggles would be ineffectual.

The shield is a moveable piece of armour, wielded in every direction in which defence is required.

Satan waits favourable opportunities to aim his fiery darts at every opening, as the arrow of the king of Israel, by the joints of the harness (margin, joints and breast-plate), and thus inflame the soul with deadly poison. The office of faith, as a shield, is to repel these darts, and foil the adversary.

To show how it is adapted to this purpose, we may notice some of these fiery darts, that fly with incredible velocity, and often wound the *head* or the *heart* of the Christian.

The most shocking and unreasonable of all doubts that enter the mind of man, are those which refer to the being and perfections of God; yet even good men are not altogether free from such thoughts. Being contrary to the general bent and feeling of their

minds, it is the more evident, when they do suddenly arise, that they are injected by Satan; and that a burning torch, falling upon combustible materials, is not more certainly destructive, than such doubts in the soul of man: hence they should have no quarter, but be instantly quenched.

From the apparent inequality that exists in the dispensations of Providence, Satan raises a doubt whether there be a God? whether he interferes with the concerns of men, or will judge the world in righteousness at the last day? Thus, even David said, in his haste, Ps. lxxiii. 13, "Verily, I have cleansed my heart in vain." In the days of Zephaniah, they settled on their lees, and said in their hearts, "The Lord will not do good, neither will he do evil." Zeph. i. 12. So, likewise, in the days of Peter, they were hardened through the deceitfulness of sin, and prompted by Satan to doubt the veracity of God, asking, Where is the promise of his coming? Taking occasion, also, from the difficulties of Scripture, and the different opinions of good men, this subtle foe will ask how that can be the word of God, intended for the guidance of man, when it is so difficult of interpretation? Again, he will draw into error, and thus gradually undermine those principles which, otherwise, he could neither subvert nor destroy.

Amongst the stratagems of the enemy, there is one, perhaps, more common in our own time than any other, viz., the propagation of *error*, under pretext of zeal for some important *truth*: by this means, the most dangerous

heresies may appear to be founded upon some isolated portion of divine revelation.

For example: because the Scriptures testify that our blessed Redeemer "was found in fashion as a man," and "left us an example, that we should follow his steps," therefore *Socinians* affirm, that he was *only* a man, and that he suffered for no other reason, than to set an example; and thus deny both his divinity and atonement.

Again: because the Spirit of God is said to dwell in all true believers, others reduce all religion to a vain confidence respecting the *light within them*; and thus, in a great degree, renounce all dependance upon the *work which Christ has done for them*, and set aside the use of the Scriptures, and the plainest institutions of religion.

In the same manner, the *Antinomian* advocate for faith in Christ, sees not the necessity of the fruits of righteousness. The *Moralist* thinks that, by amending his ways, he may obtain the favour of God without the righteousness of Christ. The rigid *Predestinarian* asserts the sovereignty of God, to the subversion of man's freedom and responsibility; whilst others, in contending for the *freedom of the human will*, appear to deny the decrees of heaven, and renounce their dependance on God. To account for these errors, which appear so closely connected with truth, we must admit that some other power is at work, besides the exercise of the understanding upon the word of God. Accordingly, we find the Scriptures ascribe those attributes to Satan, which account for the efforts he makes to propagate error, to obscure the glory of God, and to prevent the salvation of men.

Hence we read, Rev. xii. 9, that he is the deceiver of the world. Those who propagate dangerous errors are said to have been tempted of the devil, 1 Thess. iii. 5; to have turned aside after Satan, 1 Tim. i. 15; to prove themselves the ministers and children of the wicked one, 2 Cor. xi. 15; Acts xiii. 10. To this agrees the representation of "fiery darts," because they strike suddenly, penetrate deeply, and "set on fire the course of nature, being themselves set on fire of hell," James iii. 6.

Such were the dreadful effects of being turned away from the truth, that the inspired apostle, with a mixture of pity and astonishment, exclaimed, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?" When he witnessed the infatuation that seized them, blinding their understandings, warping their judgments, perverting their consciences, and carrying them away as with a flood, he could only regard them as the victims of Satanic delusion, upon whom, he feared the means of grace and apostolic instruction had been bestowed in vain, Gal. iv. 11. And how often have we, with grief, seen others carried away by their pride and self-sufficiency, without ever considering what spirit they were of, or suspecting that they were misled, till confirmed in error! Satan, by his ministers, had led them captive at his will. And even in the minds of the most sincere disciples, have thoughts arisen so contrary to their general sentiments and feelings, that they have trembled, upon reflection, and had reason to exclaim, Surely an enemy hath injected this! "I hate vain thoughts, but thy law do I love." I would re-

ceive the good seed of the word, but Satan sows tares with the wheat. Often he cries out in the bitterness of his soul, "The Lord rebuke thee, O Satan!" Then is the time to use the shield of faith.

To meet all the doubts and difficulties that arise, faith receives the word of God, and relies upon it simply because it is *his word*. Convinced that it comes from God, it requires no higher authority; it staggers not at any promise of mercy, at any dispensation of providence, or any declaration of his grace. Let it be manifestly the word and way of God, and, conscious of his inability to comprehend the most common matters to their full extent, the believer submits his reason to God, and receives without gainsaying whatever divine wisdom has revealed. Hath God said that the "hairs of our head are all numbered;" that "a sparrow shall not fall to the ground without our Heavenly Father;" and that the "Most High ruleth in the kingdom of men?" then he believes that all things, the most minute and the most sublime, are subject to his control. Nor do the difficulties that occur in the interpretation of Scripture lessen its authority with him; but still, by faith, he trusts the divine directory; where he cannot clearly see the parts in perfect harmony, he imputes it to his own ignorance, waits on God for greater light, and wonders at the patience of his Teacher; while of every essential truth he has the witness in himself.

This malignant foe aims his fiery darts at the *heart* as well as at the head, and tries to influence the will by groundless fears, and to corrupt the affections by the allurements of sense. When the soul is first awakened and turned to the Lord, Satan will

suggest to the mind what comforts they must sacrifice, what reproach they must endure, what losses they must sustain, and what difficulties they must surmount, so as to shake their resolution, and divert them from their purpose. Thus the Israelites were discouraged, because of the way; the youth in the Gospel prevented from following the Lord, because he could not part with his possessions for an interest in Christ; and some that believed durst not confess Him for fear of the Jews. Should this method not succeed in preventing their regard to religion, he will change the mode of attack, and direct his darts to other principles and feelings, dissuading them from decision by the fear that they are not elected, not called, not in a condition to hope; or if they pray, it should be that the Lord would convert them, but **NOT YET!** To others he will propose the pleasures of sense; he will set before them, as he did before our Lord, the glory of the world; stir up the lust of the flesh, the lust of the eye, and the pride of life; and by the influence of things seen and temporal, endeavour to alienate the heart from God, and from things eternal.

Against these temptations the broad shield of faith presents a firm and determined resistance: Be it so (says faith), that I must endure much in the service of God; what shall I have to endure if **I do not** serve Him? True; I may lose secular profits, sinful pleasures; and the world's friendship; but what if I gain all these, and lose my soul!

If a fiery furnace were before me, it were better that I should suffer martyrdom with the servants of God, than be cast into eternal burning with his enemies. True, he has said it is through much

tribulation that we enter into the kingdom of God, and He will lead through fire and through water to the wealthy place; yet I know that he *could* prevent the tribulations, he could quench the fire, and dry up the flood; but should he suffer all these things to try me, he will sustain me, and cause them to work together for his glory and my good; so that Satan shall repent that ever he attempted to hinder me, and all heaven rejoice when I gain the victory! And why should I despair? Nothing but destruction can result from despair. To whom shall I go if not, to Christ? for He alone has the words of eternal life. I will go in the strength of the Lord God; and if I perish, I will perish before the cross crying for mercy!

"None ever perish'd at his feet,  
And I will lie for ever there."

And what are all the momentary pleasures of sin, when compared with those which saints enjoy in the service of God, and those that are at his right hand for evermore? What are all the honours and profits of the world, compared with the unsearchable riches of Christ, and the honour that cometh from God? Get thee hence, Satan! for I have been taught of God to reckon that the sufferings of this present time are not worthy to be compared with the glory to be revealed in us, at the coming of the Lord!

Thus we learn, that whatever be the nature of the temptation, this shield can resist, repel, and even quench, the fiery darts of the wicked.

Faith discerns the *truth* of the gospel, and preserves the *head from error*; it lays hold on the promises of God, and preserves the *heart from fears*; it counteracts the influence of Satan and the world, and thereby *preserves the life from sin*. Let the Christian take this shield *above every other weapon*; and as the great Captain of our salvation repelled the fiery darts that were cast at him by a direct regard to the word of God, saying, "It is written! it is written! it is written!" and the vanquished foe fled before Him;—so the weakest saint that presents the shield, will find that, like the sword of Goliath, "there is none like it." I had fainted," said David, "unless I had believed." Peter would have been driven away as chaff before the wind; but the Lord prayed for him, that his *faith* might not fail: and of the host of worthies, whose triumphs are recorded for our encouragement, we are assured that "*these obtained a good report through FAITH*:" that "through faith they subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, and turned to flight the armies of the aliens." And, so if we are partakers of like precious faith, we shall, like them, ultimately gain the victory, and "*God shall bruise Satan under our feet shortly*." "To him that overcometh, will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in his throne."

Clapham.

J. E.

#### ORIGINAL LETTER OF THE LATE DR. WATTS.

To the Editor of the Baptist Magazine.

Some years since I possessed, through an executorship, be-

tween thirty and forty manuscript letters of Dr. Isaac Watts's, all

of which were addressed to Dr. Philip Doddridge, Northampton, dated between the years 1736 and 1744. Most of these letters have been lent to different ministers and friends, and have never found their way back to me. I have occasionally seen some of them printed in your useful miscellany. A few only now remain with me; of these a friend has kindly furnished me with fair and correct copies, one of which I herewith inclose for the Baptist Magazine. The autographs may be inspected if requested. The orthography is correctly retained.

Yours, truly,

GILBERT BLIGHT.

May, 1835.

—  
Newington, Aug. 14, 1736.

Dear Sir,

Permit me to let you know that almost all the particulars in your letter are mistaken. Mr. Wright was not of Newington, but Newington-Green, and unknown to me. His executor is not Mr. Legg of Cornhill, but Glegg or Clegg, a banker in Lombard Street, and one Mr. Speed, both of the Church of England, and I knew them not. The third is Mr. Paice, a dissenter; but I have already recommended such numbers unto him that I am quite ashamed; however, I have transmitted your letter the day in which I received it, to the post, to go to Tunbridge Wells, where Mr. Paice now is, and I believe he has seen it. The petitioners, I suppose, are and will be thirty or forty to one that will partake of the legacy, so that I have no hope of success: and two days ago the executors put out an advertisement, that they will receive no more petitions.

I have now read a great part of your Paraphrase, and still think it is done with care and

much judgment. I cannot have it read to the family, because my servant at every turn sticks at some words, and at some corrections, and cannot read them so currently, without interruptions, as family worship requires.

I find no faults, but such small ones as might, perhaps, be mentioned if you were reading the manuscript to me, but not worth noting down.

As for the remarks that are worthy of your notice, they are contained in these few queries:

1. Though I exceedingly approve of the title (viz.), the *Family Expositor*; yet I would query, whether a long Greek motto out of a heathen philosopher, in the title-page of a book written for families, is so proper as some English sentence out of the Bible, such as Nehem. viii. 8, "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."

2. Upon the same foot I query, whether many Greek and Latin words, such as *symbol*, *tranquillity*, *victim*, *pregnant*, and many others, were not better changed into words more intelligible to private families?

3. Whether the practical remarks, which you call *improvement* or *reflection*, were not better thrown into distinct paragraphs, and either distinguished by 1, 2, 3; or, at least, by such kind of expressions as, On the first verse I remark, &c.; On the ninth verse I remark, &c. Or thus: On Herod's slaughter of the infants I observe, &c.; On the travel of Christ into Egypt I remark, &c. Or, From the Song of Simeon, or the Prophecy, we may learn, or I infer, &c. Or in any other manner that you please, so there be but rests and pauses, and such distinctions of your

several remarks, and of the subjects from which they are drawn, that may give a very distinct idea of each inference to the hearers, and may assist their memory; whereas, this seems to be too much neglected, by the whole *improvement* running on, as it were, in an harangue from one end to the other.

4. I would ask, whether the insertions in the blank page were not much better placed just over against the place where they should come in?

Since I despair of making any other remarks than these, I would not withhold the manuscript any longer from your own hand, or the hand of any friend to whom you shall recommend it, since, as far as I can see, it is so well done, that it will receive no improvement by abiding with me.

I am glad your daughter is growing into health: may her life be spared for your comfort! I am also glad Mr. Bulkeley appears a promising lad; may Divine grace, under your care, fit him for the service of our Lord! I have no advice for you about taking houses, having never been a housekeeper; you need better counsellors than I am. May grace be ever with you, to fit you in soul and body for your great and important work, and bless it with Divine success!

With salutations to Mrs. Doddridge,

I am, dear Sir,  
Your affectionate brother, and  
humble servant,

I. WATTS.

To the  
Rev. Dr. Philip Doddridge,  
in Northampton.

## POETRY.

### ON THE RESTORATION OF A PENITENT BACKSLIDER.

And has thy heavenly Father smiled,  
And sealed a pardon on thy heart?  
Does he still own thee as a child,  
And bid thee never more depart?  
And shall we dare refuse thee room,  
If He invites his wanderer home?  
Oh, if we wept and prayed for thee  
While thou wert straying from the fold,  
How joyful should our feelings be  
Now we thy penitence behold!  
We haste thy glad return to meet,  
And lead thee to thy Father's feet!  
We'll gently bind the throbbing wound  
That sin has made within thy breast;  
Assured thou hast forgiveness found  
With Him who gives the weary rest!

Oh, we would imitate His love,  
And strive thy sorrows to remove!

For who that often looks within,  
And sees the evils lurking there,—  
That mourns the power of secret sin,  
And watches o'er his heart with care,—  
But will with grateful feelings own  
"That we are kept by grace alone?"

If we have trod the narrow way,  
And humbly walked with God below;  
Oh, let us each adoring say,  
How much to Jesu's care we owe!  
And mourn that we so often prove  
Forgetful of his constant love!

W.

### LINES ON A SUFFERING SAINT ASLEEP.

Spirit of sleep! thy magic power  
Steals softly on her weary breast;  
The cares of life oppress no more;  
Her troubled feelings sink to rest;  
Her eyes awhile forget to weep;  
Her heart, with secret pangs to swell;  
And, hushed within the arms of sleep,  
Her soul has bade the world farewell!  
But ah! the morning light will gleam,  
And wake the sufferer soon!  
Her rest will prove a midnight dream;  
Her ease—a transient boon!

Not so, when Death has loosed the bands  
That keep her from her home above!  
Escaped from earth to happier lands,  
Her rest will not illusion prove;—  
She will not quit her grief awhile,  
With sadder sorrow to return;  
She will not in a slumber smile,  
And wake her dreary lot to mourn;  
Her breast will heave one long, last sigh,  
The brittle life-cord riven;  
She'll drop her hand, and close her eye,  
And sleep—to wake in heaven!

ETA.



## REVIEWS.

*Journal of a Residence and Tour in the United States of North America, from April, 1833, to October, 1834.* By E. S. ABDY, Fellow of Jesus College, Cambridge. 3 vols. Murray.

Generally speaking, there is no dearth of intelligence as to the topography, population, legislature, commerce, religion, literature, and manners of America. But the work before us, which we have perused with mingled emotions of pleasure and sorrow, has made us much more familiar with the new world, in relation to many interesting and important subjects, than we had become by our previous attention to such means and opportunities of ascertaining facts as had been presented to our notice. The benevolent eye of the author, though glancing upon a great variety of objects of minor interest, was principally occupied in contemplating the unrighteous ignominy and suffering inflicted on multitudes of our race, by a people whose boast of liberty is continually reverberating through the world. Mr. Abdy appears to have encountered much toil and inconvenience, that his inquiries into the state of slavery, and the treatment of the free coloured people, in America, might be as complete as possible; and the result cannot fail to awaken in every humane mind sentiments and feelings of the strongest indignation. With comparatively few happy exceptions, so entirely does the American economy in all its departments appear to be identified with a determination to uphold the present iniquitous and intolerable system of slavery and insult, that to attempt its demolition seems to involve consequences of the most appalling description. It is, however, highly gratifying to be enabled to state, that anti-slavery principles and efforts are in active and vigilant operation, and that the great objects they aim to accomplish are gradually securing increased approbation and support.

So interwoven, however, are the habits of the Americans with slavery, and yet so entire is the line of separation between the white and coloured population, extending to the ordinary courtesies of life, the worship of the sanctuary, and even the repose of the grave, as to occasion considerable apprehension that the struggle to overcome these dominant and inveterate evils will be severe and protracted. On the subject of colonization, also, our author enters largely, and writes decidedly. The following is from the first volume.

“As for the settlement of Liberia, it is as little likely to promote the ostensible, as the real, object of its founders, or to be more successful in improving the one country, than in draining the other. The attempt to colonize Africa with people of the same race as the aborigines, is indeed a hazardous experiment. There is no small risk of bringing into more frequent and more powerful action the principles of repulsion between the two bodies, than those of attraction and adhesion. Centuries of civilization have given to Europeans an undisputed superiority over the barbarous tribes among which they have been settled in the darker quarters of the globe; yet how difficult they have found it to maintain their position against the natives, is too well known. To the various causes, however, which produce or prolong hostilities, is, in this case, to be added that tendency to jealousy on one side, and contempt on the other, which a common origin and a contrariety of habits are sure to create. Self-interest would probably for some time suppress these feelings; but if once excited by any of those collisions of which the history of colonization presents so many deplorable examples, they would be exasperated by the defeat or victory of either party. From information supplied by the captain of a trading vessel, who had been for two or three years near that part of Africa, and had frequently visited Liberia, it appears that the colonists hold their barbarous neighbours in sovereign contempt. They carry on a lucrative trade of rum and gunpowder with them, and the terms and mode of

barter serve to increase that feeling of scorn which opposes itself to a friendly intercourse." p. 353.

Into whatever society either accident or design introduced our author, he vigilantly watched the state of opinion in reference to the sable population, and uniformly resisted the illiberal sentiments which prevail concerning this numerous class of persons.

"Sometimes," he says, "my zeal got the better of my prudence, and I fell into discussions which experience told me were useless. I had one day a long controversy with a young lawyer upon the subject, and was shocked at the arrogance with which he spoke of men whom I knew, from personal observation, to be fully equal to himself in every respect but that which mere circumstance of birth had produced. His arguments (if arguments they might be called, in which fact, hypothesis, and conclusion were equally remote from truth, and from each other) were of the usual preposterous kind. Some of his assertions were to the last degree absurd. The negro, he said, must be inferior to the white, because his father who was a physician (a Virginian) had once proved, in a public lecture, that the black had a long heel and a short forehead. From this antithesis between the sinciput and the os calcis it followed, as a matter of course, that his intellect was inferior to that of a man whose extremities are contrasted in a reverse manner!—nothing could be plainer, except the inference, that he was a proper subject for coercion and contempt. On the score of conscience, my opponent felt perfectly at ease. The coloured man had no sort of reason to complain of ill usage. It was the custom of the country; and the whites were not in the least to be blamed, because they had determined to act as they did. The African was little better than an orang-outang; and as nature did nothing in vain, the final cause for the peculiarity of structure was to be found in the profit and amusement of heaven's last, best work—the Caucasian. Having hinted, that complexion could afford no certain criterion of moral qualities, as its colour might be changed by accident (by the nitrate of silver for instance), I was assured, by this infallible disputant, that I must be in error, because his father was a physician; and, if such effects had ever been produced by the improper use of medicine, he would not

have omitted to inform his son of such an extraordinary circumstance. This was unanswerable.

"Such is the sort of logic used by those who suffer the understanding to be led by the feelings, without inquiring how they came by them. Talk to them upon common subjects, and they are as clear headed and acute as other people; but touch upon this topic, and the best educated man amongst them will utter more nonsense, in a given time, than the most unlettered clown in the three kingdoms. How ridiculous to challenge the admiration of the world, when every philosopher that has enlightened it, every poet that has delighted it, cries 'shame!' upon them for their want of wisdom, generosity, and religion!" vol. i. p. 361.

The further Mr. Abdy extended and the longer he continued his inquiries on this, to him, absorbing subject, the more does his conviction appear to have been deepened as to its inhuman nature, and detestable consequences. These impressions, however, were not suffered to exert such an influence over him as to prevent his perceiving and acknowledging in other connexions much that is entitled to the highest commendation, and which might most beneficially be incorporated into the institutions of the parent country. Adverting to the adjustment of legal disputes, he observes:—

"It has been said, that there are more law-suits in the United States than in England. There are some reasons why there should be less; at least in New York and other northern states. By the laws of the former, disputes, upon money matters, may be settled by arbitration; the parties agreeing as to the mode of decision, which may be put upon record and become as binding as the judgment of a judicial court. The chamber of commerce, by reference to arbitrators chosen for the express purpose, and paid for their services by stated fees, or so much remuneration per day (generally two dollars), adjust any difference that may arise among its members. The merchants have a choice of judges; and may bring disputed claims before a lay or a legal tribunal; the former being empowered, if the parties agree to comply with the necessary forms, to settle the matter in dispute as definitively as the latter, and much more expeditiously and cheaply. This mode of adjudication is usually employed by the insurance

offices when any doubt arises with regard to their liability.

“There is little ground for the assumption, that litigation has been encouraged by making justice less costly and more accessible; or that the cheapness of law has increased the consumption. There is no doubt that its high price has had a contrary effect, and promoted fraud by checking the inclination to prosecute. The costs of suit in New York, above fifty dollars, fall on the losing party. Though this rule does not obtain in the lower courts, which have exclusive jurisdiction in causes involving sums below fifty dollars, yet as either party can plead in person, and the decision is regulated rather by principles of equity than by legal technicalities, unjust or vexatious claims, with the view of saddling an opponent, though triumphant with costs, are not likely to occur; so that the low price of admission to the temple of justice holds out little inducement for any, but those who really stand in need of her protection, to enter.” vol. ii. p. 37.

The following paragraph intimates, that while the heart of our traveller was elevated by the “sublime and beautiful” in nature, it became suddenly depressed by beholding the influence of oppression.”

“On our right was the Blue Ridge; and on the left and nearer to us was the south-western, of lower elevation. Both the soil and the mode of cultivation improved as we proceeded, though the one was generally poor, and the other partially distributed. After passing Orange Court-house, where the stage stopped to breakfast, fresh beauties sprang up on each side. The various shades of blue, with which the mountains, as they receded or advanced, were clothed, added an inexpressible charm to the landscape. Large masses were presented to the view; now exhibiting in the distance deep tints from the colour from which they derive their name; now imparting to diversities of form and magnitude the distinctness which a nearer view gave to the woods, and inclosures, and farm-houses discernible on their surface. The fresh air of the morning exhilarated the spirits; ‘each rural sight and rural sound’ was delightful. The fluttering of the turtle-doves and small birds across the road; the chirping and songs with which these ‘feathered tenants of the air’ saluted the rising sun; and, above all, the

mellow notes of the mocking bird (for the barbarous gun had not swept away the unoffending warblers), produced a more agreeable effect on the mind than I ever before experienced. There was one feature, however, that closer observation discovered to mar the prospect. The labourers in the fields were unwilling machines; the slow and lifeless manner in which they handled the hoe, or turned the plough-share;—the uplifted looks they cast at us as we passed;—the furtive cessation from toil that invariably took place, as the overseer’s eye was turned from them, spoke a language that could not be mistaken: it told of unrequited labour, of undeserved misfortune, of blighted affections, and the destruction of all those hopes and fears that play round the heart of man, and distinguish him from the brute creation.” vol. ii. p. 213.

The benevolent author remarks upon a burial-ground, near New-haven in Connecticut, in the following manner:—

“There is a spacious cemetery near the town, or rather forming a part of it, where the inhabitants find a last home. The pride of caste, in pushing its folly beyond the grave, has effected an approximation, by attempting a disjunction between the two races. The ground is divided into two lots, each thirty feet by twenty; the price of which is about twenty-five dollars. A portion of this had been purchased by the ‘people called Africans,’ as Mrs. Child, in her very interesting work, has appropriately termed them. In process of time, as the population of the town increased, more land was added to the burying-ground, and monuments were erected, beyond that portion appropriated to the ‘outcasts.’ So that they who were once on the outside, are now in the midst of their skin-proud revilers. Among the former lies Ashmun, the first governor of Liberia—in death, as in life, the friend and the companion of the black man. Beyond is the Potter’s Field, where the dead bodies of the poor are deposited. The paupers of New-haven are reminded, when they visit the graves of their departed friends, that the purity of their blood is a matter of deep interest and concern to their ‘betters;’ and that the contamination of ‘bad company’ will not be allowed to ‘corrupt’ their ‘good manners,’ while reposing beneath the few feet of sod allotted to them by the hand of charity. It is thus that the earliest

and the latest associations of life,—the first impressions of the cradle, and the last monitions from the grave,—are made to perpetuate an antipathy, opposed alike to the innocence of the one, and to the humility of the other. The blood of the black man cries from the ground against his brother: the heart of the white man is hardened against him. May the Father of both look with pity and mercy upon them!" vol. iii. p. 203.

An appendix concludes these volumes, made up, in part, of some of those advertisements which outrage human nature, and which must constitute one of the bitterest reproaches of any country where they are permitted to appear. One of them runs thus:—

"A. Woolfolk wishes to inform the owners of Negroes, in Maryland, Virginia, and North Carolina, that he is not dead, as has been artfully represented by his opponents; but that he still lives, to give them cash and the highest prices for their Negroes. Persons having Negroes to dispose of, will please to give him a chance, by addressing him at Baltimore, where immediate attention will be paid to their wishes." vol. iii. p. 337.

Fearing that many of our readers may not have an opportunity of perusing this interesting work, we have been more anxious to transcribe from its valuable pages; and, but for the urgency of other claims, our extracts should have been even more copious. The author's style is easy, accurate, and attractive; and the typography, neat and correct. We have not felt at liberty to adopt the peculiarities of his orthography; but we most earnestly recommend his "Journal of a Residence and Tour in the United States of North America," &c., to universal attention.

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*India, Its State, and Prospects.* By Edward Thornton, Esq. pp. 354.—Parbury.

India, though, as to its locality, separated many thousand miles from England, is nevertheless, in various ways, so connected with it, as to make anything which can be obtained, in the shape of correct and impartial information concerning

the former, interesting and important in a very high degree. To us, who have received the principal part of our information concerning the present condition of the eastern portion of the globe, through those esteemed persons whose communications are almost exclusively and necessarily occupied in the details of sacred pursuits, this publication is highly acceptable. We can perceive, indeed, that in some few particulars the predilections of the enlightened author may not be in perfect agreement with our own; but this circumstance is so inconsiderable, in the presence of so much that is high and honourable in principle, original and important in narrative, and wise and benevolent in suggestion, that it operates not as the slightest impediment to our perusing this work with much satisfaction, and strongly recommending it to the attention of our readers.

The work in question is comprehended in twelve chapters, of which the titles are, "Historical Sketch—Political Sketch—Government of India—Agriculture—Manufactures—Foreign Trade—Public Works—Means of Foreign and Internal Communication—Religion and Morals—The Judicial System—Revenue—Means of Securing British Interest and Authority." The luminous and forcible manner in which these subjects are discussed, is exceedingly creditable to the author, of which, did our limits permit, it would be easy to introduce ample proof. The chapter on religion and morals is deeply affecting.

"While," says this able writer, "abundantly productive of the meaner vices, the Indian character is not exempt from those of a darker hue. Falsehood and dishonesty are associated with malevolence; and contention and animosity and revenge prevail among every grade and condition. Men pursue each other with the most deadly enmity, and with the most determined and long-continued perseverance. No opinion was ever more unfounded than that which has been so often advanced, and so commonly received, of the mild and benevolent character of the Hindoos. Passive, indeed, they are, and frequently servile, but not mild. Where they have any-

thing to hope or anything to fear, where the exhibition of resentment would expose them to danger or inconvenience, they can conceal it, and submit to insult and injury with an appearance of the most patient submission; but the desire of revenge, though hidden, is active, and at the first favourable opportunity will be indulged. Nothing would be more easy than to produce numerous instances of the obstinate malignity which marks the Hindoo character, and which is confirmed and fortified by superstition. With all the delicacy which the British government has at all times observed towards the religion of the majority, it has been found impossible to avoid occasionally interfering to suppress practices originating in vindictive feeling, and sanctioned by superstitious credulity, which threatened completely to paralyse the operation of the law. One of these was common in the province of Benares, where the Brahmins were held in the highest reverence, and their persons regarded as inviolable. When any process from the judicial or fiscal authorities was to be executed upon a Brahmin, he would threaten to inflict personal violence, sometimes extending to suicide upon himself, if the officer approached too near; or if, as frequently happened, his affection for his own person was too tender to allow him to place it in jeopardy, he would bring forward some member of his family or tribe, whom he threatened to maim or put to death if an attempt were made to serve the process. These threats were not mere words; they were often carried into execution, the victims themselves acquiescing, under a conviction, that after death they would become the tormentors of those who were the occasion of their being sacrificed. A practice somewhat similar, was that of a person placing himself at the door of another, armed with some offensive weapon, or provided with poison, for the purpose either of recovering a debt or extorting a donation. By the established rules, the besieger was to remain fasting, until his object was obtained, and the person besieged was also to abstain from nourishment until the other party was satisfied. During the siege, ingress to the house, and egress from it, were suspended. Neither could be attempted, except at the risk of the party, without wounding himself with the weapon, or swallowing the poison which he had provided. These two customs were found so dangerous as to call for the interposition of the supreme authority to put them down. p. 125.

Adverting to one of the principal sources of these enormities, he says,

"The gods whom the Hindoos worship are representations of all the vices and all the crimes which degrade human nature; and there is no grossness and no villany which does not receive countenance from the example of some one or other of them. The vilest and most scandalous impurity pervades their mythology throughout; it is interwoven with all its details; is at once its groundwork and completion, its beginning and its end. The robber has his god, from whom he invokes a blessing on his attempts against the life and property of his neighbour. Revenge, as well as robbery, finds a kindred deity; and cruelty, the never-failing companion of idolatry, is the essence of the system." p. 148.

This chapter closes with the following respectful reference to our Missionaries.

"The excellent and exemplary Baptist Missionaries have done much to advance the interest both of religion and learning; but the number of labourers is yet inadequate to the promised harvest. The worn-out superstition is obviously falling to pieces, to be replaced, either by what is called the religion of nature, or by a better faith, to which that may form a stepping-stone. It is for those who take an interest in the diffusion of Christian knowledge, to consider whether we ought not to avail ourselves of the moral movement, and give it the best direction; and whether the duty of extending the knowledge of divine truth is not especially pressed upon us, as well by the state of opinion and feeling in India, as by the position in which we stand towards that country." p. 173.

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*Biblical Hermeneutics, or the Art of Scripture Interpretation, from the German of George Frederic Seiler, D.D., Professor of Theology in the University of Erlangen, &c. With Notes, Strictures, and Supplement, from the Dutch of J. Heringa, D.D., Professor of Theology in the University of Utrecht. Translated from the Original, with Additional Notes and Observations. By the Rev. WILLIAM WRIGHT, LL.D., of Trinity College, Dublin, pp. 652.—Westley and Davis.*

Much honour and gratitude are due to those persons who open the treasures of wisdom and knowledge which for years have continued

locked up in the recess of a foreign language, and which, but for their zeal and industry, would have remained in their enclosure, but seldom visited by strangers, and even then perhaps only partially exhibiting their value. To the theological student, this translation of Dr. Seiler will be a great acquisition; as whatever may assist in rightly dividing the word of truth must be regarded by him as possessing the strongest claims to his attention, and a principal place in his esteem. Considered either in relation to regular study, or occasional reference, the work before us is highly interesting and important, supplying as it does so much to correct the judgment, and to mature the mind; to preserve from the extravagance of fanatical exposition, and to conduct to sound, analogical, and satisfactory interpretation. The right of private judgment is unquestionably an inalienable privilege, which must on no account be resigned to any pretended infallibility; yet that the sacred volume should have been made the platform of the wildest theories, and the companion of the most vain and absurd speculations, is to be deeply lamented. By the ignorant and the designing, this holy book has been made subservient to the introduction and dissemination of hypotheses the most fanciful, and even errors the most pernicious. Every thing, therefore, which has the desirable tendency of checking such presumption, and of inducing a more reverential regard for the lively oracles, must be entitled to a cordial reception, and a diligent perusal.

This excellent work is divided into two parts, each containing four chapters. The first part includes, "General Rules for the Interpretation of the Bible;" and the second, "Applications of the General Rules to the Interpretation of the Holy Scriptures." The titles of the four chapters in the first part are, "Principles and General Rules, prescribed by Reason to the Interpreter—Principles and Rules of Interpretation by Means of the Signification and Use of Words, and their Combina-

tion; of the Various Species of Words—Of the Real Sense—Of the Treatment and Explanation of whole Periods, Parts, and Books—Appendix: Of Versions, Paraphrases, and Free Translations." The chapters in the second part are, "Principles and Rules for the Interpretation of the Old Testament in General—Principles Adapted to the Interpretation of the Separate Parts and Books of the Old Testament.—Of the Interpretation of the New Testament in general—Principles for the Interpretation of Separate Parts of the New Testament—Appendix by the Translator."

From the fifth section of the second part, we extract as follows:—

"In our days, for instance, doubts have often been openly expressed, whether God had really so inspired and directed the prophets that they were themselves acquainted with the truths, and especially with the future events, which they announced, precisely as they had predicted them? This has been also in our time unhesitatingly denied. Were they not probably, like the heathen philosophers, poets, and oracles, left entirely to themselves, to their reason, their imagination, their own natural foresight? Should not their writings with this hypothesis be regarded and explained as any other human composition, their *prophetic poetry*, as well as what it contains, like any similar work of a heathen poet?"

"The first point to be settled here, if certain and fixed principles for the interpretation of the prophets are to be laid down, is the following: There must be *common principles* agreed upon by both contending parties of theologians, and other expositors of Scripture, which neither can object to acknowledge.

"The first of these principles is the following: The Biblical prophets are not only distinguished from, but actually opposed to, all heathen prophets, philosophers, and oracle-speakers; and God has, according to the wisdom of his providence, wrought by his prophets among the Israelites that which he has not chosen to do among any other people on the earth.

"The accuracy of this assertion will appear clear from the following reasons:

"1. There is no book of religious instruction known among any nation upon earth, from the time of Moses to Christ, in which Polytheism, or even the deification of nature, and idolatry, are not

supposed to be true and legitimate objects, or rather taught and encouraged.

"2. The prophets alone, in their discourses and writings, have unanimously opposed this superstition, and the Old Testament is the only book in the world in which, during that long period, the religion of reason, or the worship of one God, the Creator and Ruler of heaven and earth, is taught, confirmed, and defended against all heathens.

3. "Now, if the human mind is to be led to higher degrees of perfection, to true virtue and happiness, the true God must extend the knowledge of himself, and his rational worship amongst men, consequently it is He who has preserved in the way of truth the Biblical prophets, by his wise guidance, and confirmed by

their means the truth, that *he alone is God.*

"4. From these incontrovertible positions follows the principle: The Biblical prophets, who assert that they speak under God's guidance, or at his behest, and announce beforehand the actual accomplishment of contingent future events, are not to be considered as heathen soothsayers, nor as enthusiasts and good-natured fanatics, nor even as pious deceivers, but as men acting under the wise guidance of God, who, themselves convinced of the truth, taught that truth to others, and whose veracity was confirmed by Divine Providence in bringing to pass in the course of time what the prophets had previously announced and predicted." pp. 257—259.

### BRIEF NOTICES OF RECENT PUBLICATIONS.

*Eminent Usefulness Assured of a Glorious Reward; a Sermon occasioned by the Death of the Rev. Robert Morrison, D.D., which took place at Canton, August 1st, 1834. By John Jefferson. Ward.*—This discourse is founded on Dan. xii. 13. The plan of the sermon is, "The character addressed; The usefulness implied; and The reward assured." Having in a former number given a memoir of Dr. Morrison, it may be sufficient here to remark, that in this very respectful tribute of esteem to the memory of departed excellence, our readers will find a confirmation of what perhaps they may have previously collected from similar expressions of respectful condolence.

*Directions for Weak Christians; and the Character of a Confirmed Christian. By Richard Baxter. In two parts. With a Preface by the Rev. H. J. Spurling, A.M. Rector of Papworth, St. Agnes, Cambridgeshire. pp. 348. Holdsworth.*—We deem it a sufficient recommendation of this reprint to quote the commencement of the Editor's preface: "A work of Baxter's needs no other introduction to the public, than the name of its author. Few, if any, of our religious writers have been more generally and deservedly popular. But the very circumstance of Baxter's popularity as an author, and the consequent multiplicity of his writings, has caused some of his works, which were valuable enough to have given celebrity to other names, to remain partially overlooked. This has been the case, to a certain extent, with the Treatise which is here presented to the public. No new

edition of it has appeared for many years; and in consequence of the scarcity of copies, it has not been sufficiently known to be properly appreciated."

*Sacred Poetry. By a Layman. A new edition, revised, with numerous Additions. Seeley and Burnside.*—The principal feature by which this work, comprising one hundred and forty-nine articles, is distinguished, is serious piety; which, to our readers generally, will be no trifling recommendation. The following is a specimen:

"MERCY."

"Mercy has been the Christian's prayer,  
The Christian's warmest breath;  
The first still whisper in his ear,  
The last word at his death.

"Mercy, as boundless as the sea,  
As stable as the shore,  
Exerts o'er man a sovereign sway,  
A miracle of power.

"She sees the tear, she hears the sigh,  
And views the heart that's wrung;  
And lifts to heaven her dewy eye,  
And hears her triumphs sung.

"Mercy broods o'er her charge thro' life,  
And cheers him at his death;  
She breathes her pow'r o'er nature's strife,  
And peace is in the breath."

*The Young Christian; or a Familiar Illustration of the Principles of Christian Duty; by Jacob Abbott, Principal of the Mount Vernon Female School, Boston, America; revised and corrected by William Darling. pp. 408. Darling.*—As our estimate of this justly popular

work has long since been recorded, all that we deem requisite, in reference to the present edition, is to transcribe a passage from its preface. "As there appears to have been much carelessness with respect to the style and composition, the present editor has conceived himself at liberty to correct those expressions which might have been offensive to an English ear, and also in some cases to supply a few words expressive of the feelings which the author most certainly entertained, but to which he has not always given vent in appropriate language. Without rendering himself responsible for every sentiment contained in the book, the editor would most earnestly recommend its perusal to all who are desirous to know and to perform their duty, being fully persuaded that it will tend in no inconsiderable degree, to promote the increase of practical religion." p. 7.

*The Church of Scotland's India Mission, or a Brief Exposition of the Principles on which that Mission has been conducted in Calcutta; being the Substance of an Address delivered before the General Assembly of the Church, on Monday, 25th May, 1835. By the Rev. Alexander Duff, A. M., the Assembly's First Missionary to India: published at the special request of the General Assembly. pp. 27. Nisbet.*—Such objections to the reception of evangelical truth, as our readers have often heard from the lips of those who have visited the continent of India, are in this address distinctly and at large introduced. Let, however, prayer be continued—let other appropriate means be employed, and, no doubt, in due time, the influence from above shall descend, and the wilderness shall become a fruitful field, and the desert as the garden of the Lord; for great is the truth, and it shall prevail.

*A Letter to the Protestants of the United Kingdom, Exhibiting the Real Principles of the Roman Catholic Bishops and Priests in Ireland, as contained in their Standard of Theology adopted in 1808, and since used as a Guide in their Private Clerical Conferences. By the Rev. R. J. M'Ghee, pp. 39. Seeley.*—The Rev. author of these pages, in a certain connexion, has of late rendered himself exceedingly popular by his vituperations of the Roman Catholics. Unhappily the date of these efforts is such, as to throw no inconsiderable suspicion around their designs. Admitting, however, the correctness of the statements, and the benevolence of the purpose for which they are professedly introduced, there seem so many occa-

sions for saying to those who are now most eager to give them circulation, "Physician, heal thyself," that these zealous endeavours appear to excite but very little sympathy, where, perhaps, it was calculated they would have produced surprising effects.

*A Brief History of the Baptist Church, in Little Wild Street, Lincoln's Inn, Fields. pp. 14. Wightman.*—As the esteemed author of this "Brief History" has preferred its appearing without his name on the title-page, we do not feel authorized to trespass upon his retiring modesty; but his well-known habitual correctness is quite a sufficient pledge, that the statements in this interesting and beautifully printed publication, may be relied on by the reader. He has thus furnished elements which, were it thought desirable, he might expand into a volume, containing an account of one of our churches which, in reference to its rise, progress, and decline, would supply much instructing narrative, and many occasions for humiliating reflection, at the close of which he might inscribe, as at the end of the pamphlet now before us,—"EBENEZER."

The profits arising from the sale will be given towards the expenses recently incurred in repairing the meeting-house.

*A Key to the Symbolical Language of Scripture, by which numerous Passages are Explained and Illustrated. Founded on the Symbolical Dictionary of Daubuz. With Additions from Vitringa, Ewaldus, and others. By Thomas Wemyss, Author of "Biblical Gleanings," &c. pp. 512. Hamilton.*—The compiler of this "clavis symbolica" has laid the Biblical student under a lasting obligation; which will be best discharged by a diligent perusal of this excellent work, and a frequent reference to its numerous and highly interesting contents. Without a work of this description, the library of no minister can be regarded as complete; and considering the comprehensiveness of its details, and the economy of its purchase, we know of none so well adapted for universal circulation.

*The Infant's Spelling and Reading Book; also full of Instructions for those who desire to Teach by the Power or Sound of Letters, according to the Spirit of the Improved Methods of Pestalozzi and Edgeworth. By the Conductors of a Family Infant Boarding School. pp. 42. Westheim.*—Highly deserving the attention of all who are engaged in the good work of infant instruction.



## OBITUARY.

## MRS. AGNES BARLOW.

Mrs. Agnes Barlow, late of Truro, was born in the neighbourhood of Liskeard, on June 24th, 1792. From her infancy she was brought up in the forms of the Church Establishment, but was altogether ignorant of spiritual worship. At an early age, however, she was the subject of deep conviction of sin, and often endeavoured to make herself better; but these impressions were as "the morning cloud and early dew." She went on sinning and repenting, being totally unacquainted with the way of salvation. Having, when about 13 or 14 years of age, undergone the ceremony of confirmation, she afterwards passed many sleepless nights and gloomy days, having, as she conceived, now taken the responsibility of her sins on herself. She went on in this state until the providence of God led a pious gentleman, a captain in the navy, and his lady, to the immediate neighbourhood of her residence. With them she soon became acquainted. They were members of the Established Church; but there being then no pious clergyman in the vicinity, they worshipped with the independent church at Liskeard, under the pastoral care of that worthy man, the late Mr. Guard. After a short time they obtained her father's permission for her attendance at the dissenting chapel with them. Here her sister and herself heard the gospel for the first time. The word came with power, and they were soon taught the way of salvation. They embraced every opportunity to hear more of a crucified Saviour, but principally on week-day evenings, as their father would not consent to their leaving the church. After a short time a circumstance occurred to strengthen their arguments with their father, and to weaken his objections; so that they now without opposition regularly attended, offered themselves as candidates for church-fellowship, and became active, useful members, contributing largely of their substance for the furtherance of the gospel.

Some time after this our late friend, being at Devonport on a visit, happened to see the ordinance of believers' baptism administered by Mr. Willcocks. The text rivetted her attention, and the pungent reasonings of the preacher deepened the impression. She examined for

herself whether these things were so, her mind was effectually made up on the subject, and she only waited an opportunity to follow the Saviour in this ordinance.

Having in 1818 been married to our brother who now mourns her loss, Providence directed their removal to Truro, where they settled in 1821. Here the desired opportunity was afforded for the public avowal of the Saviour, by submission to the ordinance of believers' baptism; and our sister thus put on Christ, with several other disciples, in 1823, and became, with her husband, a member of the church in that town.

In the year 1826, Mr. Barlow having been set apart to the deacon's office, an occasion was thereby furnished for the development of the character of our late sister, and she rendered herself truly a help-meet to her husband in his official situation. Like Phebe, she was "a servant of the church," and like Mary, she "bestowed much labour" in aiding the efforts and promoting the comfort of her Pastor, and brethren and sisters in the Lord. Her benevolence was active and unwearied towards the necessitous, and she abounded in acts of prompt and cheerful kindness. To ministers of the gospel it was to her a peculiar delight to show attention and hospitality; and her house and heart were always, and not unfrequently with a generous disregard to her own convenience, open for their reception.

The health of our sister, which had greatly suffered from numerous attacks of illness, and the anxiety and griefs arising from the loss of seven dear children, at length, about four years since, became irrecoverably impaired. During this protracted affliction, patience and cheerfulness were conspicuous virtues, and she was graciously sustained by Him who has promised that "as our days, so shall our strength be." For a long time, however, her evidences of interest in Christ were somewhat darkened, although she possessed a measure of hope which preserved her from overwhelming distress.

A few weeks prior to her dissolution, the mist which had so long partially obscured her prospects was cleared away, and the light of the Redeemer's countenance shone upon her soul during

the remainder of her days. "At evening time it was light."

She was requested to mention a passage which might be appropriate for the improvement of her decease. After some hesitation, and a request that nothing might be said about herself, she mentioned 1 Timothy i. 15, adding that she was the chief of sinners, and that as this beautiful scripture comprised the ground of all her hope as a sinner, a discourse from it on her death might be rendered useful to the living. She frequently expressed her anxiety that the "faithful saying" might be proclaimed, "that Jesus Christ came into the world to save sinners, of whom," she said, "I am chief," the very chief. "What a wonder," she added, "it will be if I ever get to heaven!" With great feeling she repeated the well-known lines of Top-lady:

"Nothing in my hand I bring,  
Simply to the cross I cling."

On the evening preceding her decease she made an effort to converse with her pastor, and to express the fulness of her joys: it was a scene—

—"privileged beyond the common walk  
Of virtuous life, quite in the verge of  
heaven."

With much emotion she adverted to the many "happy meetings" she had enjoyed in past years in the house of God, and in the social circle, and gave utterance to her fervent desires for the prosperity of the church, and her minister's usefulness in the conversion of sinners. She was reminded, that if on earth such delightful seasons of Christian fellowship can be enjoyed, those of heaven must be incomparably more hap-

py; and that in reference to her present acute sufferings, and the prospect of their speedy termination, it might be said to her—

"Yet a season, and you know,  
Happy entrance will be given,  
All your sorrows left below,  
And earth exchanged for heaven."

"A blessed exchange," she replied, with most animated expression, "a blessed exchange—a blessed exchange it will be! I have no fear of dying; I can rejoice in Christ, and that I am washed from my sins in His blood, and I long to be with Him in heaven—

'O glorious hour! O blest abode!  
I shall be near and like my God.'

On the morning of her dissolution, and when the final process of death was evidently upon her, she said to her afflicted partner, "My dear, I am dying; but I can triumph, I can triumph." Thus did the Saviour whom she loved raise her above the fear of death, in the more distant prospect of which she had often trembled, remarking, however, that if the Lord did but grant her the light of his countenance, she should not be afraid to die. This unspeakable blessing was continued during the prevalence of the mortal strife, which endured for several hours longer; and thus our beloved sister, on the evening of Friday, June 26th, fell asleep in Jesus, just after she had exclaimed, "Lord Jesus, receive my spirit."

An improvement of her decease was attempted on July 5th, from the passage already mentioned, to a crowded audience.

Truro, July 20, 1835.

E. C.

## RELIGIOUS INTELLIGENCE.

### BRITISH AND FOREIGN SAILORS' SOCIETY.

To the Editor of the Baptist Magazine.

Sincere friends to the evangelization of seamen in different parts of the country are inquiring, "What is the British and Foreign Sailors' Society doing to evangelize seamen?" In answering their inquiries, I would respectfully and earnestly entreat them to consult the monthly publication of the directors, "The Pilot, or Sailors' Magazine," and the "Report of the Society's Proceedings" of the last year: by these organs of communication, every friend to the religious interests of the maritime com-

munity will learn, that the Society has an efficient system of means in operation, which God is graciously crowning with his blessing, to promote the improvement and salvation of that valuable class of our fellow-countrymen.

Comparatively few, especially those in the agricultural, and even in the manufacturing districts, have a correct idea of the vast numbers of those who are employed in the British merchant service. Those who are most competent to form a correct estimate, compute the merchant seamen of Great Britain, including fishermen, at little short of 250,000 persons, besides their fa-

milies; and no class of our countrymen have been so culpably neglected, in relation to their spiritual interests, by the religious part of the community. Until the formation of the Port of London Society in 1818, these devoted men were almost entirely overlooked; but the worthy efforts of that institution gave an impulse to the cause of maritime evangelization, and its noble example was immediately followed by the people of God in Bristol, Liverpool, Hull, Dublin, and several other places in the British isles, and especially by the Christians in America.

Seamen's chaplains and mariners' churches are found in every principal port in the United States, and American seamen are generally believed to be more moral, temperate, and religious than those of any other nation. Not satisfied with their endeavours to evangelize their seamen in their home ports, the American Christians have sent seamen's missionary chaplains to promote the spiritual interests of their seamen in the ports of Canton, Bombay, Smyrna, Honolule, Havana, Havre, Marseilles, &c.; and God is crowning their labours in various instances with his abundant blessing.

The British and Foreign Sailors' Society would emulate their American friends with respect to chaplains to seamen in foreign parts; but they must regard the immense port of London as their chief field of labour. That unparalleled seat of commerce engages their first attention, it having literally "a forest of shipping," amounting to nearly 2,500 vessels, from all nations, constantly in its port, with upwards of 15,000 sailors, besides about 8000 rivermen and lightermen. Among these *two* agents, a Thames missionary and an efficient coadjutor, are employed by the Society in visiting the sailors of these vessels, both on board, in the docks, and on shore, supplying them with books and tracts in different languages, and preaching to them the gospel of Jesus Christ.

Four other agents are employed, every evening in the week, preaching to sailors, and holding Bethel prayer-meetings on board ships; one of them, a Welsh minister, preaches in his native language to thousands of seamen from Wales.

The Society's sailors' chapel, eligibly situated close to the river Thames, will accommodate about 400 persons; and in this place thousands of seamen hear the gospel from the Rev. J. Chapman, the sailors' minister, and other ministers of different denominations, three times every Lord's day; this, however, is but

a temporary place of worship, provided since the sale of the floating chapels, this Society hoping to be enabled soon to erect one more commodious and worthy of their cause.

*Day-schools*, including about 250 children of seamen and watermen, instructed by a resident master and mistress, are supported by the Society, besides a *Sabbath-school*, containing about 150 scholars.

*Loan Ship Libraries*. Of these the Society has nearly 200, comprising about 1000 of the choicest volumes, lent to ships sailing to all parts of the world, besides about 2000 volumes in the sailors' library, at the chapel, for the use of sailors, and for loan to them on their voyages.

Rev. Mr. Williams preaches in Welsh and English to sailors, in the port of Dublin, as an agent of the Society. Rev. Mr. Carr, of Monkwearmouth; Rev. Mr. Tapscott, at South Shields; and the minister of Kenton, on the river Ex, labour as agents of the Society in promoting the evangelization of seamen.

Rev. Mr. Aikenhead, of Kirkaldy, and Mr. Hague, of Memel, in Prussia, are aided by the Society with books and tracts, in prosecuting the same objects to benefit seamen.

Rev. J. Saunders, in New South Wales. Rev. E. Sweetman, of Van Dieman's Land; Rev. W. Knibb, and Rev. T. Burchell, are also aided with books and tracts, as foreign directors of the Society, to enable them to benefit sailors in those remote regions.

The Scilly islands, and the seamen of our Coast Guard, have received the special attention of this Society. Libraries of religious books, amounting to more than 1000 volumes, have been placed under the care of a valuable agent of St. Mary's, for the benefit of sailors visiting those rocks and islands; and a considerable grant has been made toward the 3000 volumes of the Coast Guard libraries, which have been materially aided otherwise by the Society.

Various important operations of the Society are in progress to benefit British, American, and foreign seamen, in several of the ports of Ireland, Hamburgh, Cronstadt, and other places; but these cannot be accomplished without the requisite funds.

Ministers, churches, and private individuals, in several parts of the country, have generously aided the funds of the British and Foreign Sailors' Society; but it is believed they are not generally aware of its existence, or of its opera-

tions and exigences, or it would surely be more liberally supported by their influence and pecuniary contributions. How far these are needed to meet its necessarily increasing expenditure, they are respectfully entreated to consider. Under what immense obligations are those populous and wealthy manufacturing towns,—Manchester, Glasgow, Birmingham, Leeds, Halifax, Sheffield, Bradford, Nottingham, Norwich, Leicester, Huddersfield, Blackburn, Stockport, &c.,—to promote the diffusion of the blessings of Christian knowledge among sailors! Are not these hardy, self-denying men, by their labours and services in all climes and countries, the chief instruments of accumulating their riches? Are not the ministers of Christ, therefore, in those great inland towns, with those of the celebrated seats of learning, Oxford and Cambridge, and the elegant resorts of the opulent, Bath and Cheltenham, under deep obligations to sustain the evangelical operations of the British and Foreign Sailors' Society? If they receive no services from sailors—if they are by no means benefited by their painful sacrifices and dangerous toils—if they have fully discharged their duty to them, in purchasing the various commodities which they have brought from every land to our shores, then nothing further can be required. But if sailors have immortal souls—if the Son of God laid down his life to redeem them—if the doctrines of grace and mercy are contained in the Scriptures—if the knowledge of Christ is necessary to salvation—if it be the duty, the privilege, the honour, and happiness of Christian ministers, to employ their influence in promoting, by every possible means, the diffusion of divine truth, for the regeneration of the world, then a mighty debt is owing to our maritime population, and the whole church of Christ, in this land, has contracted great guilt, in having so grievously and generally neglected the spiritual welfare of seamen.

Missions to the heathen are indispensable. Home missions, even in favoured England, are imperatively necessary. Our peasantry are yet unevangelized, even in Christian Britain! Zeal and liberality, on the part of the ministers of the gospel and wealthy laymen, must be increased in these departments of service for the Redeemer. But our peasantry, and especially our artisans, are far more advantageously circumstanced than those who are occupied at sea,

with scarcely a thousandth part of the temptations which surround sailors.

Many British seamen, through the knowledge of the truth as it is in Jesus, do indeed honour their country by their intelligent piety and consistent exemplary Christianity. But it is too notorious to be denied or doubted, that sailors are generally less temperate, moral, or religious, especially when living on shore, than any other class of the community.

THOMAS TIMPSON,

One of the Secretaries of the British and Foreign Sailors' Society.

London, Jeffrey Square, Aug. 12, 1835.

#### BRISTOL EDUCATION SOCIETY.

The annual meeting of this society was held at Broadmead, Bristol, on Thursday, June 11th, when an excellent sermon was preached by Rev. James Acworth, of Leeds, from 2 Cor. vi. 1: "We then, as workers," &c.

The business of the annual meeting was transacted in the vestry immediately after the public service; and several of the subscribers and friends of the society afterwards dined together in the lecture room of the academy in Stoke's Croft.

The funds of the society have been improved during the past year by journals taken by the secretary, and by Rev. F. Clowes, both of whom were very kindly received in the different places which they visited.

At this meeting the friends of the institution were much gratified, by the successful result of the efforts made since the last annual meeting, towards establishing a fund, entitled The Hughes Fund, in memory of the principal donor, and the generous friend of the society, the late Rev. Joseph Hughes. In addition to £390 given by Mr. Hughes, during his life, upwards of £500 have been received in donations from several benevolent friends of the society in the twelvemonth. The sum thus raised is intended to form a permanent inalienable fund, for the education of one or more students.

The society is much indebted to the Rev. Edward Steane, whose zealous exertions have mainly contributed to the formation of this fund.

On the Tuesday preceding the annual meeting, the examination of the students took place in theology, the classics, mathematics, and Hebrew. Favourable reports of this examination were presented, by J. C. Pritchard, M. D.,

Bristol; Rev. John Foster, Stapleton; Mr. F. W. Newman, late fellow of Balliol college, Oxford; Rev. J. E. Bromley, Vice Principal of the Bristol college; Mr. Jonathan Ryland, Rev. James Acworth, and Rev. F. Clowes, Bristol; and Mr John Sheppard, Frome.

Eighteen students were educated during the session.

THE BAPTIST BUILDING FUND.

The following cases have been assisted since the last half-yearly statement in the Baptist Magazine.

Little Tew	Oxon . . . . .	30
Filkins	Oxon . . . . .	30
St. Melon's	Monmouth . . . . .	40
Blackwater	Hants . . . . .	40
Blackwood,	Monmouth . . . . .	40
Saint Hill	Devon . . . . .	50
Potter's Street	Essex . . . . .	40
Bradninch	Devon . . . . .	50
Lumb	Lancaster . . . . .	40

Communications to be addressed to the Secretaries, the Rev. C. Stovel, 26, Finsbury Circus; and the Rev. T. Thomas, 6, King's Terrace, North, Pentonville.

LONDON CHAPEL BUILDING CASES.

Meeting of the board of Baptist ministers, held at Fen-court, August 4, 1835; the Rev. John Kingsford in the chair.

The ministers of this board, having at the request of the Committee of the Baptist Building Fund engaged to sign no more country cases, but to recommend them all in future to that Committee (see Bap. Mag. March, 1835, p. 107); and that society having signified in return, that, if desired, their solicitor shall examine the deeds of any cases in London or its vicinity, and certify their correctness, and that their secretaries shall sign an admission that such cases do not come within the bounds of the Building Fund; and a Committee having been appointed by the board, to consider the best means of examining and accrediting the building cases, within the limits excluded from the operation of the Building Fund; it was

Resolved unanimously, That the following plan, recommended by the committee, be received and acted on in future.

That public notice be given in the Baptist Magazine, that all cases of this description may be sent to the secretary of the board, with the deeds (or attested copies) of the places of worship. That

the deeds be examined in the mode proposed by the Committee of the Building Fund; and, if found correct, that then this board be specially summoned to consider the case, and if approved by the majority, that a certificate be given of that fact by the chairman and secretary, in behalf of the board.

J. B. SHENSTON,  
Secretary.

244, Shoreditch, Aug. 5, 1835.

ASSOCIATIONS.

A BRIEF STATEMENT OF THE FORMATION OF THE BAPTIST ASSOCIATION, FOR THE COUNTIES OF NOTTINGHAM AND DERBY.

On Tuesday and Wednesday, June the ninth and tenth, 1835, meetings were held at George Street Chapel, Nottingham, to take into consideration the propriety of forming an Association, to embrace the Baptist churches in Nottinghamshire and Derbyshire. At these meetings, most of the ministers and some of the members of the respective churches were present; and one sentiment appeared to pervade the minds of all,—a deep and settled conviction of the duty and desirableness of drawing closer the bonds of union between us. The current maxim, that "union is strength," has not been sufficiently kept in view in our denomination. In conducting scientific researches, and in the pursuit of great benevolent or political objects, the benefit resulting from combined exertion has been abundantly evident. Individual effort must necessarily be limited, but associated energies may embrace a wider range, and secure a grander result. May we not, as Christians, gather a lesson from the world around us, and act upon the same principle which has proved so efficient in secular pursuits? It is indeed admitted that we have no precept in Scripture, enjoining an association of particular churches, nor can we point to any apostolic precedent as an example in this case; but we are commanded "to keep the unity of the spirit in the bond of peace;" and the tenour of our Lord's intercessory prayer we regard as an ample warrant: "That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us." The independence of our churches, we hold as a fundamental principle in ecclesiastical polity; but without in the least infringing on their rights and independence, we conceive advantages may be secured by an associated body, which

could not be obtained, at least with equal facility or to so large an extent, by separate communities. The design of the association is to promote the spread of the Gospel and the general interests of the Redeemer's kingdom;—a design in itself sufficiently arduous, and which can only be successfully prosecuted by calling into vigorous action the combined resources of our respective churches. When we reflect on the state of our own denomination in the two counties, we at once perceive with painful regret, how little has hitherto been done. In the immediate vicinity of Nottingham, indeed, much good has been effected; the field has been carefully cultivated, and a rich harvest already secured; but in the county at large, our churches are thinly scattered, and some are in a feeble state; while in Derbyshire, the moral aspect is bleak and desolate. In our associated capacity, our attention will be speedily directed to the promotion of village preaching, and to the planting of new churches in populous places. It will also be our anxious desire to devise means which, under the divine blessing, may lead to a revival of religion where it has fallen into decay. Besides these direct benefits which we hope to attain, there are collateral advantages we anticipate with pleasure; among which we reckon not the least, the refreshment of our spirits by the friendly interchange of thought and feeling, by united and fervent prayer, by mutual and affectionate exhortation.

On Tuesday evening the brethren assembled, when the Rev. James Edwards was chosen moderator. Each minister gave a brief verbal account of the state of religion in the church over which he presides; and the impression produced by these statements was, on the whole, pleasing and encouraging. Some churches, of course, appeared in a more prosperous state than others, and had received a larger accession to their numbers; but while instances occurred, in which we were called to mourn the want of success, in most cases we had reason "to thank God and take courage." On Wednesday morning, a meeting was held at half-past six o'clock for special prayer; and at half-past ten o'clock a public meeting took place for the purpose of forming the association; when the following resolutions were unanimously adopted:—

I.—That the churches of the Baptist denomination, assembling at Beeston, Collingham, Carlton-le-Moreland, Der-

by, Loscoe, Newark, Nottingham, Southwell, Sutton-in-Ashfield, Sutton-on-Trent, Swanwick, and Woodborough, do now form themselves into an union to be called, "The Baptist Association for the Counties of Nottingham and Derby."

II.—That the design of this union be, to promote the spread of the gospel, and the general interests of the Redeemer's kingdom, throughout the district embraced by the churches.

III.—That this association hold its meetings twice a year, on the Tuesday and Wednesday in Baster week, and on the last Tuesday in October; and that they be holden at each church connected with the union in its turn; each minister is expected to preach in rotation: and that at the spring meeting, a report of the state of the churches be received, and the business of the association be transacted.

IV.—That with a view to accomplish the objects contemplated by this association, a fund be established and sustained by annual congregational collections and individual subscriptions; that each church be expected to make its collection prior to the spring meeting; and that a committee of management be formed, composed of the ministers and deacons of the respective churches.

V.—That all churches wishing to unite with this association, be requested to convey their sentiments by letter, through some member of the union, at one of its regular meetings; and that such applications be attended to without delay.

VI.—That the Rev. W. Hawkins, of Derby, be requested to act as secretary, and Mr. Lomax, of Nottingham, as treasurer, for the first year; and that the secretary be desired to give a fortnight's notice of each meeting to the ministers or deacons of the churches.

It was also agreed, that a copy of the above resolutions should be transmitted to the Baptist Union in London.

The next meeting of the association will be held at Collingham, on Tuesday, October 27th, 1835, when the Rev. T. Pottinger, of Swanwick, is appointed to preach.

#### GLAMORGANSHIRE.

The above Association was held at Ynysfach, Ystrad-Dafodog, June 17 and 18, 1835. Wednesday, at 3 o'clock, brother D. Evans, Cadoxton, prayed; and brother W. Richards, Penyrheol, preached from Luke xxiv. 26. At half-

past six, brother A. Jones, Merthyr, prayed; and brethren D. Jones, and W. Jones, Cardiff, preached from Jos. xxiii. 11, and John x. 10. Thursday morning, at eight o'clock, brother M. Lewis, Cwmyfelin, prayed, and brother T. Harris, Merthyr, preached from 1 Sam. ii. 30. At ten, brother J. Williams, Wauntroda, prayed, and brethren T. Morris, Penygarn, and J. Roberts, Tredegar, preached, from Ez. i. 26—28, and Psalm xci. 1. At three, brother D. Thomas, Penyfai, prayed, and brethren D. Davies, Swansea, and J. Jenkins, Hengoed preached from 1 John i. 7, and Rom. iii. 21. At six brother—prayed, and brethren T. Davies, Argoed, and J. James, Bridgend, preached from Luke v. 5, Psalm xxii. 27, 28. Collected for the Baptist Irish Society, £3. 3s. 1d.

Baptized.....	175	Excluded.....	139
Restored ....	110	Died.....	89
Received by		Dismissed by	
Letters....	35	Letters .....	31

320 259

Clear increase in the churches of the Association, sixty-one.

NORTH WALES.

The churches of this association held their annual meeting this year at Am-lwch, Anglesea, on the 1st and 2nd of July. The first day, at two o'clock in the afternoon; the conference assembled; when it was unanimously resolved:—

1. To hold prayer-meetings in all the churches, on the first week of August next, to supplicate the throne of grace for the out-pouring of the Spirit upon the churches and congregations.
2. To approve the principle of the Baptist Union throughout the kingdom and the world at large; and that the messengers should faithfully communicate this to their respective churches at home.
3. To approve the principle, and co-operate with the measures, of the Baptist Building Fund, established in London, &c.
4. To make collections in the churches, towards the Baptist Continental Missionary Society.
5. To co-operate with our brethren of the Baptist Association, in South Wales, to make *one grand and united effort* this year, for the liquidating of the remaining debt on Baptist chapels in Wales.

The public service commenced at six o'clock the same day: brother R. Williams, Ruthin, prayed; brethren E.

Thomas, of Bethel, and J. James, Bridgend, preached from Rev. ii. 8, 11, and Acts vii. 59. Next morning, at six o'clock, brother R. Owen, Rhydwynd, prayed; brethren Eben. Williams, Castleton, and D. Edward, Bangor, preached from 2 Cor. iii. 9, and Rev. v. 11, 12. At ten, brother W. Morgans, of Holyhead, prayed; brethren R. Williams, Ruthin, and Christmas Evans, Caernarvon, preached from Heb. vi. 18, and Luke iv. 19. At two, brother T. Evans, Llangefti, prayed; and brethren D. Jones, Liverpool, and J. James, Bridgend, preached from 2 Sam. xxiii. 5, and Ps. xxii. 27, 28. At six in the evening, brother J. James prayed; and brethren E. Evans, Cefn-mawr, and T. R. Davies, preached from Eph. iii. 9, and Ps. i. 5.

Clear increase in the churches of the Association, 114.

SCOTTISH BAPTIST ASSOCIATION.

For the purpose of forming an association of Baptist churches in Scotland, a meeting of Baptist ministers and brethren from various quarters took place at Tullimet, on the 29th of July.

With special reference to the newness of the circumstances, and the importance of the object contemplated, a prayer-meeting was held in the early part of the forenoon, after which an excellent and impressive sermon was delivered by J. A. Haldane, Esq., of Edinburgh. Letters were then read from various churches and individuals, highly approving of the objects of the meeting; and the following resolutions were agreed to, as the basis of future proceedings.

I. That an association be now formed, to be called "The Scottish Baptist Association," consisting of such Baptist churches and members of churches as, approving of the objects contemplated, may wish to co-operate in their promotion; and that, until the accession of other churches, those of Tullimet, Kilmavionnig, Grantown, Lawers, Braedalbane, Perth, Cupar, Greenock, Milport, and Campbeltown, be considered as constituting this association.

II. That the objects contemplated by this association be the following:—

- 1st. The increase of brotherly love and friendly intercourse among such Baptist churches as agree in holding the sentiments usually termed evangelical.
- 2nd. The promotion of united exertion in whatever may advance the cause of Christ in general, and the interests

of the Baptist denomination in particular.

3rd. To obtain accurate statistical information relative to Baptist churches, societies, institutions, &c., throughout the country.

4th. To address to the united churches an annual letter, with a report of the proceedings of the association, &c.

III. That, to accomplish these objects, a meeting be held annually in such places as may be mutually agreed upon, at which meeting a deputation and letter be expected, from each church in association; the letter to give a general account of the dealings of God with them during the past year; to state particularly their increase or decrease during that period, together with their present actual number; and to point out any portion of the country which may appear to them to demand the special attention of Christians, in order to its being efficiently supplied with the preaching of the gospel.

IV. That, in the proceedings of this association, it be not considered that any bond is entered into, by which one church is obliged to conform to the usages of the rest; but that it be distinctly understood, and fully recognized, that each church has, and ought to retain within itself, the power and authority to exercise all church discipline, rule, and government, and to put in execution all the laws of Christ necessary to its own edification, according to its own views, independently of any other church or churches whatever.

V. That the next meeting be at Perth, on the last Wednesday of July, 1836; on which occasion a circular letter on "The advantages of frequent intercourse between the churches," be read and submitted to the consideration of the meeting; that brethren Watson, of Cupar, and Paterson, of Glasgow, be expected to preach; and, in case of failure, brethren M'Laren, of Glasgow, and Thomson, of Greenock.

VI. That brother Thomson, of Perth, be secretary *pro. tem.*

#### WEST NORFOLK.

On the 21st of July, the West Norfolk Association of Baptist churches held their quarterly meeting at the Baptist chapel, Fakenham. Brethren Hewitt, of Swaffham; Poyle, of Lynn; Ward, of Tittleshall; and Hunt, of Fakenham, addressed the meeting; brother Hewitt preached in the evening from Psalm lxxv. 8, and closed the interesting services of the day.

#### NOTICES.

The annual meeting of the Berks. and West London Association of Churches, will be held at Newbury, on Tuesday and Wednesday, the 8th and 9th of September. Brother ——— to expound, and brother Bailey to preach; brother Hinton to prepare the circular letter.

The Anniversary Meeting of the Missionary Society, connected with the Oxfordshire Association, will be held at Alcester, on Wednesday, the 7th day of October next. The services will commence at half-past ten o'clock in the morning.

The brethren and friends united with the above society are requested to take this notice as including a cordial invitation for their attendance; and the ministers will oblige by an early meeting together on Tuesday evening preceding.

#### RECENT DEATH.

##### MR. BAGSTER.

Died on July 1st, 1835, at his house, Aldine cottage, Shepherd's Bush, aged thirty-five years, Mr. Samuel Bagster, junr., eldest son of Mr. Samuel Bagster, 15, Paternoster-row; of whose exemplary patience and Christian resignation, during a protracted and heavy affliction, it is expected an interesting detail will be published.

#### NEW PUBLICATIONS.

The Rev. J. Pelcher is preparing for the press, a Memoir of the late Rev. F. Edmonds, of Birmingham, at the request of his family and friends, and would be obliged by the communication of Letters, authentic Anecdotes, &c.; which may be addressed to him at 27, Paternoster-row.

##### *Just Published.*

Strict Communion and Sectarian Churches contrary to Primitive Example and the Law of Charity. With Remarks on a recent Tract, entitled, "A Dialogue between Two Friends on the subjects of Baptism and Open Communion." In a letter to a Friend.

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.

Israel; or Exodus from Egypt, and Passage through the Red Sea; including an Account of the Ten Plagues of Egypt, and Considerations of the Future Restoration of Israel. By Chumisos.



# IRISH CHRONICLE.

SEPTEMBER, 1835.

It has been frequently remarked, that the appeals of the Baptist Irish Society are not presented with sufficient prominence to the Christian community. Any suggestions, adapted to produce a more effective representation of its claims, will be thankfully received. In the mean time it may be observed, that the Annual Reports—the monthly Chronicles—and the visits of Ministers to various parts of the country, have been principally the successful means by which the operations of the Society have hitherto been published and supported. In addition to which, it looks with much solicitude to the kind assistance which it has received, and hopes to receive to a more considerable amount, from the interest taken in its prosperity by our ministering brethren in the country; by introducing the claims of Ireland more distinctly in their intercourse with their Christian friends, especially at their meetings for prayer for the spread of the gospel; and by their countenance to deputations which, from time to time, it becomes necessary to send, for the purpose of obtaining collections, subscriptions, and donations.

To the SECRETARY.  
*Coolany, July 20th, 1835.*

Dear Brother,

Since I last addressed you, I expect you are aware that death has made another breach amongst the agents of the Society, on this side the channel; our friend Mr. West has finished his work, and entered upon that rest which remains to be enjoyed by all the people of God. From my knowledge of our departed brother, I think that he was eminently qualified for that station which, by the providence of God, he was called to fill. His prudence and piety as a Christian, his wisdom and regularity in all his plans, his faithfulness and punctuality to all his engagements, raised him in our esteem, so that he was respected and beloved by us all. Whilst death is making these ravages amongst us, it is consoling to remember that the Lord liveth, that the government of the church is upon his shoulder, and that of the increase of his kingdom there shall be no end.

This last month I have been enabled to preach at Rhabghrem, Ballinacarrow, Ballina, and Dynode; the congregation at each of these places is of an encouraging nature, especially at the last. May the Lord give unto his servant more of the mind and spirit of Christ, and grant his blessing to attend the proclamation of his word, that sinners may feel its transforming influence, and live under its sanctifying power!

I am happy to say that the schools, in general, this last month, have been well attended. The priest has, in a great measure, ceased to persecute the schools in Skreen, so that they are also beginning to increase.

J. BATES.

To the COMMITTEE.  
*Mt. Shannon, July 20th, 1835.*

Beloved Brethren,

After itinerating extensively through many parts of the following counties, viz.,—Galway, Clare, and Tipperary, I have returned at 11 o'clock last night, after my fourth visit to the county of Tipperary. In the early part of this month, I visited Woodford, where I preached to a few Protestants, and some of the military who are stationed there. I understand the priest held a station of confession there lately, which I think was the reason that none of the Romanists, who were in the habit of hearing me, and seemed to be greatly enamoured with the Irish Scriptures, did not attend this last time; but I think they would have no power were it not given them; and, oh, I pray my God to hasten the day when the spell shall be broken, and when the shadows of darkness and of death, which envelope the hearts of thousands in Ireland, shall pass away. I also visited Luscan, a large and thickly inhabited tract of land, encompassed with bogs; and the Shaanon, where I think the name of Christ has not been mentioned by any missionary until your humble servant went there in much weakness. I know not a Protestant inhabitant in five miles square of this part; but I have a particular clue to them. I am sure they would not hear the Scriptures, were it not for the Irish language; it is astonishing to see how attentive they frequently are. I have read the Scriptures, during five days, in sixty-three houses, and frequently assembled the families of four or five houses of an evening to one house, to read the Irish Scriptures for them, making such remarks as seemed suitable.

After spending eight days from house to house, and from hamlet to hamlet, I crossed the Shannon, and went to Clash to brother Homes, where I preached to a few attentive hearers. After reading, prayer, &c., in the morning, I went to Castleantway, where I visited, read, and prayed with many families, and preached on the first Lord's-day of the month to a very large and attentive congregation. I also visited three afflicted persons there. I have also, yesterday, visited three afflicted in the parish of Port; one of them was a dying Roman Catholic. I need not say that my congregation in Mt. Shannon continues still as large as ever. I was in Broadford, and preached there on last Friday evening; thus I am in mercy preserved, and I trust prospering; though my life is in jeopardy, yet the Lord preserves me from day to day.

I beg, my dear brethren, your prayers on my behalf, for you know that the fervent prayer of a righteous man availeth much.

STEPHEN RYAN.

To Mr. BATES.

Carentary, July 13th, 1835.

Reverend Sir,

The following is a short account of my exertions in circulating the word of truth during the past month.

June 16th.—Read the word in Sligo, in the house of F. M'Grath, for several women; while in conversation with them, a very old woman said that she had long lived in sin and rebellion against God, and that now she feared to hear the Scriptures read, because she knew that the Scriptures are against sinners, &c. I told the poor woman that the Scriptures contain good news for perishing sinners, and asked her would she allow me to read for her? She said she would. I commenced reading John iii., and when the poor old woman heard that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," she drew near to me, and could not forbear expressing her thankfulness; she said that "surely it is the truth, it is the word of God, and I will believe and trust in that Saviour, that I may have everlasting life."

17th.—Read for P. Cawley, a Roman Catholic, who asked, Is there such a place as purgatory? I read for him 1 John i. 7, and said, If the "blood of Jesus Christ cleanseth believers from

all sin," as there stated, there remains nothing to be purged away in purgatory. I read the testimony of the Saviour, John iii.: "That he that believeth on him hath everlasting life." Of Paul, Acts xiii.: "By him all who believe are justified from all things." Of Peter, ii. 6: "He that believeth in him shall not be confounded," &c. The man heard very attentively; and said, "The testimony of all these must be true, and consequently there can be no such place as purgatory."

21st.—Read in the house of J. Dorrán, 1 Tim. iii. iv., showing the office and qualifications of a Christian bishop, and making some remarks. The following question was then advanced: "If Protestants are right, why do they not agree among themselves!" &c., &c. I showed from 1 Cor. ii. 4, "That the natural man receiveth not the things of the Spirit of God." But that all believers of every denomination agree in the one main point, that the work of the Saviour is the ground of their acceptance with God. I then showed, from different parts of the Scriptures, the many promises that are given to those who thus believe in the Saviour. All who were present approved of this, and seemed to receive instruction from the word. I have since visited this house, and was kindly received; and, finding a few of their neighbours assembled, I read several sermons, read a tract, and distributed a few tracts among them, which were thankfully received. I trust that my visits here were profitable.

On the 4th inst., going to Tíreragh, I turned into a cabin, and finding six persons present, and two of them very old, I read a portion of Scripture, and told them of salvation through a Saviour. One man who was present, said, "that he had been told that good works are not necessary to salvation, but he did not believe it." I then read Eph. ii. 8, 9, and also Rom. iv.; the man remained silent; three of the persons present joined me in saying that "by grace we are saved through faith, and not of works," &c.

ROBERT BEATY.

To Rev. W. THOMAS.

Tarbert, May 14th, 1835.

Rev. Sir,

I have been engaged in reading and teaching the word of life to both Romans and Protestants in this neighbourhood. The schoolmaster who came at my first removing to this place, supporting

Popery errors against me, is now embracing the word of truth, and comes daily about eight o'clock in the morning, and receives instructions in reading the word of God in Irish. There was a poor man convenient to me who was lying very ill; I visited him frequently with the glad tidings of salvation. I went to see him a few days before he died; he exclaimed thus, "O welcome with the blessed words of our Saviour, and you will read some of that fine book for me now." I asked him did he believe in the Lord Jesus? "I do," said he, opening his arms and looking up to God. After reading different chosen passages of Scripture to him, and more people that were present, at my departure from thence, the sick man desired me to call on him the day following. At my going that way again, I entered the house where the man was who had been ill; he was a corpse, and a crowd of people there. I began to set forth the glorious word to them; the eyes of every one in the house were beholding me, and looking up very frequently, praising the Lord. I was about an hour expounding the way of salvation to them; I went out of the house, and met with a concourse of people; I commenced the sacred word to them. One of the men came forward and said, "What made you turn away from the Roman Catholic religion? Don't you know," said he, "that no one can be saved out of our religion?" I replied, I am sorry that you don't know the right religion; would not we all like to turn to the Lord Jesus for the salvation of our souls? He exclaimed, "To be sure." Do you observe, said I, what the Lord's prayer says, "Thy will be done on earth as it is in heaven." The heavenly host are praising the Lord, and so he commands "all the people of the earth to be praising and adoring him," &c. The day following I went into the house of a man named Ware, where Protestants and Romans were; I read the sacred word to them. I handed to one of the persons present (a Roman Catholic) the tract, called "The Soul in Danger." He read it, and said, "I approve of this reading to be true; God be merciful unto me! I know I am a great sinner." The man of the house read it, and more of them also; they all replied, and said "that reading is very good." Proceeded from thence, entering into houses, and reading the blessed word to them. I went into a house where many women were, among whom was a sick woman;

began to read the way of life to them, and was expounding the pure word about an hour; they were praising and giving thanks to the Lord, and the sick woman looking up frequently to the Lord. The ensuing day I came into a house where many people were collected. I read the sacred word to them; one of them said, "That is a good book, I never before heard such a fine book; I believe you are the man that they were praising what they heard from." Many people were collected together there when a part of the night was elapsed. I began to set forth the word of eternal life to them; and after, pulled out the Irish Testament. The master of the house ordered a candle to be lit near me. I commenced in Matt. xiv. 14, xv. also after Luke vii. viii., John iii. iv. They paid attention. I observed some of them giving thanks to the Lord. Three of the men that were near me prevailed on me to go to an outside house, where a crowd of people were, that they may hear more of my book, for the weeping was so great in the corpse-house at this time. I went along with them to the other house, and occupied my time until the morning, reading and expounding the words of eternal life. On another day, after reading the holy word to many families, I went into a house where many people were, among whom was an old man. I began to read the blessed word to them; the old man began to weep, looking up to God, saying, "O Lord, have mercy on my poor soul! it was God that sent you to me, to tell me that the Saviour Jesus would save my soul; I thought I could do something myself, but my trust now is in Jesus for the salvation of my soul. I am 87 years of age, and I never heard so fine a book, nor so much for advising me concerning my soul."

JOHN NASII.

To REV. J. BATES.

Ballinacarrow, June 30, 1835.

Since my last I am engaged in publishing the glad tidings of salvation, and after seriously considering of my many attempts, and seeing with what lukewarmness some have heard the offers of mercy made them, I am constrained to say with the prophet, "Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?" But while I exclaim of the coolness of some, I rejoice there are others who hear the word with meekness. During the month of April, I have repeatedly read for a poor woman who was sick, while the

whole family heard attentively; I felt much pleased at my visits. At one time, hearing that I was in another house in the same village, the poor woman sent for me, and requested I would read, and speak to her. I read for her, and she was much pleased to hear me speak of the offers of mercy made by a Saviour, without money and without price. She has since died.

Sunday April 26.—Read for a Mrs. Killbride, a Roman Catholic, several passages of scripture, while I showed her the gross error that people were under, while they seek to be justified by any other means than through the blood of Jesus. I had great satisfaction in speaking to her, for although a Roman Catholic, she hears Scripture read by her own children, who are instructed in a school supported by the Baptist Society. This is certainly sowing the good seed.

Sunday May 16.—Read for a woman, in Cloonagun, who was lying very ill. After some time, she said she wished she was dead; I asked her some questions relating to that she wished for, and found her quite ignorant of Christ, and his righteousness. I laid before her the awful change which will then take place, and the dreadful consequences which will follow, provided she was not able to say, with the apostle "For I know, that if the earthly house of this tabernacle were dissolved, I have a building of God, an house not made with hands, eternal in the heavens." I then read for her, and all that were in the house, the 5th chapter of Paul's epistle to the Corinthians, while I directed their

attention to Jesus, as the Lamb of God which taketh away the sin of the world.

Sunday, May 23.—Read for a man named Gallagher, and his wife, several portions of Scripture, while I showed them that there is no other name under heaven given among men, whereby we must be saved, but by the name of Jesus. They heard me attentively, and were well pleased.

A few Sundays ago I met with a man named Healy, who in vain attempted to prove, that the pope is successor of St. Peter in the church of Christ. I contended with him for a long time, while I showed him that it was impossible for the pope to be any other successor of St. Peter than a pretended one, while the doctrines which he taught were quite contrary to those of the apostles; and proved it from the New Testament, &c.

STEWART WOODLAND.

#### CONTRIBUTIONS.

J. Kennerley, Esq. Whitchurch,			
Salop . . . . .	10	0	0
A Friend . . . . .	0	10	0
A. B. . . . .	2	0	0
Collected by the Secretary at			
Folkestone . . . . .	2	7	3

The Secretary has also received Burkit's Testament, for the use of one of the Society's Readers; sent from J. Y., Northampton, by the Rev. Mr. Heath. Also, by Mr. Arnold, 14 New Testaments in the Irish language, presented to the John Street Auxiliary Society.

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

# MISSIONARY HERALD.

CCI.

SEPTEMBER, 1835.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

## FOREIGN INTELLIGENCE.

### JAMAICA.

From the mass of letters from this island which have been received since the Annual Meeting, we shall extract the chief items of information, respecting the progress of the Missionary cause at the various stations.

Mr. Tinson, under date of 14th of May, states that, after many delays, the chapel at *Yallahs* was nearly completed. He gives a very pleasing account of the cheerful alacrity displayed by the negroes in labouring to convey the materials.

I believe I told you that all the materials were prepared in Kingston. When everything was ready, we freighted a large sloop, and took the whole at once. I sent round to the different properties to inform the people when it would be landed, requesting them to come and carry it from the wharf to the mission premises, about half a mile—this I did to save expense of cartage; and last Saturday fortnight, upwards of 100 persons assembled early in the morning for the purpose; and never did I see work done more cheerfully. By three o'clock in the afternoon every piece was on the mission ground. It was really pleasing to see the cheerfulness, as well as energy, with which they laboured. Some of the pieces of timber were very long and heavy, to remove which, the builder said I must get a wain; but the people seemed determined to do all themselves; three men would get under one piece, and, though evidently oppressed with their load, would sing as they went. The women, too, were equally zealous. But who ever knew *them* backward in labours of love? I think their number exceeded that of the men; some of them brought their pickaninios also to help in the good work, and even their donkies were employed—these they loaded with shingles and drove before them, carrying a load themselves at the same time. I have

mentioned this circumstance, not as any thing wonderful, or as being in itself an evidence of superior piety, but as a pleasing expression of the people's interest in the cause of Christ, and which, I have no doubt, in many instances originated in sincere religious feeling and principle. The conclusion of the business pleased me much. I was not on the premises when they finished, but one came to call me, saying they had done, and wished me to dismiss them with prayer. I went immediately, and found them all seated in the house, prepared to join in adoration and praise to that God whose temple they had been preparing to erect. We read several portions of Scripture, sang, and prayed, and they all departed to their respective habitations; thus closed, to me, a very interesting day. I spent a very delightful day with them on the morrow; and last Sunday, being favoured with the assistance of brother Wooldridge in town, I visited *Yallahs* again, and preached under the trees, for half the people could not get into the old cottage. We have thirty-seven waiting for baptism; to whom we hope to administer that ordinance when we open our new chapel.

The church at this subordinate station already consists of about 150 members.

We are happy to announce the safe arrival of Mr. and Mrs. Shotton. They reached Port Royal on the 12th of June, went up to Kingston the same afternoon, and in a few days afterwards joined Mr. Phillippo, as proposed, at Spanish Town. This assistance is very seasonable for Mr. P., as he has been overwhelmed with a variety of business connected with the establishment of his schools, and the enlargement of his chapel, which is even now insufficient for the congregation, although nearly 600 additional hearers can be accommodated.

A new chapel is erecting, under the superintendance of Mr. P., at *Passage Fort*, on ground purchased for the

Society. From this place he writes, May the 14th, as follows:—

On Sabbath morning last I had the happiness to baptize in the sea, near this spot, forty-eight individuals on a profession of their faith in the Lord Jesus Christ, in the midst of a vast concourse of spectators. This was the first time that sacred ordinance was administered thus publicly in the neighbourhood, and it was a high and hallowed day to that part of my sable flock especially, whose earliest associations were connected with the place. From motives, of which though I could not fully approve, yet which I could scarcely find it in my heart to condemn, arrangements for the ceremony had been made with the most scrupulous exactness, and these, crowned by injunctions of seriousness and silence to be observed by the candidates and their attendants during the performance of the rite, which made me augur favourably. Nor was I disappointed. Such general solemnity, or so great a degree of interest, I never saw exhibited before on a like occasion. The whole scene was delightful; I might have said inspiring. The majestic but (at that early hour of the morning when the preliminary hymn was sung) half developed outline of the Liguanea Mountains stretching themselves before me in all the glowing depths of shade—the deep purple of a mass of retiring clouds overhead, tinged with a darker hue the already dark blue surface of the sea—the solemn stillness of the atmosphere—the gently languid ebbing of the wave upon the beach, added to the deep-toned feeling of devotion which such an occasion may be supposed to create in every pious mind, exerted an influence upon my spirit which I seldom feel. I seemed to breathe the atmosphere of love, combined with an almost indescribable sensation of reverential awe. Surely God was with us. And have we not the promise of his special presence, and of the peculiar manifestations of his grace, if we seek him in his ordinances?

At half-past ten, A.M., I found myself standing amidst a congregation amounting to 1500 or 1600 persons. The premises contained three large dilapidated sheds, which stood originally detached, but which, by the exertions of the candidates the day before, were now united by a roof constructed of the branches of the cocoonut and mangrove tree. This afforded a tolerable shelter for nearly the whole mass; but the entire range of buildings, if buildings they may be called, being situated so closely to the water's edge, and indeed of such irregular and novel con-

struction as to render a sight of all impossible, it required no small effort to make myself distinctly heard.

Here too, as at the solemn ceremony that had just been witnessed, circumstances were of an unusually interesting character. The very spot on which we were now assembled was the old Spanish Fort, from which the village derives its name; and of this we had sufficient proofs from the decayed rampart which encircled us, and the heavy pieces of artillery that were planted here and there. Here it was that a handful of our countrymen, under the command of Col. Jackson, long before the conquest of the island by Penn and Venables, are reported to have effected a landing, from which they advanced to St. Jago de la Vega (now Spanish Town), the capital, plundered it of its wealth, and put again to sea. Within these very battlements, over which the proud and bloody ensign of Spain so long floated, and where, amidst the disgusting scenes of riot and debauchery that were exhibited, her impious sons often chanted the *Salve Regina*, and other hymns, was planted the peaceful standard of the cross, and were sung, but we trust in higher and holier strains, the high praises of Immanuel. On such an occasion, and under such circumstances, it was natural that a train of reflection should be awakened in my bosom as to the contrast with those bygone days now exhibited before me, and that I should embody them in my address to the dense mass that hung upon my lips. The effects produced seem to have been salutary. May they be permanent! and God shall have all the glory.

Mr. Kingdon has commenced preaching at Black River, in addition to his regular stations at Manchioneal and Morant Bay. Prejudice appears to be declining in that part of the island, as he has been encouraged to visit estates where formerly he could procure no admission. As a further proof, he mentions that one of the brethren sent out to the island by the London Missionary Society, had been preaching in the Court House at Morant Bay; "It is true," he adds, "this is not the first time the gospel has been preached there, but under what different circumstances! Brother Burton, when imprisoned in the jail underneath, preached through the bars of the window to the people outside; but now the word is preached in the Court House, and a magistrate attends it!"

The following extracts from Mr. Clarke's correspondence will prove that, amidst the laborious and exhausting avocations of chapel building, he is privileged to witness much of a divine blessing attending his labours. Under date of 21st of March, he thus narrates a considerable addition to the church under his care.

You will rejoice to know that God is continuing to bless his word to many, and that the people are disposed, more than ever, to seek after that knowledge which makes wise unto salvation. I have members and inquirers from 115 estates and settlements in the three parishes in which I preach, and from the parish of St. Mary. In these estates there were, according to our last almanac, about 10,000 negroes: and may we not hope that one or two at least, from each place, are, or will become, enlightened by the Spirit of God, and so will shine to enlighten those who are in darkness around them; and that thus the name of our Lord Jesus will be glorified by thousands who may date their obtaining the first ray of spiritual light from the time when some humble fellow-servant first spoke to them of Jesus and of their eternal concerns?

For some months past I have been examining candidates for baptism, and although I have been particularly strict in examining them as to their conversion to God—their knowledge of themselves, of the Saviour, and the way of life through him—their general knowledge of Scripture doctrine—and in making inquiries of others respecting their conduct at home; yet I was able, at Lucky Valley and here, to accept of 109 for baptism, 101 of whom (forty males and sixty-one females) were baptized on the 8th inst. in the river that flows close by my residence.

At nine A.M., I went to the river, and stood in the middle of its course upon a natural elevation of rock; gave out, "Jesus, and shall it ever be," &c.; addressed a very large concourse of people who stood on each side of the river, and on its bank. The people to be baptized stood on a shallow and small island, from the one side of the river to the other. After prayer I went down into the water, and enjoyed an interesting time in administering this solemn ordinance. Afterwards I preached to about 2000 people, who occupied the house and every place around where they could hear. I received the newly baptized into the church, administered the ordinance of the Lord's Supper, and afterwards set apart eight men judged to be faithful, and devoted to

God, to the office of deacon, to assist me in visiting the sick, looking after the poor, and in advancing the kingdom of Christ in every scriptural way in their power.

The following extract may supply a valuable hint to other Missionaries as to the most useful mode of conveying instruction. It is taken from a letter, written about a month after the preceding.

April 22nd. At all my stations things wear a very promising appearance. Numbers are becoming, Sabbath after Sabbath, concerned for their souls, and attending on me for instruction and advice. I am generally engaged from morning to night each Sabbath, yet often preach but once; as I feel persuaded that expounding portions of the word of God, and giving much catechetical instruction, in connexion with preaching, is the best way to impart instruction to the people. When they know that they are to be personally examined respecting the sermon, or the doctrines contained in it, they listen with the closest attention. By examining thus, I ascertain whether I am understood, and what doctrines or duties the people are least acquainted with. I cannot mention to you all the advantages of this regular plan, but they are very many, and I fully intend to keep it up with members and followers regularly, and to allow as many as please to remain to listen to the questions put, and answers given. Thus some who have not given in their names will be instructed also, and the knowledge of Christ will, I think, increase. My stations are so situated that many of the people can attend at two of them, and some at three, in the month.

Subsequently to the date of this letter, Mr. Clarke was laid aside by an attack of illness, which confined him for several days to his bed. Through the mercy of God, however, he was gaining strength when (May 20) his last letter was written. In it he thus feelingly describes some of the hazards of a Missionary's life, and the danger to which he may be exposed of occasionally transgressing the strict limits of prudence.

I am recovering slowly, but hope soon to be able to travel to my different stations; yet fear I shall not be able soon to ride so much on horseback as I formerly did. I endeavour, from a sense of duty, to act with all the prudence and circumspection I can; but it must be admitted that in the interior, where we are surrounded by mountains, and have rain on

the average 211, days in the year, and sometimes for days and nights together; where, if overtaken by rain on a journey, there are few opportunities of escaping it; where the sun is scorching the traveller one part of the way, and the rain drenching him another; where, if he chooses the day to travel in, he is exposed to sun and rain; if the night, or early in the morning, the damps, the thick fogs, or the dangerous roads, rendered doubly so by the partial light afforded at that season. All these things considered, and allowance made for a moderate concern for some thousands of souls depending on *one* as the instrument used by God to impart to them instruction, it must be admitted that a Missionary may be suspected of exercising too little caution when he acts to the best of his judgment, and just as any other servant of God placed in his situation would do.

From *Port Maria*, Mr. Baylis describes the prospect around him being fully as bright as ever. Like several of the other brethren, he earnestly solicits that further help may be sent them. The church at *Anotta Bay*, under the care of Mr. Barlow, has received an addition of 150 members since the commencement of the year: it now contains upwards of 800 members, and a far greater number of inquirers.

Mr. Coultart, amidst various difficulties and much opposition, is proceeding with the erection of the chapels at Brown's Town and Ocho Rios. The Committee have had the pleasure of sending help to this valuable Missionary, the number and distance of whose stations renders it quite impossible for him fully to supply them, Mr. John Clark, from the church at Devonshire Square, having sailed for that purpose, on the 7th of July, in the *Juno*, Captain Cooke.

We are happy to learn that Mr. Knibb has experienced much kindness, since his return to Falmouth, from the magistrates and other leading gentlemen in that town and its neighbourhood; as one proof of which, several of them have subscribed towards the expense of his new chapel. Nor is he left without further evidence of the presence of God with him in his labours. A large addition was made to his church in April last; respecting which he writes:

I must again repeat, that I have been

highly pleased with the manner in which the present additions to the church have expressed their views of divine truth. Most of them had been attendants and inquirers for six or seven years. Last Sabbath we had nearly 3,000 at chapel; not in it, but in tents, under trees, and in the open yard. I preached twice, baptized 92, received them into the church, and administered the ordinance of the Lord's Supper to about 900 members; and have scarcely yet recovered the excessive fatigue I endured.

We insert a pleasing corroboration of Mr. Knibb's testimony, as to the spiritual character of the members composing this large church, from the pen of Mr. Tinson, who paid a recent visit to the north side. Writing from Falmouth, he says:

It is truly delightful to see the eagerness of the people here to receive instruction. Brother Knibb preached a faithful discourse in the morning, and although the weather was very unfavourable, there were not less than a thousand persons present; full as many outside of the building as in it. Last evening the house was nearly full at a prayer-meeting; and you would have been delighted to hear the fervent supplications of our negro friends for personal purity of heart. If there be not a work of God among these people, then I know not how to account for their conduct. Many of them come from a distance to hear the gospel; subject themselves to contempt and persecution; and contribute of their substance to the utmost of their ability, if not beyond it. And for what is all this sacrifice, if they do not find, in the consolations of religion, what the apostle found when he counted all things but loss for Christ?

Mr. Burchell has been tried since his return by personal and domestic indisposition; which has somewhat abridged the extent of his ministerial engagements. Like several of his brethren, he is very fully occupied in superintending the building of his chapel. Ten of these erections are now proceeding in this district alone; and as, from his experience and judgment in such matters, Mr. B. has more or less to do with most of them, some idea may be formed of the great increase to the usual labours of the station by this circumstance.

On April the 8th a new church was formed at Green Island, by the union of fifteen members dismissed from Lucea. Both of these stations are now



under the care of Mr. Abbott. The foundation-stone of a new chapel at Green Island was laid on the 9th of May; and on the next day eighty-one candidates were baptized in the river at Lucea, in the presence of a large and attentive audience.

On the 31st of the same month eighteen were added to the newly-formed church at Green Island; and further additions were expected at each place. We are concerned to add, that more recent intelligence states that Mr. Abbott has been compelled to suspend his labours by illness.

"On Sabbath-day, April 26th," writes Mr. Dendy, "a church was formed at *Endeavour*, of ninety-two members dismissed from Falmouth and Salter's Hill, and at the same time the ordinance of the Lord's Supper was administered to the newly-formed church and other friends, members of Christian societies, present on the occasion. The morning congregation consisted of 1200 or 1400 people. Our usual congregations still continue good; many, I trust, are inquiring the way to Zion, and some are candidates for Christian baptism." At *Shortwood*, a country station in connexion with Montego Bay, there is a church of two hundred members, besides a thousand inquirers.

Mr. Dendy writes thus from Stewart Town, dated March 16 :

The building of the chapel here has been commenced. Brother Knibb laid the first stone on Saturday, February 28th. On the same day I baptized forty-four persons; and on Sunday, March 7th, fifty-seven more, at Rio Bueno, most of them the fruits of brethren Mann and Knibb's ministry. At the latter place there would have been about seventy, but several were disappointed by being too late. These, with others who are waiting, I hope to admit on the Sabbath after the first stone is laid there.

Last Friday evening I preached for the first time at *Mahoe Hill*, a place quite in the interior of the country, about ten or twelve miles distant from Stewart Town. Here I met with several aged and infirm persons, who, bursting into tears, told me they had never before seen a minister. I preached from, "Behold, I bring you good tidings," &c. The house was full, and the people appeared to hear the word with gladness. After the service, about as many more came up from distant properties, and

begged that, if I could not preach again that night, I would "give morning prayer," so that they might not be disappointed. I consented to do so. Many of them accordingly stopped all night; and as there was not room for them to sleep, they spent their time in singing and prayer. At sunrise the house was again crowded, and all united in begging me to go again. I think of preaching there every alternate Friday evening, and if the attendance continue encouraging, shall occasionally give them a Sabbath. This is the more desirable, as there are great numbers of settlers farther up the interior, who cannot come so late in the day, but would gladly attend if we could preach in the morning. The house is at present lent by the owner, who appears to be a very pious lady. I hope soon to re-open the station which was occupied at Dry Harbour. At present there is no house to be obtained.

In a previous letter, from Mr. Dexter, he mentions the following particulars respecting a person who had been baptized, with more than eighty besides, on the first Sabbath in the present year. As he was returning home he was taken suddenly ill, and died in about a week afterwards. Mr. D. says :

His widow called on me last Sabbath at Rio Bueno, and gave me a very pleasing account of his state of mind during his illness. "Tank my God," said he, "dat him make me live for be baptized; and dat him make me come to him table once wid him people here; but now my Saviour going for give me better bread and wine; him going for take me to him." At another time he told his wife "not to grieve, but to go tell God a word about her trouble, and den Him help her." "Hi!" said he, at another time, "Busha tell me neber be free at all; but me be free now afore Busha; me going where me be free for true." It is not often that we can hear any thing of the death-bed experience of our brethren and sisters in this country; but when such circumstances as the above come to our knowledge, and are coupled with the holy walk and conversation of the great bulk of our members, we thank God and take courage, from the conviction that "our labour is not in vain in the Lord."

We meet with some cases of delinquency, it is true, which grieve us very much; but, when we take into account all the disadvantages under which our poor people have laboured, we are surprised that we have, comparatively, but very few of them. Indeed, from the *short* experience which I have had, there are not so

many, in proportion to the size of our churches here, as there are in highly favoured England.

Aware of the great anxiety which is felt by our friends throughout the kingdom, respecting the practical working of the Slavery Abolition Act, and the temporary scheme of apprenticeship enacted by that law, we deviate from the plan we have usually observed in conducting this publication, for the sake of conveying our views of that subject.

As to the peaceable and meritorious conduct of the great body of the negroes, the testimony is highly gratifying; happy should we be, if it were in our power to add, that this good behaviour on their part had met with a suitable return; but we are compelled to believe that it is far otherwise. Many honourable exceptions doubtless exist; but a large and accumulating body of evidence can be adduced to show that, to use the language of our last Report, "the restrictions imposed upon the negroes by the system of apprenticeship press with considerable severity; and the spirit of wanton oppression is by no means extinct." Recent information would justify even stronger expressions than these. It really appears as though the habits and feelings engendered by the prevalence of slavery, must continue to predominate throughout the community, while total freedom is withheld. The examples of Antigua and Bermuda, in both which colonies the intermediate apprenticeship scheme was given up, prove to a demonstration, the vastly superior advantages of such a course, and powerfully recommend its enforcement in the other West Indian Islands; nor do we think our negro fellow-subjects will realize the benefits fairly purchased for them, by the large sum now in course of payment by the British nation, till they are placed on the same footing everywhere, as in the colonies we have just mentioned.

### BAHAMAS.

Previously to giving a few extracts from letters extending through the first six months of the present year, we extract the following facts from a statement furnished by Mr. Burton, at the request of the late governor,

shortly before that gentleman left the island.

The colony contains, at present, six chapels, occupied by worshippers of our denomination. These are calculated to contain about 1200 persons, which is much below the number that would attend if accommodation were provided. In the various islands, twenty-one chapels are wanted capable of containing about 5500 persons. The respective localities for these are distinctly pointed out.

The present number of communicants is stated to be 272; and of inquirers, from 1200 to 1300; not including several islands which have not yet been visited for want of labourers. There are four Sabbath-schools, containing 246 scholars; no separate school-rooms being provided, these are taught in the chapels during the intervals of worship.

The number of native teachers is between 20 and 30; but some idea of the disadvantages under which they labour, may be formed from the fact that only one of these can read a chapter in the Bible correctly, while the greater part are ignorant of the alphabet.

To show that this painful want of instruction does not prevent extraordinary desire to receive it, Mr. Burton mentions that in the island of Eleuthera, where a school has lately been established, some of the apprentices walk *seventeen miles*, over most rough and difficult roads, in order to attend it.

With reference to the principal station at Nassau, Mr. Burton writes, under date of February 21st—

God is giving his blessing here. Frequently I have to wonder and praise, because of seeing that the word, like good seed on good ground, has taken root, and sprung up, and brought forth fruit. Often it is said to me, "Before God sent you here, we thought we were doing what was right: but we were all in the dark. We did not know our own sin; we did not know the Saviour: now, thank God, we know a little."

Last month but one, we had an addition of eleven to the church; last month thirteen; and this month I suppose we shall receive ten or twelve more.

The chapel at Nassau is begun; and I am thankful to be able to say that I have had the assistance of a gentleman who is

employed as an architect in the army, in planning the roof. I hope, therefore, to be secure from animadversions among those whom it may please God to appoint as my successors.

I hope you will think of sending more help, and soon send it. Brother Bourn has not yet arrived. My hands are full of work with the duties of Nassau; and the poor people on the out-islands are crying and perishing in the consciousness of want. What a blessing was brother Pearson! and what an affliction is the stroke that has taken him away! One of the members of the church said to me to-day, "I am afraid we shall never have another minister like Mr. Pearson." Every one loved him. But God who qualified him, has the same skill for qualifying others. O that he may in mercy provide, and send out, and bless!

Our congregations continue as large as usual;—I think they steadily increase. Some of the young are giving very pleasing evidence of the Lord being with them. The sabbath-school continues to increase; and the prayer-meetings and class-meetings are attended pretty well. All these tokens of the presence of the Lord call for thankfulness. Pray for us, that we may have thankful hearts.—But I have cause to mourn as well as to rejoice. We have to exclude some from the church for wickedness.—What a distinguishing mercy that I have been kept in it!—I fear also that this month we shall not have so large an addition as we have had several months past. And when Christ says, "Ask what ye will in my name, it shall be done," I must, to a certain extent, be the cause of his not giving the blessings which are needed. I hope you will, therefore, pray for your missionary at Nassau.

In the last letter, dated June 22nd, this laborious missionary pleads:—

I have to request most earnestly that the committee will give a little attention to the Bahamas. God has blessed and honoured what you have already done here; but at present the work is not far enough advanced to be left. If it should be left, there is great danger lest the enemy should spoil what has been done. But if you continue only one or two here, it is in danger of being left, I think in great danger.

You may rest assured that I do all that appears right, in the work to which I am called, for the preservation of my own health. I should not think it at all necessary to make this remark, if you had not with much kindness referred to this subject. May God in mercy supply you, and through you supply the world, with mis-

sionaries who shall think less of their own lives, and more of the glory of their Master, than I have done! On this topic I often feel much condemnation; but through the grace of God, I also have some joy. His grace with me has not been altogether in vain.

But I doubt not you have many in your highly honoured country ready to come. Dear Sir, urge them to it; and beseech the Christians of England not to faint in their labour of liberality. God is now blessing their exertions by converting many sinners to himself; and without doubt he will bless them yet more. But labourers! labourers are needed. The harvest truly is great, but the labourers are few.

Long ere now, we trust, both Mr. Bourn and Mr. Quant have entered upon this large and inviting field; and it would be very gratifying to be enabled to furnish it with a much larger number of faithful and devoted labourers.

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## HOME PROCEEDINGS.

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### CORNWALL.

The fifteenth annual meeting of this Auxiliary was held at St. Austle, July 20th, in connexion with the meeting of the Branch Society in that town. Mr. B. Andrew in the chair.

The County Report being read by the Secretary, it was found that this Auxiliary had forwarded to the Parent Society, during the last year, the sum of £287 7s. 9½d., being a larger amount than had been remitted in any previous year. Towards the above sum, £90 11s. 9d. were raised in the county, by our excellent young friends, towards the Jamaica fund. From the commencement of this Auxiliary to the present year it has raised no less a sum than £2783 0s. 1½d.

The Rev. J. P. Mursell, of Leicester, and the Rev. Daniel Davies, of Swansea, kindly attended as a deputation; and the eloquent and impressive appeals which they made to the various congregations were cheerfully responded to by lovely expressions of Christian liberality. At the county meeting at St. Austle, after four collections had been made on the day of meeting, and on the previous Lord's day, several excellent friends felt desirous to do *something more* for the Missionary cause, not only from a love to

the Mission, but from a conviction, that as their liberality was thus displayed, *they would feel more concerned for their own vineyard.* On returning to the vestry, the subject was mentioned, when one of the members of the church pledged £1 for himself, if £6 additional were raised. In a short time the £7 were in the hands of the Secretary. This circumstance is the more pleasing, as the church at St. Austle is but an infant interest.

The services at the various stations

were profitable and interesting; there being a high tone of spiritual feeling maintained at the several meetings; indeed, the Cornish motto, "one and all," appeared to be, to a great extent, characteristic of the feelings of the friends of the Redeemer. May such a union continue to prevail, "until the kingdoms of this world are become the kingdoms of our Lord and of his Christ!"

JOSEPH SPASSHATT,  
Redruth, 11 Aug. Secretary.

*Contributions received on account of the Baptist Missionary Society, from July 20, 1835, to Aug. 20, 1835, not including individual subscriptions.*

Winchester, Friends at, by Rev. B. Coxhead.....	2 14 4	Plealey, Snailbeach, and Pontesbury, by Ditto.....	4 15 0
Loughton, Missionary Association, by Rev. S. Brawn.....	6 13 8	Evesham, Collections and Subscriptions, by Rev. D. Davies.....	13 14 4
Kent Auxiliary Society, by Rev. W. Groser.....	20 0 0	Broughton and Walling, Collections, &c., by Rev. H. Russell.....	17 5 0
Manchester, George Street Juvenile Society, by Mr. White.....	26 12 7	Shropshire, &c., by Rev. E. Carey.....	40 2 9
Cambridge, Collections at Annual Meeting, by E. Randall, Esq.....	55 15 9	Newtown.....	7 14 6
Liverpool Auxiliary, on account, by W. Rushton, Esq.....	110 0 0	Shiffnal.....	11 4 6
Lutterworth, Friends, by Rev. J. G. Hewlett.....	5 0 0	Whitchurch.....	10 0 0
Shrewsbury Missionary Society, by Rev. M. Kent.....	35 8 3	Wrexham.....	3 8 0
Warminster, Collection, by Rev. D. Fayn.....	3 11 0	Oswestry.....	3 6 0
			75 15 9
		Chatham, Collections; (and Subscriptions, £2), by Rev. W. G. Lewis.....	13 1 3

**DONATIONS.**

Henry Tritton, Esq.....	25 0 0
W. T. B.....	2 0 0
Anonymous, July 2.....	10 10 0

**LEGACY.**

Mrs. Mary Williams, late of Adderbury, Oxon, (Messrs. Robert Jarvis and Joseph Lamb, Executors).....	45 6 0
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*Widow and Orphans' Fund.*

Rev. John Hunt and Friends, Union Chapel, Brixton, (from Sacramental Fund).....	5 10 0
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*For Chitpore School.*

Mr. John Dudden, for a Native Student for Four Years.....	20 0 0
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**TO CORRESPONDENTS.**

It is earnestly requested, that the Treasurers of Auxiliary Societies, and other friends, who have money in hand on account of the Mission, would forward the same without delay.

The valuable box from Nailsworth, to be forwarded to Calcutta for the benefit of the Native Schools, arrived in due course, as did also both the kind letters referring to it. The donors have our best thanks.

The books for Mr. Phillippo, kindly commissioned through Mrs. Williams, of Reading, have been duly sent.

Our Jamaica Missionaries acknowledge, with much gratitude, the receipt of several parcels of elementary school-books, lately forwarded them from various Societies and other friends. Among these, we would specify a valuable supply from some esteemed members of the Society of Friends in Birmingham, to whose liberality, in various forms, we have been repeatedly indebted. We have learned, with no less surprise than concern, that a paragraph in the Society's last Report has been, by the respected individuals we refer to, so far misunderstood, as to be thought to imply a favourable opinion of the working of the apprenticeship scheme in Jamaica! Nothing was farther from the intention of the writer of that document; and he would much regret if, on deliberate and impartial examination, it should be supposed fairly liable to such an interpretation.

## BAPTIST MAGAZINE.

OCTOBER, 1835.

NOTES OF A SERMON BY THE REV. ROBERT HALL,

PREACHED AT BROADMEAD, BRISTOL, APRIL 27, 1818.

"Lean not to thy own understanding."—Proverbs iii. 5.

It is not said, *Use* not thy own understanding, pay no regard to the dictates of prudence, and yield to the blind impulses of passion. It is not the temperate use of our own faculties that is condemned, but a presumptuous confidence; a confidence produced by forgetfulness of the weakness of human nature, and of the dependance of all creatures upon God. It is in close connexion with the other precept, "Trust in the Lord with thy whole heart." In these precepts two objects are presented to us: God, and our own understandings.

We are not to infer, that a good man is in a state of perpetual vacillation. This is contradicted by the vast number of decided characters combined with a humble trust in God. In many cases there is no room to hesitate respecting the right path to be pursued—no room to demur respecting the dictates of prudence; and, though we may still be doubtful of the issue, certain measures may recommend themselves by so great and obvious a plausibility, as fully to justify their adoption. In other cases, it is

VOL. X., 3RD SERIES.

often difficult to come to a firm and decisive conclusion; but this may be arrived at, if accompanied with perpetual dependance on God for a blessing.

Let us consider on what occasions this evil requires to be guarded against. This precept might very properly be considered with respect to religion. It is right and proper we should be like little children, and never think of superseding the dictates of Scripture by the suggestions of our own fancy. We should not refine and subtilize on the simplicity of the gospel; and above all, never think of discarding the mysteries of the gospel on account of the obscurities attending them. The matters of fact are plain, and these are the objects of our faith.

But as this would lead us into too wide a field, let us consider our text as relating to the conduct of life. And,

*First.* A person may be said to lean to his own understanding, who has such confidence in himself as prevents his making use of the advice and understandings of others. He, in the most

3 κ

literal sense, leans to his own understanding, who refuses to consult the wisdom and experience of his most intimate and confidential friends and associates. This very book supplies frequent warning against such presumption. And with respect to the affairs of nations, the wise man suggests the same doctrine. If here and there minds of an extraordinary size are found, containing all necessary resources within themselves, such minds are few; and notwithstanding their success, would probably have succeeded more if more humble in their own sight. It is not necessary to justify your consulting another, that the person should be wiser than yourself; he may be of a more limited understanding: but the same mind is not formed to embrace all objects. As in travelling, a person of the most perspicacious sight may not always notice objects distinctly, seen by others of less powerful vision; so, in the affairs of life, a weak understanding may notice that which escapes a more powerful one. Every mind has its own habit and custom of thinking,—a peculiar light in which it places objects. Supposing the person you consult possesses a more limited mind, yet he is, at least, a more impartial judge; he has not been heated in the chase. As in games, it is commonly observed, that the looker-on has a more correct view than the parties engaged; so, in the great hazards and chances of human life, he who brings nothing but his understanding to bear on the question, will be, most likely, capable of forming a more cool and correct judgment than is consistent with the exercise of strong feeling.

*Secondly.* He may be said to

lean to his own understanding, who neglects to ask counsel of God.

If there be a Being at the head of the universe, governing the minutest circumstances by his all-comprehending presence, how absurd to flatter ourselves with safety, when opposed to his will! If there be such a Being, as reason and revelation unite in testifying to exist, no success can happen to us but what is the effect of his will. Not to acknowledge this in every enterprise, is to attempt to extort from Omnipotence his own gifts. Read the Old Testament, and you will find many instances of the fatal consequences of this foolish and impious self-confidence; as in the case of Pharaoh, which, if it gives any lessons, is intended to teach all mankind the folly of withdrawing their confidence from God. Never can we attempt this, without placing ourselves under the frown and malediction of the Most High. We are not to suppose, that when we seek direction of God in prayer, there will be a miraculous interposition in our favour. But when we cast our care upon God, and combine the exercise of reason and devotion, the measures that appear after such preparation to be best, may justly be considered as in coincidence with the will of God, who has a thousand ways of influencing the hearts of his creatures.

What negligence, not to have recourse to the Father of Lights! If it be presumptuous to neglect the feeble light of reason, how absurd not to seek *his* aid, who is the Author of reason, and the Fountain of illumination! When what is feebleness itself may come in contact with infinite power, and doubt and obscurity with ab-

solite certainty and clearness; what presumption, to repose in the resources of our own understandings, which are but dim reflections of the light and radiance of the Great Eternal!

*Thirdly.* He leans to his own understanding, who anticipates, with great confidence, the future success of his schemes and projects.

It is irrational to rest in imagination on the prospect of future joys and elevations, as if in our possession; there are so many uncertainties attached to every future event.

This anticipation of the future as a certainty is a forgetfulness of our dependance upon God; it is precisely that "boasting of tomorrow," which the Scripture condemns. The success of an event, even supposing life continued, is dependant on so many wills, as wholly to preclude certainty. There is sufficient connexion between means and ends to animate exertion; but as to the final result, "wisdom and folly show alike." There is enough to excite our hopes, but not to allow us to forget the divine hand continually stretched over us. We are allowed to form many pleasing anticipations, but there is nothing to exempt us, with certainty, from disappointment. Who knoweth what a day may bring forth?

*Fourthly.* He leans to his own understanding, who ascribes his past successes entirely to his own wisdom, skill, and address.

How amiable was the conduct of David, when he said, with ineffable tenderness and gratitude, "Lord, what am I, and what is my house, that thou hast brought me hitherto?" &c. 2 Sam. vii. 18. There was kindled in his heart an unquenchable flame of

gratitude to the source of all his blessings. A contrast to this is exhibited in that extraordinary man who, for so many years, alarmed Europe with his restless and destructive ambition. When about to engage in his disastrous expedition to Russia, he was reminded by the Russian ambassador, that however great his preparations, and however sanguine his hopes, all things were under the control of a greater than any human power; he is reported to have replied, "It may be so in your country; but here, I dispose of things as I please." Supposing this anecdote to be untrue, still we know enough of this extraordinary character to perceive in his overthrow the awful marks of the divine displeasure.

But presumption is not confined to the breasts of princes; it operates within a narrower sphere. Merchants and tradesmen, inflated with their own skill, have fallen victims to pride and presumption.

Let us conclude with two or three general observations.

The understanding is a noble principle. It can regulate the motions of the body and the faculties of the mind. It can receive visions of future glory and happiness. We are travellers to eternity. Apart from revelation, we know not "what is good for us all the days of this vain life." Let us raise our minds to the vast expanse of eternity which lies before us, and whose extent none but the Infinite Spirit can ascertain. Our understanding is just sufficient, aided by the lamp of revelation, to direct our course thither.

You may have seen sufficient reason, from your own observation, to justify apprehensions of the consequences of leaning to

your own understandings. You have seen some enter on the voyage of life in great gallantry and triumph, their sails unfurled, and their vessel laden with the richest stores; yet, by an unexpected breath of calamity, they have been dashed in pieces and destroyed. Where one person has lost, by inactivity, that moderate success which a wise man may lawfully wish for, hundreds have been bewildered by the meteors of brilliant genius.

How small a portion of our respectability is owing to our own skill! We are not now *what* we expected, nor *where* we expected to be. Our most careful calculations have been frustrated and baffled.

Compare the divine safety and confidence of the good man with the uncertain and precarious con-

dition of those who lean to their own understandings. He knows that Jesus Christ is gone before him into the presence of God. A portion of the tranquillity of God dwells with the good man.

Young persons are most prone to lean to their own understandings. They have met with few disappointments. Let them enter on their course of life with a perpetual dependance on God, and faith in the divine Redeemer. Let the example of Joseph, and other saints, be perpetually before you. Lay the foundation of your hopes on the Redeemer. Every day will then add to the brightness of your character. You will die in the embraces of the Saviour, and be translated to a world of unchangeable happiness.

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#### REFLECTIONS ON THE SETTING SUN:

THE works of nature are various and beautiful, and give us an exalted view of the power, wisdom, and benevolence of Jehovah. Of all natural objects visible to us, there is not one so beautiful and glorious as the sun, nor one which is productive of such vast and important blessings. The sun is the source of light, heat, and vegetable life; and without it we should have none of the beauties of colour, or of the sweet perfumes of nature. It does not confine its blessings to any particular part of the earth; for every spot is cheered and illuminated by its rays. In this respect it gives us some idea of the benevolence of Jehovah, and of the varied blessings which flow from his hand. Hence God is called a Sun, from whom every

believer receives the blessing of spiritual light and life; and the Lord Jesus is called the Sun of Righteousness, "a light to lighten the Gentiles, and the glory of his people Israel." To a person who loves the beauties of nature, and whose mind is enlightened by the teachings of the Holy Spirit, the witnessing of the sun setting in all its glory, will lead to many pleasing and important moral reflections, especially the following.

1. *The folly of supreme and unwearied labours for the riches, honours, and pleasures of the world.*

Man is placed in this world as a probationer for eternity; yet he must not neglect those duties which are closely connected with his present comfort and well-being. By the appointment of heaven he



may labour six days to obtain temporal comforts for himself and family. But man, ever prone to err since the fall, is too apt to view the acquisition of the riches of this life as supreme, and to neglect the vast and momentous concerns of his soul. He lives not to God, but to himself; and labours for riches and honours as though they were capable of imparting everlasting felicity. His pleasures are of the lowest order, the gratification of his carnal and corrupt propensities. But where are those, who, by avarice and injustice, have accumulated stores of riches, and panted after worldly honours? Every setting sun witnesses the death of many, and soon all of them must close their eyes upon those objects which they so highly prized. Their *riches* they have left behind; and their *honours* cannot follow them into eternity. Blinded by covetousness and ambition, they forgot the great end of their creation, and prostituted the noble powers of their minds to the basest purposes. This also is vanity and vexation of spirit. They have forgotten the exhortation, "Labour not to be rich." "Labour not (that is, supremely) for the bread which perisheth." "Take heed and beware of covetousness." 1 John ii. 15—17.

2. *The shortness of the power and triumph of the wicked.*

Jehovah, for purposes best known to himself, has often permitted wicked persons to be in great power. The Scriptures make mention of many, especially of Pharaoh and Hazeael, Herod and Nero. They were all persecutors of the children of God, as well as instruments in the hands of the Lord in punishing the wicked. In their prosperity, they gloried in their armies and

the extent of their territories; but the hand of Time has taken away all their possessions, and destroyed all their palaces. Their bodies have fallen beneath the power of death, and their spirits are restrained from persecuting the spiritual children of God. Well may it be said, "The triumphs of the wicked are short." The characters to whom we have adverted were moral monsters, whose names once inspired terror and dismay in the souls of their fellow-creatures. They will no more affright the lambs of Christ's fold; nor be permitted to imprison their bodies in gloomy dungeons. The bitterest persecutors of the followers of Christ will soon close their career; perhaps many of them before the sun shall have passed this day the western horizon. Ps. xxxvii. 12—15, 35—38.

3. *The final end of all the means of grace to the ungodly, and of all their sinful enjoyments.*

Though man has awfully transgressed the laws of his Maker, and justly exposed himself to the righteous displeasure of Jehovah, yet the Lord has not left him without the means of salvation. He has given him a revelation of his will, and shown, in the plainest manner, the method by which he may be saved from the dreadful miseries of the fall, and enjoy the blessings forfeited by transgression. In the fulness of time he sent his Son, as the Saviour of sinners, into this world, who, after he had communicated in the fullest manner the method of man's redemption, "died the just for the unjust, that he might bring us unto God." "On the third day he arose from the dead, and confirmed the promises made unto the fathers." Subsequent to his resurrection, he gave to his

Apostles the glorious commission, that they should "go into all the world, and preach the gospel to every creature; that whosoever believeth in him should not perish, but have everlasting life." We are blessed with hearing these glad tidings. But these means will be enjoyed no longer than the period of our probationary state. Every setting sun reminds us that we are fast hastening from them, and that we must render an account to God for the nonimprovement of them. O how agonizing the thought, to have heard the gracious invitations of the gospel, and to die without a personal interest in them! Death will seal to the ungodly the door of hope and the fountain of mercy. They will be left to feel for ever the miseries of their own folly, in despising the rich and ample provision for their everlasting happiness.

Nor will the wicked be deprived merely of all the means of grace, but also of all their sensual pleasures and gratifications. In this world their misery is often mitigated by the horse-race and ball-room, the card-table or the pleasures of intemperance; but there will be none of these mitigations in another world. They have their portion in this life, and a short miserable portion it is. The reflection upon these pleasures in another world, the impossibility of again enjoying them, as well as the *bitter* thought that pardon will never more be offered through faith in the Son of God, must, in an awful degree, increase the agony of their minds.

"Tormenting pangs distract his breast;  
Where'er he turns, he finds no rest;  
His sins in dreadful order rise,  
And fill his soul with sad surprise."

Ah! how many, even this day, have taken a final and everlasting farewell of all that was dear to them, to reap the fruit of their iniquities! The setting sun was the closing scene of all their enjoyments. O reader, take timely warning, "for the times of this ignorance God winked at, but now commandeth all men every where to repent."

4. *The termination of all the trials and temptations of the spiritual children of God.*

Many are the afflictions of the righteous: they frequently arise from quarters we little expected, and assume a form we never anticipated. We must expect our share from the world, from Satan, from false friends, and from the corruptions of our own hearts; for through much tribulation we must enter the kingdom. The trials of many of the followers of Christ are weighty and long continued, but they will soon terminate. Every setting sun reminds them of a period when they shall for ever close;

"And not a wave of trouble roll  
Across their peaceful breast."

2 Cor. iv. 17, 18.

Christians, be not dismayed under your various difficulties and temptations. The trials of Job were great, but they are terminated. The afflictions and sufferings of the first Christian martyrs have long ceased, and they are now rejoicing in the fulness of their salvation. Never let the sun set in the western sky without thinking of the closing scene of all your trials.

"Though painful at present, they'll  
cease before long;  
And then, oh how pleasant the conqueror's song!"

5. *The mortality of all mankind.*

Whilst thousands have opened their eyes this day to behold the glories of the natural sun, thousands have had their eyes closed by death to all the beauties of nature. The prince and the merchant, the husbandman and the artisan, the warrior and philanthropist, the believer and unbeliever, have all fallen by death. The same sun which arose as the harbinger of joy to thousands, has witnessed the sorrows and griefs of myriads. Nor can we expect any other scenes whilst dwelling on earth. It is appointed by Jehovah that all shall die, and after death the judgment. Soon every soul reading these remarks must take a final leave of all terrestrial things, and enter into the regions of eternity. Are you prepared for the exchange? Have you the marks of God's children? Do you give evidence that you are renewed in the spirit of your minds, and that Christ is formed in you, the hope of glory? To such death is disarmed of its sting, and the prospects of eternity must be joyous.

6. *The happy and glorious termination of a life of piety.*

Jehovah created man that he might glorify him on earth, and praise him for ever. There is no life so happy or useful as a life of piety; for "godliness is profitable for all things, having the promise of the life that now is, and of that which is to come." We cannot conceive of any sight more lovely than the consecration of the powers of the mind to the service of God and the interest of Zion, from the early period of youth till the closing scene of old age. "For the hoary head is a crown of glory, when it is found in the way of righteousness."

The sun which sets on the last day of the good man's life is the harbinger of brighter and happier days, and introduces him to those regions where he shall shine as a star of the first magnitude, and his sun never more go down.

We shall now inquire what practical influence these reflections should have over our minds?

1. *They teach us the necessity of withdrawing our minds from all inordinate attachment to the vanities of time.*

Where is the object on which we can fix our eye that is immutable? Vanity is inscribed on all. Riches make to themselves wings, and fly away; honours are blasted in a moment; and all the pleasures of the world are momentary and vain. Why then should we love them so inordinately? They can be no substitute for inward piety or a personal interest in the blessings of redemption. They have always had a baneful influence over the minds of those who have supremely loved them. Hence the Son of God and his inspired servants call us to set our affections (or mind) on things above, where Christ sitteth on the right hand of God. Matt. xiii. 22. 1 Tim. vi. 9.

2. *They show us the importance of an immediate attention to the vast concerns of the soul.*

If the body be dying, and fast hastening to the grave, the soul is also rapidly hastening to its final and unchangeable condition. The present state is the only period in which the soul can be interested in spiritual and eternal blessings; for if be not renewed and sanctified before it quit this mortal state, it cannot be renewed afterwards. Hence the Saviour says, "Except a man be born again—born of the Spirit—he

cannot enter into the kingdom of God." "Now is the accepted time, now is the day of salvation." The sun waits not for the sluggard, nor do death and judgment wait for the sinner. Ah! if you receive not the blessing of the gospel before you die, the mere hearing of its truths will awfully add to your misery.

3. *They teach believers in Christ the necessity of living a holy and useful life, and of maintaining a humble, patient, and forgiving spirit.*

"Let your light so shine before men, that they, seeing your good works, may glorify your Father who is in heaven." Let the light of spiritual knowledge appear in all your conversation, especially by instructing the ignorant in the way of salvation. Give proof that your minds are enlarged and sanctified by divine truth, by its spiritual ascendancy over all your deportment. Be as so many moral suns illuminating the dark world in which you live, by holding forth the word of life. Your opportunities of doing good will soon be over, therefore every setting sun reminds you of your duties. Whatsoever your hands find to do, do it with all promptness and cheerfulness; for there is no work of benevolence or of charitable device in the grave to which you are hastening. Many have lamented, with their dying breath, their inattention to the wants of others. Take warning by their folly, and be concerned to follow the advice of the poet.

"The wings of every hour shall bear  
Some thankful tribute to thine ear,  
And every setting sun shall see  
New works of duty done for thee,"

*Dr. Watts.*

Cultivate a humble mind; for

the more humility, the more you will resemble your divine Lord. Be patient under all your afflictions, for they will soon terminate. Maintain a kind and forgiving spirit, and "let not the sun go down upon your wrath."

4. *Christian churches are taught their duties to individual members and to the world.*

Support the weak, comfort the feeble-minded, and reclaim the wanderer. Invite and encourage one another to a liberal support of every benevolent institution. Devise liberal plans for the promotion of the general good; and encourage, by the spirit of Christian kindness, a cordial co-operation in every good work. Let your ministers perceive that, whilst they are studying to instruct you in duty, you are studying the best means of carrying those instructions into full operation; and that you view it as a privilege to exert yourselves to the utmost to advance the glorious cause of truth, both at home and abroad. Follow the Sun of Righteousness at all times; for the more you feel of his heavenly beams, the more you will experience of the power of divine wisdom, and the flame of spiritual devotion. Let all unite, in heart and affection, in aiming to promote the salvation of sinners, and wholly rest upon the blessing of Jehovah for success; then we may hope for a large increase to the number of the faithful in Christ; add to the joys of angels in glory; and encourage the ministers of Jesus to abound continually in the work of the Lord.

J. C

*Paulton, Somerset,  
July 13, 1835.*

## THE CHRISTIAN ARMOUR.

## THE HELMET.

IN these days of outward tranquillity and general profession of religion, there are but few who regard the Christian life as a warfare. The temporizing spirit of the age, the popular indignation against persecution for conscience' sake, and the absence of that rigid adherence to truth and duty under all circumstances which characterized the men of other days, have all contributed to a suspension of hostilities; so that the Christian armour is but little understood, and has fallen greatly into disuse. Still the true Christian finds himself in an enemy's country, and learns how to estimate the difficulties of his path, partly by the frequent assaults of his spiritual foes, and partly by the provision which God has made for his defence.

THE HELMET appears to be intended both for ornament and security; and contributes to the strength and splendour of the soldier. The great Leader of the Christian host, Isai. lix. 17, "put on righteousness as a breast-plate, and a helmet of salvation was upon his head." So sure is He to accomplish his design, that salvation itself is the helmet that he wears, by which he appears formidable to his foes, and amiable to his friends. When righteousness is his coat of arms, salvation is his crest.

In allusion to this, we find the apostle's exhortation to the Ephesians is, "Take the helmet of salvation;" which expression is elliptical, and explained by the same writer, 1 Thess. v. 8: "Let us, who are of the day, be sober, putting on the breastplate of

faith and love, and for an helmet the hope of salvation."

Hence we see that HOPE is the Christian's helmet; and by a common metonymy of Scripture, the thing hoped for—salvation, is put for the exercise of mind with which it is regarded. As salvation is said to be the "end"—result, or consummation of faith, so it is the thing hoped for by the Christian, that is, his helmet. And so powerfully is he attracted and supported by the expectation, that it appears not only engraven in his heart, but visible on his countenance. And as the army of Jehoshaphat, 2 Chron. xx. 20, was taught to believe the Lord, and expect prosperity—to stand still, and see His salvation—to shout His praise, and receive the victory; so that the courage of Judah was the confusion of Ammon, and shouts of praise subdued the foe; in like manner, it is the Christian's faith that overcomes the world; and hope that makes him not ashamed, when the love of God is shed abroad in his heart by the power of the Holy Spirit.

But as every kind of confidence is not Christian hope, it becomes needful to distinguish it from that which is founded on *ignorance, presumption, and trust in an arm of flesh*. This can neither give strength nor beauty to the soul; but the Christian's hope has God for its *author*, salvation for its *object*, revelation for its *guide*, Christ for its *centre*, holiness as its *evidence* and *companion*, and heaven as its final *home*.

It has *God* for its *author*.

Every man has some hope, or thinks he has; but often it is the offspring of ignorance. Did he know his real condition, he would fear exceedingly. Ask him, *When* he began to hope? and perhaps he will reply, *He always* did so:—proof sufficient, that his is not a Christian hope. “He never had a hope who never had a fear.” Ask him the *grounds* of his hope: he can give no reason; or the *author* of it—he cannot tell! But ask the Christian, and he admits that he was once “without God and without hope in the world;” that in himself there is nothing upon which a good hope can be founded; that the things contained in the word of God were written that we, through patience and comfort of the Scriptures, might have hope; that God, who is rich in mercy, has laid our help upon a mighty Saviour, whom He hath raised from the dead, and thus given us everlasting consolation, and a good hope through grace; and caused us to abound in hope through the power of his Holy Spirit.

This hope has *salvation* for its *object*. Hence we are said to be saved by hope. Many will admit, indefinitely, that they hope for good things—temporal protection and supply during this life, and heaven hereafter; yet they have never felt their absolute need of pardoning mercy and sanctifying grace, nor do they know their absolute state of ruin and condemnation. It is true, they deem it more decent and safe to rely on the mercy of God than to depend upon their own merit, and challenge His justice to weigh their actions; yet it is a kind of dependance implying a claim, to disappoint which would ill accord with the justice

of God; and in it there is no distinct renunciation of self-righteousness, or reliance upon the atoning blood and justifying righteousness of the Redeemer; without which, all hope of heaven will go up as the dust; and, like the expectation of the wicked, shall be cut off. But the salvation of the righteous is of the Lord, and is expressly called the hope which is laid up for them in heaven.

This hope has *revelation* for its *guide*. It refers to future good which God, who cannot lie, has promised. If there be no divine word on which to ground this expectation, it is founded on presumption; but if the Lord has spoken it, He also will make it good. Confidence in his wisdom and veracity gives direction and security; and hope, as the anchor of the soul, enters within the veil, and connects the vessel of mercy with the throne of God; giving assurance to every good soldier of Jesus Christ, that, if he obtains mercy to be faithful unto death, he shall receive a crown of life, that fadeth not away. Thus, while he fights the good fight of faith, he lays hold on eternal life.

Such a hope has *holiness* as its *evidence* and *companion*. Christ is formed in the soul the hope of eternal glory. Hence we read: “Every one that hath this hope in him, purifieth himself, even as God is pure.” It is, therefore, utterly impossible to enjoy this hope and live in sin; for “the grace of God which bringeth salvation teaches us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

"A hope so much divine  
 May trials well endure;  
 Will purge the soul from sense and sin,  
 As Christ the Lord is pure."

If such be the qualities of this helmet, let us notice some of its uses in the spiritual warfare.

It is of the utmost importance in *preparing* for the conflict. By its influence David could say, "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in Him will I be confident." Caleb withstood the despondence of a whole nation, saying, Numb. vi. 13, 30: "The Lord is with us; fear not: we are well able to possess the land." Paul said, "I know in whom I have believed; and am persuaded that he will keep that which I have committed to him against that day."

Thus prepared, the true soldier of the cross is ready to conquer or die triumphantly, in proportion as this piece of armour prepares, sustains, and renders him victorious over all his enemies. We have need to be jealous over our own hearts, that our hope be clear, sure, and stedfast; seeing many have appeared to fight and run well for a time, and yet have been hindered; and, like the foolish virgins, had an expectation of light and joy, when their lamps of profession went out in eternal darkness. Let such as have this helmet wear it, and keep it bright and in good order: a concealed

or rusty helmet is neither useful nor ornamental.

It is true, we have need of patience, and the apostle James proposes the example of the husbandman for our instruction: "Behold, he waiteth for the precious fruit of the earth, and has long patience; be ye also patient." "Wherefore, gird up the loins of your minds; be sober, and hope to the end, for the grace that is to be brought to you at the revelation of Jesus Christ." "Cast not away your confidence, but hold fast the rejoicing of your hope firm unto the end."

Is the helmet an ornament to the soldier's head? So is hope to the Christian. Nor does anything more adorn or become him, than a lively, stedfast, and consistent hope.

By the influence of hope, he feels the attraction of things not seen and eternal! his conversation is in heaven; and he is sitting already with Christ in heavenly places, and longs to enter fully "into the joy of his Lord." His present progress is proportioned to his lively expectation of future glory; and he proceeds as Israel did, when "the joy of the Lord was their strength."

"Sweet hope! it makes the coward  
 brave;  
 It makes a freeman of the slave;  
 And bids the sluggard rise:  
 It lifts a worm of earth on high;  
 Provides him wings, and makes him fly  
 To mansions in the skies."

Clapham.

J. E.

### A STATEMENT OF FACTS.

THE writer of the following remarks would feel greatly obliged to the editor of the Baptist Magazine, if he would, through the medium of his periodical, bring before the Christian public

facts relating to one part of our native land, which are deeply to be lamented, yet not past remedy. Allow me to state the case.

It is to Cheshire that I direct

your attention; a county distinguished for its fertility, and not less for its crimes, and destitution of the means of spiritual improvement. The assize returns present us with an appalling view of the prevailing depravity of its inhabitants; and the religious statistics at once convince us that the means of counteracting the power of corruption are inadequate to accomplish so desirable an end.

To supply the wants of more than four hundred thousand immortal souls, we find (even when we include *all* the places of worship in the county) that there is not a provision made for one fourth of this number: and then, deducting from this calculation those chapels and churches where the gospel is either perverted or not preached at all, oh, what a vast number of perishing sinners are left to sink into hell, exclaiming, "No man careth for our souls!" Surely these facts are deeply to be lamented by every lover of immortal beings.

Should we inquire after churches of the same order and faith as ourselves—those which obey the commands and maintain the doctrines of God our Saviour—alas! it is here that, to us as Baptists, the source of sorrow will be found. One church has been entirely blighted and ruined by the chilling blast of Socinianism; others have dwindled into *little flocks*, by the destructive doctrine of Antinomianism; while two or three interests, made up of poor and pious people, are struggling with their difficulties. Their ministers (in consequence of the poverty of their flocks) are unable to give themselves up to the duties of their office; the result is, that they are immersed

in secular concerns, and their usefulness is very much retarded. With only one exception, this is the state of all our churches in the county of Cheshire.

Permit me to ask the reader, if the ruin of churches, the scattering of sheep, and the perishing of precious souls,—if these *facts* are not to be lamented? Truly they are, and will be mourned over by every one possessing the spirit of Christ. Yet, let not sorrow so far affect the Christian, as to prevent his labouring to turn this "mourning into joy;" rather let it stimulate to efforts which, under the blessing of God, will convert *this* "desert into the garden of the Lord, and cause it to blossom as the rose, and give forth its scent as Lebanon."

That this might be accomplished by persevering labours, is evident from the result of apostolic efforts; from the success attending the enterprise of the reformers; and from facts in later ages, which prove that where the work of evangelization has been undertaken, good has resulted to man, and glory to God; for he will not let his word return unto him void. A degree of encouragement may also be gathered from the spirit of hearing the gospel which the inhabitants display, when the herald of salvation bears them the gladdening sound: but oh, "how can they *hear* without a preacher? and how can they preach except *they be sent*?"

It remains therefore with those who have the Saviour's love in their hearts, and the Saviour's money in their possession, to say whether this land is to be possessed, or still to remain under the usurped dominion of "the prince



of the power of the air, the spirit which now worketh in the children of disobedience." O that Zion would arise, and shake

herself from the dust; and be courageous for the LORD OF Hosts!

J. R.

## WELSH CHURCHES.

*To the Editor of the Baptist Magazine.*

Circumstances over which he had no control, have prevented the writer from calling your attention to the subject of the following remarks at an earlier period. Perhaps, too, he has not been so prompt as he should have been, from the full expectation that the subject would have been taken up by some other and abler correspondent.

You will find, Sir, in your number for July, a report of the meeting of the Associate Baptist churches in a certain county in Wales. A part of the numerical statistics of this Association is of the most appalling kind. We are informed, and informed without the shadow of a comment or explanation—without one word of penitential regret—that, whilst upwards of 140 persons had been added to the churches on a profession of faith, above 160 had been excluded from Christian fellowship!!

Now, Sir, in the mind of every person duly concerned for the glory of God and the credit of religion, several queries will arise immediately on the perusal of such a statement as this.

Is this amount of exclusion an ordinary thing with the Association in question? We read that "above 90 have been *restored* to Christian communion." This favours the idea, that such exclusions are of very common occurrence. If it be not so, why is the statement made, without the slightest at-

tempt to account for the extraordinary fact? If it be, what must we think of the state of religion amongst the churches in the Principality? Must we, henceforth, give credit to the accounts we often hear of the very low standard of Christian morality adopted by professing Christians there? Must we believe that our brethren are more careful in excluding from the Lord's table those who do not agree with us on the subject of baptism, than inconsistent, unholy men, who adopt the garb of religion in moments of excitement, or from a view to worldly reputation or gain?

Or, after all, is the statement we have read altogether erroneous—a blunder of the writer or the printer? It is to be hoped it is so;\* but for the credit of the Welsh churches, and to vindicate the religion of Jesus, it does strike me as necessary, that some person should stand forth to deny or to explain it.

J. P. H.

\* Unhappily, it is neither, as the writer will perceive, by the Reports sent us of the Associations of churches in the Principality, subsequently to the one to which he refers. In these, though the exclusions are not to the same extent, the proportions they bear to the admissions will, we apprehend, fully justify the concern he has expressed, and prove the necessity of the explanation he has called for.—ED.

## A PERPLEXING CASE.

To the Editor of the Baptist Magazine.

I lately dropped into company with a young man whom six or seven years since I had known as being the son of a very eminent Christian, a deacon of Mr. ——'s church at ——, and who at that time was considered a very steady, promising lad; but now, I am sorry to say, has imbibed the notions of our modern infidels. We talked for some time. He endeavoured to persuade me to throw off the yoke, as he called it. I tried to show him his danger in having done so, until I asked him what it was, after the way he had been brought up, that emboldened him to reject the word of God as a rule of life; when he made the following (to me rather startling) avowal: "You know," said he, "my father was deacon of an independent church for many years; and a more consistent man never took the Bible for a rule of life: he taught his family also to revere it from their childhood. Often did he direct us to read certain parts of it, to corroborate the opposition he was constantly making to our evil propensities, as he called them; but," continued he, "in reading and reflecting, I thought I discovered passages which not only my father, but a large proportion of the most eminent Christians, were daily rejecting; and when I stated

my surprise to them, the reasons they gave me were most unsatisfactory." Here he told me several plain assertions of the Bible, such as, "Repent, and be baptized." They say you ought to be sprinkled before you have done any thing to repent of, *and then there is no need of baptism*; and others of similar import: and here he named several distinguished ministers, some of whom are still living, and some are "fallen asleep," all of whom, he says, were companions with him in rejecting some of the plainest commands of Scripture.

Being a Baptist myself, I was altogether unprepared to take up their defence, but resolved I would thoroughly examine their arguments, which I found as unsatisfactory to my mind as they appeared to be to my once promising friend. Having sought in vain from the Independents, reasons wherewith I may satisfy my own mind, as well as answer the cavils of similar objectors, I have been induced to seek them through the medium of your Magazine, trusting that you or one of your correspondents will supply their lack.

A YOUNG MAN IN PERPLEXITY.  
July, 18th, 1835.

## THE ESTABLISHED RELIGION.

To the Editor of the Baptist Magazine.

IN the London Encyclopædia, vol. viii., p. 384, it is said: "The reformation was confirmed by Act of Parliament in 1559;

being the *fourth* change of the Established religion in England in thirty-two years."  
The religion of the Establish-

ment was altered under Henry— writer would feel obliged to you  
 under Mary—under Elizabeth; or any of your correspondents.  
 but the fourth change requires HORTUS.  
 some illustration, for which the

## POETRY.

## UNION WITH CHRIST.

"I in them."—JOHN xvii. 23.

Oh, to feel this secret union  
 With my Saviour, Brother, Friend ;  
 Lost in undisturbed communion,  
 Till our kindred spirits blend :  
 Kindred—one in mind and heart ;  
 Blended—never more to part !  
 Blest enjoyment ! Spirits, tell us,—  
 Ye who taste a nearer bliss,  
 Who in holiness excel us,—  
 Where, O where, is joy like this ?  
 Where is holiness so pure ?  
 Where is happiness so sure ?  
 Living—with a present Saviour ;  
 Walking—guided by his hand ;  
 Smiling—in his constant favour,  
 While we cross a stranger-land ;  
 Dying, then,—to live for ever,  
 Where no sin from him can sever !\*  
 Here—to Him, our Head, united,  
 Though the union be unseen ;  
 There—to closer bonds invited,  
 Where no cloud can intervene !  
 Here—celestial pleasures given ;  
 There—to drink them pure in heaven !  
 Souls who calm in Zion slumber,†  
 Dreaming of a heaven to come,  
 Wake,—ere death your moments number ;  
 Wake,—and think awhile of home !

\* Isai. lix. 2.

† Amos vi. 1.

Up to joys celestial ! Know :—  
 Much of heaven begins below !  
 Heaven, the Christian's greatest blessing,  
 Centres in the throne of God ;  
 Thence, its life—its all, possessing ;  
 Thence its every—only good.  
 Heaven is seated on that throne !—  
 Heaven is where our God is known !  
 Then,—with Him on earth communing  
 (Earnest of the joys above !)  
 While your hearts, with his attuning,  
 All his sacred friendship prove ;—  
 Yours is bliss that angels feel,  
 When before the throne they kneel !  
 Spirits, who are onward hasting  
 To your calling's glorious prize,‡  
 And, while passing homeward, tasting  
 All a Saviour's love supplies,—  
 Earthly joys and sorrows leave ;  
 Closer to your Jesus cleave.  
 So your path with *glory* brightening,  
 Ere you leave the realm of *grace*,  
 Every step your rapture heightening,  
 Till each panting breath is praise ;  
 Death shall flee—life's previous even !  
 Earth shall open into heaven !

ET A.

‡ Phil. iii. 14.

## A HYMN.

BY THE REV. J. LAWSON, MISSIONARY AT CALCUTTA.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel."

REV. xiv. 6.

Through the dark clouds that rolled on  
 high,  
 Soaring, the angel of the sky  
 Pursued his solemn way :  
 Bright was his track ; the gloomy night  
 Flew back to hell, and holy light  
 Blushed into lovely day.  
 Hark ! the shrill trumpet peals on high,  
 The cry of war and victory,  
 Rushing from cloud to cloud :  
 The fiery hosts of raging hell  
 Astonished heard, and vanquished fell :  
 I saw the blasted crowd.  
 Headlong the banner'd multitude,  
 The wrathful dragon's hated brood,  
 Plunged from the warring sky.

Old Slavery, bound in lightning chains—  
 Corruption, with her loathsome stains—  
 In endless ruin lie :  
 Ambition, with her scorched crest—  
 Hatred, with hot tumultuous breast—  
 And scowling Envy fell :—  
 Black Discord, wrangling in his fight,  
 And bloody Power, and howling Spite,  
 Sank in the depths of hell.  
 The Gospel trump yet louder peals,  
 And beaming light the truth reveals  
 To every land and tongue.  
 Speed, Angel, thy propitious flight !  
 The heavens shall sing thy glorious  
 might,  
 And earth shall join the song !

## REVIEWS.

*Parables of the Lord Jesus, briefly illustrated for the Instruction of the Rising Generation.* By the Rev. B. H. DRAPER. 2 vols. pp. 371.—Darton.

The author of these small volumes has conferred no trivial obligation on our youthful readers. His efforts have often been directed to the cultivation and improvement of their minds and manners; and we trust he has not laboured in vain. The work before us is more immediately intended to impress them with a sense of the supreme excellence and importance of divine truth, and its admirable adaptation to make them truly wise and eternally happy. For the accomplishment of this desirable object, Mr. Draper has selected the "Parables of the Lord Jesus," in connexion with which he has introduced such explanatory and illustrative observations as, with the blessing of God, are most likely to fix attention, and to promote instruction. We give one entire, as a specimen:—

"THE LITTLE CHILD, Matt. xviii. The disciples of our Lord, like the Jews in general, expected that his kingdom was, like that of all earthly monarchs, to be made up of the grandeur, honours, treasures, and enjoyments of the present world. They imagined, that he would vanquish the enemies of his country; and, in some way or other, they could scarcely tell how, become the sovereign of a great people.

"Now, as they fully expected that this would be the case, they many times disputed among themselves which should be the greatest in this kingdom, which they so vainly supposed would soon be set up. As they could not by any means agree on the point, they came to the Lord Jesus, and they plainly proposed the question to him, which should be the greatest in the kingdom of heaven? He certainly answered them in a way they did not expect, and which, most likely, was far from pleasing to them; for he "called a little child unto him, and set him in the midst of them; and

said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven; whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But 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 depths of the sea." Matt. xviii. 2—6. There, said he, look at that little child—there is a picture of my true disciples. You expect that all persons in the kingdom I am about to set up will be great, and that some will be greater than others; and you want all of you to be among the greatest. You, Peter, expect to occupy one of the first places in my palace; you, Judas, as you carry the bag, expect to be my chief treasurer; you, Andrew, as you were first called, think that you ought to have a place above other of your brethren; and you, John and James, ask to sit, the one on my right hand, and the other on my left, in my kingdom. But look at that little child, does he seem much like the great and mighty men of this world, who are found in courts, and in the high places of the earth? And yet this little child is a striking picture of my disciples. Look then, at that child, and see the vanity of your debates and wishes.

"And no doubt they did look at the little boy, as he stood in the midst of them. Every eye was fixed on him. What a living volume of instruction and reproof did our Lord thus present to them! and how were their ears opened to his wondrous words! What, thought they, will he say next? Be as that child! why, what can he mean? Why, then, all the views which have filled our minds for some time past, and which have produced so much debate, are at an end, if we must be as that child.

"Yes," said our Lord, 'look at that child. Verily I say unto you,—I who am the truth, and who know all things—you must resemble him. Mark his simplicity. How unlike are you to him! He thinks not of courts or of grandeur; but your minds are filled with nothing else. 1

tell you plainly, you must be converted, you must be turned from these foolish, proud notions; or so far from filling the highest places in my kingdom, you cannot even belong to it.

"There, do look, I say, at that little child; look at him, and be humble, and 'mind not high things; and be not wise in your own conceits,' Rom. xii. 16. Look at him, and give up your strife, and be men in understanding, 1 Cor. xiv. 20. Look, and be teachable, and take no thought about the vain things which have puffed you up with pride, and filled you with debate; but seek first after divine and spiritual blessings, and all needful temporal good shall be given to you, Matt. vi. 31, 34. Do not trouble yourselves about what you will never possess, the riches and grandeur of this perishing world.

"There, do look again at that child; look till you are ashamed of your folly and pride. Forget not, that you must be converted from those high and worldly thoughts, which have already troubled you so much. You must be converted, and brought to see and feel that the world cannot make you either useful or happy. Many who are in king's palaces, who sit on the right and the left hand of thrones; many who have a large share of the honours, riches, and pleasures of this vain world, are yet very miserable and ungodly. You must be converted, so as to seek till you find the unspeakably nobler blessings of a renewed heart, of pardon, righteousness, and the favour of God; of an interest in my kingdom of grace on earth, and in my kingdom of glory in a better world.

"And happy are they, and only they, who can appeal to him who knows the heart, and can say in reference to all worldly good, as the king of Israel said, 'Lord, my heart is not haughty, nor mine eye lofty; neither do I exercise myself in great matters, or in things too high for me. Surely, I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child,' Psal. cxxxi. 1, 2. To utter this language with sincerity, we must be born again. We must have our hearts and lives changed by God's Holy Spirit; or, as our Lord said to his disciples, 'we must be converted, and become as little children.'

"Nor let us think it to be sufficient, that our minds are brought to think about pardon, righteousness, and life eternal. Mr. Whitfield used to say, that we need to be converted every day; and Mr. Henry remarks, that there is not only a first conversion, but there are after-con-

versions, which all the disciples of the Saviour must experience. Conversion from angry, proud, vain, and worldly tempers; conversion from indolence, and forgetfulness of God's mercies; and conversion from thinking so highly of present good, as to neglect that which is nobler, and which is eternal. Yes, we all, like the disciples, need to be converted. Lord! turn thou us, and we shall be turned.

"But let us look again at that little child. Truly our Lord did well to set him in the midst of his disciples, while he bade them look at him. There, said he, you must become humble, and teachable, and dead to worldly grandeur as that child, or you cannot be my disciples, or fill any place in my kingdom; much less, shall you have the first. For they who are most lowly and penitent, who most glorify God, and who do the most good to their fellow-creatures, are the greatest in the kingdom of God. Do not imagine, though they appear among the lowest of my servants, that such are without honour; they alone have true honour. For, thus saith the Lord, 'The heaven is my throne, and the earth is my footstool; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word,' Isa. lxvi. 1, 2.

"And think not, however humble and lowly they may appear who believe in me, and who follow me, that they shall be without my care and my blessing. For I will watch tenderly over them, even as a kind parent does over his children. And whosoever shall receive one of the lowliest, or even the least in my family, in my name, I will regard them as receiving myself, and I will not fail richly and freely to reward them for their kindness.

"And whosoever shall offend, that is, injure or persecute, any one, even of the little ones, who believe in me, think not that, living and dying in his sin, he shall escape punishment, for he shall not do so. Yea, I will call him to such an account, that it were even better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea; so dreadful will be his future portion.

"Let us often think of this little child, whom the Lord Jesus set in the midst of his disciples, and learn to be meek and lowly of heart. Thus, and thus only, shall we find rest and satisfaction to our souls.

"It is as much our interest and our happiness, as it is our duty, to be clothed with humility, 1 Pet. v. 5.

"Instead of inquiring who shall be the

greatest, let us look at this little child, and ask, who shall be the most humble, useful, spiritual, and devoted servants of the Lord Jesus? For these, both here and hereafter, will be found the truly great, and the truly happy." pp. 89—97.

*The Great Teacher; Characteristics of our Lord's Ministry.* By the Rev. JOHN HARRIS. pp. 397.—Ward and Co.

"Never man spake like this man." Every Christian admits the correctness and comprehensiveness of this description of "the great Teacher;" but it is exceedingly to be deplored, that, even with this prompt and extensive admission, there should be such criminal inattention to his inimitable instructions, and such palpable deviations from his paramount authority. With these facts constantly and impressively before the mind, it frequently becomes an inquiry of absorbing urgency,—What is the best method of recalling a vagrant attention, and of inducing a more impartial and persevering obedience? Perhaps, no course can be pursued with more pleasing prospects of a happy result, than that which Mr. Harris has selected in this excellent work. He has presented "the great Teacher" to the mental eye of the reader in his infinitely attractive and authoritatively commanding attitudes; and urged upon his conscience the indispensable necessity of listening to his appeals, and submitting to his claims; and we have much pleasure in expressing our decided conviction that his labour will not be in vain in the Lord.

The volume contains, after a well written preface of considerable length, five essays, of which we give the titles. "The Authority—Originality—Spirituality—Tenderness—Benevolence—and Practicalness of our Lord's teaching." We give one extract from the last essay.

"The divine Redeemer, by thus taking the character of God exemplary in his own life, has graciously adapted it to universal imitation. Uniting in his person the extremes of wealth and poverty, majesty and abasement, power

and weakness, his example, in one or other of its aspects, is accommodated to every variety of condition. It teaches the highest, that there is an order of greatness distinct from all that earth can confer, and superior to it; and it reminds the lowest, that they can invest their state with grandeur, and finally attain an elevation of excellence from which all the inequalities of life will appear on a level; while, to every intermediate condition, it presents a phase especially suited for study and imitation. And what a motive to imitation arises from the fact, that he who has thus become our Exemplar, is himself occupied in the perpetual inspection of our conduct! "Lo," saith he to his disciples, "I am with you always." By moving in the presence even of a man of a vigorous and commanding character, we gradually imbibe his spirit and opinions: on this principle it was that a heathen philosopher advised his disciples to imagine themselves constantly acting under the eye of some ancient sage renowned for virtue. We can never lift our eye without encountering the look of our Divine Master. We never move out of his presence, nor does he ever withdraw his eye from us. And as, in copying the productions of ancient genius, the admiring artist takes up his station before his model, and, that he may not omit a single line or shade, raises his eye every moment that he may scan the original; so we are to avail ourselves of his perpetual presence, by recurring in thought to his divine example preparatory to every step we take. And as the soldier, in actual conflict, is instantly nerved with additional vigour on catching a glance of his leader; so we shall be braced to redoubled energy in the field of duty, while conscious of the presence of the Lord of hosts, the Captain of salvation." p. 373.

*Map of Palestine; illustrative of Scripture History; showing the Portions of the Tribes of Israel, the Cities of the Levites, and the Cities of Refuge. With a Sketch of the Journeys of the Israelites, and an Outline Map of Asia Minor.*—By J. WAREHAM. Darton.

This map, which is just published, is supposed to contain several important additions, which have not hitherto appeared in works of a similar description. It exhibits the

portions of the tribes under Joshua; points out, by distinctive marks, the cities of the Levites and cities of refuge. It shows the principal divisions of India, Samaria, and Galilee, referred to in the New Testament. A coloured line serves to illustrate the journeys of Christ; and another line shows the supposed route of the Magi. A sketch of the stations of the Israelites fills the vacant space under the title; and the corner, on the opposite

side, contains an outline of Asia Minor and the surrounding countries.

This most excellent specimen of *lithography* is executed with great care and accuracy; and as it may be obtained at a price so exceedingly moderate, we conclude it will be very generally possessed by those who are desirous of becoming increasingly acquainted with the facts recorded in the volume of Inspiration.

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### BRIEF NOTICES OF RECENT PUBLICATIONS.

*The Scripture Treasury; comprising Outlines of the General Knowledge of the Holy Scriptures; on Principles of Method and Science.* pp. 41. Bagster.—In the introduction to this elegantly printed pamphlet, the following extract from Edwards occurs: "He is no antiquary, that is not skilled in these writings, which are of the greatest antiquity. He is no historian, that is not acquainted with the important transactions of this book. He is no statesman or politician, who has not an insight into the maxims and laws found here. He is no right natural philosopher, who does not know the origin and preservation of this mundane system, as represented in sacred history. He is no accomplished grammarian, critic, or rhetorician, who is ignorant of that philological learning which these writings afford. And, chiefly, he is no good man or Christian, who is a stranger to those admirable rules which are here commanded. Wherefore, it is the concern of all persons to converse with the Scriptures daily, and apply with diligence to the most enlarged study of them." In perusing this work, our readers will perceive that it is the result of much research and considerable industry; and that it is well calculated to promote the valuable object for which it has been, with so much care, prepared—an enlarged acquaintance with the Holy Scriptures.

*Questions on the Acts of the Apostles; designed for Bible Classes; and Illustrated by Three Skeleton Maps.* By William Robinson. pp. 77. Holdsworth.—Mr. Robinson says: "It has been one object of the writer, to insure to those who use these Questions an acquaintance with the geography of the Bible; and

the learner is recommended to mark carefully what part of the first map is included in the second; which latter comprises almost all parts of the world named in the New Testament." The endeavours which are so extensively making to communicate a Biblical cultivation to youthful minds is, certainly, one of the most favourable features of the age. We are happy to meet the worthy author of this excellent publication coming forth to lend his able and willing assistance in so benign and important an undertaking. We think his "Questions on the Acts of the Apostles" eminently adapted to be useful.

*School or Family Lectures on different Subjects, in two Volumes, for promoting Morality and Good Behaviour among Children.* By J. Francis, Shepherd's House, Cranbrook, Kent. Vol. 1. pp. 84. Nicholls.—How pleasing soever it may be, it is no easy thing, to convey important instruction to the minds of children. To fix their attention, and to bring into exercise their reflective powers, require more address than is ordinarily attained by those who endeavour to impart oral knowledge to youthful intellect. We think very favourably of these "School or Family Lectures," and sincerely hope the worthy lecturer will have many gratifying opportunities of observing their beneficial effect.

*The Christian's Daily Treasury; containing a Religious Exercise for every Day in the Year. Complete in Six Parts.* By Ebenezer Temple, Birdbush, Wilts. Part First. pp. 72. Virtue.—This promises to be a "treasury" upon which Christians may draw, with the fullest confidence that its riches will continue unimpaired.

*A Tribute of Affection, to the Memory of a Beloved Sister; by James Upton.* pp. 103. Newell.—If the circulation of this little work should be as great as its adaptation to be useful, especially among the young, it will pass through many editions; and will be gratefully remembered when the existence of much more costly publications shall have been entirely forgotten. We would earnestly recommend that in every selection of small books, as presents to children, or to form juvenile libraries, this "Tribute of Affection to the Memory of a beloved Sister" should not be omitted.

*Narrative of Six Months Residence in a Convent.* By Rebecca Theresa Reed, late Inmate of the Ursuline Convent, Mount Benedict, Charlestown, Massachusetts. p. 106. Gallie, Glasgow.—In the advertisement to this small volume it is said, "Although upwards of twenty-five thousand copies have already been circulated, so great was the interest which this little work excited, that not a single copy had gone south of Philadelphia, or to any of the western States." We can easily suppose that to a certain description of persons this "narrative" might prove interesting; but for its extraordinary popularity we must acknowledge ourselves to be entirely unable to account.

*A Compendium of Modern Geography, and Descriptive Tables, Illustrated by Ten Maps; By the Rev. Alex. Stewart, Author of the History of Scotland, Fifth Edition,* pp. 324. Oliver.—An exceedingly useful publication, the preparation of which appears to us to have been superintended with great care and ability; and, to the student in geography it may be recommended as admirably adapted to facilitate his acquaintance with the compartments of the globe, and its vast population.

*Saving Faith Discovered, in Three Dialogues.* By the Rev. T. Wilcox. pp. 62. Nisbet.—We are glad to meet with this tract; it will strengthen and encourage many a pious reader.

*Dissent not Schism. A Discourse delivered at the Poultry Chapel.* By T. Binney. Third Edition. pp. 77. Ogle.—We are much gratified by seeing this popular discourse published in so cheap a form.

1. *The History of David Saunders, the Pious Shepherd of Salisbury Plain: to which are added some of his Letters.* pp. 36. Religious Tract Society.

2. *The Fulfilling of Scripture, for Convincing of Believers, and Convincing of Unbelievers.* By Robert Thering. Abridged from Third Edition, A. D. 1681. pp. 358.

*Religious Tract Society.*—These tracts (if we may so designate the latter) cannot be altogether unknown to our readers; but this republication of them will bring them into a more extensive circulation, and obtain for them, we doubt not, a larger share of public esteem.

*A Collection of Arithmetical and Scriptural Tables: to which is added, a Variety of Useful Information; including a Chronological List of the Kings of England, from Egbert, Abbreviated Modes of Calculation, &c.* By G. Futvoye. Third Edition, with Considerable Additions. pp. 36. Ward.—Very entertaining and instructive to those who are beginning to learn.

*The Sacred Classics, Vol. 20. Theological Treatises, viz. God's prescience of the Sins of Men, the Vanity of this Mortal Life, and the Redeemer's Dominion over the Invisible World. Selected from the Works of the Rev. John Howe, M. A.; with a Memoir of the Author, by Thomas Taylor.* pp. 304. Hatchard.—This valuable selection from the admired works of Howe forms by no means the least estimable volume in the series of the "Sacred Classics;" many who have read it before will read it again with delight, while others for the first time will peruse it with the highest satisfaction. The memoir is an important introduction.

*The Protestant Memorial for the Commemoration, on the Fourth day of October, 1835, of the Third Centenary of the Reformation, and of the Publication of the First Entire Protestant English Version of the Bible, October, 1535.* By Thomas Hartwell Horne, B.D., Author of "The Introduction to the Critical Study and Knowledge of the Holy Scriptures." pp. 84. Cadell.—The first entire English Protestant Version of the Bible, executed by Myles Coverdale, was finished on the fourth day of October, 1535. "It has been proposed," says Mr. Horne, "religiously to celebrate that event on Sunday, the fourth day of October, 1835." This "Protestant Memorial" is intended to assist in the commemoration. It contains a brief history of the rise and progress of the Reformation, and a statement of some of the most objectionable tenets of the Roman Church. Our readers will conclude, from the acknowledged ability of the estimable author, that this work must be well deserving of universal attention.

*The Extent of the Missionary Enterprise. A Sermon by Gardiner Spring, D.D. Addressed to the Congregational Union, at the New King's Weigh-House Chapel.*—Dr. Spring and his American colleagues will long be remembered in this country. And this admirable sermon will contri-



bute much towards keeping alive that remembrance.

*The Salvation of Britain, Introductory to the Conversion of the World. Delivered before the London Missionary Society, at the Tabernacle, Moorfields, May 13, 1835. By John Blackburn, Jackson and Walford.*—A very instructive and eloquent discourse. The preacher has added notes and illustrations extending through nearly thirty pages, which we think cannot be read in vain.

*The Condensed Commentary. Ward and Co.*—We anticipate the completion of this valuable work with an earnest hope that it will be a permanent blessing to the church of Christ.

*The Child's Book of Bible Stories, No. 1. On the Fall. By the Rev. J. H. Gallaudet. Whitaker & Co.*—Great simplicity in the illustrations, which we think must have emanated from a superior mind.

*The Mutual Obligations of Christians of Different Denominations. Preached at Lendal Chapel, York, May 3, 1835. By James Parsons, Hamilton & Co.*—Very sensible, affectionate, not at all unworthy of the high reputation of the preacher.

*The Means of Ameliorating India, &c. By Archibald Graham, Surgeon: with a Preface, by H. Stowell. Whitaker & Co.*—A very pious, ingenious, patriotic book, with a sensible preface by the Rev. H. Stowell, of the Isle of Man.

*Academic Counsels. An Address to the Students of Airedale College, June 24, 1835. By John Ely, of Leeds. Westley and Davis.*—Counsels of wisdom—fruits of experience. No intelligent young man can read them unmoved.

*The Charge of Pharaoh's Daughter Applied to Sunday School Teachers. Second Edition. Houlston and Son.*—The author apologizes for appearing "sermonic," by telling us that the charge was originally a lecture.

"Who ne'er begins, can never aught achieve  
Of glorious." *Hannah More.*

*The Second Address of the "Congregational Union," held at the Congregational Library, in May, 1835.*—Contains some counsels relative to church discipline, which deserve universal attention.

*Anecdotes of Washington, exhibiting his Benevolence and Courage, his Patriotism and Piety. Whitaker & Co.*—Most of them very amusing, and much to the credit of the great man who was "first in war, first in peace, and first in the hearts of his countrymen." A short advertisement might suffice to tell us on what authority they rest.

*On the Predictions and Miracles of Jesus Christ, with References to Sceptics, Infidels, and Socinians. By a Layman. T. Cadell.*—A little book of no ordinary value, ascribed to Mr. Cottle, of Bristol. His description of the late Rev. Robert Hall, and his anecdotes of Mr. Coleridge, will certainly attract much attention, even from those who pass over the admirable chapters which precede.

*A Practical School Grammar of the English Language, with Familiar Illustrations and numerous Exercises. By Edward Wickes, Thrapston. Wightman, London.*—This little manual is what it professes to be, and is better adapted than almost any similar work that has fallen under our notice, to convey a clear and correct knowledge of our language. It is distinguished by simplicity and comprehensiveness in outline, and perspicuity in arrangement; nor is it possible for a pupil to acquaint himself with it but with immense advantage to his thinking powers. We wish it general circulation.

*The Golden Rules of Life; or Every Body's Friend; a Book for the Whole World: Selected from the Works of the best Authors, ancient and modern. pp. 32. Smith.*—Instead of selecting a specimen from so valuable a collection we cordially recommend the whole.

*Christian Biography. Life of Miss Anna Jane Linnard, of Philadelphia. By the Rev. Robert Baird. Abridged. pp. 72. Religious Tract Society.*—A valuable addition to the already numerous biographical sketches published by this most excellent Institution.

*Memoir of Harlan Page. By William A. Hallock. Tract Society.*—An excellent little book, intended to show, as it is well observed in the introduction, that "it is as individuals the inhabitants of our world are raised to heaven, or sink to hell." Mr. Page was nine years Depository of the American Tract Society, and died at New York, Sept. 23, 1834, in the triumph of faith, aged 43. "He ceased not to warn every one, night and day, with tears."

*African Light on Scripture Texts. By the Rev. John Campbell, Kingsland. James Nisbet & Co.*—We are obliged to Mr. Innes for editing this highly entertaining work. Mr. Campbell says, "It is all original, nothing stolen from other writers; so that I alone am responsible for all its contents."

*Life of Mrs. Ann H. Judson. Tract Society.*—We are happy to see this interesting memoir, which will now rapidly pass through many hands.

*Christian Philosophy: or an Attempt to Display, by Internal Testimony, the Evidence and Excellence of Revealed Religion.* By Vicesimus Knox, D.D. *Introductory Essay,* by the Rev. Henry Stebbing, M.A. Hatchard and Son.—This celebrated work, elegantly written, is introduced to the reader by a very sensible preface, and deserves to be carefully and cautiously considered.

*First Impressions: a Series of Letters from France, Switzerland, and Savoy, written in 1833-4, and addressed to the Rev. H. Raikes, A.M., Chancellor of Chester.* By John Davies, B.D., Rector of St. Pancras, Chichester, and Author of "An Estimate of the Human Mind." Seeley and Burnside.—An elegant book, written by an evangelical clergyman of high character, and replete with historical recollections, and classical allusions. He considers the characteristics of France as it now is, to be, popery, scepticism, libertinism, and political disaffection.

*Scriptural Emblems. Seeley and Sons.*—Short extracts from the divines of the Church of England. Some of the poetry is very fine.

*Eastern Scenes in Early Ages.* By Charlotte Rowles, Author of *Nadaber*, and other Poems. Thomas Ward & Co.

*On the Ten Commandments.* By John Jefferson. Ward & Co.—A very plain, pointed, pungent piece.

*The Moravians in Labrador.* Second Edition. Hamilton, Adams, & Co.—This, we hope, will often be reprinted.

*The Husbandman's Calling.* By Richard Steele, M.A. A.D. 1663. Tract Society.—Of this it is recommendation enough to state that the author was worthy of being one of the intimate friends of Philip Henry.

*Day-light.* By the author of "The Last Day of the Week."—A pious tale, well fitted to accomplish its object, which is, to rouse the attention of a little girl too fond of sleep.

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## O B I T U A R Y.

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### MR. WILLIAM EDMOND.

There is generally a melancholy pleasure in the recollections of the dead; a chastened but elevated delight in portraying the features of departed friends, and sketching the bold outline of their character for those that remain. Memory loves to cherish the past; and she dwells with peculiar satisfaction upon those who have been great or distinguished. In the case before us there are none of those stirring events, or uncommon scenes, which invest biography with much of its charms; but only an unvarying exhibition of mild Christian virtues, shining in humble life, and which could not be seen without being admired.

Mr. William Edmond, the son of William and Ann Edmond, was born at Scarborough, July 10, 1752. His parents, though in humble circumstances, were respectable and intelligent. The period of his childhood, previous to his 8th year, was not marked by any event of moment: but at this age he was bereaved of his affectionate mother; and this, though probably unseen at the time, doubtless had an influence upon his future destiny. Immediately after this painful dispensation, he was removed to Hunmanby, a village about ten miles from Scarborough;

and placed under the care of his grandfather, for whom he always cherished great affection.

In this village he was bound apprentice, and generally attended the Established Church, as there was no Dissenting place of worship. But though there was no place in which Dissenters could worship, several of the members of the Baptist church at Burlington resided here; and one of them, Mr. Francis Welbourn, was accustomed to hold meetings in his house for reading the Scriptures and prayer, and sometimes a sermon was read also. To one of these meetings our friend was induced to go; it excited his interest; and from this period he sought the society of this good man, and that of a Mr. William Crosier, in order that he might learn the way of the Lord more perfectly. His mind thus partially awakened, he was easily persuaded to attend with them on the Lord's-day at Burlington, where the preaching of Mr. Gaukrodger was eminently blessed to him, especially a sermon on Rom. vi. 12. From this time he became decided for God, and in 1782 he joined the church at Burlington. About two years after, he married Hannah, the daughter of John

and Hannah Wheldon, with whom he enjoyed a large share of domestic happiness, till September 1827, when she was called away to her Father's house. But the little band at Hunmanby was soon invaded by death. His friends Welbourn and Crosier were removed; still others were raised up, and they were thus enabled to carry on worship in his house, on Sabbath and Wednesday evenings. For nearly twenty years did these good men persevere, going every alternate Sabbath to Burlington and back—a distance of sixteen miles, and spending the other, in the most profitable way they could, at home. During this time, Mr. Gaurodger had been called to his rest, and was succeeded by the Rev. R. Harniss, the present pastor. Mr. H., immediately after his settlement, determined on visiting the village. The attempt was made; the results were encouraging; and it was soon found necessary and desirable to have a chapel. This had long been the desire and prayer of our friend; and when it was proposed, he entered into the work with energy and spirit. Land was purchased, and a neat and commodious chapel was opened in 1816, for divine worship. In the May following, Mr. E., his brother-in-law, Mr. William Wheldon, and five others, were dismissed from the church at Burlington, and, with several others who were baptized, were formed into a distinct society at Hunmanby. Soon after, he was chosen deacon, and continued to fill the office with advantage to the church, till his final remove from Hunmanby. During his long connexion with the church, his attendance on the means of grace was regular; his house was open to the ministers who visited them; and his whole conduct evinced his deep anxiety for the prosperity of the place. The Rev. J. Hithersay was invited as pastor of the infant cause. His labours were for some time marked with considerable success; and Mr. E. lived to see, by the exertions of Mr. Hithersay and friends, nearly the whole of the debt removed.

In 1829, various events rendered it desirable for Mr. E. to leave Hunmanby, and to reside at Scarborough, where the writer's acquaintance with him became more close and intimate. And though his stay was not long, still it was sufficient to show no small degree of spirituality and godly simplicity. These were prominent features in his character, and shone with increasing beauty as he advanced in life. His whole deportment was that of a man of God enjoying the means of grace, and showing to others

the holy influence which divine truth exerted upon his conversation. In 1830, he removed to Driffeld, where he enjoyed the pastoral attention of the Rev. J. Normanton. Various attacks of disease began now to undermine his constitution, and he felt them as so many warnings to prepare for his removal from the present evil world. Still, though afflicted, he was enabled till within a few weeks of his death to attend the means of grace, and in the month of October last, he united with the church in commemorating the dying love of the Redeemer. From this period he declined rapidly, and was never able afterwards to visit the house of prayer. But though the body failed, the mind appeared to triumph over the weakness of nature, and as he approached nearer to an eternal world, his hopes and expectations appeared to brighten and increase. There was a calm and holy confidence in Christ; a confidence which the approach of death could not impair. When visited by one of his nephews, he remarked, "The Lord deals very gently with me; my hopes are fixed on Jesus alone. In him I have trusted, and he has been my support through life, and he will not forsake me now;" and then added with emphasis to those around him, "*Be diligent in serving the Lord.*" Being reminded that he was entering the dark valley, he replied, "I have a rod and a staff to comfort me." On the 18th of October, he became so weak as not to be able to speak; but though unable to utter words, it was evident, from his appearance, that he was constantly engaged in communion with God, till, about half-past ten, P.M., his spirit left its earthly tabernacle, and, without a struggle or a sigh, took its flight to the better world.

To enlarge upon the prominent features of his character is not compatible with the limited space allowed for subjects of this nature. It is sufficient to say that, for the space of fifty years, he sustained the character of a disciple of Christ, with a consistency which is not often displayed; exemplifying in his life the holy influence of the gospel, and dying with the full and delightful assurance of a blessed immortality. His remains were interred in the burying-ground at Hunmanby, and the Rev. J. Normanton improved his death at Driffeld, in November, to an attentive and deeply interested audience, from Psa. xxxvii. 37: "Mark the perfect man, and behold the upright; for the end of that man is peace."

Scarborough.

B. E.

## RELIGIOUS INTELLIGENCE.

IS THERE A BAPTIST CHURCH AT SIERRA LEONE?

To the Editor of the Baptist Magazine.

Sir,

Several years since the writer met with an officer of an African Regiment, who was a member of a Baptist church, and as he was bound to the Gold Coast and Sierra Leone, he was anxious to know if any Baptist Society existed there. Your correspondent put the question by letter to the late beloved Dr. Ryland, who answered that, "There did once exist a church of our denomination at Sierra Leone, but he feared that it had become scattered by wars and pestilence, and advised that the friend for whose especial information inquiry was made should endeavour to gather the remnant together." This he resolved, through the help of the Lord, to effect; and as he was possessed of preaching talent, he determined, through grace, to render himself useful to our coloured brethren in that quarter of the globe. Soon after he landed at Cape Coast Castle a destructive battle took place between the British and Ashantees; and as your correspondent has never since heard from his friend, he fears he was taken off by the climate or the sword. In looking over some odd books lately, the writer met with a letter from Mr. David George, the Negro Baptist Minister, of Free Town, Sierra Leone. Its insertion in our Magazine may afford interest. Perhaps our Missionary Committee may deem it advisable to inquire as to the existence or non-existence of a Baptist church at Sierra Leone.

PHILEMON.

*Letter from Mr. David George, the Negro Minister, dated Freetown, Sierra Leone, from September 13, to October 10, 1793.*

After we had been in the Downs four days, we sailed; but the wind soon came a-head, and drove us almost back to our former station, where we continued a fortnight. We then were bound for Plymouth, but running foul of another vessel our bowsprit was carried away; after this we sprang a leak, and we put into Plymouth and got repaired again. The day after we put to sea we

were chased by two cutters, when one left us, but the other began to fire upon us. We hove to, but when they came up and spoke with us they were satisfied.

We now stood on our passage. Our top-mast was carried away before we came to Bulam, and there we were on a rock till the tide came and got us off.

Before we arrived at Sierra Leone our top-mast was carried away again, but we got safe there on the 7th of August last, about five in the afternoon; and I found my wife and all my children and my congregation well. The vessel was hourly expected, but it was thought I would not return so soon. I was well received by Mr. Downe, our Governor; and when the people of the colony heard that I was come, they rejoiced much, and at my landing they came down so thick that I could scarcely get along. Some of them took me by the hand and led me through. I have great reason to thank Almighty God for his goodness, who carried me over the seas, and returned me safe home again. I was hearty all the homeward-bound passage.

On Lord's-day the 11th, I preached in my congregation from Thomas's words, John xx. 28, "My Lord and my God." The Spirit of the Lord seemed to give me utterance, and the meeting was joyful. It is a very healthy time with us for this part of the year. There are not many ill. We are now building on our town lots, and some on their farms; and the people begin to be seasoned to the country. They are getting into a good way, especially those that are on their farms; and I am in great hope we shall all do well in a few years. I am very glad to tell you that the work of God revives here among our people, and I hope it will begin among the natives of Africa. I had the pleasure of baptizing one person the 1st of September, and four more on Saturday, the 6th of October.

My elders, Sir, and all the congregation, thank you for your goodness to me while I was in London, and we humbly give thanks to the gentlemen, and every one of the brothers in your congregation and in others, for the charity they have shown our church in the blessed

gift of a meeting-house, which the Lord has put it into your hearts to make us a present of: and also for the kind offer that, if the Lord should incline any of us to come to England to get instruction in the ministry, you would keep him a year and teach him. Thank the dear friend that considered us in this; we take it as a great favour, and leave it to the Lord, hoping that he may make some one of us fit to carry on his great work and be useful; but a direct answer to this we hope to send in a short time. I want to hear from you and all the brothers, and all the ministers. I want to know how religion flourishes in London. Please to tell these few words to all my friends in Christ; and after awhile, if the brothers want me to come again, you must let me know, and I'll try and come. The church in Sierra Leone, together with me, cease not in our prayers to make mention of you all, and all the brothers and the sisters, and all my acquaintance in London, hoping you will not forget me and them at a throne of grace. Please to forward the letters to brother Geard, of Hitchin, and brother Pearce, of Birmingham; and give my love to brother Booth, and brother Thomas, and to the brother a good way out, where the gentlemen were so kind to me.

THE CHRISTIAN FELLOWSHIP.

A society for mutual assistance during the period of sickness, and the insurance of sums of money at the death of the members, or their wives, together with annuities in old age, called "The Christian Fellowship," has been recently formed in connexion with Claremont Chapel, Pentonville, under the auspices of its respected pastor, the Rev. John Blackburn.

The necessity of a prudent care for the future, "as God has given them ability," needs scarcely to be urged upon Christians at the present time. But as severe disappointments have too frequently been experienced through the breaking up of similar institutions, from an inability to meet their engagements, this society has, with a view to permanency and security, carefully excluded those subjects of benefit to which *all are not equally liable*, providing only for sickness, old age, and death.

They have adopted the calculations of an eminent actuary, as recommended by the barrister appointed by Government, to certify the rules of Friendly Societies and Savings' Banks. Their benefits are divided into small shares, and for these, the subscriptions are calcu-

lated separately, so that either or all of them may be taken at pleasure, and, under certain limitations, to the extent best suiting the views of the subscribers; while the subscriptions being graduated according to age, the injustice of compelling a young man to pay the same as one who may be twenty years his senior, will be avoided.

The subscribers are not confined to any particular denomination of Christians, but are required to be either members or stated attendants of some evangelical church; and it is confidently hoped, that such an association, by investing the whole amount of its subscriptions in Government securities, will, with the blessing of the Almighty, afford assistance to many "when the evil days come, and the years draw nigh, in the which they shall say, I have no pleasure in them."

S. D. METTAM, Hon. Sec.

EDUCATION SOCIETY FOR THE SONS OF BAPTIST MINISTERS.

The circumstances of this Society have been repeatedly laid before the public. In June last, there was £125 due to the Schoolmasters, for educating the children taken under its patronage. Through the kindness of friends (principally in London and its vicinity), nearly two-thirds of this amount has been received; but some of the larger sums are only on condition of the whole amount being raised before Christmas next. The children educated were principally from the families of our country ministers; and the friends of the Society make this their last but most urgent appeal to some of our able and benevolent friends in the country, to save the denomination from disgrace, and the Committee, upon whom now devolves the onus of this attempt, from that despondency which might paralyze their future efforts.

Since the date of the last circular addressed to the public, the following sums have been received:—

W. L. Smith, Esq. . . . .	£3	3	0
Joseph Fletcher, Esq. . . . .	5	0	0
G. Blight, Esq. . . . .	3	3	0

THE BAPTIST CHURCH, LATELY MEETING IN EBENEZER CHAPEL, SHOREDITCH.

To the Religious Public.

In the month of June last, when the members of the Baptist church which had been gathered at Mason's Court, Shoreditch, were no longer allowed by the proprietor of Ebenezer Chapel to hold their meetings there, unless they

would consent to yield their united judgments to his control, they immediately selected a Committee from amongst themselves and the congregation, to provide them with another place, as the Lord might direct.

As a temporary accommodation, they engaged Providence Hall, Finsbury, whilst they might exercise their judgment in searching out and securing for them a more convenient and permanent abode. They have inquired through the locality in vain for a suitable place of worship which they could hire or purchase, or any building which might be converted into one. But at length, by the good providence of God, they have found and purchased a piece of freehold ground near Shoreditch church, on which they purpose building a substantial and commodious chapel, which shall immediately be vested in trust, if they are sufficiently encouraged by their Christian brethren of their own and other denominations, who may unite with them in resolving to maintain the independence of voluntary congregational churches.

The Committee beg to assure the Christian public that the present pastor of the church is the object of the people's affectionate choice,—that an evident blessing attends his ministry,—that the church is in peace, and its numbers are increasing,—and they feel a persuasion that, if they are sufficiently encouraged to proceed with their object, a respectable interest will be established in the midst of a most dense population, which may perpetuate its blessings to generations yet unborn.

The freehold has been purchased at £350. It will allow room for a burying-ground but must be enclosed by a wall. A building such as they contemplate will probably cost about £1000. They do not intend to commence till about two-thirds of that sum are promised; and, if any money should be received, and the object not be secured, the Committee pledge themselves to return it to the parties. A kind friend has advanced the purchase-money, and promised the loan of it without interest for one year, thus giving the Committee time to try the strength of the church and congregation, and to make their appeal to the liberality of the Christian public.

If the object must be abandoned and the ground resold, even then it will be a source of no small gratification that the trial has been fairly made. But as the congregation offers willingly, and as several sums have already been promised by others, on condition that the place be

built and put in trust for the denomination, the Committee and friends have a strong hope that the object will be realized, to the glory of God.

Any donations, promises, or subscriptions, on the above conditions, will be thankfully received, and duly acknowledged, by

R. Davies, Esq., 190, Shoreditch, *Treasurer*.

Rev. J. Smith, 7, Trafalgar Place East, Hackney Road, *Pastor*.

Mr. Boulton, 32, Haberdasher Street, Hoxton.

Mr. Skerritt, 3, Clift Street, } *Deacons*.  
New North Road.

Mr. Kevan, 77, Kingsland Road. }

Also by the following ministers and gentlemen:—

Rev. Dr. Newman, Bow.

Rev. Dr. Fletcher, Stepney.

Rev. W. H. Murch, Stepney College.

Rev. John Dyer, Fen Court.

Rev. Edward Steane, Camberwell.

Mr. G. Blight, 89, Cornhill.

Mr. J. Low, Leadenhall Market.

Mr. P. Millard, 49, Bishopsgate Street Within.

Mr. J. Bousfield, 126, Houndsditch.

And by the following members of the Committee:—

Mr. Randoll, East Road, City Road.

Mr. Harford, Hackney Road.

Mr. Alexander, do.

Mr. Forman, do.

Mr. Rimmington, do.

Mr. Hurren, Wormwood Street, Bishopsgate.

Mr. Perkins, Curtain Road.

Mr. Cowley, Aldersgate Street.

Mr. Watson, Hoxton Old Town.

Mr. Pretty, Hoxton Square.

THE CHURCH OF CHRIST MEETING IN THE BAPTIST CHAPEL, KENSINGTON GRAVEL-PITS, MIDDLESEX, TO THE BAPTIST CHURCHES IN ENGLAND, SCOTLAND, AND WALES.

DEAR BRETHREN,

The cause of Christ in this village originated in the disinterested labours of the Rev. Messrs. Upton, Ivimey, Chin, Pritchard, and other valuable ministers connected with our London churches, many of whom have entered into their rest. The worship of God was conducted during the space of seven years in hired rooms. The accommodation proving insufficient, and the surrounding population being to a great extent destitute of the means of religious instruction, the few friends who had united in church fellowship were strongly urged by their ministering

brethren to attempt the erection of a Meeting-House. Influenced by this counsel, and actuated by feelings of deep compassion for the spiritual condition of the neighbourhood, one of their number, who had, as the result of many years hard labour, realised the sum of £800 (which he regarded as a provision for old age), generously offered to lend the same for the purpose of erecting a chapel, receiving four per cent. interest for the sum thus advanced. This proposal was gratefully accepted; and, in the year 1823, the present neat building was erected, and subsequently placed in trust.

Notwithstanding the liberal donations of a few Christian friends ("whose praise is in all the churches,") the original debt continued to accumulate, owing to the extreme poverty of the congregation, which prevented them from defraying even the incidental charges incurred by the maintenance of divine worship. In the year 1830, the total debt amounted to the sum of £1022 12s. 3d.; during which year, our brother who had advanced the money, anxious to encourage the friends to attempt the extinction of the debt, remitted the sum of £247 12s. 3d.; accepting a mortgage of £500 upon the chapel, and allowing the sum of £275 to remain upon the church books; thus reducing our obligations to the sum of £775.

Towards the close of the year 1831, the attention of the church was directed to their present pastor, Mr. John Broad, and he was ordained to the pastoral office in the month of May in the same year. At the period of his settlement, our kind friend before referred to relinquished his claim to the sum of £75., which had accrued since the arrangement in 1830.

From this time the church has been favoured with a *real, extensive, and spiritual* revival. Our Meeting-House is filled with attentive hearers; our flock is increased by the addition of sixty-two members, making our total number eighty; the sabbath school is enlarged from six to a hundred and fifty children; our prayer meetings are crowded, and our local services well attended and highly interesting. We trust that a godly jealousy is exercised over the discipline of the church, and that the fruits of the Spirit are cultivated amongst us.

We have further to record an additional instance of generosity on the part of our kind friend (who is a poor labouring man). An offer was made by him in the year 1832, to relinquish the

interest of the debt for three years, provided the sum of £150 was paid off the mortgage on or before Christmas, 1834: the sum thus given to the church was £93. Strenuous exertions were made; and we acknowledge with humble gratitude to our Heavenly Father, and with sincere thanks to those friends who have assisted us, that the requisite sum was raised. In addition to this effort, a gallery has been erected during the past year, principally for the accommodation of the Sunday School, at an expense of £83; the whole of which sum has been raised in the neighbourhood, with a few donations from friends in London.

We have thus, dear brethren, supplied you with a faithful relation of the vicissitudes through which this church has passed, and a brief account of our existing state; it only remains for us to add, that the circumstances of our kind friend render it imperative upon us to attempt the *immediate* discharge of our obligations to him; that the mere interest of the debt is beyond our own power to raise; and that the continuance of the burden not only operates unfavourably to the general interests of the cause, but prevents us from assisting in those hallowed enterprises for the extension of truth, which have a direct tendency to elevate the Christian character, and thus to confer respectability and permanency upon the church.

You are aware, dear brethren, that our contiguity to the metropolis precludes us from sharing in the assistance supplied to country churches through the Baptist Building Fund. We are therefore compelled to make this appeal to the churches of the denomination; most earnestly and affectionately requesting the favour either of a *private or public collection, or the transmission of individual donations.*

The total amount of the existing debt is £625.

Signed on behalf of the church :

John Broad, *Pastor.*  
Thos. Farmer, }  
Thos. Worger, } *Deacons.*  
Jos. Fletcher, }

*The undersigned affectionately recommend this case to the liberal consideration of the churches.*

George Pritchard, *London.*  
John Chin, *Waltham.*  
Jos. Davis, *Church St. London.*  
R. W. Overbury, *Eagle Street.*  
W. H. Murch, *Stepney College.*  
J. H. Evans, *John Street.*  
Edward Stovane, *Camberwell.*  
T. Thomas, *Henrietta Street.*

The contributions of our friends may be transmitted to the Rev. John Dyer, *Mission House, Fen Court, London*; by whom they will be thankfully received and duly acknowledged.

### ASSOCIATIONS.

#### ESSEX.

This Association held its annual meeting at Saffron Walden, May the 19th and 20th.

Tuesday morning, 12 o'clock. The Ministers and Messengers met in the vestry of the Chapel, to attend to the business of the Association. In the evening, at 6 o'clock, there was a public service, when brother Garrington, of Burnham, commenced by prayer, and reading the Scriptures; brother Clements, of Halstead, preached from *Isai. xxxv. 1, 2*; and brother Francies, of Colchester, concluded.

Wednesday morning, at 7 o'clock, a prayer-meeting; brother Garrington gave an address. Half-past 10. Brother Reynolds, of Earls Colne, commenced by prayer and reading the Scriptures. Brother Pilkington preached from *John xiv. 19*, and the Rev. Luke Foster, Independent minister of the town, whom we feel pleasure in also calling brother, concluded in prayer.

The congregation then formed itself into a public meeting. The letters from the churches were read, and the whole was closed by prayer and thanksgiving.

In the Committee, brother Wilkinson stated that he had corresponded with the Rev. T. Finch, of Harlow, on the subject of a new Association, which, it was understood, had been formed, under the title of the South-West Essex Baptist Association: while it had a primary regard to the district, with which it was immediately connected, it would unite, so far as was practicable, in kind and Christian co-operation with the general body.

Letters were read from the churches at Waltham Abbey, and Potter Street, in which, with every sentiment of cordial and brotherly attachment, it was stated that, owing to their proximity to the district which the new Association had marked out for its operations, they had retired from their connexion with us, and had joined the new Society.

Resolved, That the Rev. W. Humphries, of Braintree, be appointed Secretary, and Mr. John Salmon, of Saffron Walden, Treasurer, for the ensuing year.

That the Circular Letter, prepared by

brother Pilkington, on "Christian Long-suffering and Forbearance," be adopted and printed.

That the articles of faith, &c., as revised, be placed as formerly at the head of each circular Letter, and in small capitals.\*

That the subject of the next Circular Letter be,—“The Nature of a Christian Church;” and that brother Wilkinson be requested to prepare it.

That a deputation consisting of brethren Wilkinson and Humphries be appointed to confer with the South-West Essex Association, at their next general Meeting.

That the next annual Meeting be held at Colchester, the third Tuesday and Wednesday in May, 1836: Brethren Wilkinson and Middleditch to preach. In case of failure, brethren Pilkington and Clark. To put up at the Lion.

We never remember to have attended a meeting at which there was more kind feeling, and more unanimity, than that which we have just recorded; and trust that it is the harbinger of many delightful associations which still remain on earth; and of that far more delightful meeting which, in company with the millions of his redeemed people, we shall enjoy, in the presence and around the throne of our Lord and Saviour, in his heavenly kingdom.

J. WILKINSON, Chairman.

#### WESTERN ASSOCIATIONS IN WALES.

The PEMBROKESHIRE Association was held at Carmel, June 9 and 10, 1835.

Tuesday, at 10 o'clock, the Ministers and Messengers met in conference; and after brother B. Davies, of Cilfowir, had prayed, the following resolutions were agreed upon:—

1. That the Letter to the churches, written by brother J. M. Thomas, of Cardigan, be printed.

2. That the pastors at Star, Sardis, and Llwyndafydd, be permitted to go through the churches to collect towards the debts remaining on their chapels.

3. That the next Association be held at Middle-Mill, on the second Tuesday and Wednesday in June, 1836.

4. That the next Missionary Meeting be held at Ebenezer, Oct. 8 and 9.

5. That the plan of brother T. Thomas, Newcastle, for liquidating the debts on the chapels through Wales, be adopted; and that collections be made towards the

\* These Articles are not intended as a Test, but as expressing the sentiments of the Association.



Widows' Fund, and the Mission in Little Brittany.

6. That the church at St. Daniel's be received into the Association.

7. That an Academy be established at Haverfordwest as soon as possible; except the Meeting intended to be held at Merthyr, respecting the Abergavenny Academy, should deem it unnecessary.

Baptized.....	309
Restored.....	81
Received by letters.....	2
Excluded.....	85
Died.....	61
Dismissed by Letters.....	16
Clear increase.....	230

The number of churches in this Association (branches not included) is 31.

Brother W. Thomas has been ordained pastor of the church at Blaenwaun; brother John Rees, at Zion's Hill; and brother W. Owen, at Middle-Mill. We are under the painful necessity of recording the death of the last mentioned brother. He was highly respected in the church and neighbourhood. Likewise brother David Owen, who was a useful assistant in the church at Bethel. Brother J. H. Thomas, of Moleston, has removed to Trowbridge, Wiltshire; and brother T. Owen, of Bethlehem, to East-combs.

The CARMARTHENSHIRE Association was held at Salem, near Meidrym, June 11 and 12, 1835.

Thursday, at 10 o'clock, conference commenced; brother D. Evans, of Fynnon Henry, prayed; when it was resolved,

That the next Missionary Meeting be held at Rehoboth, Oct. 12 and 13.

That the next Association be held at Llanelly, on the last day of May, and first day of June, 1836. Brethren T. Thomas, Newcastle; T. Jones, Rhyd-wylm; and others, to preach.

Baptized.....	196
Restored.....	72
Excluded.....	125
Died.....	90
Clear increase.....	53

The number of churches in this Association (branches not included) is 39.

The CARDIGANSHIRE Association was held at Penrhyncoch, June 17 and 18, 1835.

Tuesday morning, at 10 o'clock, we met in conference; brother J. M. Thomas prayed; and the following resolutions were agreed upon:—

That we coincide with the other Associations regarding the plan of brother Thomas, of Newcastle, for pay-

ing the debts remaining on the chapels; and likewise regarding the Academy at Abergavenny, the Mission in Little Brittany, and the Widows' Fund.

That the next Missionary Meeting be held at Aberayron, Oct. 15 and 16, 1835.

That the next Association be held at Aberystwyth, on the third Tuesday and Wednesday in June, 1836.

Baptized.....	100
Restored.....	15
Received by letters.....	1
Died.....	60
Excluded.....	34
Dismissed by Letter.....	15
Increase.....	7

The number of churches in this Association (branches not included) is 14.

WEST HANTS.

The annual meeting of this Association was held at Brother Yarnold's, Romsey, on Wednesday, September the 9th. The afternoon was spent by the brethren in prayer, and conference relating to their ministerial and personal experience and labours during the past half year.

The brethren assembled in the evening at brother Yarnold's meeting-house. The following ministers were engaged: Brother Burnett, of Lockerley, introduced the service by reading the Scriptures and prayer; brother Burt, of Bewley, spoke on the duty of the people to aid their pastors in their great work, by inviting persons to attend the means of grace, and in admonishing their neighbours and friends to "flee from the wrath to come;" brother Titherington, of Winchester, addressed the auditory on the character of Christ, as the "Refiner" of his people; brother Turquand, of Milford, showed the importance of entering into solemn and immediate engagements to be the Lord's; and brother Draper enforced on the attention of the meeting the importance of forming a right estimate of life, and of being ready for the solemn moment of our departure.

Mr. F. Perrot, who had just returned from Switzerland, having attended the celebration of the third centenary of the Reformation, gave a brief account of the progress of evangelical truth in that interesting country.

The next meeting, by God's blessing, will be held at Lockerley, in April next.

GENERAL BAPTIST ASSOCIATION.

The sixty-sixth Annual Meeting of the representatives, &c., of this respect-

able denomination, comprising one hundred and sixteen churches, was held at Castle Donnington, Leicestershire, on June 30, July 1, 2, and 3, 1835. The public services were crowded to excess.

The annual meeting of the General Baptist Foreign Mission Society was held on the Wednesday afternoon; brethren J. Goadby, sen., W. Pickering, C. Lacy (Missionary from Orissa), T. Orton, T. Stevenson, S. Wigg, J. Peggs, and W. Butler moved and seconded the Resolutions. In the evening a sermon was preached by brother J. Wallace, of London, from 1 John v. 6. On Thursday evening brother J. Bissill, of Sutterton, preached from Mark xvi. 15.

The churches at Cradley, Perth, Alfreton and Ripley, were added to the Association.

It was resolved that the Association cordially approve of the 'Baptist Union,' and appoint brethren J. Wallace, of London; J. G. Pike, of Derby; J. Stephenson, M.A., of Southwark, and J. Peggs, of Bourn, to be our representatives at the next annual Meeting of the Union.

State of the churches.

Baptized during the year.....	1000
Received by Letter.....	145
Restored.....	80
Dismissed.....	111
Excluded.....	178
Withdrawn.....	146
Dead.....	219
Clear increase.....	571
Number of Members.....	12,295

The next Association to be held at Bourn, Lincolnshire, commencing the last Tuesday in June.

#### CHAPELS OPENED, &c.

##### STAPLETON, NEAR BRISTOL.

Preaching and a Sabbath-school have been held in a small room in this village for many years past, and it has been often thought desirable to build a chapel. On the 15th of Nov. 1832, a public meeting was called, of the ministers in Bristol and the neighbourhood, to consult upon the best means of carrying it into effect, when a committee was appointed to superintend the building of a chapel and school-house. His Grace the Duke of Beaufort very kindly gave a piece of ground for the purpose; and on the 14th of May, 1833, the foundation-stone was laid, when the Rev. Thomas Winter gave an address on the ground, suitable to the occasion; and on the 26th of October following, the chapel was opened for divine worship, when

the Rev. Messrs. J. Davies, John Foster, J. E. Good, W. Lucy, and T. Winter, assisted in the services. The chapel is capable of containing 300 persons, with a school-house attached for 100 children: the property is vested in the hands of twenty-one trustees. There are some very pleasing circumstances and prospects in connexion with this station. The congregation value the labours of Mr. Upton, who preaches there without fee or reward, and has been made useful; with some of the senior children in the school, there is evidently a desire for that knowledge which maketh wise unto salvation.

The cost of the chapel and school-house is £500; about £200 have been collected in Bristol and the neighbourhood; and a debt of £300 remains, for which application is made to the religious public: and, to save travelling expenses, and prevent Mr. Upton from leaving his charge, it is earnestly requested, that the churches and liberal individuals will kindly send their contributions to the treasurer, Mr. Finch, Redcliff Street, Bristol.

##### APPLEBY, LEICESTERSHIRE.

Three years ago, the church at Appleby, in Leicestershire, was burdened with a debt on their place of worship to the amount of £120. Past exertion, connected with poverty, rendered any farther effort amongst themselves impossible. The ministers in the county, being made acquainted with the fact, and deeply sympathizing with the case, mutually agreed to recommend it to the liberality of the Christian public; whilst, at the same time, they engaged to do what they could amongst their own immediate friends. This application was kindly and efficiently responded to by various churches, by which the debt was reduced to £18. In order, therefore, to remove this, two sermons were preached last May, by Mr. Mursell, of Leicester, and Mr. New, of Arnsby; when, through the further assistance of individuals from Leicester and elsewhere, the debt was entirely discharged.

Thus, the painful anxiety, which had long and heavily pressed on the heart of their truly respectable and laborious pastor, is dissipated: whilst the friends feel themselves happily relieved from a burden which has greatly interfered with their exertions in other respects. On this account, they wish to avail themselves of an opportunity, through the medium of the Magazine, to convey

their grateful acknowledgments to those churches to whom they feel themselves indebted for their generous help.

## EAST BUDLEIGH.

A neat little Baptist chapel, capable of containing 300 persons, was opened for public worship in the village of East Budleigh, Devonshire, on Lord's day, June 7th, when Mr. Henry Hawkins, of Stroud, Gloucestershire, preached in the morning and evening, and Mr. Patch, of Exmouth, in the afternoon, to very attentive and respectable congregations.

## SOUTHWARK, LONDON.

The foundation-stone of a new Baptist chapel, designed to be called Trinity Chapel, and situate in Trinity Street, Blackman Street, Southwark, was laid on Friday, the 3rd of July, at three o'clock, by the Rev. Andrew Reed, D.D., who delivered an interesting address on the occasion. The spot had been prepared, and a very numerous company were assembled. The service was commenced by the Rev. B. Lewis, the minister of the place erecting, giving out part of the 48th Psalm, Dr. Watts's, reading a suitable portion of Scripture, and engaging in prayer. Another hymn, written for the occasion, was then sung; after which, the Rev. Mr. Combe, of Soho Chapel, offered an appropriate prayer. The Rev. doctor then went through the ceremony of laying the stone; after which he returned to the centre of the platform and delivered an address, which seemed to be well received by all parties attending, although made up of Christians of various denominations. The 118th Psalm, Dr. Watts's, was then sang; after which the Rev. Mr. Harris, of Dartford, again offered up prayer. A doxology was sung, and the Rev. Mr. Lewis dismissed the meeting. The Rev. Mr. Dovey, and the Rev. Mr. Bridgeman, also took part in the service, which was conducted with a solemnity suitable to the occasion.

We were pleased to see, both on the platform and among the multitude, ministers of the three leading denominations of Christians, all apparently harmonizing with each other and the people, both in their expressions of holy joy and gratitude, and their solemn supplications to the throne of the Most High. A liberal subscription was made.

## NORTH CREAKE, NORFOLK.

On July the 19th a small chapel was opened at this place, for the use of the

Baptist congregation lately worshipping at the Independent chapel, South Creake, and being in connexion with the Fakenham cause. Brothers Hunt and Spooner officiated on the occasion.

## PAXFORD, WORCESTERSHIRE.

On August the 6th, a new Baptist chapel was opened at Paxford, Worcestershire, near Campden, Gloucestershire. The Rev. T. Coles, M.A., of Bourton-on-the-Water, preached in the morning, from Eccles. v. 1. The Rev. A. Fuller, of Blockley, in the afternoon, from John v. 25. And the Rev. T. C. Keene, of Pershore, in the evening, from Gen. xxviii. 17. Brethren Fuller, (Mann, Docker, Indeps.,) Acock, Miles, and Cheny, engaged in the devotional services.

The congregations were good throughout the day. An additional sermon was preached in the evening, in the open air, by the Rev. T. Coles, M.A., to those who could not gain admission to the chapel. Eighteen pounds were collected. It is gratifying to be able to state, that this, with what had been previously collected, is nearly sufficient to defray the expense incurred in building the place.

## ZION CHAPEL, TENTERDEN.

On Thursday, the 6th of August, this chapel was opened for the public worship of God. The old meeting-house being in a very ineligible situation, and in such a dilapidated state as to require a considerable outlay for repairs, the church determined to attempt the erection of a new place of worship. A piece of ground was accordingly procured in a central part of the town, and a very neat and commodious chapel, 45 feet long, by 29 broad, with a double vestry, has been erected. The Rev. T. Thomas, of Henrietta-street, London, preached in the morning; Rev. W. Matthews, of Canterbury, in the afternoon; and the Rev. W. Groser, of Maidstone, in the evening. The following ministers, and other Christian brethren from neighbouring churches, kindly officiated in the course of the services: Rev. A. Smith, of Rye, Sussex; Rev. J. Payne, and Mr. Scott, of Ashford; Rev. — Phillips (Indep.), and Mr. Jule, of Staplehurst; Rev. J. Ellison (Indep.), of Cranbrook; Rev. John Morgan (Wesleyan), of Tenterden, and Mr. Avery, of Benenden. The pews having been cleared out of the old chapel, and the walls and tables tastefully decorated with flowers and evergreens, 100 persons

sat down to dinner; and after the service, in the afternoon, about 160 partook of the refreshment of tea.

Crowded congregations attended the gates of Zion through the day. The collections amounted to £32 14s. 3d. making, with the sums previously contributed by the worshippers in the former place, a total of £204 11s. 6d.

It was truly refreshing to the pious mind, to witness the love and harmony which prevailed among the ministers and private Christians of different denominations, who had come together on this occasion. We are happy to state, that on the Lord's day, 9th August, the congregations were excellent, and that nearly all the seats are hired.

#### BUTESLAND STREET, 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; where a new chapel was opened for divine service on the 2nd of September.

### ORDINATION.

#### SWAY.

On Tuesday evening, Sept. the 22nd, Mr. G. Jones was ordained co-pastor with Mr. W. Mursell, sen., over the Baptist church at Sway, near Lymington. The following brethren engaged in the different parts of the solemn service: Rev. J. Millard, D. E. Ford (Indep.), W. Mursell, sen., J. Turquand, J. B. Burt, and T. Rutter.

It was a very stormy and rainy evening; nevertheless the house was well filled, and we hope the divine presence was with us.

### NOTICES.

#### SOUTH BEDS. AND HERTS. BAPTIST UNION.

An Association bearing the above name has just been formed; and the first public service in connexion with it will be held at Hemel-Hempstead, on Tuesday, October 6th. The Rev. H. Burgess, of Luton, will preach in the morning: service to commence at 11 o'clock. A public meeting will be held in the afternoon, at 3 o'clock, when letters, describing the state of the churches, will be read.

On Wednesday, Oct. 7, will be opened for public worship, the new Baptist chapel, Watford, Herts.; when the Rev. John Leifchild, London, and the Rev. E. Steane, Camberwell, are expected to preach. Service in the morning will

commence at 11 o'clock, and in the evening at six.

The next quarterly meeting of the London Baptist Association will be held at the Rev. J. J. Davis's, Tottenham, on Thursday evening, Oct. 15th, 1835; when the Rev. J. Watts is expected to preach on *The Sin and Danger of Conformity to the World*. Service to commence at half-past six o'clock.

### NEW PUBLICATIONS.

#### Just Published.

Memoirs of Mrs. Ellis, Wife of the Rev. W. Ellis, late Missionary in the South Sea Islands, and Foreign Secretary of the London Missionary Society; containing notices of Heathen Society—of the details of Missionary Life—and of the manifestations of Divine faithfulness in severe and protracted sufferings. By the Rev. W. Ellis.

The Kingdom of Christ in conflict with the Kingdoms of this World. A discourse delivered in George Street Chapel, Manchester, June 10, 1835, at the Association of the Baptist churches for the counties of York and Lancaster, and published at their request. By the Rev. B. Godwin, of Bradford, Yorkshire.

#### Preparing for Publication.

In a few days will be published, by particular request, *The Relative Duties of Church Members*. By George Wright, Bectles.

The Rev. Eustace Carey will shortly publish a Memoir of the Rev. W. Carey, D.D., more than forty years Missionary in India, Professor of Oriental Languages in the College of Fort William, &c. &c. The Work will comprise A Review of his Early Life and Entrance upon the Christian Ministry, by himself—A Recollection of his Early Life, by a Beloved Sister—An "Attempt at a Memoir, &c.," by the late Rev. Andrew Fuller—A Critique upon his character and labours as an Oriental Scholar and Translator, by Dr. Wilson, Professor of Oriental Literature in the University of Oxford, &c.

\* \* In page 226 of our present volume it is stated, "Mr. Ivimey believed, as did also the late Rev. James Dore, that when a man ceases to be a strict Baptist, there is no resting-place for his feet, till he finds himself a strict Papist." In this passage the reference is to a pamphlet by Mr. Ivimey, entitled, "A Scripture Manual on Terms of Communion," in which the Author says, "There is no consistent standing," said the Rev. James Dore, of London, to me, "between being a strict Baptist, and returning to the Church of Rome."

A highly respectable correspondent has since informed us, that "the late Rev. James Dore was favourable to mixed communion." The contradictory statements may convey the sentiments of the same individual at two distant periods of his history.

ΕΠΙΓΡΑΦΑ.—In our last number, at p. 365, for *Ἰουδαῖοι*, read *Ἰουδαῖοι*.

The motto at page 360 should read thus: "Quo semel est imbuta recens servabit odorem Testa diu."—HOR.

In our March number, at p. 104, for 100,000 were Catholics, read 100,000 were Protestants.

# IRISH CHRONICLE.

OCTOBER, 1835.

To Rev. J. BATES.

*Dynode, July 13.*

Since my last I have been endeavouring to make known the glad tidings of the gospel to my fellow-sinners, by reading for them that word which is able to make wise unto salvation, and by telling of the Saviour.

A young man named Kilbride, who lives with me as hired servant, appears to have received much benefit from hearing the Scriptures read in my house. When he first came to my house he was a Roman Catholic, and very ignorant. I read for him, and pointed out to him the way of salvation through the Saviour. He now says he will never kneel to a priest; that Jesus is the only priest he wants. A few days ago, the priest held confession in the neighbourhood, and when the people were going to confession, they asked him to go with them; but he told them plainly, that he did not intend ever to go to such a confession, that of late he had been blessed in hearing the word of God read, that he is determined to follow the dictates of that word, and not to follow the doctrines and commandments of men. Some of the people then told him, that the priest had power to work miracles, and that if he would not attend to his confession as usual, the priest would make him an example in some way, by his miraculous power; and he replied, that he was persuaded that the priest had no power from God to do such miracles, and that he therefore did not fear him.

In the last month I read, for James Healy of Carrownaboneen, the 3rd and 5th of John; and showed him, from different parts of Scripture, that Jesus is the way, and the truth, and the life, and that none comes to the Father but by him. He said he was persuaded in his heart that this was the truth, and that he would come often to hear me read the word of God for him. This man lately met with two priests, who told him of certain things which they wanted him to do, telling him that, if he would not be

obedient to their commands, they would not give him the rites of the church, &c. He told them candidly that he would never submit to them in this case, and that very little would make him quit them altogether: when the priests found the man so firm in his mind, they began to flatter him.

I have lately read for two men in my house the 3rd and 4th of Matthew: they heard very attentively, and said they will come every Sunday until they learn to read the Irish Testament.

BRIAN BRENNAN.

To the SECRETARY.

*Ballina, Aug. 19.*

My dear brother,

I herewith send you the journals of the Readers for the past month, as also a list of the collections and subscriptions obtained by me in Connaught and Ulster, arranged and prepared for publication.

A number of pieces of unbleached linen, printed calicoes, balls of worsted, &c., were received from Mrs. Burls, sen., in May last, which you will have the kindness to acknowledge, with many thanks. They will prove, I have no doubt, a great stimulus to the children. My recent illness was the only reason why they were not acknowledged before. Mrs. Burls, I am sure, will receive this as an apology.

I referred in my last to Mr. Morgan, son of the Rev. T. Morgan, of Birmingham, as being here, and as being occupied in preaching at our different stations in the country, and also occasionally in Ballina. This to me was a very seasonable help; and, from the acceptance with which his preaching met in Ballina, Easky, Mullifary, Ballington, and other places, will, I trust, to some souls at least, be a visit long to be remembered.

As yet, I have not, since my illness, extended my labours much beyond the circle of Ballina. This quiet I found necessary in order to recruit my health.

The next month is the time for inspecting the schools; at my return from which I hope to have something interesting to communicate.

J. ALLEN.

To the SECRETARY.

Coolany, Aug. 18.

Dear Sir,

I trust that the benevolent and active operations of our Society, in this part of Ireland, are still going on in the most active and useful manner. The Sabbath Readers are diligently and usefully employed. The Inspectors, as they travel from village to village, are favoured with many opportunities of making known the knowledge of the Gospel to their fellow-sinners; and, on some occasions, circulate religious tracts. I trust, ere long, by our united and persevering labours in making known the truths of the Gospel, connected with our united and fervent prayers to God for his blessing, that much good will result to our fellow-men, and redound to his glory.

During the past month the Lord has enabled me to go on with my work as usual. Besides preaching in Coolany, sometimes I have been two or three times a week in the country, and preached to very good congregations. I have visited Cloonacorra, Drimnagoole, and Conghill; this last place is new ground, but as there are a goodly number anxious to hear, I hope to visit them in a regular way. Other places I also visit as often as time will permit, but I have far more invitations than I can supply. It is a period of great inquiry after religious truth on the one hand, and a period of great exertion on the other. May the Lord teach us all by his Spirit, who are employed in teaching Christianity, and make his word effectual for the salvation of those that hear it!

Praying that spiritual strength, and spiritual enjoyment, may be given to us all,

I remain, yours, &c,  
JOHN BATES.

To the SECRETARY.

Limerick, Aug. 25.

My dear Sir,

I have been from home the last twenty-four days, and returned last night. I have been endeavouring to disseminate as much truth as possible; and besides preaching, I have tried to

communicate the saving and sanctifying knowledge of Christ Jesus my Lord and Master, to various classes of society; nor have the abodes of the wretched and the miserable, the distressed and the afflicted, been entirely neglected; but I have visited several. Would to God my circumstances would allow me to act according to the dictates of feeling, and the claims of wretchedness and destitution; and, while the joyful news of redeeming mercy, through the unparalleled and inconceivable suffering and love of the gracious and precious Jesus, in delivering from the wrath to come, would arrest the attention of some, cause tears to stand in the eyes and stream the cheeks of others, O it would be good to afford also the bread that perisheth. "To do good and to communicate, forget not; for with such sacrifices God is well pleased."

I forward to you the Scripture Readers' Journals as usual. John N— has been very useful at T—, in Kerry; he has brought away three people from popery, I trust savingly to the Lord.

W. THOMAS.

To the SECRETARY.

Kilbeggan, Aug. 6.

My dear brother

On Lord's-day, the second of this month, we held our fourth Annual Meeting, designated the UNION of the CHURCHES. The Rev. Mr. Hardcastle, of Waterford, again came to our assistance, having to travel at his own expense, in coming and going, about 280 miles. The previous Saturday evening, at seven o'clock, he preached an excellent preparatory sermon, from Phil. i. 3, 4. This meeting was well attended, though but few of our distant friends had arrived. At seven o'clock the next morning, our prayer meeting commenced, in conducting which, some of the brethren, besides Mr. Hardcastle and myself, took a part. This was a solemn and reviving time. I gave an address for about a quarter of an hour, and concluded in prayer. This continued till near nine o'clock, about which time our friends began to pour into town from all quarters. About thirty persons sat down to breakfast. Ten o'clock was the hour appointed for the more public service. In the interval, it was exceedingly gratifying to see so many of our friends, from various parts of the country, attracted together

on such an occasion. It put me in mind of this passage: "They go from strength to strength; every one of them in Zion appeareth before God." Every thing seemed to concur in the completion of the object which had called us together; and to show that it met the approbation of our God. Our purpose to have the preaching out of doors was not frustrated; though some threatening clouds occasionally passed over us, yet they only gave us a momentary shade from the penetrating rays of the sun, which assisted the speakers. The place was peculiarly adapted for it too, quite shut in from public view, surrounded with fields, houses, trees, and walls, with a respectable approach. Besides our own forms, we were accommodated with others which were well arranged before the place fixed on for the preacher to stand. Punctually at the time appointed, I ascended the large table, upon which we stood, and gave out that excellent hymn,

"All hail, the power of Jesu's name!"

which was sung with animation; and after prayer, brother Hardcastle preached from 1 Tim. i. 11. He seemed as if he had received immediate inspiration from heaven. The sermon was delivered in a masterly manner; the sentiments evangelical; his language eloquent; his voice sufficiently loud; and it was to all pleasing, and, I hope in God, profitable. Until nearly the close of his sermon I was in expectation of the arrival of the Rev. Mr. Brown, of Parsonstown, who had promised to give us the [aid of his splendid talents, but was unavoidably prevented; and as the people expected the second sermon from him, I had to make his apology to them, and without hesitation, and consequently without preparation, make up my mind to stand in his place. I preached from 2 Cor. iv. 7, and sang that hymn,

"Come, ye sinners, poor and wretched."

There were about 300 persons present, many of them highly respectable, and all of them exceedingly decent—far above the common. Not one of them left the place after the first sermon, nor until mine was concluded, which was a thing probably never known before, at out-door preaching; nor was there the slightest annoyance or appearance of inattention during the whole time, which was close upon three hours. Well done, Ireland! After such a soul-enlivening specimen of the moral and religious effects of the operations of the

Society—combined with every other means employed for Ireland's reformation, can our English friends and brethren say that the fragrance of their money has been wasted in the desert air? Will it not rather be a fresh stimulus to them to renew their exertions and continue their beneficence to an almost sinking people? I find I have digressed, but I hope the digression will give strength and vigour to the wings of exertion, to evangelize Ireland. After the dismissal of the congregation, who seemed almost disinclined to disperse, the seats were taken into the meeting-house, and the united church commemorated the death of our divine Lord. Several persons who are not members, on my invitation, remained to witness the meeting. We commenced singing,

"Bread of heaven, feed me till," &c.

and while thus engaged, it was as if heaven had come down amongst us. Brother Hardcastle gave a most suitable address, in which he mentioned the loss the Society had experienced in the death of our beloved brother, Mr. West. It seemed to make a deep impression on us all. The breaking of the bread, and the rest of what is usual at the table, devolved on me. Brother Hardcastle and I prayed alternately. The conclusion was glorious. The whole day was one continued scene of delight. All expressed themselves equally edified, blessed, and comforted.

About sixty persons shortly after sat down to dinner. The seats were again displaced, and tables arranged the length of the house, and the seats put at each side of them, and at the ends too, when rich and poor, without any distinction, regaled together. This gave no pretext to go to any public place for refreshments, which our distant friends otherwise would have been obliged to do. So much as a light expression was not heard during the time: the conversation was wholly on divine things. In the evening at six o'clock, brother Hardcastle preached in the house, from Isa. xlvi. 17: the house was crowded, and it was also a memorable time.

J. M'CARTHY.

To MR. BATES.

Carentary, Aug. 15.

Rev. Sir,

Since my last I have been diligently endeavouring to make known to perishing sinners the glad tidings of free salvation through a crucified Saviour; and

I trust there are instances that the Lord has been following his word with his blessing.

About a mile distant from this place lives an old man who has long been a very profane swearer; he has accustomed himself to mix his common conversation with the most horrid oaths; he called himself a Protestant, but for the last ten years he has not been known to go to any place of worship. I invited him lately to come to my house to hear the Gospel preached, but he swore that he would never go to hear such fellows preach. A few days ago, passing along the way I met with him, and he sat down with me on the wayside until I read for him a tract on profane swearing. In it was pointed out the command of the Saviour, "Swear not at all," and also that for every idle word that men shall speak they shall give an account in the day of judgment. Whilst I read he seemed to be struck with a sense of the evil of that sin which he so long indulged himself in, and prayed to God to be merciful to him. He was directed to the Lamb of God, which taketh away the sin of the world. He then expressed a desire to read the tract himself, and thanked God that he could read it. I gave it to him with another called "The Sinner's Help;" he took them and went away. Since that time I met with him, and that lion-like man seemed like a lamb; he conversed freely with me without uttering an oath, and I trust that by this simple means he will be brought to sit at the feet of Jesus and hear his word.

On the 16th ult., I read for M. Manns the 15th of Matthew, and showed from many parts of Scripture that all who put their trust in the Saviour have remission of sins through his blood. She replied, "That is better than to go to Lough Darrig to have our sins remitted." I asked her by what means are sins remitted at Lough Darrig? She answered, "By punishing the body in different ways; that during nine days they eat only three mouthfuls of bread each day, with a little of the water which they call wine,"

&c. I told her that those who come to Jesus find rest for their souls; she said, "There is no rest in Lough Darrig."

26th. Read for a man named Masterson, near Doores, and gave him a tract on "The Foundation of a Sinner's Hope;" telling him that this foundation is Jesus Christ; he took off his hat, and prayed that God might enlighten his mind while reading it, and said that there is no other foundation but Jesus; that he needs no helper—that neither saint nor angel can save us, but Jesus only. This poor man is a Roman Catholic, but continually reads his Testament.

29th. Read for J. Keenan, Roman Catholic, several portions of Scripture at his own request, and showed him from those Scriptures the Gospel plan of salvation; he said, "It is better to believe this than to be doing penance." I could mention many things to prove that the Roman Catholics are becoming very much enlightened, and that the Lord is mindful of his promise that "his word shall not return to him void."

ROBERT BEATY.

#### CONTRIBUTIONS.

A Female Friend . . . . .	10	0	0
Collected by Rev. H. H. Dobney, Great Missenden . . . . .	6	15	6
By Rev. John Dyer . . . . .			
Sandhurst, Penny Subscriptions . . . . .	5	10	5
Broughton, by Rev. H. Russell . . . . .	7	9	0
Oswestry, Missionary Association . . . . .	3	6	0
Do. Friend, by Rev. J. Watson . . . . .	2	10	0
Birmingham, Broad Street Auxiliary, by Mr. Low . . . . .	8	11	2
By Mr. Franks :			
Produce of a Collecting Card, by Mrs. B. Hems . . . . .	1	0	0
A Friend . . . . .	0	2	0
Wandsworth . . . . .	2	12	6
West Drayton, Three Friends . . . . .	0	16	0
Uxbridge, Three Friends . . . . .	1	0	0
Colnbrook . . . . .	2	11	0

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.



# MISSIONARY HERALD.

CCH.

OCTOBER, 1835.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

## FOREIGN INTELLIGENCE.

### CALCUTTA.

We insert the following paragraphs from two recent communications from Mr. W. H. Pearce. We beg especially to direct the attention of our friends to the appeals for help to the Translation fund, and for the Christian Boarding School at Chitpore. It is known that, notwithstanding the acknowledged excellence and great demand for the new Bengalee version, no aid can be obtained for it from the British and Foreign Bible Society, so that the expense of publication and distribution, so far as the latter is gratuitous, must fall entirely on the Society. Three of our kind friends have already testified their good will towards the Chitpore Seminary: it surely is not too much to hope that others will follow the example.

Calcutta, Feb. 14, 1835.

We had last night the Anniversary of our Calcutta Missionary Society. It was well attended, and found highly interesting. Our friends of all denominations,

including the lay Secretary of the Church Missionary Association, rendered their aid; and by their statements, and those of the Report, a feeling of liberality was excited, so that the sum of 500 Rs. (or £50) was collected or engaged for on the occasion. This sum, it is true, is small, compared with what has been on some former occasions received; but it is yet encouraging, as it is nearly double what has been realized at the last two Anniversaries. We shall despatch you a report in *duplicate*, that you may, *without fail*, be furnished with materials for your Annual statement; and, as I think the following additional information very interesting, I copy it from my memoranda.

In addition to other demands for the Bengalee Testament, we have been lately gratified by an unexpected one from Ava, the capital of the Burman empire, where our American brother Kincaid is labouring with great assiduity. In a letter which I have just received from him, dated December the 2nd, he states, "That there are in Ava 300 Bramins, whose ancestors were from Bengal, and about 3000 who are of Kathay origin, all of whom can read Bengalee. Some of these men have been in the habit of calling on me and reading the Scriptures in Burman; quite a number not only think favourably of the Christian religion, but begin to manifest real earnestness in inquiring about the way of life; and have requested me to

write to Bengal, and ask for the New Testament in the Bengalee language, as they have not a good knowledge of Burman. As I trust it will be serving the cause of our divine Redeemer, I am induced to ask for fifty copies of the Testament; and if you have a few good tracts in Bengalee, they would be very acceptable."

Such a request could not of course be refused, and fifty New Testaments, with some single Gospels, have been prepared for despatch the first opportunity. To these will be added a supply of the Bengalee publications of the Calcutta Tract Society, so as to afford every facility to these distant applicants to understand the great truths of the blessed Gospel. May they receive the word with joy, and find it *the power of God unto salvation!*

Our dear friend Mrs. Chaffin died a month ago. She was a solid, consistent believer in life; and died, as she said, "relying on the *grand truths* of the glorious Gospel." Her end was peace; and she is, we doubt not, with her Lord.

Calcutta, March 18, 1835.

Our worthy Governor General, and his excellent lady, leave us for England tomorrow morning by the Curaçoa. A short time ago, the Missionaries of different denominations in Calcutta and its neighbourhood, agreed to present him with an address, expressing their satisfaction with many acts of his administration, which they deemed highly conducive to the intellectual and moral improvement of the country. He received the deputation appointed to present it the day before yesterday, when they had a most interesting interview. While his lordship expressed his firm conviction that, in any efforts for the conversion of the natives, Government should take no share, but confine itself to the imparting of merely literary and scientific knowledge in schools, he expressed his earnest wish, as an *individual*, for the propagation of Christianity in India—his anxiety that many more Missionaries should be sent to the country—and his conviction of their eventual success. In referring to that account of his administration which he should have to render to God, he burst into tears, and for several minutes was unable to proceed. This rendered the scene deeply affecting. At the close of the interview, when the brethren retired, his lordship shook hands most affably with each in succession.

For integrity, independence, and firm determination to do what he conceived to be his duty, I am satisfied that we shall never see his lordship's superior.

What exertions is the Society making

to raise funds for Translations? A new edition of the Four Gospels and Psalms resolved on, will exhaust our present funds, and the Old Testament cannot be delayed—the life and health of one man like brother Yates, are too precarious to justify us in delaying the execution of a work, depending for its excellency so eminently on him.

Our Boarding Schools too require efficient aid—1000 Rs. in arrears already, with numbers of native Christian youths, whose education will be a blessing to themselves and thousands more, whom we cannot receive! Will not fifty or sixty benevolent individuals gladly give £4 or £5, for the board, education, and clothing of a dear girl or boy; who, with superior education, may perpetuate in their family, the church, and the world, the blessings they receive from their benefactors? I am mistaken, and shall be indeed truly grieved, if many more do not seize the noble opportunity.

## MONGHYR.

The following communications from Mr. Leslie, contain the usual diversity of intelligence. Though it is painful to hear of the death of that remarkable convert from the Raj-mahal hills, we must rejoice that his pastor was enabled to bear such a truly honourable testimony to his Christian character. May it please God speedily to raise up many more such, who shall not only embrace and adorn the Gospel themselves, but be permitted to diffuse its blessings to the heathen around them!

We have lately had one addition to the church in the person of a young man of the name of Biddulph;\* but no one from among the natives: and, to increase our sorrow, we have lost by death the poor hill man, Maisa, one of the brightest specimens of the Christian character that India has ever seen. He was seized with an inflammatory fever; and though I procured European medical attendance for

\* Mr. B. was partly educated in England—has some knowledge of the classics—has good talents for public speaking, and is distinguished for humility. He seems quite disposed to be useful, and I trust will be so. He was ignorant of the Saviour till he came to Monghyr: but I believe God has indeed met with him here. He has been for the last year or two a disciple; but secretly, 'for fear of the Jews.' I preached a sermon recently on this text, which was the means of bringing him out. I had no thought of him when I preached the sermon.

him, yet all efforts to save him were vain. His race has been short; but it was glorious. His deep piety, his unfeigned humility, and the astonishing advancement he made in Christian knowledge, cheered us all. Never since he made a profession of the Gospel have I had one fault to find with him. But what do I say? He was ripe for heaven; and the Lord has taken him home. Being deliciously nearly the whole of the time he was ill, we had not the comfort of witnessing a joyful end: but neither had we any thing to pain us. He never said a word nor did an act which was inconsistent with the Christian character.

Thus, for the present, my efforts for the hill people are suspended. My acquirements in speaking their language are not so great as to enable me to hope that I could make myself useful to them, by going alone among them. I intend, as soon as I can make it convenient, to go to Bhaugulpore to seek out another hillman with whom I may continue to talk the language, and whom I may instruct so as that he may become a ready interpreter of the Gospel to the people,—even if God should not be pleased to make him a partaker of his grace. Oh! that God may direct me to some one whom he may be pleased to make a vessel of mercy. And oh! that this painful visitation may yet be seen by us to work for the glory of God in the promotion of his cause among the poor mountaineers.

We have also had another painful duty to perform in the rejection of one of the seed of Abraham who sought communion with us, and baptism at our hands. He is a very superior young man; seems thoroughly convinced of the truth of Christianity; has suffered much from his relatives on account of his attachment to the Saviour; and is, I believe, truly moral in life. But he thinks the Christian Sabbath ought not to be kept sacred beyond the hours of our assembling for worship, and he consequently persists in transacting business on that day. Had he any reverence for the seventh day of the week in preference to the first, we might bear with him; but this is not the case. He has no more respect for the Jewish than for the Christian Sabbath. We have, therefore, conceived that we should be doing an injury to Christianity in India, were we to acknowledge, by baptism and communion, one who did not 'keep holy day.' It would be a most pernicious example to the natives; and might, perhaps, be attended with sad consequences to the native Christians. It has been a real source of

grief to us to deny him baptism, convinced as we are of his sincerity, and of his correct views of himself as a sinner, and of Jesus as the only Saviour. He has felt our rejection of him; but he nevertheless continues to worship with us. I have had to do with him in all his inquiries into the truth of Christianity; and we have discussed over and over again the claims of the Christian Sabbath. But he is immovable; and yet, I must say, that I think him sincere even in his rejection of the Sabbath.

I have recently had another very severe attack of fever, from which I am hardly recovered yet. This is the second attack I have had this year. It is the will of my heavenly Father that it should be so: and I know that I need all these corrections. He never smites me without a cause; and I hope I do not murmur. I do not recollect that I ever felt the effects of any attack so long afterwards as I do the present. Yet I am able to be about my work, though I have not yet ventured to go in the sun into the bazar. During the former attack I had two relapses by going too early into the usual scene of my labours; and the doctor told me that if I had a third relapse it would go hard with me. I have therefore been more cautious this time. I am, however, now getting my little tent in order, and preparing for a three months' campaign among the villages, if I am spared so long, and enabled to go through it. I shall start, God willing, about the 1st of November. Much, very much, shall I miss my hillman, who has been my companion in all my excursions for the last two years.

P.S.—We had on the 30th ult. another severe shock of earthquake. Our house still stands; but we have not now a single sound wall in it. We live in perpetual fear: but do not think it right to rent another house as long as the roof and walls of our present abode remain.

A second communication from Mr. Leslie, is dated on the river Gunduck, about forty or fifty miles from Monghyr, 26th of February, 1835.

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 Mahommedanism; 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 on 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 whom) 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 woeful 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 besides 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.

We have visited also many other large places on the banks of this river. Though no Missionary has ever been in this direction, we have found here and there individuals who had heard of the Christians, and who were prepared to give the alarm against us,—that we had come to destroy their caste. We have, however, been

heard often with attention: and not a few have expressed their approbation of the things told them of the way of salvation. We have been employed nearly all day in a pretty large market-town, called Rosza. Happily there were few Brahmins in it; and we were consequently not at all molested. The people flocked around us in great crowds, and heard with stillness the message of mercy.

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 wills 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 idolators 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, for the space of fourteen months rose, 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

riso 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 Abbé 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 Musliman 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 Musliman 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.

### DIGAH.

From the statement given by Mr. Lawrence, in the following extract, dated February 9 last, on the Ganges, it seems probable that Mr. Anderson and himself may take up their abode at Mirzapore, rather than Allahabad. On several accounts, the former appears to be the more eligible station of the two.

Towards the end of December last I spent ten or twelve days in a preaching excursion amongst the villages, a short distance from Dinapore, and was very much pleased with the manner in which I was received. In all the villages many paid great attention, and were eager to obtain books and enter into conversation on religious subjects. Pundits and Brahmans, who are the most interested in upholding idolatry, and who, some time ago, not only would not themselves receive our books, but would also dissuade others from touching them, were very solicitous to obtain copies of our scriptures, promising to read and study them. In ten or twelve villages I met with but three or four persons who attempted to justify the worship of idols, or who did not acknowledge its folly and sin. Several promised to follow us to Dinapore to inquire more about the word of Christ. I have not spent my time, amongst the na-

tives, so pleasingly and encouragingly before. I do not think that the people are actually in a state of readiness to embrace the Gospel; but there is an evident decline of superstition, and an increase of the spirit of candid inquiry, which is very encouraging to a Missionary. Huree-das, the native assistant who was with me, was so encouraged by the reception with which we met amongst his countrymen, that he could not help exclaiming several times after our day's labour: "I really do think that the coming of our Lord's kingdom is very near."

Since writing my last letter to you, I have had the pleasure of baptizing two persons, and there are two others of whom we hope something good.

I returned from my excursion just as brother Anderson arrived at Digah. On the 8th of January, 1835, brother A. and myself left Digah, and arrived at Allahabad on the 28th. This is a large straggling place; the number of inhabitants must, at least, be three times that of Digah and its neighbourhood; about one-third of them are Mussulmans—the most bitter opponents of the Gospel. It was the time of the Mela, or great fair, which this year was considered more sacred than ordinary: this occurs once in twelve years. About 300,000 people, it is supposed, visited it this year, for the purpose of bathing at the junction of the Ganges and Jumna rivers, which takes place immediately under the Fort of Allahabad. The East India Company levy a tax of one rupee upon every individual who bathes, a most iniquitous and abominable thing. It is supposed that the Company have realized this year about 160,000 rupees, i. e., about £16,000; and, adding to this sum all that is supposed to have been embezzled by the native collectors, it would amount to about 200,000 rupees, £20,000; collected from the poor deluded Hindoos while performing their religious ceremonies! Many of the poor idolaters suppose that, because the Company levy this tax, the English really approve of their religion. Were the Company to decline taking this tax and leave the people to themselves, it is thought, by those who are well acquainted with the character of the people, and with the growing influence of the Gospel on the public mind, and on the religious customs of this country, that these ceremonies would soon come to nothing, as many others have done in the course of the last twenty years. There were present, it was thought, about 20,000 Birages, religious mendicants: of these no tax was demanded. I spent several hours each day in the Mela preach-

ing to the people, and was much encouraged by the friendly reception with which I met, and the attention with which they listened to my message. Preaching in the native language has now become easy and pleasant to me, and nothing can exceed the delight which I experience, when I see fifty, sixty, or more of these poor deluded souls, listening with apparent approbation to the truths of the Gospel of Christ. I gave away a great number of tracts, and I have reason to believe that one was the means of producing a spirit of serious and earnest inquiry in a man who had come several hundred miles; we left him with the Serampore Missionaries, Mackintosh and Smith, residing at Allahabad. These Missionaries, who have been in the habit of attending this Mela for many years, said they never saw so much attention to preaching, and such a desire for books, as they have seen this year.

We left Allahabad on the 4th of February. On our way back I embraced every opportunity of going into the towns and villages, on the banks of the river, and spoke to the people. The atmosphere is cooler, and the country appears much more beautiful in verdure and scenery here than it is about Dinapore. Some parts of the river, on each side Mirzapore, are truly delightful. Green corn now lines the banks, and a little in the distance are groves of mango trees, between the foliage of which are seen numerous villages. We spent two days at Mirzapore, examining the place and preaching to the people. It is one of the finest cities I have seen in this country. The streets are very broad and regular, and many of them run parallel to each other, a circumstance which I have not observed in any other native town. The houses are built of stone, and many of them are beautifully adorned with turrets and carved balconies. It is densely populated, and the bazars and streets are filled with people from morning to night. It is also a great place for trade, and there are extensive manufactories of cotton, rhu-trungies (a kind of carpet), brazen vessels, and stone works. The place seems all alive, and exhibits the appearance of a wealthy and prosperous city. Of course it is filled with idol temples; some of these are most beautifully carved and decorated with every kind of ornament after the eastern taste, and some of the minarets with their golden spires are really admirable. I had no means of ascertaining the real number of inhabitants, but I should think they must be one-third more than the population of Allahabad. Dur-

ing the two days I stopped there, I had eight congregations at different times in the day of from fifty to 200 persons. I had only to take my stand and commence reading a book, and a crowd collected around me instantly, and they would listen to my discourse with the greatest attention and apparent interest, generally for half an hour. In fact I have never been in any place where I have felt so much encouragement in so short a time. At present it is uncertain whether we shall remove to Allahabad or Mirzapore. I trust that we shall be guided by an all-wise Providence to do that which is right, and which will be most for the glory of Christ, and the prosperity of his kingdom.

### BAHAMAS.

We have great pleasure in stating that Mr. Quant and his family arrived in safety at Nassau, on Monday, July the 13th; and Mr. Bourn joined them in a few days afterwards. The season was very sickly; and Mrs. Quant was taken dangerously ill soon after her arrival, but was somewhat better at the date of the last accounts, July 31. Mr. Bourn was about to proceed immediately on a voyage to the out-islands, with a view to fixing upon two stations to be occupied by himself and by Mr. Quant. We trust these brethren will be spared to labour long and usefully in this new and important sphere, and that the work of the Lord will prosper in their hands.

### SOUTH AFRICA.

Intelligence from Mr. Davies has arrived, dated the 17th of March last. At that time he and his family were in good health, notwithstanding the anxiety and alarm which, in common with all the colonists in the district, they had experienced during the late incursion of the Caffres. That disastrous event, as may well be imagined, had affected the congregation, and injured them in various ways; but Mr. Davies appears to be sanguine in his expectations that ultimately it will be beneficial rather than otherwise.

## HOME PROCEEDINGS.

### JOHN STREET CHAPEL.

On Monday evening, July 1, 1835, a public meeting was held at John-street Chapel, Doughty-street, for the purpose of forming an Auxiliary Mission Society in aid of the Baptist Mission and Irish Societies, in the church and congregation under the pastoral care of the Rev. J. H. Evans, A.M. On this occasion the pastor of the church presided; and after prayer by the Rev. John Dyer, the resolution of the Sub-committee, recommending the formation of this Society, was read. The various resolutions were moved and seconded by the Rev. John Dyer, and the Rev. R. W. Overbury; Rev. George Pritchard, and the Rev. William Thomas, of Lime-riek; Rev. J. E. Giles, and the Rev. W. Jones; and the Rev. Christopher Woollacott, and Mr. Woolmer. The business was closed by a short address from the Rev. J. H. Evans, and the friends departed, deeply impressed with a sense of the spiritual wants of the heathen, and of the awful superstition which prevails so extensively in our sister country Ireland.

### GLOUCESTERSHIRE.

The annual services of this Auxiliary were held, as usual, during the last week in June and the first in July, when the Rev. E. Carey, and the Rev. C. Stovel, attended as a deputation. The Sermons and Public Meetings were well attended; considerable interest awakened; and we hope a serious and devotional feeling promoted in our churches by the affectionate and devout appeals of our esteemed brethren. It is to be regretted that the collections have not equalled the previous year; yet it is gratifying to reflect that the deficiency is not to be attributed to any diminution of interest in the Baptist Mission, but rather to the great efforts made by some of our churches to liquidate their debts, which have been so long pressing upon them.

W. YATES,  
Secretary.

Stroud, August 25th.

*Contributions received on account of the Baptist Missionary Society, from August 20, 1835, to September 20, 1835, not including individual subscriptions.*

Aversham, collection and subscriptions, by Rev. John Statham.....	22	2	0	Gloucestershire Auxiliary Society, by Mr. King, Treasurer:				
Harpenden, for School in Ceylon, by Mrs. Leonard.....	10	10	0	Avening.....	1	5	2	
Colnbrook, collection, by Rev. W. Coleman.....	6	10	6	Chalford.....	2	3	0	
Luton, collections and subscriptions, by Rev. H. Burgess.....	63	18	0	Cheltenham.....	21	11	6	
Wellington, collection and Missionary Association, by Mr. Ellis.....	15	0	0	Coleford.....	10	0	0	
Aston Clinton, collection, &c., by Mr. Amsden.....	3	2	1	Eastcoombes.....	2	5	8	
Langham, collection and subscriptions, by Thomas Blych, Esq.....	41	4	0	Gloucester.....	6	10	3	
Kent Auxiliary Society, by Rev. J. M. Cramp.....	38	7	5	Hampton.....	3	15	6	
Braintree, collections, by Rev. E. Carey.....	10	12	0	Kingstanley.....	0	17	6	
Attleborough, collection, by Mr. Norton.....	2	2	6	Nupend.....	2	11	0	
Newcastle and Hamsterly, subscriptions, by Rev. R. Pengilly.....	4	4	0	Ross.....	7	5	0	
Horsington, collected at Thanksgiving Meeting for the Harvest, by Rev. D. Bridgman.....	0	12	0	Shortwood.....	25	0	3	
Fakenham, Friends, by Mr. Thompson.....	2	8	2	Stroud.....	13	5	6	
				Sodbury.....	4	2	5	
				Thornbury.....	4	6	0	
				Tetbury.....	4	14	0	
				Uley.....	8	10	9	
				Woodchester.....	4	0	0	
				Wootton.....	7	12	3	
						138	17	9
				Previously acknowledged		21	11	6
						117 4 3		

## DONATIONS.

Joseph Gurney, Esq., for Mrs. Coultart's School.....	5	0	0
D. F. T., for Jamaica.....	1	0	0

P. S.—The remittances from Birmingham and South Wales will be acknowledged when the balances come to hand.

## TO CORRESPONDENTS.

The friends of the Society are respectfully informed that the Annual Reports have been sent, as is believed, to all the places through the kingdom from whence contributions have been received. If, in any instance, they should not have come to hand, it is requested that inquiry may be made through the channels by which other parcels have usually been received.

“Be kind enough to acknowledge six parcels just received, containing a variety of books, from dear and kind friends in England. We have not had time to examine them yet; but the post is on the eve of starting, and we therefore hasten to tender our hearty thanks for the zeal of these friends towards the good cause. We understand by letters that we are indebted to Mr. Joseph Gurney, Mr. W. H. Watson, the Religious Tract Society, British and Foreign School Society, and the Sunday School Union. I am a man of few words, but I do feel more of gratitude than I can express for these instances of Christian benevolence.”—*Mr. Coultart, June 12.*



THE  
BAPTIST MAGAZINE.

NOVEMBER, 1835.

THE ALLIANCE BETWEEN CHURCH AND STATE.

*To the Editor of the Baptist Magazine.*

THE merits and demerits of state religions are exciting an interest, and giving birth to discussions, peculiar to the present age. There never was a period when sound principles and enlarged information on this subject, in connexion with unanimity in opinion and procedure, were of more importance, than at the present crisis. However dissenters are agreed in their *general* views of the evils of the church "by law established," they are not yet *quite* of one mind as to the method of achieving its severance from the state, nor as to what should be the practical results of such a measure.

It is true, that their sentiments upon these matters are progressing; and that indications are to be perceived of an unanimity destined, ultimately, to be arrayed against the varied corruptions which assume the Christian name. Oneness of sentiment, so important to union in effort, is, perhaps, of easier attainment than has been imagined; and a step will certainly be made towards it, in proportion as dissenters correctly inform themselves of what the church of England has been, and is, in all the

VOL. X., 3rd SERIES.

width and breadth thereof. In this way, harmonious conclusions and ulterior measures will be greatly facilitated.

The following hints are suggested as a compress of the subject, generally, in the hope that the reader will approve and amplify.

In the first place, attention is to be directed to the Christianity portrayed in the New Testament; in the effects which it produced upon the heart and destiny of the believer; and to the frame-work of those societies which, founded by men having the mind of Christ, had for their pure and simple object, the conversion of the sinner—the edification of the saint—and the general furtherance of the designs of mercy in the maintenance of the ordinances of public worship. From this mount, however, a descent must speedily be made to the valley of humiliation; there to contemplate the multifarious evils so early wrought in the Christian system, through its alliance with the princes of this world.

The pretensions of the state religion of this country to being, or to ever having been, otherwise

than Romish, or semi-Romish, are yet to be substantiated.

Through a course of centuries, and until the reign of the eighth Henry, the church of England was *confessedly* a part and parcel of the Romish hierarchy; and it is obvious that a survey of the Roman Catholic history and institutions of this land, anterior to the reformation, will greatly elucidate the economy of our Protestant church establishment. Prepared, as are dissenters, duly to estimate the benefit effected by the reformation, it is for them, emphatically, to know and feel how *partial* that reformation was: a reformation which, in fact, consisted not so much in a *restoration* of religion to its primitive glory and simplicity, as in a mere *transfer* of power, influence, and intrigue from the court of Rome, to the princes who had withdrawn from her allegiance; so that the recognized religion of the land, purified, though it may have been, from the grosser corruptions of Romanism, is still tainted with much of its domineering and persecuting spirit, and clogged with much of its ceremonial, presenting to the observant eye the spectacle of a church, which, whilst, *in word*, renouncing its former communion, continues, *in fact*, strongly to resemble it.

Turning from the consideration of what the church "by law established" *has been*, its *present* condition demands special attention. The *integrity* of the church, in all its evils, is contended for by some; by others, the *reformation* of it is desired; but, by the dissenter, the *utility* of its very *existence*, however modified, is more than questionable. Here, many points present themselves for investigation; such as, the

sphere of operation claimed by the church as peculiarly and exclusively its own; the jurisdiction, offices, and privileges of its clergy; the sources of its revenue; the owners of its patronage, and the grounds upon which church favours are generally bestowed; the functions of the church, civil as well as ecclesiastical; the apparatus of the church for instruction and for the maintenance of its authority; the power with which the church is clothed for judicial purposes; and the anti-christian character of the whole machinery of our hierarchy.

Upon facts such as *could* be elicited upon all these points, there would be no diversity of opinion; whilst a proper acquaintance with them would be a meet preparative for considering, in the light of divine truth, what the church ought to be.

It is of importance, that dissenters should be prepared to show *wherefore* they disapprove of the state religion of their country. The objections to be marshalled against it are many and cogent; but some of these, it is obvious, will be removed, on the rectification of what the admirers of our ecclesiastical polity have been pleased to designate, "admitted abuses;" whilst others of them, directed as they are to the very existence of a church establishment, as to the *fountain* whence the streamlets of evil proceed, will be *unremovable so long as religion shall be a state appendage*. The unequal distribution of the revenues of the English church—the misappropriation of a large part of it in the support and aggrandizement of the sinecurist—pluralities—non-residence—are evils which even many churchmen see and deplore. But, great

as these evils are, they are small, when compared with some others; such as, the spiritual domination and political character of the church—the cringing of its ministers to place and power—its inefficiency, as a professed institution, for the instruction of a nation—the unconverted state of a majority of its clergy (seven-eighths of whom, it has been conceded, are strangers to vital godliness)—its contrariety to the genius of the Christian system—and the delusions which it has generated, and does continue to cherish.

To the question, What *ought* the church of England to be? many, perhaps most, of your readers will be prepared quickly to respond: “*Reduced* to simple Episcopacy; and supported by those only, who approve of such a form of church polity.” The means of effecting such an end, and what, equitably, should be its practical results, are matters upon which dissenters should speedily arrive at uniform and sound conclusions. As to the separation itself, none, of course, but moral and constitutional means enter into the contemplation of the dissenter. It is his desire, as it will be his aim, that correct ideas of the nature of true religion, and of the economy of a Christian church, should be extensively diffused; so that our senators, and our countrymen generally, may, *if possible*, be brought to the conviction, that what they would fain uphold as the church is, in fact, an anti-christian system, the subversion of which, so far from affecting the foundation of the throne, or the interests of true piety, would establish the one, and greatly subserve the other.

The church of England is a creature of the state, and as such it must be dealt with by parliament. The dissenters, it is true, are at present, as a body, far removed from political power; but that circumstance does not at all affect the *merits* of the case: and surely, it is not too much to hope, that they will be able, increasingly, to exercise an influence in the senate, at once beneficial and extensive; indirectly, by their opinions and principles; and directly, as they confide their suffrages to men who shall be distinguished, not so much as exercising an ownership over many acres, as for intelligence and moral worth, and for such an attachment to the principles of civil and religious liberty, as *can* only be wrought out by a separation of the church from the state.

Some persons appear to think, that the *time* for seeking, at the hands of parliament, the consummation so devoutly to be wished, is not yet arrived; because such an attempt, if made at present, would prove a failure. An objection this, which may be carried so far, as to prevent the *commencement* of the work; but which, if not begun, cannot be completed.

Perhaps, nothing would tend more to further the good cause, than a parliamentary discussion, annually, until the matter is settled; arising out of an appropriate motion by a member or two, whose views and principles strictly coincide with those of the dissenters (if such could be found), and who, in all other respects, should be qualified to bring the matter before the house. That much preliminary work is to be done, cannot be doubted. The friends of the voluntary system have yet

to be of one mind; many dark minds are yet to be enlightened; many prejudices are yet to be removed; and, in the breasts of no small part of the aristocracy of the land, true and holy principles, if ever implanted, will be subjected to the strugglings of personal and family interests.

The *details* consequent upon the divorce between church and state must, as a matter of course, be left to parliament; but dissenters, if true to themselves, will not *so* leave the details, as not to consider, beforehand, in what they *ought* to consist. The dissenters claim, that the church shall no longer be subject to, nor patronized by, nor dependant upon, the state; and these are the elements of the wished-for separation.

The power and property at present belonging to the church, and the provision to be made for vested interests, as they are called, should each become a subject of mature deliberation.

The *power* with which our state church is armed, and which, even in its present state, is of a far more fearful magnitude than is generally supposed, would, through the severance of the church from the state, be in part destroyed, and in part transferred. The power which would become a nullity is that which, at present, is exercised in the compulsory support of religion. The power to be transferred (or rather, so much of it as shall not have been abrogated) is that which is, at present, confided to ecclesiastical bodies in a judicial capacity, and which must be handed over to jurisdictions already constituted, or to some new jurisdictions to be created for the purpose.

The *property* of the church of England is strictly appropriable to national purposes, and it will be for parliament to effect the requisite disposition of it. With regard to tithes, there are two opinions. One is, that, as they are altogether *unscriptural*, they should be entirely abandoned. The other is, that, as they have so *long* been a charge upon the land, they should be *continued*, though under some *other name*, as a source of *national revenue*. Which opinion is the most worthy of acceptance, will not depend upon the dictum of the writer. As respects other ecclesiastical property, it is clear that, for the church episcopal, to retain the ownership of any chapels, or houses, or lands, *furnished by the nation*, otherwise than as the friends of that form of church polity shall become the *purchasers* thereof, for a "valuable consideration," would be inequitable towards the religionists of other communions. What our different religious societies require at the hands of the state is, not patronage, but protection; not the power to domineer, but the liberty to be free.

It is to be hoped, that the state will soon be able to *dispense* with the assistance of the church "by law established." No part of the community will be more desirous than dissenters, that justice, and even benevolence, should be shown towards vested interests; that, for example, as a compensation for revenues hitherto realized in so objectionable a manner, a scale of life pensions should be prepared, graduated according to the ranks of the *clergy*, but, of course, so as to guard against the too great, and the too little, so apparent in the present distribution of church revenue. As the

annuitants die off (whatever loss the country would sustain, in the removal of men distinguished for talent, piety, and learning, as *sometimes* would be the case), the nation's expenditure, on this branch of disbursements, would gradually lessen, and ultimately cease.

Happy would it be, could the admirers of our church polity see that the subversion of their favourite system is to be identified with the purification of religion, and the increase of vital godliness. Corrupt as the Church of England is, there is, no doubt, much piety in it: and it is very pleasant to contemplate the period, when, disentangled from state trammels, the religious within its pale shall be united in Christian brotherhood by bands of their own approval; when episcopacy, where adopted, shall be invested with no power, nor be able to exercise any discipline, but what is moral; when it shall hold no communion with professed unbelievers, nor seek any support but from voluntary hearts; when, without becoming obnoxious to pains and penalties, its clergy shall have the liberty of accepting an interchange of pulpit services with ministers of other denominations; when the Liturgy, for which we are so much indebted to Romanists of the "olden time," may be abbreviated, modified, and *christianized*, without the intervention of the three estates of the nation; and when, turning from the patronage of princes, ceasing to court smiles from the generals of our army, or the admirals of our navy, or from men who, however distinguished in this life, are enemies to God by wicked works, Episcopacy shall rest its merits upon the holiness of its ministers,

the purity of its communion, the piety of its members, and the efficiency of its services.

That the rectification of a few of the more glaring defects of our church establishment should operate as a consolidation of its political power, would be a subject for lasting regret. Yet such, it is to be feared, is the chief aim of most *church* reformers. On this head, therefore, Dissenters have much occasion for watchfulness; and it is important also that, whilst, as **DISSENTERS**, they seek the removal of practical grievances, they should never shrink from the exhibition of those principles which they hold as **CHRISTIANS AND CITIZENS**, and which, carried out to their full extent, will insure the triumph of the voluntary principle to the universal abandonment of that which is compulsory.

Numerous as Dissenters may have become, the settlement of the momentous question pending between them and the state religionists, should be urged as a matter of *principle*, rather than as the result of the exhibition of relative statistics. No doubt the statistics of Dissent would be interesting, perhaps useful, as showing among other things the *numbers* who hold no fellowship with the Established Church; and what, in a pecuniary point of view, can be done by a people possessing, as a public partizan of the church has lately said, but *one-fortieth* part of the private property of the nation. Whatever may be the results of the statistics about which so much has been said, as showing whether Dissenters or the church have the most adherents, the Dissenters will neither take, nor, if they can help it, allow to be taken, any

advantage as *entitling the majority* to set up a state religion of any sort. The separation of Church and State should ever be held as a first, essential, unalterable principle.

The reformation requisite in our ecclesiastical affairs is of a two-fold character—political and theological. In the first of these, contemplating the severance of the church from the state, and what ought to be the results of it, ALL classes of the community are interested, whether Churchmen or Dissenters. That which is theo-

logical may be considered as relating simply to the economy of an episcopalian church, and should be left to those who approve of such a system: but even upon *such* a reformation the Churchman is not yet prepared to enter, nor will he be, whilst the Church is a creature of the State.

If, in any measure, these remarks should aid the interests of truth and piety, the writer will rejoice in that he has not altogether lived in vain.

*Portsea.*

R.

## HISTORY OF JOSEPH.

EXTRACT FROM JUSTINUS.

*To the Editor of the Baptist Magazine.*

Sir,

EVERY attempt to correct the common translation, to facilitate the interpretation, or corroborate the history, of the inspired volume, should be hailed with cordial gratitude by all who wish well to the cause of truth and the advancement of vital godliness. In no way, I conceive, can the authenticity of the historical portions of Holy Writ be more firmly established, than by the concurring testimony of heathen writers, who, in the relation of historical facts, cannot be supposed to have any other motives than a sincere regard for the truth—to whom the contentions of the infidel and the Christian are alike unknown. I am very greatly mistaken if in the whole range of the Greek and Roman authors a passage can be found more strikingly coincident with the account given by the inspired penmen, than the following sketch of the history of Joseph, by Justinus, lib. 36, cap. 2; which, with your kind permission,

I will lay before your readers in an English dress.

“After the death of Damascus, Azelus, Adores, Abraham, and Israel, successively ascended the throne; but the propitious birth of ten sons rendered Israel more famous than any of his ancestors. Having divided his subjects into ten kingdoms, he bestowed them upon his sons, and called them all Jews, from the name of his son Judah, who, dying immediately after the distribution, ordained that his memory be held in reverence by all, as his portion had been equally divided amongst his brethren. Joseph was the youngest of his brethren, of whose superior abilities they became jealous; and, having secretly apprehended him, they sold him to some foreign merchants, by whom he was carried down into Egypt. There, by his shrewd talents, he became thoroughly master of the magic arts, and in a very short time was highly prized by the king himself. He was deeply

skilled in the unravelling of prodigies, and first proposed to mankind the interpretation of dreams. Nothing of divine or human affairs seemed unknown to him. Nay, he even foresaw the dearth of the land many years previous to the event; and the whole land of Egypt had perished with famine, had not the king by the advice of Joseph issued forth a decree that the corn should be preserved for several years. So numerous indeed were the proofs of his skill, that his answers seemed not to be received from man, but from God himself. Moses was his son, who, in addition to his father's talents, possessed great beauty of person. The Jews having become infected with the scall and leprosy, the Egyptians, by the advice of the oracle, drove them with all who were distempered from Egypt, lest they also should be affected with plague. Moses, becoming the leader of the exiles, clandestinely carried off the sacred things of the Egyptians, which, as they by force of arms were endeavouring to recover, were compelled by tempests

to return home. When Moses had regained the ancient country of Damascus, he seized Mount Sinai, where he had landed after being harassed with his people by a fast of seven days, through the desert of Arabia, and he consecrated the seventh day, after the manner of the people, by a fast, which was ever afterwards called the Sabbath, because that day terminated their hunger and journey."

Such, Mr. Editor, is the account as related by Justinus; and surely the most superficial will immediately perceive that it bears strong marks of resemblance to the narrative in the sacred history, and evidently contains fragments of one original truth. I sincerely hope that, by thus bringing it more publicly to light, it may be instrumental in confirming the weak-minded, establishing the strong, and in putting a stop to the petulant cavils of the sceptic.

I am, Sir,

Yours very truly,

J. J. DICKINSON.

Accrington.

## ON THE SUPPRESSION OF ERROR.

ERROR has been the watchword of persecution in every crusade against the truth; error is the war-whoop of superstition in all ages: as terrific are its associations as the cry of the sanguinary conqueror, or the ferocious yell of the savage of the desert. It was from the truth itself being hunted down as *schism*, that primitive Christians suffered. It was for the extinction of what Papists called heresy, that the engines of the inquisition were invented, and the

Waldenses and Albigenses were massacred. Disgusted with the atrocities that have from time to time been perpetrated in the name of *truth* against the truth, we turn to the more pleasing fact, that in this our day, by the art of printing, and the instrumentality of education, knowledge is diffused, and an effectual barrier of protection is raised against the efforts of bigotry and intolerance, and the violence of priestcraft; and we do now rejoice in prospect

of the gradual increase of religious and civil liberty.

Assuredly truth has at all times been sought by wise and good men with earnestness, and many have suffered for the truth's sake; yet we find, on looking back, that there were good men ignorant of the only legitimate mode of maintaining the truth, who themselves advocated measures for the extermination of error, which are wholly irreconcilable with sound reason and the word of God. Such mistaken but well-meaning men, in their love of the truth, which necessarily begat in them a detestation of error, have not correctly distinguished between the error and the individual; their hatred towards the sin has therefore been directed towards the sinner, thus leading to those acts of persecution in which we see they sometimes took a prominent part, but which is ever to be deplored.

It is, however, interesting to take a retrospective view of the state of opinion in earlier times, when in so doing we discover here and there an advocate of the great principles of religious dissent, for which our forefathers bled and died. Such men have always condemned every unlawful measure, employed in their day, for suppressing error; and fearlessly and publicly maintained, that none were justified but in the use of sound argument. An instance of this sort we have in the sermons of Timothy Armitage, pastor of a congregation in Norwich, sometime prior to the year 1756; who, after showing to the powers of the world the fallacy of their attempting, by persecution, to prevent the success of Christ's truth, and the increase of his people, states and meets an objection on this subject, thus:—

*“Object. But you will say, ‘God forbid any should suppress truth! there is none goes about such a work, but only to suppress error: and you will not say that that is persecution, but that it is rather zeal for God.’*

*“Answ. My brethren, to suppress error, 'tis a good work, 'tis a blessed work; but men must be careful to do it in God's way. Error in judgment will a great deal sooner be suppressed by the sword of the Spirit, than by any sword of man. I tell you, God hath appointed a means for the suppressing of error, and men that stray in their judgments, and that is, to be convinced by the word of God; in matters of faith, men must be convinced by God's word. Our weapons, saith Paul, are not carnal, but they are mighty through God, to cast down strong holds, and sinful imaginations. Paul did not use carnal weapons to bring down sinful imaginations in the hearts of men; he had used those weapons before he was brought home to God. You know he went for power from the high-priests, to persecute all those who believed in Christ; he went for authority to silence them, to stop their mouths; and all that he could do, because they pleaded error contrary to the law of Moses. But you do not read that Paul, after his conversion, did use such weapons; he does not call the help of men: no, says he, the Lord, he hath given us weapons; our weapons, they are not carnal, but spiritual; and so they are mighty through God. Brethren, I am persuaded it glads the devil much when he sees men so violent against error, by drawing the sword against them; I say, it glads the devil to see men seek this way to suppress them; not that*



the devil hates error, or that he loves the truth, for he hates the truth, and loves error; but he knows God will hardly bless that way of men, when men shall neglect God's institution, and shall cleave to their own ways, and to their own inventions; God will hardly bless that way of men, when his own way is neglected.

"Besides, let men consider, that 'tis possible, that while men go about to suppress error, they may suppress the truth for error; unless you will say any man hath an infallible spirit, or that any company of men hath an infallible spirit; if they have not an infallible spirit, then with what right can they force another's judgment, another's conscience? Men may, and do, many times suppress truth under the notion of error; we know, in the times of popery, that truth was persecuted that we now

see to be truth; our great truth, our main truth, of justification by the free grace of God, and the blood of Jesus Christ, without works, without merit; I say, how was this truth persecuted! and how did men seek to persecute this truth as error! Many things have been persecuted as error, which now we see to be truth; and why may it not be so now? Does all truth come into the world at once? and may not we persecute that which afterwards may appear to be truth? Well, let it be an item to men, and let them not suppress the truth of Christ."

I do not produce this as the only instance, but as a specimen of that correctness of sentiment on this subject which was entertained by some of the writers on divinity in the last century.

J. H.

*Fakenham.*

## TYNDALE AND COVERDALE'S BIBLE.

*To the Editor of the Baptist Magazine.*

THE services which were recently held in commemoration of the first translation of the whole Bible into English, have drawn pretty general attention to that period of our history, and will render a few remarks in your pages not at all unseasonable. An event more important could scarcely have been selected; and its commemoration would have excited none but pleasurable emotions in every breast, did it not bring to our recollections some circumstances which ought to cast a damp upon our exultations; and should induce one party, at least, so far as they are the representatives of their predecessors in office, to mingle

their rejoicings with feelings of humiliation and sorrow. Why was a revelation, which the Divine Spirit intended for the world, so long concealed from the public eye, and locked up from public use? Why were its precepts perverted, by the hands in which it was deposited, to all purposes of selfish indulgence and ambition? Why was such reluctance shown to its ultimate diffusion among the people, and such determined efforts made to strangle it as it came forth from the womb of its obscurity? Such inquiries may, perhaps, be considered ungracious, since the men to whom they were in the first place and pre-eminently applicable, have long

since rendered up their account to the Supreme tribunal; and, certainly, would be something worse than useless, did we not in our day find a race of men of the same spirit, discouraging every effort towards a wider diffusion of the truth of God, and ready to build the sepulchres of those who, in former ages, killed the prophets.

Nor should I have been induced to occupy a page of your work, did I not consider it a debt due to our principles as Protestant dissenters, to correct the impression so generally prevalent, that it was to the Church of England, as an establishment, that we are indebted for the first translation and the present wide diffusion of the Holy Scriptures.

The name of COVERDALE, who, for a brief space in the reign of Edward VI., was promoted to the see of Exeter, has nearly eclipsed that of TYNDALE, to whom we are indebted for the first translation of the whole New Testament, the five books of Moses, Joshua, Judges, Ruth, the four books of Kings, the two books of Paralipomenon or Chronicles, Nehemiah, and Jonah; and who was busily engaged in translating the whole Bible when he was betrayed and apprehended; and, after being strangled, was publicly burnt to ashes, at the castle of Pilford, in 1536. Coverdale, though nominally a prelate of the episcopal church, when in exile in the reign of Mary, constantly associated with the Puritans who left the kingdom in that bloody reign; and when, on his return, Grindal gave him the living of St. Magnus, at the Bridge-foot, after exercising his ministry for about two years, not coming up to the terms of conformity, he was dri-

ven from his flock, and obliged to relinquish his benefice.\*

\* \* \* \* "Though laden with old age and infirmities, he did not relinquish his beloved work. He still continued preaching as he found an opportunity, without the habits; and multitudes flocked to hear him. They used to send to his house on a Saturday, inquiring where he was to preach on the following Sabbath, and were sure to follow him. This, however, giving offence to the ruling prelates, the good old man was, at length, obliged to tell his friends, that he durst not any more inform them of his preaching, through fear of offending his superiors. He, nevertheless, continued preaching as long as he was able; and died a most comfortable and happy death, January 20, 1568, aged eighty-one years. He was a man of most exemplary piety, an indefatigable student, a great scholar, a celebrated preacher, a peaceable non-conformist, and much admired and followed by the Puritans; but the Act of uniformity brought down his grey hairs with sorrow to the grave."

It is pleasing to award honour to whom honour is due, but not at all agreeable to strip laurels from the brows of others, who, we imagine, have no claim to wear them. The hand of an all-wise and overruling Providence has, perhaps, in no event been so conspicuous, as in the circumstances connected with the reformation from popery. That a monarch, who has been designated the "incarnation of all evil," who, perhaps, was never virtuous but by mistake, or did good but to spite those who wished to do evil, should have been the chief instrument of its promotion in this country, is at once a proof and an illustration of the sovereignty of Him by whom kings reign and princes decree justice. From whatever motive, it is certain that Henry, after his separation from Rome, made several attempts to have the Scriptures

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\* Strype's Parker, p. 149.

translated and diffused through the empire; and his injunctions on this point stand out as relieving circumstances in his conduct, as bright spots in an hemisphere of darkness; though they afford but a sorry illustration of his general character. HALL, the chronicler, tells this story:—

“The king, in pursuance of his own settled judgment, that a great deal of good might come of people's reading the New Testament with reverence, and following of it, commanded the bishops to call to them the best learned of the two universities, and to cause a new translation to be made; that the people should not be ignorant in the law of God; but that, notwithstanding this injunction of the king's, the bishops did nothing at all to set forth a new translation, which caused the people still to read and study that of Tyndale's, by reason whereof many things came to light.”

I suppose it was much the same in those days as it is in ours: if you want a thing done, set one active man about it; if not, employ twenty-seven bishops. It does not appear, that this call of the king was ever listened to: indeed, the clergy appear to have been a little more discerning than their master, and to have foreseen whereto this rage for Bible-reading would lead: they were rather of the old Vicar of Croydon's opinion, who used to say, “We must root out printing, or printing will root out us.” The historian afterwards informs us, that the bishops were much more active in burning the old Bibles than in making new ones.

“The order, that what copies of the English New Testament could be procured should be burnt, was very rigorously observed. Stokesly, the newly-made bishop of London, caused as many as he could get of them to be brought this very month, with other of the condemned books, into Powle's church-yard; and there publicly burnt them.”

The apology which the bishops gave for their conduct, in burning

Tyndale's translation, was, that “those sons of iniquity had craftily translated the holy gospel of God into our vulgar English, and mixed with this translation some articles of heretical pravity, and opinions that are erroneous, pernicious, pestilent, scandalous, and tending to seduce persons of simple and unwary dispositions:”—and Sir THOMAS MORE, the intimate friend of Bishop Tonstall, said:

“That whoso called these books which were burnt *New Testaments*, gave them a wrong name, since they were rather Tyndal's or Luther's Testament, it being so corrupted and changed from the good and wholesome doctrine of Christ, to their own devilish heresies, as to be quite another thing.’ As a proof of this, Sir Thomas observed, ‘that Tyndal had mistranslated three words of great weight, and they often repeated and rehearsed in the books; they were the words *priests*, *church*, and *charitie*. The first of these he never calls priests, but *seniors*; the second he styles the *congregation*; and the third he nameth *love*.’ Sir Thomas adds, ‘that Tyndal changed commonly the word *grace* into *favour*; that he translated *confession* into *knowledge*; *penance* into *repentance*; and a *contrite heart* into a *troubled heart*.’ ‘By this means,’ he said, ‘Tyndal would, with his false translation, make the people believe that such articles of the faith as he laboured to destroy, and which were well proved by Scripture, were in Holy Scripture nothing spoken of, but that the preachers have, all this fifteen hundred years, misrepresented the gospel, and Englished the Scripture wrong, to lead the people purposely out of the way.’”

We here see the gist of the objections against Tyndale's translation: that a *priest* should be nothing more than a *senior*, or an *elder*, as he translated it in his corrected editions, and that the *church* was nothing more than a *congregation*, were sins of no venial character; and, doubtless, they judged it would be much easier and safer to burn the Bibles which contained these “pestilent

heresies,"\* than either to correct the error, or make a new translation.

Notwithstanding the odium that was attempted to be raised against this translation, by those who preferred darkness to light, lest their deeds should be reproved, few important alterations were made in it, until the translation now in use, made in the reign of James. It was this work, with a few corrections by Rogers, who appears to have assumed the name of Matthewes, which †Cranmer presented to Lord Cromwell, desiring his intercession to the king,

for the royal license, that it might be purchased and used by all. Dr. Geddes† says respecting it, "that few first translations will be found preferable to it. It is astonishing how little obsolete the language is, even at this day; and in point of perspicuity and noble simplicity, propriety of idiom, and purity of style, no English version has yet surpassed it."

If it was not to the superior clergy, as they are sometimes called, but to the nonconformists, that we are indebted for the translation of the word of God into the vulgar tongue; neither are

\* That this was mere calumny, and to give the reader of the present day an idea of the value of the translation, considering the imperfect aids which were then at hand, we shall subjoin the third chapter of Matthew, as taken verbatim from the copy now in the library of the British Museum:—

The III Chapter.

En those dayes Ihon the Baptyst came and preached in the wilddernes of Iury, saynge: Amende poureselues, the kyngdome of heuen is at honde. This is he, of whom it is spoken by y<sup>e</sup> prophet Esay, which sayeth: The voyce of a cryer in y<sup>e</sup> wilddernes, prepare the Lordes waye, and make his pathes straight.

This Ihon had his garment of camels heer, and a lethren gerdell aboute his ioynes. Hys meate was locustes and wylde hony. Then went out to hym Ierusalem, and all the region rounde aboute Jordan, and were baptised of him in Jordan, confessynge their synnes.

Now when he sawe many of the Pharises and of y<sup>e</sup> Saduces come to hys baptyse, he sayde unto them: ye generation of vipers, who has certified you, that ye shal escape y<sup>e</sup> vengeance to come: Bewarre, brynge forth due frutes of penance. Thinke not now, to saye in your selues, we haue Abraham to oure father. For I saye vnto you, that God is able of these stones to rayse up chyldren vnto Abraham. Euen now is the axe put vnto y<sup>e</sup> rote of the trees: therefore euery tre which bringeth not forth good frute, shal be hewen downe and cast into the fyre.

I baptise you with water to repentaunce: but he that cometh after me, is myghtier then I, whose shues I am not worthy to beare. He shal baptise you with y<sup>e</sup> holy goost and with fyre: which hath also his fan in his hond, and will purge his floore, and gadre the wheat into his garner, and will burne y<sup>e</sup> chaffe with unquenchable fyre.

Then came Iesus from Galile to Jordan, unto Ihon, to be baptised of hym. But Ihon forbade hym, saynge: I haue nede to be baptyseed of the: and comest thou to me: Iesus answered and sayd vnto hym: Let it be so now. For thus it becommeth vs to fulfill all righteousnes. Then he suffered hym. And Iesus assone as he was baptised, came straight out of the water. And lo, heuen was open ouer hym: and Ihon sawe the spirite of God descende lpye a doue, and lpyght vpon hym. And lo, there came a voyce from heuen sayng: Thys ys that my beloued sonne, in whom is my delyte.

† Prospectus, p. 88.

we much in arrears to the same party, for any zeal discovered in its dissemination. Tyndale's first edition was printed in Holland, and was imported into England as an article of merchandise. The bishop of London, to prevent its dispersion among the people, purchased all the remaining copies of this edition, and all he could meet with in private hands, and committed them to the flames at St. Paul's Cross. As the market was thus cleared, other editions speedily made their appearance, much to the bishop's annoyance, who determined, if possible, to trace out this matter to its source. Accordingly, he employed a man who was in confinement on a charge of heresy, promising him his liberty if he would divulge how Tyndale was supported abroad, and whence funds were obtained to print these English Testaments. The man immediately replied: "it was the bishop of London who supported him, by buying up his copies, and remitting their value in money." The bishop smiled, and gave the man his liberty; but quickly perceived he must take another tack. He, therefore, made it a public offence to import any such kind of wares; and "all those who were suspected of importing and concealing any of these books, were adjudged, by Sir Thomas More, to ride with their faces to the tails of their horses, with papers on their heads, and the New Testaments, and other books which they had dispersed, hung about their cloaks; and at the standard, in Cheapside, to throw them into a fire prepared for that purpose; and to be fined at the king's pleasure."\*

As soon as the papal power

\* Lewis's History of the English Translations, p. 66.

was abolished in England, and the king's supremacy settled by parliament, in 1534, Cranmer was very assiduous in promoting translations of the Holy Scriptures into the vulgar tongue; well knowing how much the progress of the Reformation depended upon this measure. Accordingly, he moved in convocation, that a petition should be presented to the king, for leave to procure a new translation of the Bible. This motion was vigorously opposed by Gardiner, bishop of Winchester, and his party; but Cranmer prevailed. The arguments for a new translation, urged by Cranmer, and enforced by queen Anne Bullen, who had then great interest in the king's affections, were so much considered by him, that, notwithstanding the opposition, public and private, on the part of Gardiner and his adherents, Henry gave orders for setting about it immediately. To prevent any revocation of the order, Cranmer, whose mind was intent on introducing a free use of the English Scriptures by faithful and able translators, proceeded without delay to divide an old English translation of the New Testament into nine or ten parts, which he caused to be transcribed into paper-books, and to be distributed among the most learned bishops, and others; requiring that they would perfectly correct their respective portions, and return them to him at a limited time. When the assigned day came, every man sent his appropriate portion to Lambeth, except Stokesley, bishop of London. This laudable design of the archbishop, through the opposition he had to encounter, failed; but the business was executed by other persons, whom he countenanced and encouraged.

In April, 1539, Grafton and Whitchurch printed the Bible (called the 'Great Bible') in large folio, 'cum privilegio ad imprimendum solum.' In this edition Matthewes's Bible was revised, and several alterations and corrections were made in the translation, especially in the book of Psalms. Johnson calls this third edition of the Scriptures the Bible in the large or great volume, ascribes it to the year 1539, and supposes it to be the same which Grafton obtained leave to print at Paris. He says, that Miles Coverdale compared the translation with the Hebrew, mended it

in many places, and was the chief director of the work.

From the history of English translations during the reign of Henry VIII. we learn, that the friends to the Reformation conducted themselves with zeal and prudence in the great work of introducing and improving English translations of the Bible; that they encountered many difficulties from the dangerous inconsistency of a despotic prince, and from the inveterate prejudices of a strong Romish party; and that the English Scriptures were sought after and read with avidity by the bulk of the people.

London.

URBANE.

### EXTRACTS FROM CHRISTOPHER LOVE.

*To the Editor of the Baptist Magazine.*

Having been much comforted and encouraged in reading a vol. of sermons preached at Lawrance Jury, London, 181 years ago, by that holy and excellent man, Christopher Love, (at that time minister there), who was beheaded on Tower hill, Aug. 22, 1651, shortly after the death of Charles the First, I have made a few extracts from one of these sermons, in the hope that such of your readers, who from the weakness of their faith may frequently be left to walk in discouragement and fear, may be led to examine themselves, and take the comfort the following extracts have afforded me while reading them; and if their insertion should meet your approval, you will perhaps hear again from

A CONSTANT READER.

*Mile End Road.*

*"Because in him there is found some good thing towards the Lord God of Israel;"* 1 Kings xiv. 13.

Question—How may a man know, himself, that he is but of a little measure, and small beginnings in grace?

Answer 1st. To be much in dependance on duties argues thou art but weak in grace. A young Christian is like a young carpenter, he makes many chips, and hath many blows, but doth not make such smooth work as an experienced carpenter who will make fewer chips, and, at fewer blows, better work. So young Christians, they are much in the use of duties, but they are apt to rely upon duties; they think duties make them saints, and they are apt to make saviours of their duties. Young Christians are frequent in duties, affectionate in duties, but see not their failings in their duties, and so are apt to rest on their duties. As it is a sign of an apostate professor to cast off duties, so also it is a note of a young and weak Christian to rest too much upon his duties.

Answer 2nd. A weak Christian is not clearly insighted into the close and spiritual failings which cleave to his performances. He doth see his gifts, and takes notice of his affections; but he doth *not* see the vanity of his mind, the

unsoundness of his ends, his carnal dependances upon his duties, his self-love, and *Sto.*; but in tract of time a Christian doth take notice of these things in himself. An experienced Christian will take as much notice of his failings as his abilities in it; and though he discerns an enlargement of gifts and grace in himself at sometimes, yet he still discerns much spiritual pride, desire of popular applause, ostentation of gifts, too much forwardness in setting out his parts, which a weak Christian seldom perceives.

Answer 3rd. To have a scrupulous conscience about matters of indifferency argues a weak Christian; for so the apostle calls them weak in the faith, Rom. xiv. 1; such as did bind conscience when Scripture left it free. One believer thought he might eat any thing, and another doubted of the lawfulness of eating sundry things: now those that doubted, the apostle calls weak; and the weak conscience is apt to be defiled.

Answer 4th. To be so intently set on the exercise of religion as to neglect our particular callings, is a sign we are weak in grace. It was a good saying of that famous man of God, Dr. Sibbs: "I like that Christian well, that will hear much and live much, that will pray much and work much." In young converts, their affections are strong and stirring, and they think they can never hear enough, and many times do neglect the duties of their callings, which doth argue weakness and infirmity.

Answer 5th. To have men's persons in admiration, argues weakness in grace. Such were the Corinthians; 1 Cor. iii. 1, 4. The apostle calls them babes, children; poor, low, carnal Christians. Weak Christians, who have

but little knowledge, are apt to be taken with men's persons. One cries, "I am of Paul; another, I am of Apollos;" and so fall into the sin condemned, of "having the faith of Christ with respect of persons," James ii. 1. To cry up one minister and to cry down another, to idolize some and to despise others, argues that thou art weak in faith.

Answer 6th. To be easily seduced and led away into error, argues weakness of grace. Those the Apostle calls children, who are tossed to and fro, and carried about with every wind of doctrine, Eph. iv. 14. The way not to fall from our steadfastness is to grow in grace.

Answer 7th. Such as are only acquainted with the common principles of religion, without further search into the depths and mysteries of religion. There are some professors who may fitly be styled babes in Christ, because they have need of milk, being unskilful in the word of righteousness, that is, in the more solid doctrines of the gospel, concerning Christ who is our righteousness.

Answer 8th. Weak Christians are strong in affection, and not in judgment; they have usually more heat than light. Young Christians are like young horses,—they have much mettle, but are not so fit for a journey, because they are not so thorough-paced.

Answer 9th. A weak Christian is one that cannot bear reproof. Sharp weather will discover whether thou art weak or sound in body; so a sharp reproof will discover whether thou art of a weak spiritual temper and constitution. When Nathan came to David, he could bear the reproof, though the prophet told him to his face, "Thou art the man;" but Asa, though a good man, could not endure the faithful reproof of

the prophet, but was wroth with the seer, and put him in the prison-house; 2 Chron. xvi. 9, 10.

Answer 10th. A weak believer is one that can trust God for his soul, but not for his body; so Jesus Christ argues, that those had little faith who did expect heaven and happiness from God their Father, and durst trust him with their souls and eternal concerns, and yet durst *not* trust him for food and raiment. There are those that dare trust God for heaven, and yet not trust him for earth. "O ye of little faith," saith Christ, Matt. xvii. 8.

Uses.—Be not discouraged, you that discern in yourselves but small measures of grace; look on your wants and imperfections so

as to grow in grace, and not be content with any measure; but look nottine in a small beginnings of grace and discouragements to you. When you see in a field a great oak, you may say, This great oak was once a small acorn. These Christians, who are now but small sprigs, may hereafter be tall cedars. Say to thy soul, Though I am but weak, yet I shall be strong. Grace, where it is true, will be growing. The smoking flax may be a burning and a shining light in God's candlestick; and therefore, as you must not be content with the greatest measures of grace, so neither be discouraged with the least measure of grace; a grain of mustard-seed may grow into a great tree.

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## POETRY.

### FAITH IN EXERCISE.—2 COR. iv. 18.

Now let my soul on faith's bright wings arise,  
 And view her bright inheritance above,  
     Her home beyond the skies;  
 Where all is purity, and peace, and love!  
 And while I gaze on that unclouded light,  
 And listen to the sounds that echo there,  
 I long to quit these dreary scenes of night,  
 And taste those raptures, and those glories share!  
 Thou, too, art there, my lov'd one!\* and thy song  
 Is sweetly blending with the harps above;  
     While, with the ransomed throng,  
 Thou tell'st the wonders of Immanuel's love!  
 Oh, could I now behold thee as thou art,  
 Arrayed in robes more bright than angels wear,  
 And bearing in the heavenly choir thy part,  
 My only wish would be—to join thee there!  
 Eye hath not seen the glories of that land—  
 Ear hath not heard its deep-toned notes of joy—  
     Thought cannot understand  
 The bliss that will ETERNITY employ!  
 But God hath promised it! and faith is seen  
 Reposing calmly on the sacred word,  
 Piercing the darkest clouds that intervene,  
 And waiting for the coming of the Lord!  
 Oh, may my soul, in faith's sweet exercise,  
 Grow more familiar with the joys above,  
     Till I obtain the prize,  
 Bestowed and purchased by unchanging love!  
 And when my path below is strewed with cares—  
 When clouds and darkness overspread my sky—  
 Oh, may the light of faith dispel my fears,  
 And point me to the better world on high!

W.

\* Referring to a recent bereavement.



## REVIEWS.

1. *Rhantism versus Baptism; or Infant Sprinkling against Christian Immersion; in which the Arguments for the former Practice are Examined and Confuted; and Scriptural Authority for the latter clearly exhibited. In the form of a Trial.* By SEACOME ELLISON, author of "A Letter to Joseph John Gurney, Esq." 8vo. pp. 620.—G. Wightman.
2. *Reflections on the Origin, Extent, Nature, and Effects of Infant Baptism.* By ISAIAH BIRT. 8vo. pp. 24.—G. Wightman.

We class these two articles together solely because they relate to one and the same subject, viewing it, however, under different aspects, and not because there is any other affinity or ground of companionship between them. The former is the production of a layman—a gentleman of independent fortune, as indeed may be inferred from the price he has put upon his book, which, according to the average rate of books in the present day, should have been *fourteen* shillings instead of *seven*! The other (Mr. Birt's) is no way controversial; but, rather assuming that what he had formerly written against the baptism of infants, and which to the present day remains without an answer, may be allowed to stand, he submits at the bar of the public a few *supplemental* thoughts on what, without circumlocution, may be designated the evils arising from the continuance of this unauthorized rite among the disciples of Christ. In the present as in his former treatises on the subject of Baptism, Mr. B. maintains that "babes are not included in the moral and spiritual administration of the Gospel;" but he has not deemed it necessary to repeat what, in connexion with this sentiment, he had explicitly stated in a former publication, viz., that,

"As the God and Father of our Lord Jesus Christ is the Father of mercies,

and the God of all consolation, and as he has made ample provision for the salvation of the chief of sinners, we have the utmost confidence that, in his infinite kindness, all who die at this period of life are safe and blessed. Respecting them we entertain the fullest persuasion, 'that as sin has reigned unto death, even so grace reigns, through righteousness, unto eternal life by Jesus Christ our Lord.'"<sup>\*</sup>

Our well-known sentiments on this controverted subject may probably lead some of our readers to suspect us of partiality when we say that these few pages of Mr. Birt's are very valuable, as containing his matured judgment, given at the close of a long and useful life, on a question which has been continually before him—which has engaged many an anxious hour of thought—many prayers and tears, and (with the pious Dr. Watts, if report tells true) many ardent wishes "that the church of God were for ever rid of this human invention." Considering Mr. Birt's pamphlet in this light, our friends will gladly add it to his other pieces on the same subject, and we hope, be grateful to him, as we ourselves are, for this fruit of his pen.

Mr. Ellison's book, which now claims our notice, we regard as the most elaborate performance on the Baptismal controversy that has appeared since the days of Abraham Booth (*nomen venerabile!*).†

\* See a pamphlet published more than ten years ago, entitled, "Adult Baptism, and the Salvation of all who die in Infancy maintained: in Strictures on a Sermon, entitled, 'The Right of Infants to Baptism,' by the Rev. H. F. Burder, M.A." By Isaiah Birt.

† There is a bit of private history connected with this publication, and of a quality much too choice to be permitted to sink into oblivion; and without intending offence to any one, we shall beg to put our readers in possession of it, for their amusement at least, if not their edification.

Know, then, gentle reader, that the volume being printed at Liverpool, near which place the author resides, the printer was allowed to

We shall merely say that our readers will find it to be a production very worthy of their attention—the fruit of close thinking, of much reading and research, of solid and conclusive reasoning, mingled occasionally with a vein of pleasantry, but wholly exempt from illiberality, invective, or acrimony. Mr. Ellison has taken a comprehensive survey of his whole subject, in all its multifarious bearings, and he has handled it with the ability of a skilful advocate, and the manners of a gentleman and a Christian. The authors whom he has encountered present a phalanx of high authority, and, regarded merely in the light of authors, without reference to the subject of Baptism, would appal any ordinary mind, and deter most people from entering into competition with them; but *here* they are found light as air, because “the law and the testimony” are against them. We

present our readers with a catalogue of their names: Dr. Adam Clarke, Mr. Burkitt, Dr. Mant, Mr. Thomas Scott, Dr. Dwight, Dr. Wardlaw, Mr. Greville Ewing, Mr. Micaiah Towgood, Mr. Richard Watson, and Dr. Stewart, of Liverpool. The whole is conducted by way of trial, in a Court of Equity or Justice; and these various authors are subpoenaed to give evidence on this controverted subject—their depositions being taken from their own published works, concerning which, therefore, there *can* be “no mistake.” It is then rigorously investigated by counsel, and submitted to the judge, who, to use a phrase of Lord Eldon’s, pronounces it “ALL WRONG TOGETHER.”

In going through the volume, we had marked several paragraphs which we would gladly lay before our readers, but finding them to accumulate beyond all convenient bounds, we at once abandoned the design of introducing them into our columns, and shall content ourselves with the following sketch of Mr. Ellison’s personal history as furnished by his own pen. Thus he writes:

“I was born in the year 1774, and having received a slender education, was, at an early age, sent to sea at my own request. The profession which I had chosen familiarized me with the vices to which seamen in particular are addicted. During the time that I followed this profession, I lived the most inconsiderate life imaginable. [This is succeeded by a truly appalling account of the ship’s crew being attacked with the yellow fever, and of the author himself being twice brought to the brink of the grave, yet, in this awful situation, he declares that thoughts of a future state never once entered his mind. The detail, however, we suppress, in compassion to the feelings of our readers.] My health being restored, I obtained the command of a vessel, and after making a number of voyages to and from the West Indies, I was taken, on my passage home, by a French privateer, made a prisoner of war, landed at Bourdeaux, and marched off to Verdun, a place renowned for its vices. There I remained for four years and a half, until, seeing no prospect of an exchange

put into the title-page whatever London bookseller’s name he chose; and being himself in the trade, and having a correspondent in the city who was a publisher of some considerable respectability, the name of the latter was inserted as a matter of course, without consulting or making him acquainted with the title of the book. Trifling, however, as this might at first sight appear, and at most a mere inadvertency, it turned out in the issue to be a very “untoward event,” if not “a great mistake.” For lo! when the book got into the hands of the London publisher, the latter not happening to be *classically* educated, mistook the import of the very first word in the title, and unhappily confounding “Rhantism” with *Rant*, became not a little chaffed in spirit, as well he might, to think that an institution so highly venerated by his own church, as was infant sprinkling, should be held up to ridicule and designated *rant*! The author accordingly was given to understand that the removal of his book to another house would be no way disagreeable, and that it was rather a matter of regret it should ever have been committed to the hands it had been! This occasioned its being transferred to the present publisher, with a new title-page. But this is not all. When the book was first published, an advertisement was prepared and tendered, in the proper quarter, for insertion in the wrapper of a popular journal under the supervision of certain Episcopalians—and here again the same mistake occurred, and the advertisement was refused for similar reasons! A little explanation, however, has produced a proper understanding on the matter, and Mr. Ellison’s book is now fairly launched on the ocean of public opinion, where, having buffeted the storm which it was destined to encounter at its first leaving port, we trust it will be favoured with more auspicious gales, and ride in triumph.

of prisoners, I determined if possible to effect my escape."

This Mr. E. accomplished in company with three others, though at the risk of their lives. They were, however, retaken and brought back! After a confinement of seven days in the round tower within the citadel, their hands and feet secured in irons, they were sent off to the strong fortress of Bitche. From this place they contrived to make a second escape, but were brought back and put in *close* confinement, with a sentinel placed over them. After this a third attempt was made, and with better success—five of them evaded the vigilance of their pursuers, crossed the Rhine, marched through Baden, Wirttemberg, and Bavaria—obtained passports at Salzburg for Trieste, and after a fatiguing march of twenty-nine days, says our author,

"We obtained the cheering sight of the green sea. We all finally arrived safe at home, myself, after an absence of six years, with a heart if possible harder and more insensible than when I left it,

"After some time I went out to Buenos Ayres in a mercantile capacity, and succeeded to my wishes, having acquired the means of maintaining myself without much bodily or mental labour, beyond which I had no wish. This was to have brought with it, in my estimation at that time, all the happiness I was capable of enjoying, and indeed all that I was looking for. I was then drawing near to my fortieth year, without ever having had one serious thought of the object of my being. My case in this respect is no uncommon one; at least so far as my experience enables me to judge. My companions were all, like myself, members of the Church of England: we had all been christened in our infancy, as we were informed, and by consequence made the members of Christ, the children of God, and heirs of the kingdom of heaven; for so it is declared in the catechism taught by that church, which church is affirmed by many of her members to be 'framed after the pure and primitive rule of the apostles.' How far the life that I had led will justify such doctrines, I leave those to determine who teach them, and affirm that they are derived from the word of God. To me,

however, they appear to tend to the destruction of the souls of men, and are quite at variance with the Scriptures."—pp. 593—5.

It is very gratifying to see that Mr. Ellison is duly sensible of the mercy of the Most High in opening his eyes, and delivering him from this delusion. He was brought under the ministry of the Gospel; and when, for the first time, serious reflections entered his mind, he awoke as from a dream—and we need not tell our readers at any length what followed. He examined the Bible for himself, to know what the will of the Lord was, concerning him; he was baptized on a public profession of his faith, received into the fellowship of a Christian church, and is now happy in the enjoyment of the divine favour.

Without pledging ourselves to an approval of every sentiment contained in Mr. Ellison's volume, we can heartily recommend it to the perusal of our readers.

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*Hints on the Regulation of Christian Churches: to which are added, Remarks on the Voluntary System.* By the Rev. CHARLES STOVEL.—Jackson & Walford. pp. 208.

We can never sufficiently admire the simplicity of the church of Christ. Men, converted by the grace of God, unite together for his worship, and for the diffusion of his truth in the world; they come into that mutual relation which may best enable them to watch over one another in the Lord, and promote each other's faith and joy. The ordinances given for their observance, all the precepts, doctrines, and hopes which Christianity brings before them, bear upon the great objects of their fellowship. In these objects there is nothing artificial, nothing selfish; the glory of God—the advancement of the knowledge and virtue of his people—their progressive assimilation to the purity of the skies—and the conversion of the world; these are the objects for which converted men are associated in Christian churches. Dependent upon Christ the head, the

*whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.* Had these views of the church of Christ universally prevailed, of how much carnal policy, secular rule, and meretricious ornament would it not have been relieved! Councils, provincial and general—sovereign pontiffs—lord bishops—royal legislators—every other pomp and circumstance of earthly dominion would never have been thought of; all would have been, as it ought, pure and spiritual as when first set up by him who emphatically declared, *My kingdom is not of this world*, and whose whole conduct was but an illustration and development of this important sentiment.

Christians must attempt with all fidelity and courage to bring back the church to this condition; and especially Christian ministers must be foremost in this hallowed work. May God grant them abundant success!

We thank Mr. Stovel for the attempt he has made in the volume before us; these "hints" are the production of a sound and independent mind, guided in its inquiries by the written word alone, and evidently cherishing a deep and fervent piety. He very properly regards the church simply as "an association of converted men," whose fellowship "relates to the exercises and interests of their souls, not their bodies;" every member of it is a rational and voluntary agent; it is free, in matters of religion, from all human control, being subject to God alone. It has no "authoritative nor compulsory power, but is the minister, the interpreter, of the will of God, nothing more." The objects of church union are clearly stated, in chap. 3, to be the cultivation of individual piety, the advancement of Christian fellowship, and the conversion of sinners; while the laws to which it is subjected are propounded with all faithfulness and simplicity.

It is in the application of these laws to particular duties, that the

author brings forward many of his most profound and useful observations. Believers only are to be admitted to the church; those who are the subjects of repentance towards God, and faith in our Lord Jesus Christ; the offices in the church are to be discharged by those, and those exclusively, whom the suffrages of their brethren have elected for that purpose. The bishop, such as Paul describes, receives his appointment from the church, and deacons are his helpers. Mr. Stovel is above the vulgar error of making the offices of pastor and deacon dissimilar, one spiritual and the other temporal. Each involves peculiar and especial duties, but the one is designed for the assistance of the other; the bishop has to lead the "advance upon the kingdom of darkness," his care must be exercised over the whole church, but he is to be assisted by its other officers, in every thing requiring assistance. We apprehend that the description of the qualifications of a deacon given in the New Testament, as well as the most ancient practice of the church, will entirely justify these views. The support to which pastors are entitled is placed on its legitimate basis, the law of gratitude, of divine precept, and of social compact; while in connexion with this subject, Mr. S. has pointed out several errors which Christian societies would do well religiously to avoid. Members frequently neglect the obligation, falling upon themselves, to support their pastors; retrenchment, forced upon them by adverse events in trade, usually begins here; and,—

"Sometimes the case is even worse than this. In these days of generous exertion in the work of God, the credit of devotedness is of great importance. Hence, it is no uncommon thing to find the name of a church and its pastor, on the list of those who seek the charitable assistance of some public society, whilst the members of that very church are at the same time advertised as subscribers to a much greater amount to some foreign object. Here it is plain that the defective support of the pastor was not the result of poverty, but neglect. A man who has a family may be generous if he can afford it, but he must not wring the ma-

terials for generosity out of the teeth of his hungry children. Members of a church who have a pastor should be generous to all; but before they are generous to others, they ought to remember that God will require them to be just to him.”—pp. 52, 53.

Mr. S. complains that not infrequently the obligation is transferred by members of the church to those of the congregation; assistance is contentedly received from year to year from external sources; our funds for instance, were if the church did what it could, no such help would be needed. Here and there, a selfish and worldly ambition diminishes or pollutes the resources of the church; and these resources in a few instances (Mr. S. says in many, we would fain hope he is mistaken) are administered without that delicacy and kindly feeling which should always distinguish the exercise of Christian generosity.

“In A, the pastor was obliged to call at his deacon’s shop, and, asking for a remittance after it had long been due, to be told that he must call again; he returned to his distressed family, and called again in a day or two, when he obtained a part, with orders to call again for the rest. In B, C, D, the pastors are obliged to come to the counting-houses of their deacons, like other servants, to be paid before all, as though they had no more feeling than stones. In E,—

But we will not quote more of this offensive detail. Mr. Stovel has traced his pictures with a fearless and skilful hand; he denounces the injustice and cruelty often endured by pastors with becoming indignation, especially as inflicted on the “very men who live for no other object than the comfort and improvement of their tormentors.”

By the unthinking and the precipitate, all this will be held to furnish objections to the voluntary system. We are of a very different opinion; and we are glad to find Mr. Stovel, notwithstanding these indignant admissions, contending that this system furnishes the only means for keeping up the vitality, the purity, and the usefulness of the church of Christ. Great as may be the mischiefs of the voluntary system, as sometimes conducted, those of

the compulsory system are infinitely greater: besides, that one is scriptural and divine; the other, worldly and human.

We should have been glad to occupy a larger space in abstracting this very useful manual, but our limits forbid. Our readers, we trust will procure the work for themselves; and we can assure them that, however it might be improved in matters of arrangement and style, they will find it most amply repaying an attentive perusal.

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*Israel; or a Plain Scriptural Illustration of the Exodus from Egypt, and Passage through the Red Sea; including an Account of the Ten Plagues of Egypt. In two Parts. To which are subjoined, by way of Appendix, Considerations on the Future Restoration of Israel. In two Parts. By CHARISOS.*

The notice of Israel, as a people, stands out in so prominent a light in the word of God, as actually to force itself on the attention of the Biblical student.

It is the first national history the world ever possessed; and penned by a man of princely education, who was learned in all the wisdom of Egypt, and written, too, under the immediate inspiration of the Holy Spirit, possessing the rare quality of infallibility. All, therefore, that was marvellous is, or ought to be, as readily credited as the most common events; and is to be ascribed to the God of Israel, who alone doeth marvellous things, and that without number. In this surprising history we are, as in the mundane account, presented with its rise and progress.

We see the first man of this mighty people in the person of Jacob, who, with only his staff (probably his shepherd’s crook), passed over Jordan. And we are, likewise, shown the concatenation of circumstances and events that mark the progress of that people to an eminence unparalleled. It is, in fact, the only distinct people that the Great Ruler of empires has ever deigned to bring under the notice of an historic pen.

That section of the history of

Israel fixed on by our author, exhibits them in their cruel bondage—in their deliverance—and in their final triumph over their determined and inveterate foes; in which an Almighty arm was signally displayed on their behalf. Their deliverance was under a symbol the most significant and evangelic; and a triumph celebrated in songs of salvation, hymned by the militant church in every age, and which form a part of the sacred melodies of heaven.

“Charisos,” the fictitious name on the title-page, points us to the author, who has made a good use of these interesting and sublime narratives, in directing the *youthful mind* to a suitable improvement of the surprising events they have placed on record; and particularly in marking the nature of sin, as characterized in the conduct of Pharaoh, and in the awful judgments which befell that rebellious, vacillating, and contumacious monarch, and the devoted people of his dominion.

We are candidly and modestly informed, that the book is intended for the benefit of the rising generation; while we confidently assert, that their seniors might rise from its perusal with no inconsiderable improvement. We confess that we were agreeably disappointed. The sketches are correct, which portray the human mind under the alternation of judgments and mercies exercised on the king of Egypt; guards the divine economy from misconception, and justifies the ways of God to man; showing that, not in the divine decree, but in human culpability, lies the procuring cause of misery and ruin; and ingeniously deduces, from the allegory of facts in the deliverance of Israel, the sovereignty of divine grace in the redemption effected by our Lord Jesus Christ for a ruined world.

The Scriptural manner in which the question of the final restoration of the Jewish people is treated, disarms criticism any farther than a simple remark, that the predictions of this event, either symbolic or

declaratory, appear, in some instances at least, confounded with intimations and promises of deliverance from the Babylonian captivity. If erring, however, our author does it in good company. The volume, on the whole, is the result of great research; and the notes especially, which are very copious, contain a fund of useful information, and will be read with peculiar interest. And as its diffident author assigns its perusal principally to the young, we deem it a suitable present to our children, for which we augur a grateful reception.

Our limits will not allow of a transcript from its pages; where, in fact, selection is difficult. We will, however, copy the “advertisement,” where the liberality of the author is apparent; and which, we trust, will further the sale of the present, and encourage that of a future, edition:—

“The design of the publication of this work (and which, otherwise, probably had never seen the light) is, not to benefit the author, but to aid the cause at Addlestone, in raising something towards the debt on the chapel-house in that village, which house is vested in trust, in connexion with the chapel; a debt for which, though not his own, he was obliged to make himself responsible. To this publication he was advised, being assured that the religious public would encourage a work, the profits of which were to be so applied.”

Several names of respectability are appended to this address, expressive of their cordial approbation of the work.

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*The Christian Keepsake, and Missionary Annual*, Edited by the Rev. WILLIAM ELLIS. pp. 202. Fisher, Son & Co.

In endeavouring to give enlarged expression to our estimate of this distinguished annual, we might lay ourselves open to the suspicion of certain sectarian prepossessions; and in attempting to avoid this, we may be in some danger of seeming to be insensible to the beauties of this elegant volume. To put the latter, therefore, completely beyond the reach of dispute, we must be

permitted to say, that we are not aware of having ever seen a work of this kind in which we have felt more interested, or that we have considered as more entitled to public patronage and Christian approbation.

We cannot possibly enter into the respective or comparative merits of its *sixty subjects*; nor dilate on the delicate designs, superior style, and exquisite finish of its *seventeen* engravings. We hope, however, that to such of our readers as can possess themselves of it, it will prove a sufficient inducement if we observe, that the entire forms a volume by no means unworthy the illustrious PRINCESS to whom it is "respectfully inscribed." One of its shortest poetical contributions is,

"THE EVENING SACRIFICE.

Calm is this hallowed hour!  
And sweet the sacred joy our spirits know,  
When we approach to that eternal Power,  
Before whose footstool thus we love to bow.

Lowly we bend the knee  
Before that God whose arms the world uphold,  
His worship sacred, and his service free,  
His mercy boundless, and his love untold.

Then, earth, how vain thy toys!  
How short and momentary all thy bliss!  
How frail! how transient all thy boasted joys!  
How sad thy happiest hours compared with  
this!

Saviour of sinners, hear!  
Beam on our souls with thy divinely light;  
Implant within our hearts thy holy fear,  
And guide our loitering, wandering footsteps  
right! T. A."—p. 118.

*The Works of William Cowper, his Life and Letters.* By William Hayley, Esq. Now first completed by the introduction of *Cowper's Private Correspondence.* Edited by the Rev. T. S. GRIMSHAW, A.M. Rector of Burton, Northamptonshire, and Vicar of Biddenham, Bedfordshire, Author of the life of the Rev. Legh Richmond. Vol. 5, pp. 413.

Our readers, no doubt, have been informed that this elegant edition of Cowper is now complete. Nothing that could render it attractive and

interesting has been omitted. It is in all respects what might be desired; and while the editorial department is in the highest degree creditable to the talented and pious individual by whom it was undertaken, its embellishments and typography reflect honour upon those under whose direction they have been arranged and executed.

The work, as now perfected, comprehends the biography, epistolary correspondence, and poetry of this eminently distinguished author. As to the first, the perusal of the life of Cowper will always excite a deeply pensive interest in the bosom of the considerate reader. That an intellect so capable of elevated, vigorous, and sustained effort; a taste so correct and refined; and a piety so enlightened, and in harmony with evangelical truth, should be found in association with a physical temperament so peculiarly liable to disturbance, and so distressingly influencing the imagination, presents to the human mind one of those facts which much more obviously demands its devout submission than yields to the exercise of its closest investigation.

To attempt a panegyric on the writings of Cowper, whether prose or poetry, must be emphatically a work of supererogation. Not to read and admire both, can only be the condition of comparatively few; and the appearance of this improved and beautiful edition will renew and enlarge the public attention to an author whose name will always be pronounced with an impressive recollection of his exalted merits and his profound affliction; and whose pages will continue to be read and esteemed, as models of superior excellence, and as exhibiting striking and faithful delineations of pure and undefiled religion.

## BRIEF NOTICES OF RECENT PUBLICATIONS.

*The Child's Help to Self-examination and Prayer.* By Helen S. Herschell. Nesbit and Co.—This little book of piety is said to be the production of a Scotch lady, the wife of Mr. Herschell, of Lea,

near South End; who is of "the house of Israel," and has been employed for some time past in teaching schools under the patronage of Lady Olivia Sparrow.

*Memoir of Jane Kenny, an Infant School Child.* Fifth edition.

*Some Account of the Life of Anne; a Penitent Female.* Third edition.

*The Life of a Thief; related by herself. By the Author of the above.* R. Groombridge, 6, Panyer Alley, Paternoster Row.

These three tracts appear to have been prepared by a pious lady of Dublin, a member of the "Society of Friends." To preserve the copy-right for charitable purposes, she has given her name *Mary John Knott*. All these tracts have been in great request; and some of them have been sold at an inferior price, which tended to defeat the object. "Were the writer to choose a subject for her pen, she should prefer employing it in portraying the loveliness of virtue, rather than the deformity of vice; but when we have done our duty to our Maker, and our fellow-creatures, it will then be time enough to think of pleasing ourselves."

*Rhymes for my Children.* By a Mother. *Smith, Elder, and Co.*—Simple flowing verses; conveying instruction to the opening mind, and designed to make "a mother's" children what would delight the heart, and reward the toil, of "my children's" mother. "My son, if thy heart be wise, my heart shall rejoice, even mine!"

1. *Thoughts on Religious Subjects.* By the late Rev. Rowland Hill, A. M.

2. *Select Works of the Rev. John Mac-laurin.*

Both these are by the Committee of the Religious Tract Society. "Milk for Babies," and "Meat for Strong Men:" the former, by one of the most popular preachers, the latter, by one of the most profound theologians, that ever blessed and adorned this island.

*The British and Foreign Temperance Advocate*, for the present month, contains some striking facts of the most cheering description, that will gladden the hearts of all who love that cause, which is slowly, but effectually, making its way through the world.

*The First Lent Lilies, a Tale for Children.* Seeley.—A very interesting tale, well told.

*Remarks on the Rite of Confirmation.* By J. Jones. Wightman.—Very serious and candid; worthy of the attention of Churchmen and Dissenters.

*The Biblical Atlas, containing twenty-four Maps of Scripture Geography.* Hamilton. Adams, & Co.—Whatever facilitates the acquisition of Scripture knowledge, demands encouragement. This Atlas sells at five shillings: great labour has been bestowed on the references, in small type, to the passage of Scripture where the name of the place occurs.

## OBITUARY.

### WILLIAM BOUSFIELD, ESQ.

In the decease of our lamented friend, William Bousfield, Esq., of St. Mary-Axe, London, who expired 28th Sept. 1835, the Christian world in general, and the Baptist denomination in particular, have sustained a heavy loss.

Mr. B. was a member of the Baptist church formerly worshipping at Carter Lane, Southwark, but more recently at New Park Street; he was baptized by Dr. Rippon, Jan., 1807, whose ministry he attended, with great profit and delight, so long as that venerable servant was able to continue his public labours. The deceased was one of those individuals whose happiness consisted in "doing good." While his character was adorned with many Christian virtues, benevolence was, perhaps, the most prominent. It was enough to the subject of this memoir, that the claims

of indigence or the appeals of religion were well sustained, to enlist his sympathy, and secure his aid. Connected with many benevolent institutions whose object was the relief of suffering humanity, nothing afforded him greater satisfaction than to impart the benefits thus placed within his power. It was indeed a favourite maxim with him: "Let us work while it is called to-day: the night cometh when no man can work." But, while beneficent to his fellow-creatures in general, the church of God attracted his principal regard.

To aid the operations of Christianity, whether at home or abroad, was his pleasure, (I had almost said his pride). And while attached to a particular section of the religious world, he had that enlarged and expansive charity which led him to embrace the church of Christ in



its various departments, and to be ready, on every proper occasion, to aid its interests without distinction of sect or name.

To what extent his bounty was imparted towards the support of religion in the rural districts, let those country ministers and friends testify, who had frequent occasion to appeal to his generosity, and who seldom appealed in vain.

To the poor of the church with which he was connected, he was a kind, though unostentatious, benefactor.

As a Christian, his demeanour, both in the church, in the family, and in the world, was highly consistent. Long will he be remembered by the Christian society to which he belonged, for his early and punctual attendance upon divine worship—for his fervent and devout prayers—and more especially, for his kind and condescending familiarity with even the poorest members of the church. Nor would any thing be more consolatory to the brethren, under the loss they have sustained, than to see his children animated by the same spirit, and rising up to occupy his place.

As a member of the church at New Park Street, he did not forget that, while foreign objects claimed his regard, he had weighty responsibilities at home. These obligations he met with a frank and liberal spirit; nor was he ever appealed to in vain, on behalf of that society with which he had enjoyed an endeared connexion eight and twenty years.

To his family and friends he will, indeed, be an irreparable loss. How discreetly he counselled his numerous relatives, whenever they had occasion for his advice; will only be known as future emergencies shall remind them of the wisdom and experience which are entombed in his grave. But what could exceed his tender concern for the spiritual interests of his children? How frequently, to the writer of this memoir and others, has his heart overflowed upon this subject! and how frequently, at the throne of grace, both in public and in the family, did he plead with heaven on their behalf! Surely, the remembrance of these things will not recur to their minds in vain; but as

memory reverts to the sacred occasions when, as priest of the family, he presented them to God; or when, as a tender parent, he urged upon them an attention to their eternal concerns; the thought of his tears, his counsels, and his prayers, will rush with hallowed fragrance upon their hearts, and constrain them to seek that Saviour whom he loved!

As a man of business, our departed friend was one of the few individuals who, mingling extensively with the world, escaped its contamination. The defilement almost inseparable from contact with society, attached, perhaps, as slightly to him as it well could do to one who was so deeply implicated in its concerns. The strictest honour and veracity ever characterized his intercourse with the world; so that, amidst the ensnaring scenes through which, as a commercial man, he had to pass, "integrity and uprightness preserved him."

In one word, in the character of our deceased friend, the Christian was so happily blended with the man of business, that there was a savour of religion in the whole of his conversation; and others were constrained to "take knowledge" of him, that he "had been with Jesus."

The remains of our estimable friend were deposited in the family grave, at Bunhill Fields, on Monday, 5th Oct.; when a numerous train of mourners were present, to mingle their tears with his dust.

The Rev. Chas. Room, of New Park Street, addressed the friends and the spectators; dwelling, principally, upon the language of the Canaanites, when they exclaimed, beholding the imposing solemnities which attended the burial of the patriarch Jacob: "*This is a grievous mourning to the Egyptians.*"

On the following Lord's-day morning, Oct. 11th, Mr. Room improved the event, from 1 Cor. xv. 55—57, to a numerous and attentive congregation, at New Park Street chapel; when a great number of the collateral branches of the family of the deceased were assembled.

"Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

## RELIGIOUS INTELLIGENCE.

## FOREIGN.

## CONTINENTAL SOCIETY.

*Extracts from a letter from Mr. J. JENKINS.*

*Plouganon, 3rd Oct., 1835.*

"As soon as I received your letter, authorizing me to have the tract on the New Testament printed, I went to the printer with a view to put it in the press immediately. You will, perhaps, be somewhat astonished when I tell you, that both the printers who are in Morloix refused to print it for me, because they are afraid it would be the means of turning the influence of the priests against them, so as to injure their trade. Thus you see that, for the present, I have no hopes of having tracts printed in this town. The nearest place where I can have tracts printed is Brest; but that town is forty miles from Morloix; and the expense of going and returning will be considerable.

"Last Monday, I began distributing Testaments; on that day I sold two. Tuesday, 29th, I sold one. Wednesday, 30th, I sold three. A young woman, to whom I sold one, asked the loan of the five sous of the parson's servant-girl. As might be expected, I have found the people buried in great ignorance. I do not believe that one out of six can read, and those who can are very poor readers. Where I find any who can read, I put before them the New Testament as a book I have to offer for sale; and explain what it contains, and how valuable are its contents. They generally give me a serious hearing, and remark, what fine things are in it. I thus have an opportunity of reading to them such portions of it as I know they will understand and approve. Some ask if the mass is in it. I meet with many persons in years who know nothing about the Holy Scriptures.

I have great hopes, that the last Testament I sold will be read often to the family where I sold it. After I entered the house, where I offered it, one of the men took it to look over it. He presently said, that it was an excellent book—that it contained the history of our Saviour from beginning to end—that any one, who had that book, could make a sermon as well as any priest. "We never,"

said he, "hear any thing that is in this book, except a little now and then in church." I was astonished to hear the man making such observations. I asked him if he would buy it. "I don't know," said he, "I am afraid that a book of that sort is very dear." "No," said I, "it is sold for ten sous." He went immediately for the money, and bought it. After buying it he said: "A lecture out of this book will be read here every night." I had no more conversation with him, as he was obliged to go to his work."

*Extracts from letters of M. THIEFFRY.*

*Monchin, 4th Sept.*

"August 23rd. Sunday. I remained all to-day at Baisieux. We had three services: a prayer-meeting in the morning; and preaching at ten A. M., and at three, P. M. Three young men, Catholics, were present in the morning. In the afternoon I had a new auditor, a young woman of this place, who reads the gospel, and is visited by some of our friends. She appears very well disposed, and had some conversation with me after the service."

"25th. This evening I held a prayer-meeting at brother D.'s. I trust God blessed us. The female in his family, who remained attached to the Romish church, has now abandoned it, and regularly attends our meetings with the rest of her family."

*Monchin, 2nd Oct., 1835.*

"Sept. 9th. I visited Baisieux, and visited a Catholic family (Michel D.), where I was well received; but I was pained at the difficulty I had to sustain a religious conversation with them. Their conduct reminded me of what Jesus said to Martha; for they broke off the conversation by something which indicated that their hearts were agitated and occupied by many things. I fear they are strongly attached to the world. They have read the gospel for some time, and appear to comprehend the truth; but it is another thing to receive it, and to believe in it with the heart. They know the errors of the Romish church, and suffer reproach for righteousness' sake from their friends and neighbours, by whom they are treated as Protestants; though they still fre-

quent the Romish church. I warned them against suffering for righteousness' sake, without being children of righteousness. The young woman of Baisieux, who heard me on the 23rd of last month, belongs to this family; and, I am happy to say, continues regularly to attend our meetings."

### DOMESTIC.

THE LONDON MATERNAL ASSOCIATION.

*Address.*

To exhort one another to love and to good works, is a very important Christian duty; and it is in this spirit the Committee of the London Maternal Association earnestly and affectionately entreat the co-operation of their beloved Christian sisters in extending these Societies throughout the British Empire. They hope that they shall themselves enjoy the reflected influence of the zeal they may enkindle, and that by mutual intercourse, sympathy, and prayer, mothers will be assisted and encouraged in the performance of their arduous and sacred duties. It is an increasing sense of the great responsibility of the maternal character, and a painful conviction of the inadequate performance of the high duties it involves, especially in relation to the eternal interests of their children, that induces them to adopt a measure already so evidently sanctioned by the divine blessing.

Associations for various religious and benevolent purposes, either to concentrate the efforts, excite the zeal, or direct the attention of Christians in reference to important and neglected duties, are a striking feature of the Church in the present period. Maternal Associations are a new application of the same principle, and their usefulness in promoting the important object in view is not a matter of speculation; for in America, where they have long been in operation, as well as in a few Societies already established in our own country, the results are eminently adapted to encourage the formation of similar ones in every church. They are found to produce in the minds of mothers a deepened conviction of the importance of their sacred duties, to afford mutual encouragement and advice in the work of education, especially as it concerns the moral and religious training of their children; and to call forth the powerful sympathies of united prayer, in pleading for that divine influence upon their efforts, without which nothing can be wise, good, or holy.

It has been objected, that such an engagement will withdraw mothers too much from their appropriate sphere of home; but we ask in reply, Whether the short time required can be better employed than in an association which, by extending their knowledge, and exciting devotional feelings, will prepare them for the more efficient discharge of maternal duties? and whether this be not an object that will amply repay the occasional sacrifice of a social visit, to which so many hours are, without scruple, devoted? The first Maternal Association was established by the excellent Mrs. Payson, the origin of which she herself relates, with much simplicity, as follows:

"A very dear friend of mine, who died about that time, had often lamented that, in our social prayer-meetings, children were so much neglected. I was privileged to meet with her occasionally, and spend an hour in prayer for our children; but neither of us thought of a special meeting for them. After her death, my husband often, in our secret prayers, appeared earnestly to desire that I might be made useful out of my little family, which then occupied almost all my time, and greatly exhausted my spirits. While holding my dear Caroline in my arms, and thinking of my deceased friend's solicitude for her children, the entire plan of our association presented itself to my mind, like an agreeable vision, and I took my pencil and sketched down the items, and showed them to my husband, who was highly gratified, and felt that prayer was answered. He thought it would be one great instrument in bringing on that glorious period when all shall know the Lord."

These rational and pious hopes have been continually receiving fresh confirmation; as the following well authenticated and animating reports sufficiently attest.

"The success of such associations is not doubtful. We can write of this system of Christian effort, it is a 'field which the Lord hath blessed;' sending forth already from its blossoms and its fruits, a savour delightful. Many fathers and mothers are destined in the evening of life, to rejoice in precious blessings to themselves and the world through this means. A mother writes us, 'In the association of which I have been a member for nine years past, many children, from the age of five years and upwards, have been brought, as we hope, into the fold of the great Shepherd. In the course of a single year, this association,

though few in number, at that time indulged the hope that twenty of their little ones were born again.' Another association records in its first report, 'One of our little ones has died since the association was formed, leaving precious evidence that its heart was renewed.' Another says, 'Three children have been taken from the association, all of whom give pleasing hope that their parents' loss was to them unspeakable gain.' Another reports 'thirty-four members and eighty-eight children, some of whom give pleasing evidence that they have passed from death unto life.' Eight hopeful conversions have taken place among the children of a small Maternal Association at Jaffna, Ceylon. Every minister should carefully study the subject of maternal influence and responsibility, with reference to the plan of Maternal Associations, and preach upon it in a plain practical way, illustrating it by facts, so that every parent and child may understand it. Let him endeavour to bring all the mothers, of his charge, into associations for this purpose, in one general society, with district branches. Let every mother join it, young or old, with children around her, or established in the world. For if with her, she needs all the aid derived from the counsels of her sisters; if they are grown up and are settled, she doubtless can communicate some results of her experience for the caution, instruction, and encouragement of her friends. Let no persuasions be unemployed where necessary, to induce a union with such an association. Let every Christian husband and father encourage his wife to enlist with her efforts in this object. Let all ministers and Christian parents feel that this is 'laying the foundation of many generations.' Let every child's mind be informed and brought to be interested in this subject, and made to feel that many hearts and minds are devising, labouring, and praying for his good, and his preparation to serve Christ Jesus the Lord.\*

And can we make any stronger appeal than the above delightful facts present to the mothers of our ownland to engage them in this new enterprise of maternal and Christian affection? an enterprise which requires little time, little self-denial; and is combined with the tenderest and holiest sympathies of the female heart? Will the pious, intelligent, and

experienced mother refuse to unite in a measure by which she could communicate and extend the benefits now confined to her own family circle? Can the young, and ignorant, and inexperienced parent decline to receive those valuable instructions, which would assist her in training her offspring for usefulness, happiness, and immortality? Will the devoted mother, whose fervent supplications ascend every day to the throne of the Eternal, for the salvation of her own precious charge, refuse to call forth the zeal, and aid the prayers, of those who require to be stimulated to this important duty? Is there one Christian mother who will draw back from an engagement so consonant with all that is beautiful in feminine character, important in the maternal relation, and conducive to the eternal welfare, not only of her own children, but of the whole human family? The influence of mothers in moulding the characters of their offspring, in a moral and religious point of view, has been long and universally acknowledged. It is the mothers of the present generation who can control the selfish passions, and adorn and elevate the moral character, of the rising race; and it is in their power, through the early inculcation of religious principles, accompanied by a blessing from on high, to prepare the heart for the reception of divine truth, and thus form many living stones for the erection of that spiritual temple, whose "top-stone shall be brought forth with shoutings of, Grace, grace unto it!"

#### Testimonials.

"DR. REED had established a Maternal Meeting in his church before he visited America, which continues in successful operation; and since his return, he has uniformly given his testimony in favour of these Associations."

August 11, 1835.

"My opinion of Maternal Societies is confirmed by the advantages I have seen them produce. Our invaluable Secretary says, 'Our Maternal Society has excited a great interest for each other's children; a greater watchfulness over ourselves, with regard to our conduct before our children, and in the mode of discipline we exercise towards them. The benefit we gain by each other's experience in the training of children,—this often forms a subject of conversation when we meet: the stimulus we receive to prayer, not only for, but with our children; for if we feel prone to relax in this duty, the obligations of this Society become a

\* From the "Address to Christian Parents of the Churches in Vermont," by the Committee of Convention.

powerful check to us.' Such are some of the benefits; but I believe the half has not been stated.

Reading, Aug. 3, 1835. J. SHERMAN."

"A Maternal Association has now, for about a year and a half, existed in the church of Christ under my care; and I find reason to regard with the highest satisfaction and complacency, both its principles and its operation. Few things, in my opinion, would afford more promise of extensive usefulness than the formation of similar Associations in all the churches of the saints.

Reading, July 25, 1835.

J. H. HINTON."

"The information that I received while in the United States, respecting the good that Maternal Associations had accomplished, encourages me to hope that in our own country similar Societies, if placed under prudent and judicious management, will be productive of much benefit both to parents and children. Convinced of this, we formed one in our Congregation the beginning of this year, which I believe has already done good.

Durham, Aug. 6, 1835. J. MATHESON."

Rules.

I. That this Society be called the LONDON MATERNAL ASSOCIATION, and that one of its objects be, to promote the establishment of similar institutions throughout the kingdom.

II. The officers of this Association shall be a Directress and two Secretaries, to be appointed annually.

III. It shall be the duty of the Directress to take a general supervision of the concerns of the Society. At each meeting she may appoint some one present to conduct the succeeding one, and the person so appointed will be expected to make selections for reading, and to introduce such topics for conversation as shall best exemplify the duties of the Christian mother.

IV. It shall be the duty of the Secretaries to conduct the correspondence, to register the names of the Members and their children, and to supply each of the mothers with a list of the same, together with a copy of the Regulations. They shall likewise keep a record of the proceedings of each meeting, and, as far as may be convenient, of the topic discussed. This record shall be read at the commencement of the next meeting.

V. This Association shall meet on the Friday previous to the first Sabbath

of every month, at \_\_\_\_\_ at 11 o'clock in the forenoon. The time for each meeting not to exceed one hour and a half, which shall be exclusively devoted to the object of the Association. Each meeting shall be opened by prayer, and reading a portion of Scripture. All business relating to other Associations to be transacted from half-past ten to eleven, at which time all Members who can make it convenient are invited to attend.

VI. It shall be the duty of every Member to qualify herself by reading, prayer, and self-discipline, for the faithful discharge of the arduous duties of a Christian mother; and she shall be invited to give with freedom such hints upon the various subjects brought before the Association, as her own observation and experience may suggest.

VII. It shall be the duty of each member to pray for her children daily, and with them as often as circumstances may permit, and conscientiously to restrain them from such courses as would naturally lead to vanity, pride, and worldly-mindedness.

VIII. Once in three months, viz., March, June, September, and December, the Members shall be allowed to bring their children to the place of Meeting, and with this view the assistance of suitable Ministers shall be occasionally invited, who shall be considered Members of the Association. The exercises of these Quarterly Meetings shall be such as may seem best calculated to instruct the minds and interest the feelings of the children.

IX. When any Mother is removed by death, it shall be the duty of the Association to regard with peculiar interest the spiritual welfare of her Children, and to evince this interest by a continued remembrance of them in their prayers, and by such tokens of sympathy and kindness as their circumstances may require.

Recommendations.

1. That the Mothers in this Association observe the Birth-day of each of their Children, in such a manner as to keep their spiritual interests especially in view.

2 That domestics in their respective families, be affectionately remembered in the prayers of the Association.

3. That Ladies from the country be at liberty to attend the meetings of the Association.

Mrs. REED, Directress.

Mrs. COX, } Secretaries.

Mrs. CAREY, }

All communications to be addressed to Mrs. Carey, Grove, Camberwell.

## BAPTIST BUILDING FUND.

To the Pastors and Deacons of the Baptist Churches throughout England and Wales.

Dear Brethren,

The Committee of the Baptist Building Fund, having been instructed by the last annual meeting of the subscribers, to endeavour to mature their plans for increasing the efficiency and extending the operations of the Society, have devoted much time and attention to that object.

Considering that a more accurate knowledge than they now possess of the amount of chapel debts pressing on the churches, is necessary to enable them to concert such measures as shall be generally acceptable and practicable, the Committee have requested us to inform you, through the medium of this magazine, that circulars have been sent to the Secretaries of all your Associations, with the request that they would be so kind as to forward them to all the churches burdened with debt in their respective districts, to be filled up by such churches, signed by the pastor and deacons, and returned to your Secretaries, or if convenient to you, by post, to the Rev. C. Stovel, 26, Finsbury Circus.

As the measures to which the Committee have devoted so much time and anxious attention chiefly relate to the country churches, it is hoped that the Secretaries will cheerfully undertake the trouble which is thus reluctantly imposed on them; and that the churches in debt will promptly communicate to them the desired information, so that the result may be laid before the Committee at their next meeting, which will be early in November.

We earnestly request your friendly attention to this subject, as early as possible.

Signed on behalf of the Committee.

T. THOMAS, } Secretaries.  
C. STOVEL, }

October 20, 1835.

## DEPUTATION TO AMERICA.

We are happy to inform our country friends, that Drs. Cox and Hoby, the deputation to our transatlantic brethren, have returned in safety and health. It is too late in the month to communicate any particulars of the result of their visit in the present number. They are expected to attend a meeting for prayer and thanksgiving to be held by the Baptist Ministers of the Metropolis, at Henrietta Street Chapel.

## OUT-DOOR PREACHING.

The Committee of the Christian Instruction Society have, during the past summer, fully redeemed their pledge, in reference to out-door preaching.

Forty weekly services have been regularly conducted in various parts of the metropolis and its suburbs, at which an average attendance of, at least, 10,000 persons, weekly, has been secured; who have, in every instance, attended to the preaching of the gospel with marked attention and decorum. The list of preachers, who have conducted these services, contains the names of forty-seven London ministers, of different denominations, who have readily afforded their cordial co-operation to the Committee in this apostolic work.

The season being now too far advanced to allow the continuance of such efforts, two courses of public lectures have been commenced at Fetter Lane and Albion chapels; and arrangements are in progress to open different school-rooms, and other apartments, in neighbourhoods where the open air services have been conducted, with a view to enable the poor to attend during the winter.

We trust that these, and the other benevolent objects of the Christian Instruction Society, will receive the liberal support of all classes who desire the extension of the Redeemer's kingdom, especially amongst the poor and untaught population of our crowded city.

## URGENT APPEAL OF THE BAPTIST CHURCH, BARTHOLOMEW STREET, EXETER.

In the year 1817, a Baptist church was formed, consisting of 58 members, assembling in a room fitted up for religious worship in Bartholomew Street, Exeter. The Rev. George Baring occasionally officiated: the congregation increasing, he erected the substantial and commodious building now occupied as the chapel, at the cost of upwards of three thousand pounds, which will contain a congregation of about one thousand persons. The church and congregation for a period of seventeen years was under the pastoral care of the late respected and faithful servant of Christ, the Rev. John Mason, Mr. Baring having granted the chapel to him during his life. The Lord greatly blessed his ministry, and the church now consists of upwards of two hundred members.

In connexion with the church and congregation, there is a Sunday-school, in which upwards of two hundred children

are instructed in the way of eternal life by teachers who are principally members of the church. Societies have been formed in aid of the Home and Foreign Missions of the Denomination; and from this church and congregation these objects have for many years past received support and encouragement.

In the midst of these cheering prospects, the supreme Head of the church has seen fit to call his servant away from the work in which he had so highly honoured him; by which event the right of further enjoyment of the chapel also terminated, leaving this church and congregation without a pastor, and without a place of worship.

Before this affecting dispensation occurred, attempts were made to obtain the reversionary interest in the property, but without success; upon this event, no time was lost in again negotiating for it, and the chapel, school-house, and the minister's dwelling-house adjoining, have been purchased for the sum of one thousand pounds, and will be forthwith vested in trustees, for perpetuating it as a place of religious worship for the Baptist denomination. The deeds are now preparing.

The church and congregation are composed of the middle classes of society, and labouring people; they are unable to raise the whole purchase-money; but, according to the extent of their means, have contributed liberally for the purpose; besides having lately paid upwards of £200, for building the school-house, which is attached to the chapel, and for other extraordinary expenses during the lengthened illness of their late pastor, they have now subscribed and raised £400 towards completing this purchase.

Anxious that the property should not be encumbered with a debt, which must operate in a great measure to impede their efforts for the support of the ministry, they have lately made an appeal to 300 churches, for a donation of £2 from each, which, if attended with success, will set them at liberty, soliciting the payment of each contribution to one of their deacons, Mr. William Davies, Allhallows Court, High Street, Exeter (by an order through the post office), or to Messrs. Hanbury, Bankers, 60, Lombard-street, London, on the joint account of Messrs. Buxton, Roleston, and Davies, with Messrs. Sparkes, General Bank, Exeter."

The deacons have gratefully to acknowledge answers and donations to their applications, from the following

churches: G. Chapman, Dorman's Land; E. Clarke, Truro; C. Busby, Crediton; J. Edwards, Clapham; J. Edwards, Nottingham; C. Elliot, Minehead; H. Howell, Chelmsford; G. Ives, Goldhill; T. C. Kean, Pershore; W. Matthews, Canterbury; J. May, North Curry; J. Philips, Whitechurch; J. Simmons, Leicester; J. Smith, Astwood, per H. Tritton, at Hanbury's; T. Thomas, Bampton; and G. Wright, Beccles.

As the time for completing the purchase of the chapel is *fast approaching*, they trust that the other friends who have received copies of their appeal, will imitate the prompt and generous example of the above named churches, to assist them in the hour of pressing necessity.

Edward Buxton, }  
Joseph Roleston, } Deacons.  
William Davies, }

Should any friends of the Redeemer, to whom a direct application has not been made in behalf of this case, for the first time become acquainted with it, through the medium of this statement, and be kindly disposed to assist it, we beg to state for their satisfaction, that the facts of the above case are well known by the following ministers, by whom it has been earnestly recommended to the benevolence of the religious public.

Rev. John Dyer, Secretary to the Baptist Missionary Society; Rev. J. Edwards, and T. H. Roe, Secretaries to the Baptist Home Missionary Society; Peter Anstie, J. Bristow, Dr. Payne, W. S. Keall, Exeter; J. Mosely, Trehill; T. Winter, Bristol; John Jackson, Bath; Edmund Clarke, Truro; W. H. Coombes, Taunton; T. Horton, Devonport; W. F. Burchell, Falmouth; W. Walton, Trowbridge; E. H. Brewer, Shaldon; J. Spassbatt, Redruth; T. Clarke, Paulton.

#### ASSOCIATIONS.

##### NORTHERN ASSOCIATION.

The meeting of this Association took place at Broomley, Rowley, and Shotley Fields, June 9 and 10. A new Baptist chapel having been erected at Broomley, it had been resolved to have the opening and association services at the same time.

On Monday evening, June 8, assembled at Hindley; when Mr. Carr read and prayed; and Mr. Sample preached from Exod. xxxiii. 14, and concluded with prayer. This service closed the public worship of God in a dwelling-house where it had been conducted for near a century and a half.

Re-assembled at Broomley on Tuesday morning, for the opening of the chapel; when Mr. Boyd (seceder) read and prayed; and Mr. Pengilly preached from 2 Cor. iv. 1, 2. The letters from the churches were then read, and also the circular; and the whole concluded by prayer.

Met again in the evening; when Mr. Sample read and prayed; Mr. Williamson preached from John xvii. 3; and Mr. Douglas concluded with prayer.

Re-assembled at Rowley on Wednesday morning, for holding the Anniversary of the Auxiliary Missionary Society. The report was read by Mr. Pengilly; and the various ministers addressed the meeting. A collection was made in aid of the Serampore College.

Met again in the evening at Shotley Fields; Mr. Tapscott read and prayed; Mr. Carr preached from Jude 24, 25; and Mr. Fisher concluded with an address and prayer.

#### WESTERN ASSOCIATION.

The twelfth annual meeting of the Western Association was held at Wellington, on Tuesday and Wednesday, the 9th and 10th days of June. Brethren Pulsford, J. M. Chapman, J. H. May, Hockin, and S. Davis preached. The Association comprises 41 churches, 35 of which have had a clear increase during the year of 151 members.

#### NORTH ESSEX ASSOCIATION.

At Halsted, Oct. 8, 1835, a Society was formed bearing the above designation. The primary object of this Society is, the dissemination of evangelical truth in the northern division of the county of Essex, by supporting stations for village preaching, by rendering assistance to ministers in their itinerancies, and by establishing sabbath-schools in destitute places. In connexion with this primary object, the Association will use its endeavours to discourage the diffusion of Antinomian tenets, to promote an efficient "ministration of the word" in our churches, and to cultivate a liberal intercourse with Christians of other denominations.

On the day of the formation of the above Society, the Rev. A. Wells, of Coggeshall (Indep.), preached a sermon from John xvii. 21. The Rev. Messrs. Stowe, of Halsted; Steer, of Sible Hedingham; Craig, of Bocking; and Langford, of Sible Hedingham; took the other parts of the service. In the

evening, at the public meeting, Thomas Blyth, Esq., of Langham, was called to the chair. The Rev. Messrs. Anderson, of Bures; Stowe; Steer; Ferguson, of Finchlingfield; Clurk, of Sampford; Clements, of Halsted; and Mr. Tracey, of Witham, took part in conducting the business of the meeting. The congregations were good, and the collections encouraging. The presence and cordial co-operation of so many respectable ministers of the congregational denomination, added much to the pleasures of the day.

The exertions of the Committee will be immediately directed to the maintenance of a station at Bures, where a meeting house was built in 1831, and where a church has since been formed consisting now of 28 members.

W. CLEMENTS,  
Halsted, Oct. 20, 1835. Secretary.

#### ORDINATION.

##### NITON, ISLE OF WIGHT.

On Lord's day evening, July 19th, the Rev. James Smedmore, of Swanage, late a member of Dr. Draper's church at Southampton, and student under Dr. Steadman, at Bradford, was ordained to the pastorate of the newly-formed Baptist church at Niton. The Rev. T. Wilcox, of Devonport, commenced the services with reading suitable portions of Scripture, and with prayer; and asked the usual questions. The ordination prayer was offered up by the Rev. William Mursell, sen., of Lymington. The venerable William Read, of Wellow, the founder of the first regular Baptist church in the island, addressed a faithful and interesting charge to the pastor and church, from 1 Sam. x. 26, and concluded with prayer. Immediately after the ordination service, the Lord's Supper was dispensed, at which each of the three pastors assisted, with remarkable unction of spirit; Mr. Mursell presiding. The congregation was large and attentive, for whose increasing numbers a commodious gallery has recently been erected.

#### Just Published.

The Millennial Harbinger, and Voluntary Church Advocate. Conducted by W. Jones, author of the "History of the Waldenses." In cloth boards.

ERRATUM.—In page 432, col. 2, line 12, the quotation marks were introduced through inadvertency.



# IRISH CHRONICLE.

NOVEMBER, 1835.

MANY of our readers are aware that Mr. Pritchard, the esteemed Secretary of the Society, with the Rev. Thomas Morgan of Birmingham, in consequence of a request from the Committee, are absent on a deputation in Ireland. They left September 14th, and the object of their mission is, to take a survey of the numerous preaching and school stations, and to obtain information with a view of appointing a successor to Mr. West, the late highly esteemed Agent of the Society in Dublin. Since their departure the following has been received from Mr. Pritchard, which will be an appropriate and interesting introduction to the other accounts from Ireland.

*From the SECRETARY to Mr. COZENS.*

*Ballina, Sept. 22, 1835.*

My dear Sir,

Your intimation, that a letter from me, while engaged in my inspection of the Society's operations, would be acceptable, must be my apology for thus intruding upon you.

I left home on the 14th instant, and reached Birmingham the same evening, whence, with my esteemed friend, Mr. Morgan, I departed the next morning, and arrived at Dublin on the morning of the 17th. Here we had interviews with Mrs. West, Mr. Ford, and several friends. After a sojourn of only two days we left Dublin by the mail, and arrived at this place on Saturday the 19th instant.

I am most happy to inform you, that we found Mr. Allen and his family in comfort. After tea, we thought it would not be inconsistent with the purpose of our mission, if we occupied the evening in prayer; we, therefore, all engaged. At the request of Mr. Allen I preached the following day, Lord's-day morning; and in the evening Mr. Morgan preached, and I went with Mr. Allen a distance of nearly nine miles, that I might have an opportunity of seeing one of our stations at a place called Mullifary, where I heard our agent M. Mullarky preach. I have every reason to believe, that he was honest and earnest; more, I fear, than could be said of many who, at the same hour, were teaching, in this most benighted land, "for commandments the traditions of men." There were in this Irish cabin, at one corner of which the servant of God stood before a table, about fifty precious immortals, listening with an attention which might fairly put to the blush many of the thousands of our British Israel.

I forgot to mention, that, on the morning of the same day, before the

more public worship, Mr. Morgan and I entered a cabin in Ballina, that we might witness the manner in which another of our agents, A. M., addressed its poor inhabitants. They were much fewer in number than those I saw in the evening; but, I believe, we were both impressed very favorably with the preacher, and departed endeavouring to glorify God, who, in this most dreary and desolate place, has raised up an instrument possessing gifts adapted to such a line of service. In the course of the Lord's-day we saw a number of our agents at Mr. Allen's chapel, a neat building, supposed capable of containing about 170 hearers.

Yesterday we visited our Moyview school, about six miles from Ballina; in a small cabin we found fifty children; many of their countenances discovered much intelligence, and most of them full health; about half of them were females. We examined the children ourselves; they had no previous knowledge of such a visit; and truly gratified was I to hear several of the boys (and the girls came not a whit behind them) read with an emphasis, cadence, and impressiveness, which would not have disgraced a metropolitan pulpit. We requested the master to examine them upon the plan of Bible class instruction; and though we saw that this excellent method here is in a very incipient state, we also saw that neither the teacher nor the pupils were altogether unacquainted with the process. At the conclusion we spoke to them, prayed with them, and as my excellent colleague had brought a number of reward medals, he presented one to a fine intelligent boy, who was recommended by the master as the most deserving; and I had, certainly, not the less gratification in presenting one to a sensible and retiring female. And though the intrinsic value of these gifts was very small, they were

received with evident satisfaction. We remained with them more than two hours, and then left.

To-day we proposed to have visited schools and inspectors more remote from this town; but it has been a day of almost incessant rain and wind. We accordingly changed our plan, left the journey for to-morrow, and have occupied ourselves in making such inquiries of Mr. Allen as the Committee in their instructions have entrusted to us; the result of which we hope in due time to report.

On Thursday, the 24th, we hope to leave the Ballina district, and proceed to Easky and Coolaney, the stations of Messrs. Berry and Bates; thence to Boyle, and perhaps Sligo; and, it may be, spend next Lord's-day at one of the two last mentioned places.

GEO. PRITCHARD.

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To the COMMITTEE.

Dear Brethren,

Since my last communication, describing our union meeting, held at Moat, on the 2nd day of August, I have been almost constantly engaged in travelling, preaching, inspecting the schools, expounding the Scriptures, and conversing with the people, and exhorting them to forsake their evil ways, and turn to the Lord.

Immediately after my very excellent friend and brother Hardcastle left our neighbourhood, I returned to mine, "like a giant refreshed with new wine," and proceeded to Athlone, where I preached at the usual times, and also on the following evening. The remainder of the week was filled up in visiting the following places: Barry, Raharny, Carrig-bay, and Baylin. At each of these, as well as Athlone, I was well attended; the people showed the strongest and most lively inclination to hear; and I think that is a strong evidence that some good is doing. My visit to Athlone, to fulfil my promised engagement with my friend, was not in vain. I had several to hear on that day, and the following evening. From thence proceeded to Moat, and then home.

On Saturday I proceeded to Ferbane; my congregation is now increasing. I visited one of my old places in the county Clare in the week. Returned to Ferbane, preaching on my way, and so on to Clanshanny, to inspect the school there. The following Sunday preached at Rahuc in the forenoon, and in the evening at Kilbeggan, in my own parlour,

to between forty and fifty persons, which was wonderful at such a place. On my way to the county Longford, I received a letter from an old friend to resume my visits at Maryborough. I resolved on returning to it; and on my way revisited Tullamore and Clonkolly; and on Friday evening preached there. Many of my former friends were greatly pleased at my return; we had several to hear in the evening, and should have had many more, only it was the fair evening. Lord's-day I preached at Abboylux at ten o'clock in the forenoon, four in the afternoon, and a mile out of town, at Rahunbrogue, at seven in the evening. Monday, went to Dunnaghmore, lectured that evening, and preached the next evening. Wednesday, proceeded to Templemore, could not preach that evening. Thursday, to Thurles, and preached in the evening. Friday, to Clonmel. And Saturday, arrived at Waterford. Lord's-day, preached at the Baptist meeting-house, at the usual times in the forenoon and evening.

J. McCARTHY.

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To the COMMITTEE.

Limerick, Sept. 18.

Since my return from England I have been but very few days at home. I have been to many places, preaching and inspecting the schools in their various, and some in very distant and opposite, situations. A statement of them, with the readers' journals, I send with this. I trust I do not exaggerate when I say, with scarcely an exception, they are in a very prosperous condition, as to numbers and improvement.

For your satisfaction, beloved Sirs, and for that of their kind supporters, I beg leave, in this, to transmit a more particular account of the congregational schools under my superintendence; which might answer as a specimen of the rest.

Immediately after my last communication, I went to Ballycar, where I repeatedly addressed some Roman Catholics and others, and inspected the *Bristol school* there. There were 220 on the roll; 125 present; 49 reading the Testament; repeated from memory, this quarter, 130 chapters. There was a second reading class, which read the Scriptures in the Society's Second Spelling Book; and the improvement in writing and figures was very good.

In the *Seven Oaks school*, at Bushypark, there are 150 on the list; 138 present; 35 reading the Scriptures; and repeated

168 chapters from memory this quarter. Great improvement in every department. The master, Charles Ashby, who was educated in the school, is a very attentive and excellent teacher, and, I believe, a pious young man. Several of our scholars are teachers in other societies.

In the *Keppell Street school*, at *Croagh*, there are 202 on the list; 74 present; 35 reading the Scriptures; and repeated, from memory, 197 chapters this quarter. The things kindly given by Mrs. and the Misses Pritchard were received by the children with much gratitude.

The *Cardigan school*, at *Ennis*, is exceedingly well taught. There are 65 on the list, though greatly opposed; 46 present; 23 reading, who repeated from memory, this quarter, 155 chapters. The master, James Rafferty, was, I was most credibly informed, made useful lately in the conversion of a Roman Catholic: he is also a Sabbath Reader; and was formerly a papist himself. I found Miss Jane Keene, of *Bushypark*, a very pious young lady, and another young woman, teaching the female children useful needlework in the school.

In the *Mary's Philanthropic*, or Mrs. Fernie's school, at *Mount Shannon*, there are 86 on the list; 75 present; 21 reading the Testament, who committed 81 chapters and 53 psalms to memory this quarter. When I called to see Mrs. Fernie last summer, she kindly gave me a sovereign, to dispose of as I thought proper among poor children. When I saw the nakedness of some, I thought it better to buy some cotton, to help to shelter them from the cold of the winter, than give it among them in pence or sixpences.

The *Norwich school*, at *Birr* or *Parsonstown*, is also doing well; and the mistress is a pious and worthy woman.

On my return from *Kilkee*, where I had been preaching and seeing the school at *Bog Mount*, I proceeded to *Ballycar* and *Ennis*. When I came back, I went to *Nenagh* on the first Saturday of this month; and on the next day proceeded to *Clough Jordan*; baptized a very amiable and pious lady from *Nenagh*. I then preached and administered the ordinance of the Lord's Supper. Went afterwards to *Borrisakane*, and gave a lecture. Next day examined the school at *Bushypark*, which gave the greatest satisfaction. From thence I went to *Kilburron*, to see the school there; and returned to *Borrisakane*. On the following day I took the steamer to *Williamstown*, and went to *Clonola*, county of *Galway*, that night.

Examined the school there; and at *Mount Shannon* next day; and preached at *Clonola* that night; and had some very important conversations with two persons whom I hope well of.

I went about ten miles next day; but could not get on board the steamer for *Killaloe*, because of the storm and rain, and violence of the waves. I went to *Finchley* and *Croagh*; the school was well attended as usual.

On my return to *Limerick*, I went to *Castle Connell*, and inspected the school there. As I was returning I had a most merciful escape from being shot; which I can only attribute to the interposition of Divine Providence. A dreadful man, drunk enough to do much mischief, had a loaded pistol pointed at my side, and his finger on the trigger. In trying to escape it my leg was considerably hurt; and when the pistol was taken away from him, he had a sword drawn, with which he made cuts and stabs at me. He swore in a most awful manner. The Lord's name be praised and thanked for his great kindness in preserving me!

W. THOMAS.

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To Mr. BATES.

Boyle, Sept. 16, 1835.

Rev. Sir,

Since I have sent my last journal to you, I have employed my time in visiting my neighbourhood, reading and explaining the word of God to as many as received me, and I trust that the Lord in his goodness is removing their prejudice very much, for I can read joy in their countenance when I go to read, in their houses. If the priests would let them alone, they would be very willing to hear the word of God, and read it. One of them told me a few days ago, that he was kept too long from reading the Scriptures, by adhering to the priests, which he never would do again, for, said he, I plainly see that every one is called upon to read or hear the word of God. I then read several passages to confirm him in what he said. A few days ago, I read in *Matthew Gannon's* house; he and his family, and some of his neighbours, heard me very attentively. I read the 8th of *Romans*, to show the state of all those that believe in the Lord Jesus Christ, and then showed them what they were to believe: first, that they were sinners unable to save themselves; and secondly, that "God so loved the world, that he gave his only-

begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I read several other passages, to show them how man transgressed the law of God, and consequently forfeited his favour; and how Christ restored all his believing people to his favour, by his death upon the cross; this seemed to have a great effect upon them all, and they said that they never would be tired of listening to the words of that blessed book. I read in S. Rutledge's house; there were a good many present; I endeavoured to direct their attention to the one thing needful, and although some of them were Protestants, they seemed to be equally ignorant of the word of God; I told the Protestants that they had a great deal to answer for, for having the word of God in their possession, and not making good use of it, for there was none to forbid them; but it was not the case with the Roman Catholics, for their clergy would not allow them. "Yes," said one of the Roman Catholics, "but I can assure you that many of them will not be kept any longer from reading the Bible, for we partly guess the priests' reason for keeping us from it is, lest we should know any thing but what they would tell us." I read a good many chapters for them, and I was much pleased with their attention. I have visited a good many of the inhabitants of this town, since I returned from my district. I find the people very much inclined to hear me, and I trust the Lord is blessing my feeble exertions, for our meetings are much better attended than they were, and I am sure what I am deficient in, with respect of enlarging on the different passages, our dear friend Mr. Jackman does not omit.

PAT. BREMAN.

### CONTRIBUTIONS.

Collected by the Rev. S. DAVIS.

Preston . . . . .	6	3	0
Lancaster . . . . .	21	1	0
Huddersfield, Lockwood, and Salendine Nook. . . . .	29	16	0
Halifax . . . . .	5	16	0
Bacup . . . . .	13	2	0
York . . . . .	7	2	6
Berwick . . . . .	8	9	6
Fordforge . . . . .	5	0	0
Kircaldy . . . . .	8	7	6
Cupar . . . . .	3	0	2

Received by the Treasurer :

Remitted by the Rev. S. Davis, from Dundee . . . . .	50	0	0
One that is a lover of the cause of Christ . . . . .	2	0	0
Baptist Home Missionary Society, Cupar Fife, by Mr. Thomas Greig, Treasurer . . . . .	4	0	0
Friends at Burford, donation, by Rev. B. S. Hall . . . . .	1	0	0
Devonport, Morice Square, by Mr. W. Rudd . . . . .	5	0	0

Collected by Rev. Mr. Peacock :

A few friends at Swavesey . . . . .	1	8	6	
Friends at Over . . . . .	0	18	2	
Bluntisham, coll. . . . .	6	14	10	
T. Leigh, Esq. . . . .	1	0	0	
Hadderham, coll. . . . .	1	6	7	
Friends at Wilburton . . . . .	0	7	8	
F. D. Paul, Esq., St. Ives . . . . .	1	0	0	
Miss Barnes, do. . . . .	0	5	0	
Mr. Upsher, do. . . . .	0	10	0	
Mr. Thorpe, do. . . . .	0	2	6	
Mr. Mann, Cotten- ham . . . . .	0	5	0	
		13	18	3

Tewkesbury, remainder of  
Subscriptions, by Miss Jones 3 6 0

In compliance with the request of the Committee, referred to in the heading of this number of the Chronicle, the deputation proceeded to Ireland, and, having returned, are preparing an Appeal to the supporters and friends of the Society, founded upon their personal observation of the present state of its operations; especially in relation to the existing circumstances of the sister Isle. This Appeal will be put into circulation as speedily as possible; and it is sincerely hoped that it will not prove ineffectual.

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Mil-lard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.

# MISSIONARY HERALD.

CCIII.

NOVEMBER, 1835.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report

## FOREIGN INTELLIGENCE.

### SEWRY.

From Mr. Williamson to the Secretary, dated Sewry, the 16th of March, 1835.

Since writing you last, I have had the pleasure of welcoming another member into our little church. He is an old man, and has been long living among our native Christians, without uniting with them in Christian fellowship. Indeed, until lately, his mind has never been much turned to religion.

The present aspect of our schools is, I am sorry to say, much less encouraging than it was at the last examination of which I gave you some account. On account of the girl, belonging to the Central school, having renounced Hindooism, our Bengali boys' and girls' schools have been almost broken up. Nor have any efforts we have yet tried, succeeded in bringing back the children. I do not feel so much regret on account of the girls' schools, as they have always been very expensive, and very unproductive. The girls learn but little, and that little they soon forget. And should any of them desire to embrace the Christian religion, their parents, or husbands, or both, stand in the way. One young

man, who was on the point of professing Christianity, was prevented by his parents and relatives, who shut him up for a few days, and at last succeeded in persuading him not to put his purpose into execution. He has again returned to the English school, but I have but faint hopes of him. Still the Lord can turn his mind again, and enable him to resist every temptation to draw back.

I have at present nearly fifty pupils in my English school. They are all very eager to acquire the English language. About one half of the young men are pretty well versed in the English Grammar. I have lately introduced Geography and the evidences of the Christian religion, both of which they seem to like. Some time ago a Boirghu man, with two children, expressed a wish to come among us. Fearing he had nothing besides a support in view, I told him if he would maintain himself I would be happy to teach him the Christian religion, and educate his children. He has since given up his caste, and is now with the late judge of this place, Mr. Patton, in Calcutta. There is also a Musselman boy at school here, who had been a few days at Cutwa. He is at present rather unsteady, but I hope will become more settled by and by.

During the past cold season, accompanied by one or two native assistants, I

have, as usual, visited all the most considerable places around, both near and distant. In these excursions, my usual plan is, to send my tent on before to some central place, and to remain there until all the chief villages within reach have been visited, chiefly on market-days; and then returning home for a few days, set out again in some other direction. At the three great annual Melas, also, the Gospel has been preached, and many books and tracts distributed. These Melas are generally prolonged from one to three weeks, and afford excellent opportunities of preaching. On such occasions our general practice is, to take up our stations, two and two, rather outside the throng, on the principal roads leading to and from the bazars. Our stated periods of preaching are usually from sunrise to ten, and from twelve to three, and again from four or five till dark. We address the people in turn. There being rarely any proper place to sit down, the long standing and preaching aloud together, are very fatiguing. I am happy to be able to say that, upon the whole, we have experienced less opposition this year, and obtained a more attentive, serious hearing than I have ever witnessed. May the Holy Spirit be abundantly poured out upon us all!

### JAMAICA.

We fulfil a pleasing duty in presenting extracts from recent letters, illustrating the progress of the cause of God in this island.

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 the 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 hear 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 porticos 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 ser-

vices, 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.

Some of these were young and interesting—had been nurtured almost from childhood in our Sabbath-school—had been "turned from darkness unto light, and from the power of Satan unto God," chiefly through the instrumentality of instructions there received; and above all, were among the "*first fruits*" of that blessed institution unto Christ. No less than six of these interesting young persons were now before me. And there were, connected with their early dedication to God, other elements of interest. Though once *scholars*, they were now *Sunday-school Teachers*. And under the influence of feelings and principles which sound scriptural education inspires, they seemed so fully aware of the nature of the vows they had vowed, and of their deep responsibility to God and to his church, that they continued bathed in tears during the greater part of my address to them. These circumstances seemed to awaken the sympathies of the whole assembly; and while all eyes were turned towards them, many and fervent, I doubt not, were the prayers offered up that God would preserve them from all the future dangers of their pilgrimage, and at last administer unto them an abundant entrance into glory. There was a third circumstance of interest connected with these youthful converts, and which I must not omit to mention. Three of the females had been slaves; one of them had been redeemed under circumstances of

painful interest, by friends at Reading: the others under circumstances of interest no less painful, by friends in Jamaica. Two of them are the active and efficient assistant school-mistresses in the "Jamaica Metropolitan School," and the other is training for the same department of usefulness.

A subsequent letter, dated August the 8th, contains the following highly satisfactory intelligence. "Among the negroes all is tranquillity, and never before did they seem half so industrious."

A letter from Mr. Clarke narrates the following cases of individual usefulness.

At St. John's, soon after my going there, I heard of a young woman who was very sick; without waiting for an invitation I visited her, and found her sick in body, and dark in understanding; she, however, and her mother, showed much gratitude for my visit. The young woman recovered. She and her mother both came to worship—gave me their names as enquirers—commenced morning and evening prayer, inviting others to join them in it—and both are now accepted for baptism, and give all the evidence I can expect of being indeed humble followers of the Lord Jesus.

I visited another sick person on a Saturday, and had much conversation with him. On the Sabbath he died; and the person with whom he had lived for many years, has ever since attended the place of worship, but does not yet satisfy us as to the sincere devotedness of her heart to God; she, however, is much altered from what she formerly was.

A third I visited, who had taken a quantity of nitre instead of Epsom salts; he could not speak intelligibly, but was understood by his friends to be all anxiety respecting his soul. I said much to him; put many questions, which he answered by signs; and I prayed for him; and since, I have heard that he is recovered, and is determined no longer to go with his young companions in the ways of sin, but to turn to God in the purpose of his heart.

Another poor woman, who has a wicked and cruel husband, has entreated that her name as a follower might not be made known, lest her husband should prevent her from getting baptized: after she is baptized, she says she will be willing to suffer any thing that may be inflicted on her for the sake of Him whom she now professes to love, and says she is determined to follow.

In this parish a black man from one of the French islands has lately, I trust, been brought to God. He lately got married in the Church of England to a negro slave (it was before the apprenticeship), but was not allowed to live upon the same estate with her, because he was free. A head-man informed the overseer of his coming secretly, and a watch was set to catch him, if possible, that he might be punished. He left visiting the estate after knowing this, with the horrid purpose of way-laying and murdering the head-man who was his enemy, and more than once he sharpened his cutlass for the purpose of running him through; and, had he found his opponent, murder would certainly have been perpetrated, for he had fought in many battles against the enemies of England on board a man-of-war—had got his freedom in consequence, and had been habituated to the shedding of blood;—but he went to a place where I preach, to ask leave to build a hut, and to plant some provision; the owner knew him, and gave consent, and thus he was brought within the sound of the Gospel. Soon a great change was apparent—he was known to cry for mercy—he declared that his malice against the man who had caused him to be driven from his wife no longer existed, and that his greatest enemy had been made by God the means of driving him to a place where he had heard the true way of salvation. He went to the man to tell him that he from his heart forgave him, and that now he need not fear that he would seek his hurt any more. After a trial of several months, it was found that his whole conduct was consistent, and that his improvement in Christian knowledge was great—that he had quite given up his false confidence, (for he was brought up in the principles of the church of Rome) and was relying simply on Christ for salvation. He was baptized, and has since acted with, not consistency merely, but zeal in the cause of God.

A subsequent letter, 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.

Mr. Baylis, in writing from *Port Maria*, on the 4th of August, adverts at greater length to the state of the negro population, at that date, than any of his brethren.

Having obtained help of God, I have lived to see one year of the negroes' apprenticeship pass away, and that in a

more favourable manner than was generally expected. The first of August has passed over quietly and peaceably, and the people, as far as I know, are gone to their work as usual, which is, no doubt, a great disappointment to many persons who have been predicting that we should have rebellion, and every other bad thing, at this time. I sincerely hope, and firmly believe, the negroes will disappoint them altogether, as they have hitherto, and continue to bear with patience all the injustice to which they are subject, under the present system, as long as it shall last, and many of them are the subjects of great injustice. The first of August has not been celebrated this year with such demonstrations of joy, as were manifested last year; nor did I expect it would be, as the poor people have found, by sad experience, that it is not such a boon as they were last year led to expect. However, I was very glad to see that many of them were inclined to commemorate the event by an unusual attendance on the means of grace. I hope that many of them are endeavouring to obtain a knowledge of the truth, which will make them free from the bondage of sin and Satan. Great things might now be done in Jamaica, if a sufficient number of labourers could be obtained to carry on the work that is begun. I am glad to find that so much interest is now being taken in the welfare of Jamaica by the different Missionary Societies. I very much wish something more could be done in the way of Schools; they are very much needed for the benefit of the rising generation, and a desire to learn to read very generally prevails now among the negroes; but we are greatly at a loss for teachers, and therefore can do but little with Sunday-schools. However, we do what we can, and hope we shall be able to do better by and by.

On the 28th of last month, I had the pleasure of baptizing forty-nine persons here at Port Maria. We had a good day; great crowds attended at the sea-side, where the ordinance was administered, and in the chapel; at the services through the day, great numbers more than could get into the chapel came, many of whom stood outside, and heard through the windows, and many went away to seek admittance into some other place of worship.

In examining the candidates for baptism, I was very much pleased to hear several of them mention the services attended to at this place, on the first of August last year, as the means of first leading them to think seriously about the salvation of their souls. May the Lord enable them to stand fast in the faith.



Savanna la Mar seems determined to maintain its unenviable notoriety for opposition to religious instruction. How deeply are those persons to be commiserated, who give occasion for a minister of Christ to say, as does Mr. Hutchins, July 14th :

Our poor people are persecuted beyond measure. Scarcely a Sabbath passes, but my blood runs cold at hearing the heart-rending tale of one or more, who were coming to the temple of God, and calling for a brother or a sister to travel with them, while in the very act of singing or praying to God, have been arrested by some daring zealot, who has caused their feet to be thrust into the stocks.

But, amidst it all, we are prospering. Our congregation here continues to increase, and prospects are as pleasing as the persecutions are severe. I baptized, for the first time in my own church, eleven persons the first Sabbath in this month. We now are looking forward, with feelings of more than ordinary pleasure, to the August day : we then have a day of thanksgiving ; and on the Sabbath morn we have twenty-two more to baptize, and a special collection for the new chapel. We are anticipating a glorious day. I shall be very glad when the chapel is finished, for the accommodation of the poor creatures who travel so many miles. I am much concerned for its payment. I am convinced it will be much too small ; but what am I to do ?

Mr. Dexter, in writing from Stewart Town, on June 26, remarks :

The chapels are going forward as quickly as can be expected. At Stewart Town, we shall not be able to open till September or October. At Rio Bueno, we hope to do so about the beginning of August. The corner-stone was laid, at the latter place, on the 23rd of May ; brethren Burchell, Knibb, and Dendy were present, and we had a most interesting service. Our poor people exerted themselves nobly, raising, on this and the following day, £60.

I believe I have now said enough respecting my building and repairing affairs ; and may, therefore, turn to matters of higher moment and of more lasting interest. Our churches are, I hope, in a prosperous state ; though, in giving you a brief account of them, I shall have to "sing of mercy and judgment." There were, at Christmas, when I took charge of the stations, in each church about 100 members. Since that time, there has been added to the one in this place 124,

and to that at Rio Bueno, 160 ; making a total of 284 baptized during the half year which has just closed. I have many more, who are only waiting for a final examination, previously to their being admitted to a participation of the same privileges ; and many others of our enquirers appear to be going on very hopefully. Every thing in the conduct of the members towards each other has, with only one exception, been characterized by peace and love.

In the case referred to, one of our members had used some harsh expressions respecting a brother on the same estate. The offended party, on hearing of this, went, according to the Redeemer's command, and told him his fault, and endeavoured to heal the breach. Finding that he could not succeed, he, on the following Lord's day, mentioned the circumstance to another brother, who had long been known as a "peace-maker" in the little differences which had arisen, and requested him to accompany him and endeavour to reconcile the offender to him. This, again, being of no avail, the matter was brought to me ; and after a good deal of talking, it seemed to be made up. In the following week, however, it became as bad as ever ; and the only course to be adopted was, to bring the case before the church ; which being done, it was unanimously resolved, that the offender should be excluded, until he became sensible of his crime, and gave evidence that he repented of it. This appears to have had the desired effect, as he has since been to acknowledge his fault in just such a spirit as we could have wished, but hardly hoped so soon to have found him in. There have been three other exclusions ; two of which, for drunkenness, appeared to have had the desired effect ; the other seems to be a hopeless case.

We have not been free from the inroads of death : several of our members have fallen beneath his stroke ; among whom were two of my leaders. One of these had been as a right hand to me in church matters. He appeared, under God, to be the life and soul of the two interests. He was a black man, formerly a slave, but presented with his freedom by his master, on account of his good behaviour. He was baptized by brother Burchell at Montego Bay, and continued for some time a member of the church there. Some years ago, however, his former master requested him to come and settle in this neighbourhood as overseer of the property, on which he had once laboured as a slave. Soon after he came

thither, his old companions, who could not bear the thought of being subject to one of their own colour, attempted to kill him, and nearly accomplished their wicked design. The attorney for the estate repeatedly urged him to prosecute them; but he positively refused to do so; and showed, in the end, that he had other and more effectual means of bringing them to obedience. He subdued them by his kindness; and so far ingratiated himself with them, that, at the time of his death, there was not one on the plantation who did not mourn at the event.

He was first seized with an attack of fever in March, which confined him to his house for about three weeks. The first Sabbath after his recovery, some of his expressions struck me very much, and as soon as I could get alone I took a note of them. They were as follows: "O Lord, I tank de dat dou bring me once more from my house of 'fliction to dy house of sanctuary. O blessed Massa, make my pain keep me from sin; and if dou see me go astray again, fetch me anoder slap of de back." "O bless de shepherd, whom dou send among we; make him tan (stand) as upon de top of Mount Carmel, and call to dy flock; make de pen gate tan open, and all de wandering sheep hear him voice, and come into dy fold."

After this, he was seldom free long together from fever, though it was not so bad as to prevent him from meeting us on the Lord's day. On the day of laying the stone he was present, and took as active a part as usual; though he complained that he had "mashed his thumb," and that this made him feel unwell. The next day he was at the baptizing, and undertook to manage on the bank; which, when so many are to be baptized, is not an easy task. After the morning service, and the Lord's Supper, he appeared considerably fatigued. His fever returned with greater violence than ever; and in a few days he was removed to a world of spirits.

He had, at his own request, been taken to an adjoining property, belonging to an intimate friend of his master, who treated him with the greatest kindness, promised him that he should be buried in his garden; and when he was told of his death, wept, as he would have done for a most intimate friend. At his request, as well as that of our deceased brother, I attended the funeral; when not less than 700 persons were present.

His last moments were not triumphant; but they were peaceful. He spoke of death with composure, as of an event for

which he was fully prepared. The night before his departure, he conducted family prayer as usual; and in the morning, read a chapter in the New Testament; soon after which, he fell asleep in Jesus.

His character may be summed up in a few words. All who knew him agree, that he was active, but not too forward; zealous, but not imprudent; firm, where it was necessary, but not too confident in his own opinion; tender towards repenting backsliders, but strict as to the punishment of those who obstinately continued in sin. He was one who always sought to make peace, and generally succeeded; but never, to my knowledge, got embroiled in the quarrel.

The other leader, whom I have mentioned, also died very peaceably. To a friend, who asked him if he thought he was going to heaven, he replied, "I hope so; but it is all of mercy: if I reach there, it will be all of the free mercy of God."

Mr. Dendy writes, July the 23rd :

My builder at Salter's Hill is proceeding very slowly with his work. Having, however, some temporary rooms erected as a shelter and lodging-place for myself, I ventured upon a service on the 28th ult., for the first time, under a shade made of bamboos, cocoa-nut branches, &c.; and on the occasion had about 1000 persons present.

On the 12th inst. I held another service; the morning of the day was pleasantly employed in baptizing thirty-four persons; the first that have ever been baptized at Salter's Hill (the former church met at Crooked Spring), and the first baptism I have had in the country, which is now about three years and a half. The remembrance of former days rushed into the minds of many of the old members—having been destitute of a full supply of the means of grace since the latter part of December 1831; and during this vacancy no less a number than ninety-two members have been called out of time into eternity; several by the hands of violence, others by the visitation of God. This number of deaths forms no less than an eighth part of the whole number of the Salter's Hill church. Thus you see our breach has been wide; God will, however, I hope, soon repair it; prospects are pleasing; we had 1500 hearers on the baptizing Sabbath, and there are now many candidates for baptism.

My secondary station, Endeavour, also presents great encouragement. A church was formed on the 26th of April, of dismissions from Salter's Hill and Falmouth,

which now consists of 161 members. On Sabbath-day I expect to baptize thirty-two persons, who will be added to this church. The number of attendants is about 900. In consequence of the grant of the Society for this place, I am now looking about me to find an eligible spot to purchase, upon which a chapel can be built.

We are still exposed to calumny and reproach, and to evil reports concerning us, by newspaper attacks, &c. ; but all this we care not for: if God be with us, all will be well.

We regret to add, that Mr. Abbott

is laid aside from his work, by serious illness; which renders it very desirable that assistance should be sent for Lucea.

From Falmouth and Montego Bay we have merely heard, in general, that highly interesting meetings were held at each place on the first of August; but the particulars are to be mentioned in future letters. As to the negroes, Mr. Knibb briefly remarks: "All is quiet; and, I have no doubt, will be."

LETTERS LATELY RECEIVED.

EAST INDIES.

Mr. Penny, Calcutta, Jan. 21; United Missionaries, ditto, Feb. 7 & April 13; W. H. Pearce, ditto, Feb. 14, 23, March 14; J. Thomas, ditto, Feb. 6; A. Leslie, March 4; J. Williamson, March 16; E. Daniel, Colombo, April 3, May 6; G. Bruckner, Java, Feb. 17, ditto Samarang, May 27; Jas. Thomas, Sulkea, Mar. 13. J. D. Ellis, Calcutta, March 28.

WEST INDIES.

Rev. J. Coultart, April 14, May 5, June 12, 16. J. Phillippo, April 14, 28, May 14, July 6, 22, 23, Aug. 8. J. Clarke, April 22, May 20, Aug. 5. W. Knibb, March 29, April 22, June 1, July 6 (2 letters), 14, 22, Aug. 4. W. Dendy, March 31, May 12, Aug. 13. T. F. Abbott, April 14, 28, May 19, 25, June 2, July 21. J. Kingdon, April 7, June 23. H. C. Taylor, April 24, May 6. F. Gardner, April 29, June 30, July 10. J. Hutchins, April 8, July 14. T. Burchell, April 30, May 5, 28, July 7, 21, Aug. 4. J. Tinson, May 14, 29, June 21, July 3, 21, Aug. 20. W. Whitehorne, May 4, June 3. E. Baylis, May 12, June 23, Aug. 4. B. B. Dexter, June 12, 26. A. and J. Deleon, April 1. G. K. Prince, May 23. S. Whitehorne, May 21. W. Shotton, June 29. T. E. Ward, July 7. J. Burton, Feb. 21, March 23, April 8, 22, May 26 (2 letters), June 22, Sept. 7. E. Quant (St. Thomas), June 30, July 25, 31. J. Barlow, July 3. J. Bourn, July 25, Aug. 1. A. Anderson, June 15, Aug. 1.

SOUTH AFRICA.

W. Davies, Graham's Town, March 17.

HOME PROCEEDINGS.

AUXILIARY SOCIETY FOR OXFORDSHIRE AND PLACES ADJACENT.

The Twentieth Anniversary was held at Alcester, on Wednesday, Oct. the 7th, 1835. An interesting sermon was preached in the morning by Mr. Andrew G. Fuller, on the "Stability of the times of Zion arising

from wisdom and knowledge," Isa. xxxiii. 6. In the afternoon, a public meeting of the most animating kind was held at the Town Hall. This commenced with prayer by Mr. Killingworth; after which the Secretary read copious extracts from the Report of the Parent Society, and the large assembly was addressed in a lively and delightful manner by Messrs. Copley, Coles, Darkin, Pryce, Fuller, and others. In the evening

service was again held at the Meeting-house, when Mr. D. Davies, of Evesham, preached a very appropriate sermon on "Limiting the Holy One of Israel," from Ps. lxxviii. 41. The general impression left on the minds of those who attended the

services of this pleasing meeting was, that the Auxiliary is worthy of more regard than has lately been paid to it, and that the brethren will do all they can to uphold and extend its future usefulness.

*Contributions received on account of the Baptist Missionary Society, from September 20, 1835, to October 20, 1835, not including individual subscriptions.*

Ludgershall, Friends, by Mr. Walcot...	1	0	0
Paisley, Youths' Society in Rev. Mr. Smart's Congregation, by Mr. Hardie, Jun.	10	0	0
Tewkesbury, collection and subscriptions, by Rev. D. Trotman	47	14	1
Devonport, Morice-square, collection and subscriptions, by Rev. T. Horton	21	13	6
Cornwall Auxiliary Society, on account, by Rev. Joseph Spasshatt	70	0	0
Bath, sundry contributions, by Rev. Owen Clarke	9	15	3
Abingdon, collection and subscriptions, by Rev. John Kershaw	16	8	3
Kimbolton, collection and subscriptions, by Rev. John Hemming	13	13	7
Sevenoaks, collection and subscriptions, by Rev. Thomas Shirley	29	18	0
Rugby, Female Auxiliary Society, by Rev. E. Fall	5	0	0
Cambridge, Ladies, by Mrs. Foster, ( <i>Female Education</i> )	9	3	0

Boston, collection, &c., by Rev. E. Carey	13	11	10
Horncastle, do., by do.	2	0	0
South Devon Auxiliary, on account, by Mr. Nicholson	30	0	0
Leicestershire Auxiliary Society, by Mr. Collier, viz.:			
Leicester	33	19	0
Blaby	3	1	7
Sutton-in-Elms	5	18	6
Oadby	2	15	0
Monks Kirby	2	17	0
Foxton	4	7	0
Appleby	1	14	8
Loughborough	11	7	0
Husbands Bosworth	3	6	0
Sheepshead	10	0	0
Arnsby	10	13	0
	89	18	9

DONATIONS.

Friend, by Rev. W. Hawkins, Derby	100	0	0
J. G., for <i>Chitpore</i> School, by the Secretary	100	0	0
A. B. C., by do.	20	0	0
Ladies' Negroes' Friend Society, by Miss Stacey, for Mrs. Coultart's School	5	0	0
Do. <i>Southampton</i> , by Miss P. Morris, for do.	5	0	0
Friend, by Miss Philpot, <i>Canterbury</i> , for <i>Jamaica</i> School	0	10	0
Mr. Joseph Sturge, <i>Birmingham</i> , for Schools in the <i>West Indies</i>	5	0	0
Mr. John Sturge, do.	3	0	0
Mr. Charles Sturge, do.	1	0	0
Mr. Edmund Sturge, do.	2	0	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to B. B. for two boxes of books; to C. D. for two boxes of books; and to Mrs. Chamberlain, Ipswich, for a box of sundries, for Mrs. Coultart.

B. L. is informed that the subject about which he writes has long been the topic of anxious consideration and correspondence.

## BAPTIST MAGAZINE.

DECEMBER 1835.

## ON THE ABUSE OF REASON.

It is universally and justly admitted, that the superiority of man to the brute creation consists in the possession of reason, and that this alone capacitates for the knowledge of God and moral duty. Instinct, though in some classes of the lower animals it develops qualities of contrivance and calculation, in many respects indicative of anticipations almost prescient of the future, and little short of the deductions of reason itself, is yet palpably devoid of all ability to recognize abstract truths, or truths unconnected with the animal economy. In its highest and purest exercises, it simply aims at producing effects suited to the natures with which it is associated, and never evinces the least consciousness of existences beyond those whose animal advantage it operates to promote. But reason advances and propels beyond all sensible things; to animal contrivances it adds conceptions of things purely spiritual, and too remote in nature from the animal creation to be tangible to the senses. Between the instinct of brutes and the animal senses of man, there exists a parallel to a considerable ex-

VOL. X., 3RD SERIES.

tent; nor is it difficult to conceive that, in similar circumstances, there would be in both an identity of result. With such a result, however, there would have been an identity of defect but for other powers in the possession of man; for the purely animal in both is characterized by a perpetual inability to apprehend any fact beyond the range of animal stimulus or perception. From this confined range, man is emancipated by the presence of a nobler faculty, whose sphere of observant exercise is limited only by the infinite and the unfathomable. It finds its native home among truths which bear the stamp of immortality; and, conscious of a present though temporary degradation, it bends forward its rectified powers in the pursuit of "the perfect creation of God."

Were we to consider merely the purpose for which this faculty was bestowed, or the simple means with which it is furnished of accomplishing its purpose, it would appear almost an impossibility to mar the gift by an improper application, or to miss its object by an abuse of its exercise. But when it is remembered that a

state of probation necessarily implies the possibility of failure, and that this failure can proceed *in our case* from two causes only,—the total neglect, or the improper application, of those very powers which qualify us for the trial,—it will be immediately admitted, that the abuse of the gift is the liability of its every possessor. And it will very much strengthen the fact of this liability to remember, that numberless intelligences of a much higher order than our own, also our primitive progenitor, though in both cases the danger of abuse was less than appears to attach to the present state of the human race, have already failed in the trial, and in the former case irretrievably so; and it will go far to prove that the liability of abuse of the very highest reasoning powers is a fact equally characteristic of the entire creation of God.\*

The peculiarity of our present circumstances only increases this liability, by compelling a corresponding peculiarity in the exercise of the distinguishing faculty with which we are endowed; for it is evident that all moral duty must be based on knowledge, the knowledge of facts addressed to reason, and challenging its obedience. There can be no duty where there is no knowledge; “for where there is no law there is no transgression,” and imperfect knowledge will evermore produce imperfect duty. But reason is insufficient for the discovery of facts, whose knowledge is necessary to the performance of our duty; hence, another mode of instruction, one more extensive and more uniform than reason can command, is rendered indispen-

sable to supply the defect. The highest fact of a moral character with which unassisted reason is conversant, is the being of a God; but the insufficiency of this principle of knowledge to renovate the human character, or even to guide or correct moral practice, is evinced by the state of the ancient and modern heathen world. The knowledge of other facts is essential to a right discharge of our duty as creatures advancing to a state of rectitude, but these facts revelation *alone* can supply.

The simple character of revelation, then, may be described as a gratuitous discovery of facts equally beyond the scope and discovery of reason; which facts, however, are indispensable to a correct knowledge of our present state and future destiny. Revelation, thus introduced to our attention, and stored with truths rich from the regions of immortality, appeals not to reason as a judge, but at once demands its submission as a subject. Indeed, it were preposterous, and a perversion of terms, to expect that revelation, whose very province assigns it the superiority, should submit to an appeal where the judge is evidently and *vastly* inferior to itself. Nor is it possible that such an appeal should be made, since reason can never be a competent judge of facts which lie far beyond the sphere of its recognition. How can it judge of things it has never seen or known? Upon things within its reach it may properly exercise its powers, and carry onward deductions to any necessary extent; but a check is placed upon its exercise by the abstract nature of the topics of revelation, since their character as revealed truths places them at once beyond its jurisdic-

\* See Butler's Analogy.

tion. The legitimate objects of reason are the truths of natural religion, and the evidences of revelation; beyond these it can never advance, since whatever facts exist beyond this limit, are no longer objects of reason, but of faith. Up to this limit all moral truths are the objects on which reason is required to operate; but here it becomes quiescent, and the mind advances, following the dictation of another guide, and is at liberty only to receive communications too spiritual and vast for human judgment. Faith thus becomes no less essential to our conduct than reason itself, unless we admit the absurdity, that reason can determine and impart all the knowledge of other truths, and other worlds, required in the circumstances of man. If this cannot be admitted, then it follows that, having an accredited revelation, we transfer our obedience from the imperfect direction of reason, to the perfect authority of faith; and that we place ourselves as learners at the footstool of divine communication, rather than as judges of truths beyond our reach. If, within the province of revelation, we presume to judge, then we assume a character we cannot sustain, and become dictators in things of which we are wholly ignorant. We pass the line that limits our faculties, and abandoning the sphere that measures all things human, we entrench on prerogatives wholly divine.

The danger of this assumption is the greater from the nature of revelation itself; for it might be expected *a priori* to any direct revelation, that when one should be made, it would be unavoidably conversant with things astonishing, if not in some respects

perplexing, to the reason of man. To suppose the contrary, is to assume that the things of earth must measure the universe, and that nothing greater, or of other natures or modes of existence, may by any possibility exist; than which a greater improbability cannot be maintained. The positive knowledge possessed by reason antecedent to revelation is of the most meager and limited character; it is natural, then, to expect that a revelation purporting to treat of matters of the highest possible moment, should develop in some of its parts truths, whose dimensions and character will astonish and overwhelm the contracted powers of man, and compel the willing subjection of reason amid the glad adorations of faith. And so important is this subjection of reason to the higher operation, that revelation positively declares, "without faith it is impossible to please God."

But all men have not faith. The alternative is painful to proud and lordly man, and involves a sacrifice too costly in his esteem to be bartered for the hope of immortality. Not to mention that numerous class of beings who abandon reason by rejecting revelation, a still larger class prevails of those who prefer her pride to the merit of her submission. If they do not abandon their guide, they at least mutilate her directions; and, misapplying the powers with which they are invested, they dictate where they should only learn, and reject the very truths which solicit their belief.

This is the case in several particulars. First, Regarding the doctrine of the Trinity.

The abandonment of revelation in this department of its communications is chiefly charge-

able on the followers of Socinus, many of whom have deliberately avowed their conviction that reason is on this point preferable to Scripture. But on what the conviction is based has never yet appeared, except so far as they admit, that the prior conclusions of reason on doctrines of natural theology, cannot be subverted by any discoveries of revelation; hence the *modus existendi* of the divine nature, as revealed in Scripture, not being paralleled by any fact within the cognizance of reason, first becomes the theme of contempt, then of systematic rejection. What, then! Shall revelation develop a new fact, or make no new communication? Does reason know sufficient of the Almighty to enable her to define his character, and to dictate the mode in which he shall exist? Have the adorers of reason pierced beyond the limits of mortality, and entered the palace of the great King, to ascertain the fact that plurality and unity do not equally belong to God? Yet, as if they knew all natures, and understood all truths, as though no depth remained unfathomed, and no secret unexplored, they presume to qualify the existence of the Deity, and to set bounds to the nature of God.

It requires but little penetration to discover the fallacy under which Socinians labour, in this attempt to teach the world to disbelieve the authentic declarations of heaven, for their every effort only displays the criterion they have established. They annihilate the distinction between the visible and invisible worlds, and assume as true what mortals can never prove, that all natures must be as elemental and as simple as our own. Reason has yet

discovered no triune existence; therefore, revelation in declaring it must certainly be false. To faith they afford no credence; and though the testimony bears, according to their own admission, all the marks of genuine revelation, they prefer the fallibility of reason to the certainty of humble belief in God. But is not faith, where invisible things are concerned, preferable to reason? Faith apprehends the veracity of God, but reason abounds in bare possibilities. With the one, all is certainty, "for God cannot lie;" but with the other, there is no certainty at all. Faith believes that other natures, and totally diverse from our own, may exist in other worlds; but vaunting reason rejects this belief, though devoid of all evidence to the contrary. The body of the objection is in fact a want of knowledge, and it appears a little remarkable that Socinians have not discovered the simple truth, that their system is only a disguised publication of ignorance, accompanied with the rejection of the means by which they may be better taught. It is reason assuming the knowledge which revelation alone can communicate; but at the same moment rejecting that knowledge because of its peculiarity. A system of frigid ignorance, and of petulant boasting, it rejects with scorn what it admits to be necessary; and, as if it would immolate the goddess of its worship, and subvert the very idol that commands its homage, it destroys in one act the reason it deifies in another; for after investing its object with the prerogatives of heaven, it denies and denounces the first principle it sanctions, by rejecting the acknowledged revelations of God.



Another instance of the misapplication of reason consists, Secondly, In objections to the doctrine of the atonement.

It was not to be expected that the natural world should supply parallels to the numerous phenomena of the moral world. The natural creation suggests all the great principles of natural theology, but beyond this point, it is in vain to expect it to proceed. Man is in moral circumstances of striking peculiarity; they constitute a new case, and require a corresponding peculiarity in the proceedings of heaven. These proceedings are developed, with all their adjuncts,—the council in eternity—the astonishing constitution of Christ, as Immanuel—the imputation of sin and of righteousness—and the equally magnificent operations of the eternal Spirit,—these, with all their numerous and important detail of celestial privilege and sacred practice, are developed and blended in the cardinal doctrine of the atonement.

Reason looks on the mighty operation, and, as though the whole were a splendid dream, as though no one individual had ever been transformed and restored to true dignity in a sincere walking with God by the faith of Christ Jesus; it exclaims, in terms of utter astonishment, "How can these things be?"

Of all things, it appears most strange that men do not perceive that, if the doctrine of the atonement be a fact, their objections cannot affect it. If the transfer of sin and of merit involve a mysterious arrangement, or the union of God and man in Christ, a difficulty insurmountable to reason; does the inability of reason argue the facts out of the universe? Should not the astonish-

ed and reflecting spectator deem this a case in which he must submit to the unerring Intellect that governs the universe? Or should he not rather conclude that he is attempting to take false ground, and, misapplying reason to the investigation of truths professedly beyond its sphere, is abusing both the faculty he possesses, and the communication made; the one by a false operation, and the other by an erroneous estimate?

Another instance of the misapplication of reason, though of inconsiderable moment when compared to either of the former, consists, Thirdly, In objections to the doctrine of special grace.

The arguments brought to oppose the doctrine of special grace, are derived partly from Scripture, partly from reason. In the former case, we leave the dispute to the admirers of logomachy; but in the latter, we are bound to assert, that it assumes a more serious aspect, by admitting the principle on which the most pernicious theological errors are based, though less serious in the degree of its application. The pure doctrines of revelation are in their entire application addressed to faith, and not to reason; for reason is incompetent to form and pronounce judgment on the proceedings of God. If he is pleased to make a selection among men of the subjects of special grace, the mind finds its proper relief from all imagined embarrassment, not in the absence or even in the removal of objections, but in the rectitude of God. "Shall not the Judge of all the earth do right?" is the language of reason yielding to the control of faith, and silenced by an appeal to him who cannot err in any of his doings in heaven or upon earth.

The objections urged to this

doctrine from reason, by some of the best of men, are the more to be lamented, from the painful fact, that in *this particular* they make common cause with Deists and Socinians, by asserting the authority of reason in opposition to the claims of faith. All the doctrines of revelation are to be believed, not upon the authority of reason, but upon the authority of God. The approbation of reason is never solicited, for an appeal to its tribunal is never made. Its submission is demanded by an authority which declares in one act the incompetency of its judgment in all the *revealed* declarations of God.

Another proof of misapplied reason exists, Fourthly, In ob-

jections to the eternity of future punishments.

And this appears the wildest attempt of all; for, confessedly, reason can have no scope whatever, in things absolutely future. Of all things, *knowledge* of the future is most limited, nothing being ascertained of its nature until revealed, and then it becomes at once an object of faith. Yet, with the least show of premises, or the smallest relic of *data* on which to found an argument, there are those who attempt to invalidate the testimony of heaven. But it were vain to aim at conviction, where conviction is impossible.

*Burton-upon-Trent.*

W. S.

## THE CHRISTIAN ARMOUR.

### THE SWORD.

WHATEVER weapons of war have been peculiar to any age or nation, all have something answering to a sword. So common has been the use of this instrument, that "war and the sword" are used indiscriminately, denoting a state of conflict, and implying all the peril, cruelty, and destruction that usually follow in the train.

The girdle, breast-plate, shield, and helmet are for preservation and defence; but the sword is an offensive weapon, by which the Christian is to inflict deadly wounds upon his adversaries. Not satisfied with maintaining his ground, he is to make progress; having resisted the world, and withstood Satan, he is to fight the good fight of faith, till he has crucified the flesh with its affections and lusts, overcome the world; and till God has

bruised Satan under his feet. That this weapon should be named last, may signify, first, that the graces of the Spirit are needful to the right use of the word of God. Without faith, hope, understanding, and integrity, how many wrest the Scriptures to their own destruction! And secondly, to show that the most advanced Christian is not above the need of this word; and that it is alike adapted to convert the soul, and make the man of God perfect, thoroughly furnished unto all good works; to defend the soldier, and subdue his foes. As the most experienced mariner would deem it unwise to go to sea without a compass; and the skilful builder applies the line and plummet to the top-stone, as well as to the foundation; so the Christian soldier finds the

sword of the Spirit mighty through God, to the pulling down of Satan's strong holds in the heart; and as he hopes to overcome VIRTUALLY by the blood of the Lamb, yet INSTRUMENTALLY by the word of his testimony. Consider, what is implied in the two-fold description here given, i. e., the "word of God," and the "sword of the Spirit." With peculiar propriety the holy Scriptures are called the "word of God," seeing they were dictated and inspired by him.

They were indeed spoken and written by men, but those holy men who were thus employed were under a divine direction, and "spake as they were moved by the Holy Ghost;" what they wrote was given them "by inspiration of God;" so that the whole Scripture may be regarded as written by the finger of God, as much as the laws which were inscribed upon the two tables of stone, and delivered to his servant Moses.

Again, these sacred records contain a *revelation of the mind and will of God to man.*

In them he has made known the perfections of his own nature; the leading principles of his government; the eternal purposes of his love and mercy; the riches of his grace; that method of redemption by which his power, wisdom, and goodness have combined to harmonize the claims of justice with the exercise of mercy; in short, whatever could lead to the manifestation of truth, to the refutation of error, and to the restoration of man, is to be found in this blessed book, where the humble inquirer will find nothing defective; and the truly wise will find nothing superfluous, or unworthy of God.

But there is yet another and

important reason for this appellation; namely, they are to be regarded as a *message from God, to every child of man.* Many, alas! regard them as a mere record of transactions that have passed by, in which they have no interest; whereas, they are addressed to men without distinction, and convey not only *light* but *law* upon every matter to which they refer; hence, the injunctions to search the Scriptures, and to hear the word of the Lord; and hence the awful consequences of rejecting the counsel of God against themselves.

But with what propriety are they called the "*sword of the Spirit*?"

*It is by this medium that the Holy Spirit savingly impresses the minds of men.*

In the early ages of the world He spake to men in dreams and visions of the night; but now it is to the "law and to the testimony" that he refers them; and, whilst it is presumptuous to limit the Holy One of Israel, yet we seldom find any one who neglects the Scriptures, receive spiritual knowledge by any other means. Thus, we find the Saviour and his apostles, in their private and personal conflicts with the adversary, constantly referring to what was written as their guide in present duty, and the ground of future hope; and their success was in proportion as they employed this powerful and appropriate instrument; for God has "*magnified his word above all his name.*"

But as every instrument implies an agent, so *these words derive all their power from the Holy Spirit.*

By themselves, they are like a sheathed sword, a prostrate weapon, a dead letter; and cannot

impart light or life, consolation or conviction, to the soul. And hence they are often read and preached without effect; but when the word comes "not in word only, but in the Holy Ghost," it is quick and powerful, sharper than a two-edged sword, dividing asunder the soul and spirit, the joints and marrow, and *laying open* the thoughts and intents of the heart.

This is the weapon with which the Christian is armed, and by which he shall conquer. To the eyes of some, indeed, he may appear as David did, when, with a sling and a stone, he went forth against Goliath: but, like him, when the Lord taught his hands to war, and his fingers to fight, he was strong; and did exploits. With this instrument, and the power of the Spirit, the weakest may become as David; and David as an angel of God. One may chase a thousand, and two put ten thousand to flight.

It is recorded in history, that a certain ambassador was anxious to see the sword of a mighty warrior; and finding that it was but a common instrument, he could not suppress his surprise and disappointment. The intelligent guide rectified his error by observing, "Ah, sir, you see the sword, but you do not see the arm that wielded it."

To encourage the Christian in the conflict, and to account for his triumph, we must remember that the "visible and invisible things of God" meet together in his defence, and are engaged for his deliverance. More particularly, the *clear directions* of Scripture enable him to repel the attacks of the world, the devil, and the flesh. When tempted to sin, having the word hid in his

heart, he brings it out; and thereby, through the Spirit's might, he resists the devil, overcomes the world, abhors that which is evil, and cleaves to that which is good. Moreover, the Scriptures supply *the most powerful motives* to strive against sin. What inducements can ever be presented on the side of rebellion, compared with those derived from heaven, hell, and eternity, on the side of righteousness, and the fear of the Lord? If an enemy would allure us with the prospect of pleasure and the hope of gain, or alarm us by the apprehension of suffering and the fear of loss, with what indignation would the Christian soldier spurn the temptation, when he adverts to the concerns of eternity! Shall I forego the hope of heaven, for the gratifications of a moment? Rather let me pluck out the right eye, or cut off the right hand, than run the hazard of being cast into hell-fire. Depart from me, all ye wicked; I will keep the commandments of my God.

Such were the admonitions of the Saviour to his friends, and he foresaw that all his followers would require their aid in resisting evil. Hence, the *consolatory doctrines are powerful supports in the conflict*. That the Son of God was manifest in the flesh, to destroy the works of the devil; that he gave himself for us, to redeem us from all iniquity; that we are predestinated to be conformed to his image; and that, amidst all our weakness and wanderings, he will not let us go; are the most cogent reasons why we should cleanse ourselves from all filthiness of the flesh and spirit, and seek to perfect holiness in the fear of God. The *promises of divine support* tend, most effectually to support and strengthen

him in the conflict. Such as Isa. xli. 14, 15: "Fear not, I am with thee; be not dismayed, I am thy God. I will strengthen thee, yea, I will uphold thee by the right hand of my righteousness." "Thy shoes shall be iron and brass; and as thy day, so thy strength." "My grace is sufficient for thee, and my strength is made perfect in weakness."

And, finally, the recorded examples are full of warning, encouragement, and instruction. In them he sees what may be done, by what has been accomplished by others in similar circumstances. As he reads the history of fallen angels, the loss of paradise, the cases of Cain, Judas, and others, he sees what sin will do for him; whilst the instances of Enos, Noah, Daniel, and Job, show the beauties of holiness, and the blessedness of walking with God. By these, he is stirred up to lay hold on God's strength, and call in his aid, as the church of old, Isa. li. 9: "Awake, awake, put on thy strength, O arm of the Lord;

awake, as in the ancient days, in the generations of old. Art thou not it that cut Rahab, and wounded the dragon? Art thou not it which dried the sea, the waters of the great deep, that made the depths of the sea a way for the ransomed to pass over?" Observe the inference, "Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their heads, and sorrow and sighing shall flee away."

What are the ordinary triumphs of the warrior compared with this? How incomplete, what mingled feelings of joy and bitterness, and how temporary their duration! "But to him that overcometh by the sword of the Spirit, and keepeth my word unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I have received of my Father;" Rev. ii. 26.

J. E.

Clapham.

### CLAIMS OF SUNDAY SCHOOLS.

THE history of Divine Providence, while it strikingly evinces the helplessness and weakness of man, and that nothing can be effected by human might or power, but by the Spirit of God; yet it hath fully shown that it pleaseth God to effect his purposes frequently through the instrumentality of his servants. Thus, the sea is not to be divided for his people to pass over, without the stretching out of the rod of Moses; nor are his people to be put in possession of the land of promise, without their going forth, few and weak, as they com-

paratively were, in battle array against their enemies: though it was the Lord who divided the one, and destroyed the other. And would we see in these latter days the wilderness become a fruitful field, and the desert blossom as the rose, and become the garden of the Lord, we must labour assiduously that the sterile and barren places of the earth may be prepared for cultivation and improvement; and, disregarding difficulties and discouraging circumstances, sow the seed in the morning, and in the evening with-

hold not our hand. Then may the showers of divine influence be expected, as they must be ardently implored. And as at the present time the events that are transpiring,—the changes among the nations, the progress of useful knowledge, the improvement of the arts,—increase the facilities for the improvement and cultivation of the moral world; so they proportionably augment the obligation of the church to employ all her energies and resources in the production of this desirable change. In so doing she will doubtless regard the religious instruction of the young, particularly in *Sunday-schools*, as a means, the excellence and suitability of which are no longer doubtful; but one which, as it has already been productive of a large harvest of benefit to society, increase to the church, and glory to God, is peculiarly worthy of the encouragement and support of the Christian church.

Let us consider, I. What are her duties with reference to this subject; II. By what means these duties may be better understood and fulfilled; and III. What considerations may be urged as motives to their fulfilment.

First. Let them be loved and cherished as her own children. God hath by the smiles of his approbation said, "Take this child, and nurse it for me." True it is, they are the offspring of individual benevolence, rather than of any public, general effort of the church; yet they are of heavenly origin. It was a stream of that river of divine love that came originally from the throne of God and the Lamb, to make glad the city of God, which issued forth from the heart of Raikes; and happily it hath met in its course with other streams of a kindred

nature; and, blessed be God! these waters of life shall continue to flow, till they reach the ocean from whence they came, diffusing purity and happiness wherever they can find a channel. But if such is the character of these institutions, will not the church own the connexion? It may be that, before this was perceived, some of our pastors and churches did not regard them with all that interest and affection which they merited: but now that they are become more extensively known (and the better known, the more highly appreciated); now that many who have been added to our churches have borne testimony to the blessedness of Sunday-schools, ascribing their conversion, under God, to the instruction they received in them; now that many a voice is heard in this and foreign lands, proclaiming the glad tidings of salvation, which, but for these institutions, would have been heard only in the song of the drunkard, and oaths of the profane; now that their tendency to promote the welfare of society, and spread of the Redeemer's kingdom, is become so manifest;—they must be dear to the bride, the Lamb's wife. Yes: they are entwined round her heart; her life is bound up in them; she would feel most acutely their loss, were they to be taken from her. Let their enemies succeed in destroying them; let all the schools be broken up, and the teachers deprived of their youthful charge; then we shall behold the church, like Rachel, "weeping for her children, and refusing to be comforted, because they are not."

Secondly. It is her duty to watch over them carefully. They ought not to be left to the care of

a few individuals, but should be regarded as objects of common interest, to be vigilantly watched by all. Let the members of the church visit the places of instruction; to see if the vine flourishes, and if the tender grape appear; to water it with their prayers; to see what is needed for the objects of the work; and that every thing requisite for the arrangement and assistance of the teachers, within their power to bestow, is communicated; and particularly, that the important office of teaching children the fear of the Lord, is intrusted to those only of whom it may be fairly concluded that they have themselves been divinely taught. How would it stimulate the zeal and activity of the teachers, to find themselves and their infant charge thus regarded as with parental solicitude!

Thirdly. It is the duty of the church not to remain satisfied with what already exists, nor merely to encourage and support the schools already formed, but also to investigate the wants of those around them (and our populous labouring districts loudly claim this investigation, as there are very many amongst them yet destitute of any means of instruction), and endeavour to supply them by the establishment, not only of Sunday, but also of day schools; that, the children being taught in the week by the improved and economical plans which bring instruction within the reach of the humblest of the poor, the Sunday-school teacher may be enabled to devote his undivided attention to the inculcating of religious principles on the sacred hours of the Sabbath.

Fourthly. They should also be regarded as objects of *special*

*prayer*; not only remembered in private devotion, at the domestic altar, and, as opportunity offer, in the public supplications of the house of God; but an evening should be periodically set apart, on which occasion the church, the congregation, and those engaged in the work of teaching, might unite in one common supplication at a throne of grace, that God would yet more signally and largely pour out his Holy Spirit upon them, and mark them with his blessing. And, if there be any power in prayer, any reality in prophecy, any faithfulness in God, any residue of the Spirit with Christ, what delightful and glorious results may we not anticipate from these united approaches to the divine footstool!

Let us now, briefly, advert to the means by which these duties may be better understood and fulfilled.

First. This would be accomplished by appointing, at the meeting of the church, from among themselves, visitors of each sex to the schools, and to the parents of the children, and requiring from them reports of the state of the schools, as to the attendance and behaviour of the children, the character and efficiency of the instruction, and the success which has appeared.

Again. By associating with the teachers at their meetings for consultation and discussion on the subjects connected with the work. This proof of sympathy and interest would have a pleasing effect on their minds, would hold up their hands when hanging down by discouragement, and would be an occasion when much judicious advice might be given, and the wisdom and experience of age unite with the zeal and ar-

dour of youth in the furtherance of the good cause.

Further. If Bible or Berean classes were formed in every congregation, composed of youth, including those who, from their age, might be leaving the school as scholars, but were yet too young and inexperienced to commence teachers, and of other young persons of good character who might be desirous of joining. Let them be placed under the care, if possible, of the pastor; or, if not, of some judicious and intelligent member of the church; that they might thus be kept still in connexion with the means of grace, at a time when the world presents her flattering arts to allure the youthful mind. Thus would a source of supply be opened, from which, it may be hoped, the schools in future would draw their pious, active, and intelligent teachers, and the thoughtfulness and intelligence of the youthful part of the congregation be greatly promoted.

The providing also an enlarged library for the use of teachers, as well as a suitable supply of books for the children, by which their acquaintance with the varied subjects of the word of God might be more extensively promoted, would be another means by which these institutions might be cherished, and their usefulness increased.

Such are some of the means by which the duties referred to may be better understood and observed. It remains for us to notice some considerations which may be urged as motives to the work.

First. Its character. It is wise, benevolent, and holy.

It is wise. Even to a mind calculating only on present benefit, the object must appear desirable. How productive of peace and

prosperity to the community at large, is the instruction of youth in the principles of truth and uprightness! Thus trained, they grow up a useful, intelligent, and honourable race; faithful and industrious as servants; upright and diligent as tradesmen; wise and humane as members of society.

It is wise, because it gives strength and energy to government, and peace and prosperity to the nation at large.

It is wise, chiefly, because of the direct end of religious instruction. The benefits accruing in this life just referred to, though desirable, are merely collateral; but the real end is, to conduct the child into the path of Divine wisdom, which leads to life eternal. It wisely estimates the value of the souls of the children by the standard which the Redeemer hath set up; and in the immortal mind, sows the incorruptible seed which God hath said shall not be sown in vain, but shall produce life everlasting. And it is wise, because it selects for its object the young, ere the character is formed, and the heart habituated to every evil way.

Again. It is benevolent. It is taking the walk of usefulness among the haunts of ignorance and vice, and snatching the rising generation as brands from the burning. How much evil has been thus prevented, and how much good thus effected! The youth have had thrown around them the restraints of divine precepts, and their hearts influenced by holy example. The parents who disregard the claims of humanity, and the authority of God, have been reclaimed from the error of their ways, from habits of profligacy and folly, to those of prudence and frugality. The widow's



heart has been soothed in the midst of sorrow, and her wants attentively relieved, by the child whose mind had been taught, and whose heart had been warmed, within the walls of the Sunday-school; and in many other ways in connexion with these divine institutions has the influence of pure and undefiled religion been witnessed and felt.

But further. It is holy. It aims at more than extending knowledge to the ignorant, and alleviating the woes of the distressed. It partakes of the spirit of Christ, and desires to destroy the works of the devil; it seeks to be instrumental in the conversion of sinners to God, by setting before infant and youthful sinners their danger and their refuge, too—the evil of sin, the way of salvation—the atonement by the precious blood of Christ—the way of acceptance through his righteousness, and the treasures of wisdom, grace, and strength to be found in the Lord Jesus; that they may grow up a holy seed, a generation which the Lord hath blessed.

Again. The work has the sanction of God. Thus Abraham was commended for the care which he took of the young in his household; and the children of Israel were enjoined thus to act towards their youth. David and Solomon, under divine inspiration, invited the young to learn the fear of the Lord, as the beginning of wisdom; and that divine knowledge should be increased, and be attended with all its heavenly fruit, under the gospel dispensation, was very much the subject of the prophetic page.

Again. The example of our Lord presents a powerful motive. He showed much attention to the

wants of the rising race, and was interested in their youthful praises; and if ever the disciples of Christ have put on the Lord Jesus in the walks of usefulness and compassion, it has been in the engagement of the Sunday-school. Let the church remember he hath left them under her care, saying, "Occupy till I come." "If ye love me, feed my lambs."

Further. The active spirit of the age is a consideration which should move to activity in this important work. Satan and his emissaries are not slumbering: the infidel is active in sowing his poisonous principles in the mind of all the youth within his fiendish power; and while the enlightened views that prevail of the advantages of education afford a moral certainty that children will not be left in absolute ignorance, it behoves those that fear the Lord, and love the souls of men, to take care that the power thus conferred does not become a means of evil and destruction, for the want of religious principle. Sunday-schools, in promoting as they do the knowledge and love of the Holy Scriptures, afford the best possible security against the allurements of sin, and the snares of error.

This work is peculiarly that of the church. The claims of the rising generation, to be trained up in the way in which they should go, lie at the door of the church, and there only; no other will care for their souls. It remains for those who have tasted of the Lord's goodness, and drank of the spiritual fountain, to bring others to its healing and life-giving waters. The enlightened and liberal spirit that prevails in the world will diffuse among the young that knowledge which will greatly improve their condition.

and promote their comfort here ; but, beyond this, it will not, it cannot, proceed.

The advancement of intellectual light merely, will not be an eternal benefit ; for "the world by wisdom knew not God." This light, being peculiar to the present state, leaves its followers when they enter the dark valley of death ; when most needed, then most dim and useless ; as the world recedes and disappears, leaving the benighted soul enveloped in awful gloom and darkness—a darkness which shall know no alternation, but that produced by the frightful glare of the flames of the bottomless pit. But the work of religious instruction diffuses around that light which cometh from the Father of lights, and which shineth more and more unto the perfect day.

Lastly. The results that may be anticipated—the advantages to the church. Not only will she see the Sabbath regarded with more respect than the wisest legislation can induce, and her temples filled with attentive worshippers, but she will thence receive large additions to her numbers and her gifts ; for though both

are the sovereign favours of God, yet it is, as before observed, in the employment of the means that they may be expected. But let these schools be thus countenanced and promoted, then shall the church "lift up her eyes round about, and behold all these gather themselves together, and come to her, till the place shall be too narrow, by reason of the inhabitants ;" and herein will be trained up for the work of the pastor and the missionary, and a band of auxiliaries to the useful institutions of the age ; so that the kingdom of the Redeemer may extend far and wide, and Satan's empire be destroyed, the light of divine truth visit the dark places of the earth, giving light to them that sit in darkness, and guiding the sinner into the paths of peace and wisdom.

Let the church consider the claims of these institutions to her affectionate care, generous sympathy, and ardent prayers for the promotion of these wise, benevolent, and holy purposes ; for the fulfilment of prophecies which regard the future happiness of the church, and the glory of the Redeemer.

## QUERY.

*To the Editor of the Baptist Magazine.*

Is there any thing in the Scriptures that forbids the employment of unconverted persons in the collection of subscriptions for Missionary Societies ?

It may be presumed that those who undertake such an office are favourably disposed to the gospel ; although they have not yet put on the Lord Jesus Christ by a public profession. Is it the duty

of a Christian parent to encourage such efforts of the voluntary principle by his children, or to discountenance and suppress them ?

Your candid opinion, or that of some one of your able contributors, upon this rather delicate subject, will oblige many of your constant readers.

## SELECT SENTENCES.

To the Editor of the Baptist Magazine.

Sir,

The habit of making observations, and drawing moral inferences from facts and occurrences that come under our notice in practical life, tends greatly to promote our spiritual as well as our intellectual improvement. The practice of habitual observation will have a tendency to render every incident in common life morally beneficial. Knowledge obtained by our own observation is generally more impressive and influential than what we obtain from information communicated by others, either verbally or by writing. Human nature and the occurrences of daily life are the most familiar and instructive subjects for observation; which, if wisely attended to, and practically applied, might frequently supersede the perusal of books. Lessons gained in this way, will often supply the Christian with principles of action. Hence sententious remarks, and serious reflections on men and manners, on character and conduct, at once improve the understanding, and impress the heart. The proverbs of Solomon seem to have been penned on this principle. The subjoined short sentences, or moral maxims, explain this very familiar mode of mental and spiritual improvement. Should they be sufficiently interesting for your useful miscellany, they are at your service.

Hackney. G. B.

When interest is at variance with conscience, any distinction to make them friends will serve the hypocrite.

Men are more unhappy in reproaching themselves when guilty, than in being reproached by others when innocent.

Men are governed by custom. Not one of a thousand thinks for himself; and the few who are emancipated dare not act up to their freedom and convictions, for fear of being thought singular.

Those who give great application to trifles, have seldom a capacity for matters of importance.

They who take their opinions upon trust, are generally the most violent.

A proud man is like Nebuchadnezzar: he sets up his image to be worshipped by all.

The same littleness of soul that makes a man despise inferiors and oppress them, makes him abjectly obsequious to superiors.

Flattery is false coin, which our vanity makes current.

Some men make themselves ridiculous, not so much by the qualities they have, as by the affectation of those they have not.

To say little and perform much, is the characteristic of a great mind.

They who train their children to habits of industry, provide for them better than by merely giving them a fortune.

The friendship that is formed gradually and without professing much, is generally lasting.

The young are generally slaves to novelty, and the aged to custom.

No preacher is so successful as Time.

Men never sin with less restraint, than when they are influenced by false principles.

## POETRY.

## ON THE DEATH OF A DEAR CHILD.

SWEET babe! thou'rt gone! and union bids "farewell;"  
 But not affection! No: there was a time  
 When it had been so; but a oneness now  
 Has grown up in me, seeming from a seed  
 Out of Gethsemane, that joins me to  
 All spirits, one with her heart-ebbing Lord!  
 And oh! this oneness prompts me to the place  
 Where million flowers, all sprung from tears of blood,  
 Bloom everlasting; and of these thou'rt one!  
 That, while I'm joined with Him, I'm joined with thee;  
 And Death, that triumph'd when he bore thee hence,  
 Shall be twice vanquish'd when he brings me there!  
 Oh, I rejoice at the division kind  
 Of such a thread, though fed at the heart's core;  
 For now, in all I could have toll'd to teach thee,  
 In sacred knowledge, I'm a bube to thee!  
 Less than a babe; for oft we know amiss—  
 And babes but err when teachers lead astray.  
 But now, thou'st One in whom perfection lives,  
 And such a spirit as can drink in streams  
 His rays omnipotent; each one of which  
 Would dazzle mortal minds to pain and ruin!  
 Thou read'st the heavenly charts of Providence  
 Amidst the world, and 'midst men's wandering thoughts,  
 And 'midst saints' sorrows, and through the high-road  
 (All dim to us) where wins or fights its way,  
 That glorious cross, whose trophies rest with God!  
 And ah! thou hast escap'd one teaching, too,  
 Which, hadst thou learn'd, had steep'd thy heart in tears,—  
 To wound thy Lord in known or unknown ways:  
 And so, I'd robb'd thee of that harp prepar'd  
 For those who cannot, as they die too soon!  
 And to this scene of blindness, dangers, woes,  
 I would not have thee back, my precious child!  
 Though nature utters not a word of this,  
 But faith—that seems to see thee near the throne,  
 And fain would think my babe the look returned!

L.

## THE DEDICATION OF THE SOUL TO GOD.

"Lord, what wouldst thou have me to do?"—Acts ix. 6.

In deep abasement at thy throne,  
 Great God, with gratitude I own,  
 Thou hast an undisputed claim  
 To all I have, and all I am.  
 Though with a high and outstretched  
 hand  
 I've dared despise thy just command;  
 Yet sovereign mercy cries—"Forgive;"  
 And bids the trembling sinner live.  
 I mourn to think how long I've been  
 A willing slave to sense and sin;  
 Henceforth I will, by grace divine,  
 Be wholly and for ever thine.

Now I count all things here but dross;  
 Deny myself, take up my cross.  
 I would, though floods or flames im-  
 pede,  
 Follow where'er my Saviour lead.

What thou wouldst have thy servant do,  
 That, in thy strength, will I pursue;  
 My time, my thoughts, my life my  
 soul,  
 I yield to thy supreme control.

G. B.

Huckney.

## REVIEWS.

*Lectures on Homiletics and Preaching.* By Ebenezer Porter, D.D., President of the Theological Seminary, Andover. With a Preface, an Appendix, and copious Notes. By the Rev. J. JONES, M.A., Incumbent Minister of St. Andrew's, Liverpool. pp. 366.—Seeley and Co.

Our convictions as to the paramount importance of the Christian ministry, always induce us to listen with more than ordinary attention to such instructions as appear adapted to promote its efficient exercise. So many excellent publications have already appeared upon this interesting subject, that to expect, in addition, much that is original, would perhaps be unreasonable. But, if some competent person were to select from these numerous works what is peculiarly valuable in each, and, in a form as compressed as possible, present ministers and students with the result of his labours, he would perform a service which would justly entitle him to the gratitude of all who are engaged in the holy vocation.

Not having seen the American edition, of which the work before us, with certain exceptions, emendations, and additions, is a reprint, we are not qualified to state whether, upon the whole, in its present form, it appears to greater or to less advantage than before; but the reader shall be supplied with a prefatory paragraph, from the editorial pen, which, as in our own case, may assist him in forming an opinion.

“Having thus introduced the author to the English reader, and given him due precedence in the statement of his own reasons for composing the following work, it now becomes the editor to state the circumstances under which he has undertaken the task of revising it, and what additions and alterations he has presumed to make.

“Soon after the publication of the original work in America, last year, a copy found its way into the hands of his

respected diocesan, by whose kind recommendation and encouragement he was led to peruse, and subsequently to prepare it for the London press. In its original character and shape, how valuable soever the greater part of its contents, it could never have made its way among the English clergy. To say nothing of occasional peculiarities in style and phraseology, there was much irrelevant matter, and some few objectionable passages which required emendation or elision. Certain additions also appeared to be necessary, in order to render the work more complete. To each of these departments of his labours, the editor has given as much time and attention as his numerous pastoral engagements would permit. In the use of the pruning knife he has studied moderation, never altering a single sentence without an apparent necessity; and yet he has not scrupled to lop off occasionally, with a more formidable weapon, large portions of wild and overgrown branches, together with a few unsightly excrescences, which seemed at once to deform and injure the goodly tree.”

We acknowledge that, from the time we perused this extract, we have felt some desire to make ourselves acquainted with the “irrelevant matter,”—“objectionable passages”—“large portions of wild and overgrown branches, together with a few unsightly excrescences,” that it might make “its way among the English clergy;” and we are yet hoping for this indulgence. In the mean time, we beg distinctly, and once for all, to state, that with all this lopping and pruning, to obtain for it, in certain quarters, greater acceptance, though it may not be dressed exactly to our taste, it still remains a “goodly tree;” and the student in divinity, especially, may gather from it even clusters of excellent fruit.

Dr. Porter's “Lectures on Homiletics and Preaching,” are on the “History of the Pulpit—Choice of Texts—Choice of Subjects—Struc-

ture of Sermons—Explication of Text—Unity—Division—Argument in Sermons—Rules of Argument—Conclusion of Sermons—Style of the Pulpit—General Characteristics of Sermons—Cultivation of Spiritual Habits, and Progress in Study.”

To these, the editor has added an appendix, “On the Delivery of Sermons—On the Principles, Physiological, Mental, and Grammatical, of Oral Delivery—On the Outline or Synopsis of a Sermon,” and “A Letter from the late Rev. Robert Hall, M. A., of Leicester, to the editor, when a student at Cambridge.” The last thirty-eight pages of the volume are occupied with notes.

We have experienced no ordinary degree of interest in perusing these lectures, and would earnestly recommend them to the careful examination of young ministers, and most of all to those who may not have been able to secure early literary advantages. The following instructions on the subject of “Division” are worthy of attention:—

“Divisions should be CONCISE IN TERMS. I mean, that the words employed should be few; and, when it is possible, the chief thought should be expressed in a single word. The reason of this rule is that in stating a head, we simply inform our hearers what is the point to be discussed, and the more simply and briefly we do this, the more easily is our division understood and remembered. Wellwood, on the text, “Who maketh thee to differ from another?” has this tedious round of words in his division: 1. The consideration of the authority of God, under which we are all equally placed, notwithstanding the variety in our conditions, ought to teach us an implicit acquiescence in the duties and in the lot assigned us. 2. Our obligations to cultivate the blessings we have received, and the consequences of their perversion, are exactly the same, whatever may be our portion of advantages; and 3. The sentence which shall at last be pronounced on our conduct at the tribunal of God, will have a special relation to the advantages which have been given, or have been denied us, and to the condition in which every individual has served God, or has sinned against him.

“Now if the preacher should repeat

this antithetic lumber of phrases and members a thousand times, not one of his hearers would remember it. But there would have been no difficulty had he said, I shall prove the duty of implicit acquiescence in the allotments of God, First, From his authority over us; Secondly, From the blessings he confers upon us; and Thirdly, From our final account.

“As this principle is of elementary importance, and is constantly violated in the pulpit, I will add, that conciseness in the form of heads, depends on such a relation of parts, as to dispense with the greatest number of words, by *ellipsis*; and especially to dispense with all ornament or explanation in the head itself.

“Take, as an illustration, the following plan, on the subject of regeneration. First, I shall consider in what this change consists, or what is its nature; Secondly, Show that wherever it takes place, it is produced, not by the efficacy of means, but by the influence of the Holy Spirit; and Thirdly, Exhibit evidence that, wherever this change is produced by the Holy Spirit, it is followed by the fruits of holiness, or a life of obedience. See how this drapery of words is dismissed by the aid of *ellipsis*, suspending all the heads on one *connecting term*; thus, In discussing regeneration, I shall CONSIDER, 1st, Its nature, 2nd, Its Author; and 3rd, Its fruits.

“Reybaz says: ‘A clear division is the handle of a vase, in the taking hold of which, every thing it contains goes with it. But if it has no handle, its contents are lost to us.’ Of this clear division, we have an example in the six particulars of Father Bernard on the text: ‘The Lord himself shall descend from heaven with a shout,’ &c.: ‘*Quis veniat? Unde? Quo? Quando? Quomodo? Ad quid?*’ On this point I will only add two examples, from a valuable English preacher (Bradley), so brief and clear, that a hearer might repeat mentally, several times, without losing more than one sentence of the sermon. The first is on the repentance of Judas, which is shown to differ from true repentance in four respects: ‘Its origin—Its object—Its extent—and, Its result.’ The next is, on ‘the wrath to come,’ with five heads: ‘It is Divine wrath—Deserved wrath—Unmingled wrath—Accumulated wrath—Eternal wrath.’”

pp. 109—111.  
From the remarks on concluding a discourse, we select the last:

“A fifth remark is, that though high pow-

ers of execution in the pathetic are wanting to any preacher, THIS IS NO REASON WHY HE SHOULD BE DULL AND COLD. The most careless hearers know too well the weight of our business, to be satisfied when we aim no strokes at the heart. The keen sting of conscience they dread; but the thrill of emotion they certainly prefer to the listlessness of indifference. The love of excitement is instinctive and universal. Suppose that you lack, what indeed few possess, the power of taking the heart by assault; yet, you *must awaken feeling*, especially in the close of your discourse, or you come utterly short of the great end of preaching. A frigid temperament is no excuse in this case. Whose fault is it that his heart is cold who speaks on a subject which fills heaven with emotion? He has proved a doctrine of the gospel to be true, perhaps, by clear argument. What then? Shall that doctrine be left on the same footing with a mathematical axiom? Shall the hearers rest in mere assent to its truth, when its truth is the very thing that cuts them off hope and heaven? Look on an assembly of immortal beings sinking down to death, under an accumulation of unpardoned guilt! Think of the unspeakable love and agonies which procured for them forgiveness! Anticipate your meeting with these very hearers at the judgment! And the certainty, that each one of them who dies impenitent, will be an eternal outcast from God! And then, if you feel no stirrings of a mighty emotion in your own bosom, where is your compassion for dying men? Where is your love to Christ? Talk not of a piety that can offer *apology* for such a state of heart; mourn for it, rather, as your *sin*."—p. 155.

Simplicity is an attainment of rare acquisition, whether in writing or in oral communication; yet scarcely any thing is more desirable, or more adapted to produce impression. On this subject we quote as follows:

"There is one more violation of simplicity in the style of sermons, which the preacher should avoid; I mean, the *display of extensive reading*. The practice of introducing scraps of quotations from classical authors, if carried beyond very moderate limits, even in literary composition, is so repulsive to men of taste, that it is much less prevalent now than it was in some former periods. At this day, pedantry in the pulpit is much more likely to show itself in exotic phrases, in far-fetched rhetorical figures,

in citing the apothegms of illustrious men, and especially in obtruding upon plain hearers the names and the opinions of learned writers. To seek the admiration of others by solving difficulties, which we ourselves have created, is an artifice unworthy of any respectable man. 'It is not difficult,' says Usher, 'to make *easy* things appear *hard*; but to render *hard* things *easy*, is the *hardest* part of a good orator or preacher.'

"But when there is no *affectation* of this sort, the habits of a cultivated mind may deceive a preacher; and he may, imperceptibly to himself, take it for granted, that his language is intelligible to his hearers, because it is so to himself. 'The extent of his knowledge,' says a competent judge, on this subject, 'the quickness of his perception, his ability to grasp a wide, and to unravel a complex subject, to appreciate the force of argument, and to keep up his attention without fatigue during a long and arduous investigation; these advantages place him at a distance from uncultivated minds. But when, in addition to these difficulties he must encounter from these causes, he speaks a language widely different from that of the mass of his hearers, in its copiousness, its arrangement, its images, and its very terms; he will evidently be in great danger of being generally obscure, and frequently, almost unintelligible to them. The words of Latin and of French derivation in our language, are extremely numerous; and a large portion of them are completely naturalized among men of education. They are so perfectly familiar to the ear of a scholar, that he has no conception, before he makes the trial, how many of them are never found in the vocabulary of the lower classes. When a young man, therefore, accustomed to the language of erudition, laden with academic honours, fads himself the pastor of a country congregation, what is his duty? Not, indeed, to adopt a barbarous and vulgar phraseology; but, like a missionary lately arrived in a new region, or like an inhabitant of another planet dropped into a village, he must study the habits of mind and the language of those among whom he is placed, before he can prosecute his ministerial labours with effect.'

"The effort required in this case well becomes one whose honour it is, for Christ's sake, to be the servant of all. Concerning the simple rhymes composed by the great reformer, for the sake of the vulgar, it has been well remarked: 'For these ballads Luther may

receive a greater reward at the last day, than for whole shelves of learned folios. Vanity may make a man speak and write learnedly; but piety only can prevail on a good scholar to simplify his speech, for the sake of the vulgar. Such a preacher, though his worth may be overlooked by the undiscerning now, will one day have a name that is above every name, whether it be philosopher, poet, orator, or whatever is most revered among mankind."—pp. 161—163.

The lectures on the "General Characteristics of Sermons," contain much valuable instruction, which our limits will not permit us to extract, but which the theological student will do well to take into his most deliberate and devout consideration. As to that portion of the volume before us, for which the worthy Editor is more particularly responsible, although in some things we may not entirely sympathize with him, yet we tender him our cordial thanks for several important observations, and for refreshing our memory with certain excellent passages from Cecil and others. Prepared plans of sermons, to be filled up by the preacher, we have always thought entitled to little encouragement; too often have they proved a miserable refuge to indolence and inefficiency. On the subject of delivering sermons from a manuscript, the Editor says:

"But let him (the preacher) not suppose, when he has arrived at a considerable measure of excellence in the art of reading, that he has nothing more to acquire with a view to pulpit delivery. True, it is an important, not to say indispensable preliminary; but it is *only* a preliminary. Reading is not preaching. A sermon may be read from the pulpit with much propriety and correctness; there may be no false quantities, nor provincial accents, nor erroneous emphasis; the tones may be agreeable, the inflexions correct: the harmony of every sentence carefully preserved; and yet, after all, the sermon may not have been *preached*; it may not have conveyed, for one moment, the idea suggested by the term employed by our Lord and his apostles, κηρυγμα, a proclamation, a message of importance from a sovereign to his people. The distinction is not between the delivery of *written* and *unwritten* discourses; but between the mere *reading* of a written sermon, and the *preaching* of a

written sermon. An extemporary discourse may be as remote from preaching as the tamest and most uninteresting reading of one previously composed: for if there be no life-stirring sympathy between the words and affections of the speaker, it is, at best, but the cold essay of a fluent tongue. The preacher is a κηρυξ, an ambassador, a herald; and he bears with him tidings in which he is most deeply and intimately concerned, in common with those to whom he announces them; hence, whether his sermon be written or unwritten, he *preaches* it—he proclaims it—he publishes it abroad with corresponding life and energy. There is, in short, a *reality* in the matter to which mere reading, however excellent or even faultless, cannot attain. The preacher must convey his discourse, not from his manuscript merely, nor from the tablet of a retentive memory; but from an enlightened and approving understanding; from a heart warm with love to Him from whom he receives the tidings, and to those to whom he conveys them. With this view, he should make special preparation for the pulpit every time he is called upon to enter it. It is not enough, that he prepares a suitable *discourse*, whether written or unwritten; he must prepare *himself*, also, to deliver it in a suitable manner. He should endeavour, in the first place, to make himself perfectly familiar with what he has written, by reading it over several times; and so far to fix it on his memory, as to free himself from that slavish dependence upon his manuscript, which would keep his eye continually fixed upon its pages," &c., &c.—p. 245.

If this be an attempt, as we presume it is, to induce a persuasion that sermons delivered from a manuscript will be as impressive, all other things being equal, as the delivery of those which, in the conventional sense of the term, are extemporaneous, we think it quite a failure; all experience and observation, with comparatively few exceptions, being against it. That the employment of a manuscript in the pulpit has its advantages, is not denied; but to describe the effect as comparable with that which is often connected with the free and unembarrassed utterance of an unwritten discourse, is rather too much for ordinary credulity. Christ and his apostles have unquestionably given the benefit of their paramount ex-



ample in favour of extemporaneous address; a practice to which miraculous interposition is not essential; and which has had the sanction of the most eminently useful teachers that have, at any period, adorned the Christian church.

The importance of the subjects comprehended in this volume, and our sincere concern that attention may be extensively drawn towards it, must be our apology for having allowed this article to run to such an unusual length; an error which, in this department of our periodical, the candid reader will acknowledge we do not frequently commit.

*Lateinos, &c., &c.* By the Rev. REGINALD RABETT, A.M.—Seeley and Burnside. pp. xli. 308.

Our readers need not be informed that the interpretation of Scripture prophecy is engaging, in these latter days, a large measure of the attention of Christians of almost every name. Some proceed soberly to the work; others, and we fear the largest proportion of those who engage in it, rashly abandoning the only rule, of waiting for the event to explain the prediction, venture into the labyrinth of conjecture. We must not place Mr. Rabett with the latter, though we can hardly put him with the former of these two classes of interpreters. The "prophetic mania" has not obtained entire mastery over him, though here and there we can trace obvious symptoms of this dire disease. His book is well meant, but far from being well executed. He selects a particular portion of Scripture prophecy, Rev. xiii. 18, and pretty much confines himself to proving that the mystical number  $\chi \xi \varsigma'$  applies to the papal church, and to no other. Our readers need not thanklessly curl the lip in derision, as if Mr. R. were rendering no service to the cause of truth; it is important to prove that the apocalyptic predictions denounce certain, and now speedy, destruction upon a particular, a fatal, though a wide-spreading apostasy; and if most people now admit this to be the exclusive ap-

plication of the fatal number, still it is necessary that matters of this kind should be again and again repeated. Mr. R. finds very many interpreters of this celebrated passage, with whom he maintains a controversy. A most demolishing controversialist he is. Faber, Wrangham, Lee, Adam Clarke, and a host of others,—who, by the way, differ from him only as to the name, not as to the identity of the beast,—are all repeatedly overthrown:

"Full thrice he kills the slain."

Some of those whom he thus disposes of "find the number of the beast, and the number of his name," in the Greek word signifying apostate; others, in the designation, "The Latin kingdom;" while others support a various reading in the number, and maintain "that liberties have been taken with the passage." Mr. R. supports the conjecture of Irenæus, that the word *Lateinos*, in Greek characters, is the name required; the letters of which make up exactly the number 666: and it must at all events be acknowledged as a remarkable coincidence, that the Hebrew corresponding name furnishes precisely the same number; the conjecture is thus rendered exceedingly probable.\* In the Greek word, moreover, we have the very name of the kingdom of the Pope. It is "the Latin kingdom;" it describes the very mark which distinguishes the Papal church in every country and every age; it is under Latin dominion; it employs exclusively the Latin language in its devotional services, its decretals, bulls, canons, and councils.

Having thus ascertained the application of the mystical number, it is no difficult matter with our author

* Δ	30	γ	200
α	1	ν	6
τ	300	ι	40
ε	5	·	10
ι	10	·	10
υ	50	η	400
ο	70		
ς	200		666
			666

to appropriate to the Papal church the denunciations upon the beast uttered in the Apocalypse. Many of them have been already accomplished. The 1260 years, during which the beast was to possess its power, ended, Mr. R. thinks, with the year 1793; five years after which time the pope was compelled to relinquish his temporal dominion, and to go into exile.

Others are in progress to a speedy fulfilment. "Babylon the great is fallen, is fallen." Our author raises, therefore, his warning voice against partaking in the deeds, that we share not in the punishment to be inflicted on the beast. Had he reduced his book to one-fourth of its present size—a reduction which it could very easily afford,—and had he been satisfied with a hundredth part of the emphasis affected in its typography, he might have been listened to; we fear now, that he will be as little heeded as men who think they preach effectively, when, as a substitute for argument and illustration, they declaim and vociferate, with stentorian violence. One extract—a short one—shall close our remarks.

"Look to it, therefore, O Papist, if peradventure thou canst recover thy Pope from the deadly wound which the faithful martyr *Ireneus* hath inflicted on thy LATIN HEAD, wherewith *he hath* (by a bow drawn at a venture) smitten thy CHURCH and KINGDOM; thy MITRE and TRIPLE CROWN; thy Latin Roman MAN. Prepare then, O Papist, thy Latin Coffin, (for the doom of Popery is come, the 1260 days of years having expired); and embalm the Effigy of thy Majestic LATIN IDOL, and let thy *Asbestos* be of true Latin Texture, that the fire of *Vesuvius* scorch not his LATIN HOLINESS, for 'the smoke of his torment ascendeth up for ever and ever.'

"O Latin Papa, the Church of Christ will mourn thy exit, but only as the Jews of old did that of *Herod the Great*, after they had escaped from the *Circus*, or *Hippodrome*, at *Jericho*, in which that monster had caused them to be imprisoned, commanding that they should be destroyed immediately after his death; and because of those whom thou hast shut up in thy INFERNAL INQUISITION, and tortured, burned, and massacred, to the number of three thousand, and others whom thou hast anathematized and turned out of thy

LATIN ROMAN CHURCH (the great Antichristian SYNAGOGUE OF SATAN); because of these and all other thy horrible monstrosities, and 'lying wonders,' know that thy 'latter end shall be worse than the beginning.'"—p. 270.

*Scripture Biography; comprehending all the Names mentioned in the Old and New Testaments.* By ESTHER COPLEY. Fisher and Jackson.

This lady has deserved well of the public, and especially of the religious public, for many years; and is now become a veteran among female writers, who have been set for the defence of the gospel.

If she had not written many other valuable things, this large volume would endure as a noble monument of her patient research, her persevering labour, and her judicious discrimination.

By placing the name of the individual in the middle of the page, the eye is relieved, and the memory also assisted. The accented syllable is marked, and the meaning of the name is given in English. The page is clear, and not over-crowded; the typography is good, and the neat stout binding is a recommendation to a book which, in the houses of many, will be in daily use. The contemporary tables, at the end of the volume, appear to have been compiled with great care and correctness.

Let the following short extract be taken for a specimen:

"ABIGAIL—Ab'-i-gail.

"Father of joy; or, the joy of my father. The wife of David. Abigail had been the wife of Nabal, a very rich but churlish man, who dwelt on Mount Carmel. David had requested some small kindness of Nabal, which he refused in a most rude and brutal manner; at which David was much irritated, and would have resented, even to bloodshed, had not Abigail, by her prudent, courteous, and conciliatory behaviour, disarmed his anger. How true is it, that "a soft answer turneth away wrath, and yielding pacifieth great offences." Turbulent and churlish behaviour is ever most disgraceful and disgusting; but a gentle, condescending, and obliging spirit, is truly amiable, and has often proved the means of avert-

ing evils that threatened, and of introducing its possessor to advantages on which he had never calculated; 1 Sam. xxv. David had also a sister named Abigail, [the wife of Jether, the Ishmaelite, and mother of Amasa; 1 Chron. ii. 16, 17.]

Page 273. *Hymæneus*, we think, should have been *Hymenæus*.

Page 428. We are not sure that our excellent friend has any authority for speaking of the early cha-

racter of *Mary Magdalene* as "most profligate and vicious."

Page 361. Query—Husband of *Tartallus*: should it not be *Tartessus*?

We hope Mrs. Copley will long be spared, to employ her versatile pen in writing tracts for the rich and the poor; in multiplying "Cottage Comforts," and, in assisting the inquiries of our Biblical students.

## BRIEF NOTICES OF RECENT PUBLICATIONS.

1. *Jubæ's Prayer; or a Present from an Absent Teacher.* By C. G. pp. 43. Ward and Co.

2. *Little Annie; an Account of a Child lately Deceased.* By the Author of "The Week." pp. 36.

3. *Prize Essay.* pp. 57. Sunday-School Union.

4. *The British and American Sunday-school Teacher's Magazine.* Nos. 1 and 2. *Simpkin and Marshall.*—These, though minor publications as to extent and cost, are not so as to the subjects on which they treat, nor as to their adaptedness to be useful in that department of benevolent service for which they are prepared. We sincerely hope that they will be instrumental in producing great moral and spiritual improvements.

1. *Thoughts on Religious Intolerance, addressed to Religionists; especially to the Prejudiced of all Persuasions.* By *Philagathos.* pp. 48. Westley and Davis.

2. *A Vindication of Protestant Dissenters from the Charge of the Sin of Schism; or an Exposition of the Principles of Protestant Dissenters, founded on the New Testament.* By *A. Wayland, Minister of the Baptist Chapel, Lyme Regis, Dorset.* Nos. 1, 2, 3, 4. pp. 34. *Wightman.*—Whoever may be the writer of "Thoughts on Religious Intolerance," he is certainly entitled to the cordial thanks of all those to whom his pamphlet is addressed. The correctness of its sentiments, the candour of its spirit, and the terseness of its style, place it in the foremost rank among those publications of the day, which the course of events, transpiring in the period through which we are passing, has made necessary; and which, in exposing the temerity of ecclesiastical despotism, and propelling the public mind in the direction of freedom and truth, have already achieved enough to connect with the mention of their names

respectful deference and grateful recollection.

Mr. Wayland's tracts are characterized by sound sense and Christian temper. He moves steadily forward in the consecrated path of revelation; unencumbered either by acts of parliament, or canons of convocation. He seems to say, "I will walk at liberty, for I seek thy precepts," and he is commendably anxious that the same Christian freedom should be properly appreciated and enjoyed by all.

*Baptism and Regeneration. The Doctrine of the Church of England Considered, and her Baptismal Service Illustrated.* By the Rev. *James Frederick Todd, M.A., of Trinity College, Cambridge, and Curate of St. Clear, Cornwall.* pp. 69. *Seeley.*—It is really pitiable to observe the miserable shifts and fetches to which those persons are reduced who endeavour to hold up the superstition of the Church of England, as to the articles of baptism and confirmation. Were it not for the seriousness of the subject, what is affecting to grief would become highly amusing. A few more such writers as Mr. Todd (oh, that they were but read!) and little besides can be necessary to give increasing prevalence to nonconformity.

*A Letter on the Marriage of Christians with Unbelievers.* By *H. H. Dobney, Great Missenden, Bucks.* With an Appendix, by the Author of the "Retrospect," &c. pp. 54. *Nisbet.*—Though we have met with several good works on this subject (see especially a work entitled "Domestic Happiness"), yet we are glad to see this; and only lament that it should be, as we believe it is, through the rashness and inconsiderateness of young people, essentially necessary. In his letter, which is divided into seven sections, Mr. Dobney has argued forcible

bly and conclusively. He has founded his reasoning on Scripture facts, and legitimate inference. This tract should certainly be encouraged among all denominations of Christians.

*Hints to Parents on the Religious Education of Children.* By Gardiner Spring, D.D., Pastor of the Brick Presbyterian Church in the City of New York. pp. 107. Fisher, Son, and Co.—On the subject of this publication, the interest can never be said to have ceased. It is true, we have now, in relation to it, line upon line, and precept upon precept; yet it is not less true, that this work by Dr. Spring is by no means superfluous; for though we may have often heard nearly the same things, yet, as presented to us by this attractive writer, they possess a freshness, which invests them with an air of novelty that must excite attention, and will, we trust, prove extensively beneficial.

*Le Nouveau Testament de Notre Seigneur Jesus Christ.* Edition Stéréotype. Revue et corrigée avec soin. Reid and Co.—Just such a French Testament as a reader of that language would like to have about him, for frequent reference and devout meditation. Its size, paper, and type, powerfully recommend it to those persons who are solicitous of obtaining the neatest and smallest edition of the New Testament.

*The Saviour's bright Example: a Model for Sunday School Teachers.* By Charles Gosbell. Vol. 1. pp. 96. Ward and Co.—An excellent little manual for Sunday-school teachers, which we sincerely hope they will receive with thankfulness, study with prayer, and act upon with decision and perseverance.

*The Portion of the Soul; or, Thoughts on its Attributes and Tendencies, as indicating its Destiny.* By the Rev. Herman Hooker. pp. 69. Seeley.—Whatever may call us to a serious and scriptural attention to the nature and concerns of our immortal spirits, is entitled to our first and best consideration. Such is the purport of the tract before us; and as it appears to us to be well calculated to answer the design with which it was written, we would earnestly recommend its diligent perusal.

*The Pastor's Daughter; or, Conversations between the late Dr. E. Payson and his Child, on the Way of Salvation by Jesus Christ.* With an Introductory Notice, by Jacob Abbott. pp. 172. Seeley.—Both the names on this title-page will procure a favourable reception for this little volume. It is intimated, that the conversations it records took place, sub-

stantially, between the lamented Dr. Payson and his daughter, from the time of her almost earliest age until she made a profession of her faith in Jesus Christ. It is scarcely necessary to add, that a work of this description is likely to be extensively useful, especially to the rising generation.

*Observations on the Redemption of Man, on Divine Worship, and on the Partaking of the Flesh and Blood of our Lord Jesus Christ.* By Samuel Rundell. pp. 44. Darton and Harvey.—We are not aware that this pamphlet contains anything in support, either of the sentiments or practice of the respectable Society of Friends, which has not been ably and repeatedly answered, or we should deem it incumbent to bestow upon it more than this brief notice. We only, therefore, think it necessary to add, that the style and temper in which it is written are creditable to the author.

*Flowers of Poetry for Young Persons; arranged from various Authors, as a Companion or Sequel to Miss Taylor's Original Poems.* Two Vols. pp. 288. Hamilton and Co.—A very instructive and pleasing selection. The following is ascribed to the Princess Amelia:

“THE WORLD.”

“Uthinking, idle, wild, and young,  
I laugh'd and talk'd, and danc'd and sung:  
And, proud of health, of freedom vain,  
Dream'd not of sorrow, care, or pain;  
Concluding, in those hours of glee,  
That all the world was made for me.  
But when the day of trial came,  
When sickness shook this trembling frame,  
When folly's gay pursuits were o'er,  
And I could dance and sing no more,—  
It then occur'd how sad 'twould be,  
Were this world only made for me!” p. 23.

*A Companion for the Sick Chamber; or, the Uses of Affliction briefly Stated and Illustrated; with Examples and Prayers.* By John Thornton. pp. 190. Westley and Davis.—The respected author of this useful work is familiar, we hope, to our readers, by his former pious and edifying publications. They will, we doubt not, receive this as a valuable addition to the list; and regard it as a friend with whom, in the hour of trial, they may profitably converse.

*Primary Lessons for Children and Infants' Schools.* By Charles Baker. pp. 18. Longman.—Well adapted to accomplish its benevolent purpose.

*A Short Sketch of the Life of Mrs. Hemans, &c.* James Paul.—To all the admirers of this deceased lady, this little book will commend itself, though it be but “short and scant,” as the writer confesses. It is dedicated to the Rev. T. Bowdler, A.M.

## O B I T U A R Y.

### MRS. BAKER.

Mrs. Baker, late of Andover, was born at Whitechurch, Hants., on the 15th of July, 1790. She was the youngest daughter of Mr. John Brackstone, many years a deacon of the Baptist church in that place. He possessed a strong mind, and a most benevolent heart; his piety was deep and unaffected; and his talents rendered him an able assistant to his pastor, and an esteemed supply to the churches around. The truly honourable and useful life of this excellent man was terminated by apoplexy, on the 17th of May, 1813, after having preached three times on the preceding day. As a husband and a father, he was kind and considerate, solicitous for his children's welfare. They were prohibited from mingling with worldly society, and but seldom permitted to visit in professing families, where he thought religious principles were lax or weak. Almost constantly in the society of pious parents, they were preserved from many snares, and could not grow up in ignorance.

Mrs. B., however, attained to the age of twenty-two, before her heart yielded to the gospel. One of the first sermons that impressed her mind, was preached by the late Mr. Saffery, from Phil. ii. 9, 10. About this time she attended the ministry of her brother-in-law, Mr. Millard, and derived great benefit from it; she feelingly alluded to one sermon in particular, on the difference between the assurance of faith and the assurance of hope; which was very useful to her, when, she says, "I was doubting and fearing." At the end of a list of the texts for that year (1813), is found the following note, "On looking over these texts, I see some that I enjoyed much in hearing—some that caused me to fear, lest, through unbelief, I should come short of the heavenly Canaan—some that seem to have been entirely lost upon me—and some, more particularly my father's last three sermons, which make the tears start in my eyes every time I read them. Whatever thou deniest me, O Lord, as to the present life, O deny me not an interest in the blood of thy Son. O defend my guilty, trembling soul from wrath divine, and justice infinite. I come not in mine own name, for I am all defiled with sin; but I plead his me-

rits, and his only, with whom thou art well-pleased, and whom thou hearest always." In the spring of 1815, she was baptized, and became a useful member of the church in her native town. In the summer of 1818, she removed with her relatives to Lymington, where a wider field of usefulness opened to her. Here she gave her aid in every way to the benevolent institutions in that town, and to those, especially of a more religious character, connected with the church and congregation where she attended. Frequently, the most laborious part of the duties of these institutions devolved upon her.

On the 13th of April, 1826, she was married to Mr. Baker, of Andover, and in her new situation, continued zealously to exert herself for the present and eternal benefit of her fellow-creatures; administering to the wants of the poor, instructing and praying with the afflicted, and regularly and constantly teaching in the Sabbath-schools, even when weighed down with affliction and pain. Finding no Bible Society in the place, she waited on a family of friends and others, who cheerfully united with her, and a Ladies' Association was formed, which has proved a blessing to the town and neighbourhood. Her surviving associates thus express their sense of her worth, and their loss: "The Committee cannot conclude this report, without briefly adverting to the great loss they have sustained in the course of the present year, by the death of a most valuable member, Mrs. James Baker. She was not only first in the formation of this Association, but a truly excellent character, ever ready to devote her time and talents to this or any other intimation of duty, in the path of Christian benevolence."

One of the instruments of usefulness frequently (it is believed) employed by Mrs. B., was her pen. Letters have been discovered since her death, conveying warning and reproof to the sinning, and comfort and instruction to the suffering. The writer of this does not mean to convey the idea that Mrs. B. troubled herself with political questions, but he was somewhat surprised to find a copy of a letter, which did great credit

to her head and heart, written while the slave emancipation bill was pending, which, he understands, was sent through a medium by which it was likely to reach the right quarter, arguing the impropriety of remunerating the slaveholders for those who had been smuggled into the colonies, since the date of the abolition bill.

Of all her labours of love, those in which she most delighted were the engagements of the Sabbath-school, and visiting, relieving, instructing, and praying with the poor and afflicted. Much of her time, for twenty years, was thus spent, and a considerable portion, also, of the funds at her command. Several of these children of sorrow, it is confidently believed, have welcomed her to the seats of blessedness, as the instrument of conducting them there, and others, it is hoped, will follow her.

Thoughtful, fond of reading, and possessing a memory remarkably retentive, Mrs. B.'s mind was well stored with useful information. With the history of nonconformity and dissent, she was very familiar; and few, besides those who have travelled abroad, or visited the churches at home, were so intimately acquainted as she was with the state of religion in the world at large, or in her own denomination in particular. But the treasures of her mind were only discovered incidentally, never produced for the purpose of display. Humility was one of the most striking features of her character. The fragments left behind her bear witness to the constant jealousy which she exercised over her heart, motives, and actions, and to her fervent devotion. The following petition is found connected with her loved pursuits: "May the Lord, in mercy to my soul, save me from setting up an idol of any sort in his place; as I do, by preferring a work professedly for him, to communion with himself!"

Her disposition was remarkably retiring. She shunned, rather than sought society; nor was she happy in company unless when the conversation had a tendency to improve the mind, or led to some useful result. With a less portion of religion, she would have endeavoured to satisfy herself with the duties and joys of secluded life, and with liberally aiding those who did the work; but the powerful influence of grace on her timid and retiring nature, and her highly nervous state of feeling, drew her, not into the streets of the city—there her voice was not heard, but into those hovels which abound in its benighted and neglected

lanes; and there her happiest hours were spent. Her's was,

—"the unobtrusive blaze,  
Content in lowly shades to shine."

Although Providence had placed her in circumstances where that extreme care was not required which multitudes of pious females find absolutely needful; yet truth requires it to be said, that there was a degree of indifference manifested towards her domestic affairs, which was not, perhaps, altogether commendable; but no inattention towards the best interests of any one under her roof was ever discovered. The eternal welfare of her children was an object of her deep and constant solicitude; with true maternal care she watched over their opening faculties, dispositions, and tempers; if an article of dress induced signs of vanity, one of a plainer form or graver hue became its substitute. It was her custom, after the instructions of the day, and some part of the Sabbath, to retire and pray with them and for them; and she enjoyed her reward some time before she left them, in the hope that one, 6 years of age, was the subject of converting grace. The following incident, which took place the morning after the bereavement, evinces in some degree the extreme pains which she had taken with her children. Sitting at the breakfast table, the child turned six was observed pensive, and moving her lips, being asked what she was thinking of, replied, "Only a child's lamentation, father, on the death of a dear mother." Being requested, she selected the following verse, out of six, and recited it.

Let me console his broken heart,  
And be his comfort by my care;  
That when at last we come to part,  
I may not have such grief to share."

Previous to her decease, Mrs. B. became a constant sufferer, and distressingly so for the last six weeks of her life. About a month before her death, her husband found her weeping when he awoke. Being urged to tell the cause, she said, "Mine are not tears of sorrow; I have been musing on a hymn of Dr. Watts's." She then repeated the whole of that beautiful poem, in his lyrics, beginning,

"Oft have I sat in secret sighs."

On the morning of her last Sabbath on earth, in reply to her husband's kind inquiries, she said, "I have had such a delightful night, such sweet sleep, and so free from pain; and this has been a most blessed morning. The exercises of my mind on eternal realities, have been beyond any thing I ever experi-

enced till now. The views I have had of the heavenly state—the glories of the Redeemer—the preciousness of his blood—and the greatness of his love, are beyond my powers to describe. I fear, I fear I shall lose this enjoyment! and I had such a sense of sin, such views of its evil nature, as I am certain I never felt or saw before; it made me almost think I never till now knew what conversion was. And when I think of the privileges and advantages I have had, in religious parents and Christian friends, I am astonished to think that I have lived so little to the glory of God. Oh, I have much to confess to friends, yes, and I must confess." This was spoken with such emphasis, that her husband, dreading the effects in her debilitated state, kindly put a stop to the conversation, and it never was resumed. On returning from chapel, he found her up, but, through pressure on the brain (a complaint to which she had been long subject), unable to converse, yet sensible and with a delightful smile upon her

countenance. In the evening she was somewhat better. When the children were brought in, before retiring to rest, she kissed them, and, placing her hands on their heads, said, "The Lord Almighty bless you, my dear children." This proved to be the parting blessing, for she saw them no more. Next morning she gave birth to twins, one of whom survives her. Four hours after she was seized with delirium, which lasted ten hours. About eight in the evening, she seemed better, but half an hour after, apoplexy terminated her valuable life, February 23, 1835, in her forty-fifth year. She has left three children. Next Lord's-day morning, her remains were interred in the Baptist burying-ground, and the very solemn event was improved in the evening, from "Enoch walked with God," by Mr. Watts, her pastor, in the Independent chapel, kindly lent for the purpose; the same evening, at Ludgershall and Whitchurch; and next Lord's-day, at Lympington.

#### MR. JOHN BALLARD.

On Saturday, August 22, 1835, was removed from a scene of severe and protracted suffering, to that rest which remains for the people of God, at the age of sixty-one, Mr. John Ballard, of Staplehurst, Kent. For upwards of thirty-eight years he was member of the Baptist church at Smarden, in that county, under the pastoral care of the Rev. Mr. Copping; twenty years of which he sustained the office of deacon.

His parents were eminently distinguished in their day for piety and devotedness to God. This was peculiarly the case with his mother. She was a woman of much prayer. Her children were daily borne on her heart before the throne of divine grace. On the prayers of his mother John placed great dependence for his acceptance in the sight of God, until the Holy Spirit taught him, that the only way for that acceptance is through Him who loved the church, and gave himself for it.

When between nine and ten years of age, he attended the worship of God at a farm-house in the neighbourhood of Staplehurst, where the gospel has for many years been preached, and where God has frequently shown his approbation of the labours of his servants, by setting his seal to their endeavours for the promotion of his glory. The even-

ing was wet, and but few persons were present. The late Rev. Mr. Ralph, of Maidstone, expounded the word of God on that occasion. The truth he then heard arrested his attention, affected his conscience, and impressed his heart.

After a few weeks, however, the impression wore off, and for a time he gave way to the inclinations of his corrupt nature; though not without occasionally feeling powerful checks of conscience, which drove him to a throne of grace pleading for mercy. In this state he continued till the death of his mother, which took place October 22, 1792, when he was about eighteen years of age. His loss of her was acutely felt—a loss which seemed to bury all his hopes and happiness in the grave in which she was interred. But it was sanctified. Lusting impressions were made on his mind; and he was led to look to him who has said: "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem."

The Friend of his now sainted and glorified mother became the object of his deep solicitude. With an earnestness unfelt before he applied to that Friend. Him he found in Jesus, and through Him alone he now sought acceptance with the Father of mercies and

God of all comfort: and obtained that support which he had in vain sought elsewhere.

For some considerable time he laboured under conviction of sin; until one Sabbath, attending the ministry of the late Rev. Mr. Foster, successor to Mr. Lloyd, at the Baptist meeting-house, Tenderden, that good man preached from Solomon's Song i. 5: "I am black, but comely." The object of the discourse appeared to be the setting forth of the state of the sinner in himself, and his comeliness in Christ. Under that sermon consolation flowed into his mind, and a hope took possession of his breast—that hope which maketh not ashamed—a hope which he never after lost, amidst all the doubts and fears which often harassed his mind.

His acquaintance with her who is now his bereaved widow, was the means of leading him to attend the ministry of the word at Smarden. There both were baptized when he was at the age of twenty-three. He now rested on Jesus as the only surety of the sinner, and placed all his hope of salvation in the cross. In the earliest period of his Christian course he greatly enjoyed the public means of grace; and his private hours at this period were so distinguished by the manifestations of the presence of God, and the evidences of divine love to his soul, that occasionally he has entered somewhat into the experience of Paul, and felt as in a strait betwixt two, having a desire to depart and to be with Christ.

The disease (asthma) under which he suffered so long, and at times so severely, was early and deeply rooted in his constitution. For upwards of twenty years he was unable to take rest but in an erect posture; consequently, during that period he was never able to recline on his bed. Many and wearisome nights did he pass in the chair in which he died. And frequently, even in the depths of winter, were the doors and windows obliged to be kept open during the night for the admission of air to prevent suffocation. Amidst all, his patience and submission were surprising. Oft it appeared little short of a miracle that he could still survive.

No views cheered his heart like that which related to the prosperity of Zion; and those who attended him at the hour of devotion found him breathing:

"My soul shall pray for Zion still,  
While life or breath remains;  
There my best friends, my kindred, dwell;  
There God, my Saviour, reigns."

On these occasions his humility was singularly conspicuous; and he appeared to sink into nothingness before the awful Majesty of heaven. When spoken to respecting his experience, and hope and prospect of a better world, he replied: "I cannot think all I have felt is mere nature; I cannot believe he will leave his work unfinished." Towards the closing scene he said but little; but was as one waiting for the coming of his Lord.

When the writer last saw him, he was greatly exhausted. After prayer it was remarked: You are not afraid to go; you know whom you have believed? He replied, with emphasis, "*I am resting on the Rock.*" You have no fear then? "No," was his answer, "why should I? He is always the same. He will not leave me." About eleven o'clock the last night of his stay below, he said to his partner, who was anxiously watching him: "How shall I get to land?" She replied: "O, my dear, skilful's the Pilot that sits at the helm." He answered: "Ah, yes." About two in the morning, being asked how he felt, he said: "It's hard work! when will it be over?" About three he was asked if he felt happy. "Yes, yes; all's at peace with Jesus." Taking a little refreshment for the last time, he said, "That will do;" and soon after expired. His end was indeed peace.

"Fly, ye profane, or else draw near with awe—  
For *here* resistless demonstration dwells—  
*Here*, tired dissimulation drops her mask—  
*Here*, real and apparent are the same.  
You see the man—you see his hold on heaven.  
Heaven waits not the last moment; owns  
its friends  
On this side death, and points them out to men—  
A lecture silent, but of sovereign use.  
Life, take thy chance—but oh, for such an end!"

On the following Wednesday he was interred beneath the chapel at Smarden; and his death improved from Job xxiii. 6: words chosen by himself for the occasion. A similar service took place on the evening of the succeeding Sabbath, at Stapleburat chapel (where, for some years, he had been in the habit of attending, in consequence of the state of his health precluding his reaching so far as Smarden), from the words of Simeon, Luke ii. 29, 30: "Lord, now lettest thou thy servant depart in peace," &c.

"Let me die the death of the righteous; and let my last end be like his!"

J. P.



## RELIGIOUS INTELLIGENCE.

ANNUAL EPISTLE OF THE SOCIETY OF FRIENDS.

DEAR FRIENDS,

We consider it to be a cause for humble thankfulness that we have been again permitted to assemble as a religious body, and to conduct the concerns of the Society in brotherly love. In the flowing of this love we again address you, and tenderly salute you all in the name of our Lord Jesus Christ.

Epistles have been received, as in former years, from our friends in Ireland and North America, which have been very acceptable to this meeting; and we have felt satisfaction in maintaining a friendly intercourse with our beloved distant brethren.

The sense which we have now been permitted to enjoy of the overshadowing wing of divine goodness, has afforded a renewed evidence that we are, as a church, built on that foundation, than which no other can be laid, which is Jesus Christ.

Our forefathers in the truth were, as we believe, remarkably visited with the day-spring from on high; and under the fresh and powerful influences of the Holy Ghost, were enabled to proclaim among men, the purity and spirituality of the gospel of our Redeemer.

They professed to be instructed in no new truths; they had nothing to add to the faith once delivered to the saints; they cordially acknowledged the divine authority of the Holy Scriptures; they were deeply versed in the contents of the Sacred Volume; and they openly confessed that whatsoever doctrine or practice is contrary to its declarations must be "accounted and reckoned a delusion of the devil." But it was evidently their especial duty, in the Christian church, to call away their fellow-men from a dependance upon outward forms, to invite their attention to the witness for God in their own bosoms, and to set forth the immediate and perceptible operations of the Holy Spirit.

It was given them to testify that this divine influence was to be experienced, not only in connexion with the outward means of religious instruction, but in the striving of the Spirit with a dark and unregenerate world; and in those gracious visitations to the mind, which are independent of every external circumstance.

Nothing could be more clear than the testimony which they bore to the eternal divinity of the Son of God, to his coming in the flesh, and to his propitia-

tory offering on the cross for the sins of the whole world; and they rejoiced in the benefits of the Christian revelation, by which these precious truths are made known to mankind. They went forth to preach the gospel, under a firm conviction that, in consequence of this one sacrifice for sin, all men are placed in a capacity of salvation. And they called on their hearers to mind the light of the Spirit of Christ, that they might be thereby convinced of their transgressions, and led to a living faith in that precious blood through which alone we can receive the forgiveness of our sins, and be made partakers of the blessed hope of life everlasting.

We wish to assure our dear friends every where, that we still retain the same unalterable principles, and desire to be enabled, under every variety of circumstance, steadily to uphold them.

While we are anxious that all our members should exercise a daily diligence in the perusal of the sacred volume, we would earnestly invite them to wait and pray for that divine immediate teaching, which can alone effectually illuminate its pages, and unfold their contents to the eye of the soul. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." As this is our humble endeavour, the various features of divine truth will be gradually unfolded to the seeking mind. We beseech you, dear friends, carefully to avoid all partial and exclusive views of religion, for these have ever been found to be the nurse of error. The truth as it is in Jesus forms a perfect whole; its parts are not to be contrasted, much less opposed, to each other. They all consist in beautiful harmony; they must be gratefully accepted in their true completeness, and applied with all diligence to their practical purpose. That purpose is the renovation of our fallen nature, and the salvation of our never-dying souls.

How precious is it to remember that, in the prosecution of this great object, the humble Christian is strengthened by the indwelling of the Holy Ghost, for his race of righteousness, and is furnished with an infallible inward guide to true holiness! The pride of his heart is broken down by a power beyond his own; his dispositions are rectified; and now he can listen to that still small voice of Israel's Shepherd in the soul, which

guides to the practice of every virtue. We beseech you, dear friends, not to rest satisfied with a mere notion of this blessed doctrine, but to apply it, with all watchfulness and diligence, to your daily life and conversation. Thus alone can we escape from the spirit of the world, with all its covetousness and vanity, maintain the true simplicity and integrity of the Christian character, and finally perfect "holiness in the fear of God."

The distraints made on our members during the last year for tithes and other ecclesiastical demands, amount to upwards of twelve thousand eight hundred pounds; and one friend is now suffering imprisonment in the jail at Carlow, in Ireland, in consequence of his conscientious refusal to pay tithes. In communicating this information, we wish to remind you, that one important result of the immediate influence of the Spirit, is the distribution of gifts in the church for the edification of the body.

The testimony which, as a society, we have long borne to the freedom and spirituality of the Christian ministry, is, we trust, increasingly understood in the world; and never was the steadfast maintenance of it more necessary than at present. Let us never forget that there can be no right appointment to the sacred office, except by the call of our Lord Jesus Christ; nor any true qualification for the exercise of the gift, except by the direct and renewed influences of the Holy Spirit. Let us not fail to bear in mind that these influences are not at our command, and that unless they are distinctly bestowed for the purpose, no offerings, either in preaching or prayer, can ever be rightly made in our assemblies for divine worship.

We entreat our dear friends not to be weary or ashamed of their public silent waiting upon God. It is a noble testimony to the spirituality of true worship—to our sense of the weakness and ignorance of man, and of the goodness and power of the Almighty. May our dependence, on these occasions, be placed on that gracious Saviour, who promised to be with his disciples when gathered together in his name! May we be found reverently sitting at his feet; and, in the silence of all flesh, may we yet know Him, to teach us, who teacheth as never man taught. In order to experience this great blessing, it is absolutely necessary that we should guard against a careless and indolent state of mind, and should maintain that patient and diligent exercise of the soul before the Lord, without which our meetings cannot be held in the life and power of truth.

We would remind our young friends who have received a guarded and religious education amongst us, that they can never be living members of the church of Christ without baptism. And what is the baptism which can thus unite them in fellowship with the body? Not "the putting away of the filth of the flesh," or the performance of any external rite; it is "the washing of regeneration, and renewing of the Holy Ghost." Never forget, we beseech you, that vain will be the advantages which you have derived from the teaching of your fellowmen, unless you are truly born of the Spirit, and become new creatures in Jesus Christ.

While we confess our continued conviction that all the ceremonies of the Jewish law were fulfilled and finished by the death of Christ, and that no shadows in the worship of God were instituted by our Lord, or have any place in the Christian dispensation; we feel an earnest desire that we may all be partakers of the true supper of the Lord. Let us ever hold in solemn and thankful remembrance the one great sacrifice for sin. Let us seek for that living faith, by which we may be enabled to eat the flesh of the Son of man, and drink his blood. "For," said our blessed Lord, "except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Thus will our souls be replenished and satisfied, and our strength renewed in the Lord.

We are solicitous that friends, every where, may be encouraged to cultivate a greater depth of religious experience; that they may avoid all evil surmisings, all party spirit, all unholy zeal; that they may be clothed in the meekness and gentleness of Christ, and be abundantly endued with that precious charity which is the bond of perfectness.

The unity which, as a society, we have long enjoyed, is indeed attended with many advantages, both civil and religious. It is a means of strength, and a source of much happiness; and we would exhort all our members to watch unto prayer, that they may be enabled, by the grace of our Holy Head, to preserve it inviolate.

May "the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen."

Signed, in and on behalf of  
the Meeting, by  
SAMUEL TUKE,  
Clerk to the Meeting this Year.

## CHAPELS OPENED.

## STRATFORD-ON-AVON.

On Tuesday, August 18, 1835, the corner stone of a new Baptist meeting-house, Stratford-on-Avon, was laid in the presence of a goodly number of friends in the town and neighbouring churches.

The Rev. James Simmons, of Leicester, offered up solemn prayer to Almighty God; the Rev. A. Fuller, of Blochley, gave out the 118th Psalm; the Rev. Thomas Swan, of Birmingham, delivered an appropriate address, founded on Isai. xxvi. 1; and the Rev. Thos. Helmore (Independent minister of the town) concluded the service with prayer. In the evening, the Rev. Thos. Swan preached at the Independent meeting-house, from 1 Cor. i. 21.

Stratford-on-Avon contains a population of upwards of 6,000 persons; out of which, not 1,000 regularly attend any place of worship. In the year 1826 an attempt was made to raise a church and congregation of the Baptist denomination; a small place was erected, and opened in July, 1827. Here, the late Rev. Abraham Smith (then a student at Bristol), and other ministers from neighbouring churches, often proclaimed the word of life; and we rejoice that their labours were not altogether in vain.

On the 26th of February, 1832, a church was formed of ten members; some of whom date their first serious impressions from attending the ministry of the word in that place. The church, having waited for Mr. Smith till he had finished his studies, had no doubt he would have settled amongst them; but soon after his return from Bristol, it pleased God to lay him aside from his public work, by a very painful and lingering affliction; and on the 1st of February, 1832, he was removed from this scene of labour to the rest above.

Soon after his death, it having pleased God to remove some from the town who took an active part in the work, the place not being regularly supplied with the ministry of the word, and the meeting-house being private property, and in an obscure situation, circumstances (unnecessary to mention here) soon occurred, which rendered it unavoidably necessary to shut up the place. But previous to this, a suitable piece of ground, in a populous part of the town, was purchased, and secured in the hands of fifteen trustees, with a view to erect a neat and commodious place of worship.

The friends connected with the cause lamenting over the spiritual condition of the people, and the Lord having been pleased to augment their number, they feel it their bounden duty to put their hands a second time to the work; and have commenced the present building, which, when finished, will be fifty feet by twenty-eight feet in the clear, including vestries, and is expected to be opened about April next.

As the support of the minister will lie heavy on a few individuals, the friends are anxious that their place, when opened, should not be incumbered with debt; and as they have made the utmost exertion among themselves, they trust that the appeal which will be made to the Christian public, to enable them to accomplish so desirable an object, will not be made in vain.

May the great Head of the church send a faithful and successful labourer into his vineyard—bless this attempt to extend his cause—and render it eminently conducive to the advancement of his glory.

## KINGSTHORPE.

On Wednesday, Sept. 2, 1835, a very neat and commodious Baptist chapel, 40 feet by 33, exclusive of a convenient vestry, was opened for divine worship at the pleasant and populous village of Kingsthorpe, near Northampton; on which occasion two sermons were preached in the morning, by the Rev. Messrs. Tunly, of Brington, and Wheeler, of Moulton; the former founded his discourse on Heb. x. 24; the latter, on Eph. i. 8. In the evening, the Rev. J. New, of Arnsby, preached from Mic. v. 7. The Rev. Messrs. Bennett, Foskett, Knowles, Moore, Blackburn, and Goodman conducted the devotional exercises. The congregations were crowded; the collections at the doors amounted to thirty pounds, six shillings, and sixpence. The whole expense incurred in the erection of this much needed and comfortable place, including the purchase of the ground, is about £520. By a penny a week subscription, commenced in 1826, the voluntary donations of the congregation, the assistance of a few kind friends in the vicinity, and the collections on the day of opening and following Sabbath, with the proceeds arising from the sale of the old place of worship, the debt is now reduced to a little more than £130; and it is hoped the neighbouring churches will encourage

the hearts and strengthen the hands of those who have already acted so nobly in the cause, by aiding them in the liquidation of this remaining sum.

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ASHTON-UNDER-LINE.

A new chapel was opened in connexion with the Baptist denomination, in the above town, on Sunday, September the 20th, 1835; when three sermons were preached; in the morning, by the Rev. Dr. Steadman, of Bradford; and in the afternoon and evening, by the Rev. John Aldis, of Manchester. The township of Ashton contains near 20,000 inhabitants, and till the opening of the above place, was destitute of any chapel for the Particular Baptists. It was long thought desirable to attempt an interest there; but the Earl of Stamford, to whom nearly all the land belongs, allows no new leases for the building of chapels for *Dissenters* of any description. At length the theatre (an excellent building) became available, and was taken at the yearly rent of £30, and fitted up for a place of worship. These alterations will cost, when complete, near £300; towards which £112 were collected before the opening, and the collection during that day amounted to £50. The Lancashire Itinerant Society has promised to support an agent at the place, and the Rev. James Buck has engaged to supply them for three months. The congregations are good, and the prospects very encouraging.

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LITTLE-PORT.

On Sept. 16, a Baptist meeting-house was opened at Little-port, when a numerous congregation assembled. The Rev. J. Gray, of Cambridge, preached in the morning, from Matt. xviii. 20; the Rev. Richard Squibbs (Countess of Huntingdon's connexion), in the afternoon, from Luke xiv. 16—20; and the Rev. — Green, Baptist Minister of Soham, in the evening, from Acts xvi. 20, 21. Little-port is a village near the city of Ely; contains a population of three thousand persons; and is remarkable for having been, sometime since, the scene of a dreadful riot. The inhabitants, generally, are now in a state of great ignorance and degeneracy.

Preachers of the Wesleyan and Primitive Methodist denominations, have for some time laboured there; but, until late-

ly, their places of worship would contain only about 300 persons. They have recently opened a larger place. Preachers of our own denomination gratuitously supply the new Baptist place of worship, but a debt is necessarily incurred, to liquidate which, an appeal must be made to the liberality of the Christian public.

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ORDINATION.

BROUGH, WESTMORELAND.

On Tuesday, Sept. 8th, the Rev. James Sneath, late Home Missionary in the forest of Teesdale, was publicly recognized as pastor over the infant church assembled at Brough, in the county of Westmoreland. The Rev. S. Priestly (Indp.) commenced the services by reading suitable portions of Scripture, and prayer. The Rev. G. Sample, of Newcastle, explained the nature of a Christian church, and asked the usual questions; Mr. Greenwood, of Hull, offered up the ordination prayer; the Rev. R. Pengilly, of Newcastle, delivered a most faithful and interesting charge, from 1 Tim. iv. 6. In the evening, the congregation reassembled for divine worship, when the Rev. J. West, now supplying at Middleton, in Teesdale, commenced by reading and prayer; the Rev. G. Sample delivered an affectionate address to the church and congregation, from 1 Cor. xvi. 10; at the same time, Mr. Philip Robinson was set apart as deacon for the church, by prayer, and laying on of hands. The services were interesting; and the congregations large and attentive.

The friends at Brough desire also to embrace the present opportunity of expressing their gratitude to the kind friends both in London and in the country, for the pecuniary assistance amounting to twenty pounds, which has been received by the hands of Mr. Palmer, to the infant cause at Brough.

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RECENT DEATH.

MRS. BROWN.

On Lord's day, the 4th of Oct. died at South Shields, the wife of the Rev. G. Brown, Baptist minister of that place, aged 40 years. During the last 20 years she had enjoyed the privileges of church fellowship; and it has been remarked, that of late her piety has evidently been advancing. Her last expressions were, "Unworthy! unworthy!"

# IRISH CHRONICLE.

DECEMBER, 1835.

The Committee of the Baptist Irish Society have requested their Secretary to give, in this number, a brief summary of facts connected with the recent visit to Ireland, as a preface to the united statement of the deputation, which will be found below, and to a more detailed narrative and appeal, intended to appear in the number for January.

The principal stations occupied by the Society are Ballina, Easky, Coolany, Boyle, Kilbeggan, Limerick, Clonmel, and Mount Shannon. The ministering brethren who reside at these places extend their labours through a considerable tract of country around them; and direct and superintend the exertions of the scripture readers, and the schoolmasters. Circumstances ruled by Providence, rather than official arrangements, have fixed the localities both of the principal and the subordinate stations; and it is exceedingly desirable that the same administration should become apparent in any change that may be deemed necessary, or any new sphere which may be selected. The schools are situated in those parts where the benefit they communicate seems to be peculiarly needed. The masters and mistresses have succeeded, beyond expectation, in training a large number of almost destitute children to a considerable acquaintance with the Sacred Scriptures, and an elementary knowledge of several branches of useful information. The readers have been instrumental in enlightening many a benighted mind, and of assisting the inquiries of numbers who have been seeking deliverance from the dominion of superstition. While the ministers have had the unspeakable happiness of perceiving their efforts owned to the conversion, and gathering into Christian churches, of a goodly number of persons who were formerly believing they knew not why, and worshipping they knew not what. The arrangements of the Society are adapted to effect great good in the sister country, and have already occasioned many to bless God for its formation, and sincerely to pray for its continuance and prosperity; but, as will be seen by the following statement, its agency must be reinforced, and its funds must be replenished.

*The United Statement of the Deputation appointed to visit Ireland, addressed to the Committee of the Baptist Irish Society.*

DEAR BRETHREN,

Having recently, at your request, traversed a considerable portion of that part of Ireland in which your Society has been chiefly expending its energies for the last twenty years, and having satisfied ourselves of the great utility and importance of the labours of your agents, we feel it to be our duty to state to you the decided conviction of our minds, that, instead of relaxing, more vigorous and extended efforts should, at this time, be made by you for the benefit of the sister isle; and that the public should be earnestly pressed to supply you with the requisite funds to carry on your operations.

1. Because of the degraded and miserable condition of our neighbours and fellow-subjects. The man who can visit Ireland, and witness the complete wretchedness of her inhabitants, especially in remote rural districts, without feelings of sympathy and compassion, must have within his bosom a heart, not of flesh, but of stone. For, not to dwell on the wretched cabin, without window, without chimney, without furniture, less fit to be the habitation of man, than of the swine or the goats, which are tenants in common with him, when the occupier is so rich as to possess them; nor on the tattered clothing, and scanty meager diet of the half-famished peasantry; the mind must be permitted to rest in pensive, in melancholy reflections, on the moral and spiritual condition of the teeming myriads, who, immersed in the grossest ignorance, and deluded and oppressed by crafty friends and powerful foes, are passing away over the stage of this cheerless life into an eternity, for which they can have made no suitable preparation. While millions of our fellow-subjects, separated from Great Britain by

only a narrow sheet of water, in circumstances like these, are stretching forth the hand, and imploringly crying, "Come over and help us;" will our Christian compassion permit us to refuse? Can we be deaf to the cry, and remain guiltless? We have the precious remedy in our hands—the holy Gospel of the Son of God; and it would be a libel upon the Christians of this generous country to suppose, that they love their neighbours so little as to allow them to remain in their present condition, without making vigorous efforts to emancipate them.

2. Because of the peculiar and interesting crisis, in the condition of our neighbours, which is now manifestly and rapidly advancing. Ireland is in a state of great excitement and expectation, in every part, from the centre to the utmost boundary. All parties, all classes are moved; and the general conviction is, that some important change must of necessity take place. Shall it be a change for the better or for the worse? Shall the people retrograde into darkness more gross, and superstition more revolting, and prostration of mind more abject, than they evince at the present time? Or shall they press forward to clearer Scriptural views—free themselves from the shackles of ecclesiastical tyranny, and secure the dignity and liberty with which Jesus Christ makes his disciples free? The answer to this inquiry must depend, to a certain degree, on the zeal which the Baptist Irish Society shall display on the present emergency. You have your schoolmasters, and your Scripture readers and expounders, and your evangelists and pastors, scattering the precious seed of sacred truth in the minds of multitudes, over the surface of the country; and if they are well sustained, and others of a similar spirit be sent to co-operate with them, their labours, in conjunction with a goodly number of pious and devoted men of other denominations, cannot fail to produce a most happy result in the present struggle, and lead to Ireland's regeneration. At no period can the labours of Christians be in vain in the Lord; but at the present crisis they may be attended with ten-fold benefit.

3. Because God has been pleased evidently to bless and prosper the work of the Society in Ireland. Our fathers and brethren entered on a work of great difficulty when they commenced the Mission. Formidable were the obstacles, but they have been surmounted. If it be inquired what good has been effected, we would refer to a goodly number of immortal souls, who have been converted from the error of their way; some of whom have departed this world in the bright hope of a glorious immortality; others have been obliged to emigrate to foreign shores to seek that earthly good which the persecution or poverty of their native land denied them, and are there putting forth the virtues of the Christian character; several are united together in the holy fellowship of the Saviour, having the word and ordinances administered among them, as at Ballina, Coolany, Easky, Boyle, &c., &c., reminding us of the church in the wilderness cleaving to Christ, while the whole world around are "wondering after the beast:" and to a few honoured individuals who are actively and usefully employed in preaching to their fellow-sinners the glorious Gospel of the blessed God, which, but for the Mission, they themselves might not have ever heard. If it be inquired what good has been effected, we refer to the multitude of young persons who have been instructed to read the holy word of God in the schools. The present number is 4350, considerably fewer than in past years. The facility and propriety with which many of these pupils read the sacred volume, and the very large portions of it which they commit to memory, some of them nearly the whole of the New Testament,\* are indeed cheering indications of benefit to themselves, and of usefulness to others. Could the eye of an English Christian see one of these seminaries,—a crowd of interesting children and youths, without shoes or stockings, or bonnet, or form to sit upon, excepting a narrow plank, raised at each end by a small rude stone, with their feet sinking in the damp mud floor; and could he listen to them while reading the Word of God with a cadence and modulation of voice, which might reflect honour on a higher class of teaching,—his eye and his ear would deeply affect his heart, nor could he readily consent to withhold those supplies which are requisite to carry forward this work of piety and benevolence; but would rather exert himself to procure the means of more extensive labour and usefulness. If it be still inquired what good has been effected, we refer, not only to the capacity for reading, but the innumerable copies of the sacred volume which, through the children, have been carried home into the bosoms of their families. Let a sanctified imagination follow these silent, authorized, infallible instructors, into the cabins of the poor, and meditate on all the saving benefits which

\* We met with one young woman, who, during her connexion with the school, had committed to memory the whole of the New Testament. She has been recently married to a young man who has the care of one of your schools, and has, consequently, the opportunity of rendering herself extensively and permanently useful.

they may have produced, and which but for the schools would not have been produced, then will the conviction be deeply lodged in the heart, that the amount of good cannot be fully known till that day when all secrets shall be made manifest.

It should be borne in mind that every effort has been made by the enemy to frustrate this success. Aware of the effect likely to be produced by the perusal of the Holy Scriptures, a priest will, from the altar, denounce a heavy curse upon all who shall send their children thither for instruction. On the following morning the school is found to be empty, the children are scattered, scared, and terrified by the fulminations of their shepherd. The effect, however, after a short interval is found to subside, and where there is a competent teacher, he will be again surrounded by the same docile and intelligent little tribe who have been accustomed to regard him as their friend and benefactor.

There is one remarkable feature to which we call your attention, viz., the improved character of the teachers whose services you can command. When your operations commenced, there was a great difficulty in obtaining the assistance of suitable agents. Catholics engaged in your service, and lent a feeble aid in opening the fountain of life to the thirsting multitudes. This difficulty has been gradually decreasing, and will shortly cease. Young persons trained up in your schools, possessing competent qualifications, are ready to enter on the work of tuition, and will regard it an honour to be employed in imparting to others the knowledge of that sacred volume, which they carry about their persons from day to day, and which they know how to wield as the sword of the Spirit in their conflict with the powers of darkness. This is a valuable acquisition; this is "one portion" which the Society has taken "out of the hand of the Amorite, with its sword, and with its bow." Nor should you consent to surrender it. You should "look to yourselves, that we lose not those things which we have wrought (or gained), but that we receive a full reward."

4. Because the agents which are now employed by you are too few to carry on the work which devolves upon them, with any reasonable hope of enlarged success. If the good men who labour in connexion with you were more devoted, and more indefatigable, than they really are; while working solitarily in the wide fields that are marked out for them, it is justly to be apprehended that only a fugitive impression will be made by their ministrations. When one man has to visit about twenty schools, and preach in about as many stations, moving in a circle that must take him several weeks to complete, and which cannot be again traversed for three months, it seems very much like scattering the precious seed on the barren soil, without using the care and watchfulness which are required to bring the precious crop to perfection. If these, beloved brethren, were strengthened, each in his station, by a suitable colleague, certain promising posts might be occupied by one of them once at least every Sabbath-day, and thus an opportunity would be afforded to those Christian friends to form themselves into churches, who at present stand aloof; which churches, acting in the spirit of the Gospel of Jesus, will become the willing and efficient agents in extending the messages of mercy to the regions beyond them and around them. Your agents ought not to be depressed and discouraged by seeing their converts without a fold in which to shelter, or compelled to seek shelter where they can expect to meet with no sympathy in their peculiar views and feelings. Nor should they have the cheerless retrospect at the close of life, after perhaps twenty years of arduous and self-denying services, of desultory labours and evanescent benefits; when, by a change of system and necessary succour, their minds may be permitted the luxury of contemplating many a sacred spot enclosed by grace, where the trees of righteousness are producing fruit to the glory of God, whose fruit will remain when the labourers shall have gone home to their heavenly rest.

Nor less than six devoted ministers ought immediately to be sent, to the assistance of our brethren at Ballina, Coolauy, Boyle, Kilbeggan, Limerick, and Clonmel. Without some such systematic labour, were the Society to exist for twenty years longer, and then expire, it would leave behind little or no fruit for the benefit of succeeding generations. The brethren who have been labouring, may be regarded as pioneers, who have been preparing the way. The way is now prepared—they are anxious for help—that help ought not to be denied them.

5. Because the predictions of the Word of God—the promises made to the church—the signs of the times—the expectations of the Christian world—and the general onward movement in every pious and benevolent enterprise, demand that you should act in coincidence with them. This is not a time for standing still—this is not a time for receding. It seems as if a voice from heaven were speaking to us, "Go forward." The days of the man of sin are numbered, and are nearly terminated; "the isles shall wait for his law;" the promise is sure;—the general expectation, and prayer, and longing of

the church, must have a cause, and will be fulfilled;—and the gradual, steady progress of every judicious plan whose object is the salvation of mankind; all indicate the approach of a day of glory, and invite the servants of God of every name to follow in the train of Him, who is going forth conquering and to conquer.

Into what department of Christian effort can you look, without observing pleasing indications of renovated strength? Bible Societies, Religious Tract Societies, Sunday-school Societies, Missionary Societies, Anti-Slavery Societies, Temperance Societies, are augmenting their resources, multiplying their agencies, and rejoicing in their enlarged capabilities of relieving and blessing the human family. Shall the Baptist Irish Society be the only dissonant and inharmonious portion of the Christian church? While the tide of Christian mercy is rising higher and flowing farther on the shores of Africa and China, and both the Indies; shall it ebb on the neglected shores of poor, degraded, neglected Ireland? Shall the far famed island be the solitary exception? While the day spring is beautifully rising on other lands, and the Sun of righteousness, with healing under his wings, is shining revivingly upon them—shall the few rays which have long lingered upon the neighbouring hills, be permitted to depart, and leave the whole region shrouded in darkness and the shadow of death? Forbid it, piety,—charity,—consistency.

To the eye of sense, the prospect may indeed be gloomy; to resist the domination of the existing hierarchies of the land, that in the plenitude of their power trample upon all that is precious and estimable to man, may appear to be just as practicable as to obstruct the progress of the mighty Atlantic waves that dash upon her shores. But to the eye of faith the whole landscape is gilded with glory. The period cannot be far distant when Ireland shall become a beautiful jewel in the diadem of our Redeemer; for he is King of kings, and Lord of lords, and the whole earth shall be filled with his praise. 'Tis yours to take an honourable share in the glorious triumph.

We are, dear brethren, most affectionately yours,  
 THOMAS MORGAN.  
 GEORGE PRITCHARD.

Nov. 1835.

CONTRIBUTIONS.

Collected by Rev. S. Davis:

Dundee	16	9	7
Montrose	4	0	0
Aberdeen	20	13	11
Tarriff	0	12	0
Banff	2	4	7
Elgin	7	0	0
Forres	3	5	6
Keith	1	2	8
Huntley	8	3	6
Inverary	1	0	0
Stirling	8	1	7
St. Ninian's	6	1	3
Greenock	21	5	6
Glasgow	124	11	8

By Rev. John Dyer:

A Lady, by Mr. J. M. Duncan, Glasgow, paid in error to Baptist Mission in 1833	5	0	0
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Fakenham, Friends, by Mr. Thompson	1	7	2
Seven Oaks, Ladies' Association	8	0	0
Do. Mr. Harrison	1	0	0
Down, Friends	1	1	0
Rugby, Friends, by Rev. E. Fall	2	11	0
By the Treasurer	5	0	0
Mrs. Crosskey	5	0	0
A second donation by Mr. Topwill	2	2	0
Collected, at a prayer-meeting held in the school-rooms belonging to the chapel in John Street, after the Secretary had mentioned some facts connected with the visit of the Deputation to Ireland	5	0	0

\* \* The Twenty-first Annual Report is now in circulation.

Subscriptions received by S. Marshall, Esq., 181, High Holborn; (Mr. F. Millard) Bishopsgate Street; Messrs. Burle, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbrokes and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Carrigan.



# MISSIONARY HERALD.

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CCIV.

DECEMBER, 1835.

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Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Mission House, No. 6, Fen Court, Fen-church Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

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## FOREIGN INTELLIGENCE.

### CALCUTTA.

We have lately taken occasion to direct the attention of our Christian friends to the Boarding School at Chitpore, under the superintendence of our Missionary brother, Mr. Ellis. We rejoice to state, that our appeal has not been in vain. Several friends have engaged to contribute the sum of £5 each, for the support and education of a pupil; and one has very kindly handed us £100, to discharge a debt to that amount, which was resting on the seminary. We now insert a communication on this subject, forwarded us by our Calcutta brethren, under date of April 13 last, and shall be thankful if its insertion shall lead other friends to the evangelization of India, to adopt pupils to be trained in this highly useful seminary.

Dear Friends and Brethren,

The very small amount of contributions for native education in India, and the great importance of that part of Missionary engagements, have induced us to address you on behalf of the Chitpore

Native Christian Boys' Boarding School. This Institution has for its object the education of the children of native converts, with the view of selecting the best qualified among them as catechists and preachers of the Gospel. We consider this object as intimately connected with the increase and prosperity of the Redeemer's kingdom here. At present there is the greatest difficulty in obtaining intelligent and devoted native assistants; men qualified by grace and knowledge to unfold to their countrymen the truth as it is in Jesus. The Institution on behalf of which we now appeal to you, presents a promising means of meeting this serious deficiency, and we therefore unite in earnestly requesting the assistance of kind friends for its support. There are now thirty-seven boys in the seminary, whose ages vary from eight to eighteen. They first attend to their own language, a good knowledge of which is considered essential to their future usefulness; after which they commence the study of English as being the medium through which they may best obtain that information it is desirable they should possess. The instruction given to the youths is that which may best qualify them to preach the Gospel among the heathen. It is thought of the first importance to give them a close acquaintance with Divine truth, in its history, doctrines, and evi-

dences; and besides which to obtain some knowledge of Geography, Ancient and Modern History, the elements of Mathematics and Natural Philosophy, with Composition, and Translation into their own language. The sum required to support a youth in the Institution is small, and we hope this will induce many friends to give us their assistance by taking the charge of one or more of the lads, with whom they might correspond and regard as their agents in this land of heathenism. Should any friend prefer it, a child not already in the school may readily be selected from among the numerous native Christian families in our connexion, who may adopt the name of his patron in addition to his own. It will require, however, four or five years of course to enable such an one to correspond with his benefactor in English. The monthly expense of each, for food and clothing, and every thing connected with their maintenance and education, is *four rupees*, or £5 a year. We wish to raise the number of youths to fifty. £250 a year is required for this purpose; and should this assistance be afforded, we hope, with the Divine blessing, that four or five pious and intelligent men, from among the fifty, may yearly leave the seminary to engage as schoolmasters, catechists, or preachers of the Gospel.

We would also observe, that our Independent and Episcopal friends, from witnessing the good effects of similar efforts, have lately established boarding-schools for boys, and intend doing the same for girls without delay. There is one or more attached to the American Missions in Ceylon, which has rendered them a rich harvest for the labour bestowed. At the last report of their seminary, out of 160 youths under their care, upwards of fifty had been baptized and received into the communion of the church; and since this a cheering revival of religion has taken place in the school, and a large number have been added unto the Lord. At the Chitpore Institution we have not been favoured to see any thing like this, as there has yet been but a small number in the school. We feel thankful, however, for the Divine blessing, which has been vouchsafed. Within the past two years eight from the seminary have given themselves unto God, and continue to walk as it becometh the Gospel.

We would also mention that we have already been obliged to borrow £100, to meet the expenses of the school, and shall be obliged to incur a further debt of £150 for the same purpose, before we can hear

from you. Deeply feeling the importance of the object for which we have addressed you, and the urgent necessity of immediate pecuniary help, without which it must be altogether given up, and with it one of the most promising means of evangelizing the people, we conclude by commending the Institution to the serious and benevolent attention of friends, remaining, with much respect,

Yours affectionately,

In the Gospel,

(Signed) W. YATES,  
J. PENNEY, etc.  
W. H. PEARCE,  
J. THOMAS,  
J. D. BELLIS,

P.S.—We would add, that we have also a similar boarding-school for girls, designed to educate the female children of our native brethren, so as to make them fit companions for our educated young men. The expense of a girl is so nearly the same as a boy, that perhaps it is desirable the same sum should be allowed, viz. £5 per annum. We mention this under the impression that perhaps some of our benevolent friends may wish to support one of both, and thus widen the circle of their benevolent influence. Owing to the enlargement of these schools, and the increasing age of the pupils, a short time since it was thought desirable to remove the female department to Sibpur, under the care of Mrs. G. Pearce. Any friends, therefore, who wish their subscriptions to go towards both a boy and a girl, will kindly mention it.

When the late excellent Governor General of India was about to return to this country, a deputation from the Missionary body in and near Calcutta waited upon his Lordship with a farewell address, and were most kindly received. The address itself is highly worthy of preservation; and the reply of His Lordship is so honourable to that nobleman, and includes so powerful a testimony to the value and importance of Missionary labours, strictly so called, that we insert both for the information of our readers.

To His Excellency the Right Honourable Lord WILLIAM CAVENDISH BENTINCK, G. C. B. and G. C. H. Governor General of India, &c., &c., &c.

My Lord,  
We, whose names are affixed, the Missionaries resident in Calcutta and its

vicinity from the Societies of the Established Churches of England and Scotland, and of Protestant Dissenters, beg leave to approach your Lordship with this united expression of our high respect, and of our regret at your approaching departure from India.

The sentiments and language of political adulation, my Lord, are as far from our habitual feeling and habit as they would be derogatory to our spiritual office, and injurious to the moral interests which we subscribe. To debateable matters of political science and experiment, therefore, it is neither our duty nor our desire to advert, least of all on an occasion like the present. Many things in your Lordship's administration we appreciate only in silence and enjoyment.

It is as Christian Missionaries, my Lord, that we now approach you. If the general tenor of your Lordship's administration, as well as many of its special measures in particular, have been calculated, as we firmly believe, to promote the real welfare of India, and to aid forward, whether directly or indirectly, the one great paramount object in which we individually labour,—it would argue in us a culpable indifference to that object itself, or great insensibility to the means of its advancement, were we to omit thus publicly to offer the thankful expression of our respectful homage.

Education, under your Lordship's government, has reached a standard much higher, and made a progress far greater, than in any former period of the British rule in India. Measures have been introduced eminently tending to elevate the native character; to call forth the native mind, and excite in it the sentiment of civism, and to interest all in the progress of the common welfare; such as the institution of native juries, and the appointment of natives of talent and character to offices of greater trust and emolument in the secondary departments of justice, as preparatory to still higher attainments. Your Lordship's readiness to receive and even forward to invite, the contributions of individual experience, wisdom and observation to the general attack of public happiness, has been strikingly exemplified, and it is a subject of special gratification that greater security also has been given to the possessions of converts to Christianity, who had in too many instances been disturbed by private persecution or legal spoliation: but who will now, if it is to be trusted, repose in tranquillity and safety under the shadow of the equal law. These, my Lord, are some of these acts and results of your

Lordship's administration, that, under the blessing of Almighty God, have exerted and must continue to exert the most beneficial influence on the moral and civil prosperity of British India.

The abolition of the impious and murderous rite of Sati, by which the foul stain of blood, the blood of the innocent victims to an unnatural, cruel, and degrading superstition, has at length been wiped away from the front of a Christian government, multitudes of hapless widows and mothers annually preserved to their helpless families and to society, and a new impulse and direction given to the domestic affections; while the greatest hitherto existing obstacle to domestic education, in which national virtue has ever its origin and cradle, has been at once and for ever removed—this measure alone, one which your Lordship had the wisdom and humanity to resolve upon, the courage and firmness to carry forward to completion, would be abundantly sufficient of itself to stamp an indelible character of benignity and mercy on your Lordship's administration, and for which millions yet unborn will venerate your Lordship's memory.

We may be permitted, also, to advert to the generous aid your Lordship has in so many ways given to plans and institutions of general utility. Schools of instruction, benevolent establishments, schemes of new interest and benefit, have by your Lordship's encouragement and munificence been formed, fostered, or matured,—thus, not only conferring the most substantial advantages on present, but securing them to succeeding generations.

If the departure of your Lordship would, under any circumstances, be viewed by us as a subject of regret, that feeling is greatly increased by a consideration of the cause which has accelerated it, and terminated your government at a period when the most important changes are to be introduced—changes which your Lordship's experience, firmness, and talent would, we had hoped, have so advantageously directed to a final and successful accomplishment.

We beg your Lordship to receive our united assurance of a grateful recognition of that divine providence by which kings rule and princes decree judgment, in those beneficial results to India to which we have adverted, and which the God of all the kingdoms of the earth has called and enabled you to bring about. To that same gracious Power our fervent prayers are, and shall be devoutly offered, for your Lordship's future health and welfare. We will further only presume to add

the strong sense we entertain of the advantages which your Lordship's excellent lady has conferred upon the society of India, and upon those many institutions which have partaken so largely of Her Ladyship's patronage. The munificence of Lady William Bentinck's charities, the amiability of her manners, and the example of her virtues, have justly endeared her in no common degree to all. Deeply do we deplore the loss to be sustained in her Ladyship's, as well as in your Lordship's departure; fervently do we unite in supplication for her health and happiness; gratefully shall we cherish the remembrance of her many excellencies.

Thankful for the kindness with which we have now been permitted to approach your Lordship, we beg you to accept this expression of our sincere and most respectful sentiments and wishes, and have the honour to be, my Lord,

Your Lordship's most humble and obedient servants,

(Signed,)

- C. Aratoon, *Baptist Missionary Society.*  
 T. Boaz, *London Missionary Society.*  
 J. Campbell, *London Missionary Society.*  
 W. Deerr, *Church Missionary Society.*  
 J. D. Ellis, *Baptist Missionary Society.*  
 D. Ewart, *Missionary of the Church of Scotland.*  
 G. Gogery, *London Missionary Society.*  
 J. Haberlin, *Church Missionary Society.*  
 M. Hill, *London Missionary Society.*  
 J. Krukeberg, *Church Missionary Society.*  
 A. F. Lacroix, *London Missionary Society.*  
 J. Leechman, *Serampore Mission.*  
 J. Linke, *Church Missionary Society.*  
 J. Mack, *Serampore Mission.*  
 W. S. Mackay, *Missionary of the Church of Scotland.*  
 Joshua Marshman, *Serampore Mission.*  
 W. Morton, *Incorporated Society, P. G. F. P.*  
 G. Mundy, *London Missionary Society.*  
 G. Pearce, *Baptist Missionary Society.*  
 W. H. Pearce, *Baptist Missionary Society.*  
 C. Piffard, *London Missionary Society.*  
 T. Reichardt, *Church of England Missionary.*  
 W. Robinson, *Serampore Mission.*  
 T. Sandys, *Church Missionary Society.*  
 J. Thomas, *Baptist Missionary Society.*  
 J. Weitbrecht, *Church Missionary Society.*  
 W. Yates, *Baptist Missionary Society.*

*Reply of His Lordship.*

Returning to my country, and to my friends, I can present to them no testimonial so impressive as your address, that in the discharge of this great trust, I have done nothing to tarnish the na-

tional honour, or to forfeit their good opinion and esteem. Your holy profession,—the excellence of your lives,—the concurrence of so many individuals of different persuasions, give a value to your approbation that is, indeed, most gratifying. I must at the same time recollect that it is part of that charity which you so earnestly teach and practise, to think no evil, and to regard with indulgence, conduct that seems to emanate from good intentions. But even your praise must not mislead me from a deep conscientiousness and confession of my own unworthiness, or make me forget, that only in humble dependance upon the Giver of all mercies, I can hope by earnest prayer to obtain forgiveness for the unprofitable use I have made of the talents committed to my care.

[Here His Lordship became deeply affected, even to tears, and was unable, for several minutes, to proceed. The Missionaries were feelingly impressed.]

I have the more reason to feel flattered by your kindness upon this occasion, inasmuch as it proceeds from those with whom, in their public capacity, I have carefully abstained from holding any communion. The professed object of your lives and labours is conversion. The fundamental principle of British rule—the compact to which the government stands solemnly pledged—is strict neutrality. Of this important maxim, policy as well as good faith have enjoined upon me the most scrupulous observance; because, besides disarming the disloyal of his most powerful means of mischief, it tends to give contentment of mind to the good, and to form into one firm bulwark of defence, the confidence and attachment of the whole population. The same maxim of strict neutrality is peculiarly applicable to the question, now so much agitated, of general education. I venture to give it as my firm opinion, that in all the schools and colleges under the support of Government, the principle cannot be too strongly enforced, and that all interference or injudicious tampering with the religious belief of the students, and all mingling, direct or indirect, of Christianity with the system of instruction, ought to be positively forbidden. It is held, I know, by many, that the improvement of the human mind in India, if unaccompanied by instruction in a purer faith, is calculated to destroy that which exists, without substituting any thing in its place. One of our best and most useful prelates, the late Bishop Turner, thought otherwise. His was an opinion in which the Mussulman, the

Hindu, and the Christian—all, in short, who believe their faith to be true—ought to join, that the more the mind is enlightened, the better able will it be to appreciate religious and every other truth.

There is, I understand, in England, a large class of excellent persons, who consider as a compromise of principle the protection afforded to the religions of the country, and would gladly induce more active interference on the part of the ruling Power in the diffusion of Christianity. They may be assured that a more grievous error could not be entertained. The recollection of past ages, when conversion by whatever means, by fire and sword if persuasion failed; was the first care of the conqueror, is not obliterated from the memory or apprehensions of the people; and the greatest obstacles to the cause they espouse, would be the distrust any decided intervention of the supreme authority would inevitably create. The extension of Episcopacy was not without objection, as involving the great principle of neutrality. Known, as this great dignitary is, to derive his office from the Crown, and bearing always the rank and character of one of the highest officers of the state; it is difficult for the public to see him in his other capacity of head and patron of the Church Missionaries, without having the suspicion that the Government must have some connexion with and interest in their proceedings. We may rely with confidence on the exercise of the greatest caution in this respect, on the part of our excellent Diocesan, but that caution is now and will always be particularly called for.

Being as anxious as any of these excellent persons for the diffusion of Christianity through all countries, but knowing better than they do the ground we stand upon, my humble advice to them is,—Rely exclusively upon the humble, pious, and learned Missionary. His labours, divested of all human power, create no distrust. Encourage education with all your means. The offer of religious truth in the school of the Missionary, is without objection. It is, or is not, accepted. If it is not, the other seeds of instruction may take root, and yield a rich and abundant harvest of improvement and future benefit. I would give them as an example in support of this advice, the school founded exactly upon these principles, lately superintended by the estimable Mr. Duff, that has been attended with such unparalleled success. I would say to them finally, that they could not send to India too many labourers in the vineyard, like those whom I have now the gratification of addressing.

Farewell—May God Almighty give you health and strength to prosecute your endeavours, and may He bless them with success!

### SAMARANG.

From Mr. Bruckner to the Secretary, dated Samarang, Feb. 17, 1835 :

I wrote to you a few months ago, and, although nothing of very great importance has transpired since, yet I think it worth while to report to you, that I have got at last limited permission from government, for distributing tracts among the natives. You know, that I never ceased entirely from circulating tracts, even after the prohibition, for I thought we ought rather obey God than man, in making known the gospel, both by speaking and by writing; but I was then always in danger of being called to an account for it, and of being involved in new troubles. I can, therefore, now go to work with more quietness of mind in giving away these little pamphlets. I distributed fifty of them yesterday in a certain place. They are also widely circulated in the interior, for there is a great intercourse between this place and the people from other parts of the island. A headman of a small village, who sustains also the function of a priest, to whom I have declared the gospel from time to time and given tracts, told me some weeks ago, that he had sent all the tracts I had given him to his many sons, who were living in different places in the country, that they might know the good things contained in these little books; and now, added he, some of my friends write to me for tracts from a place which is upwards of thirty hours' distance from hence.

In the place he mentioned is the great academy or school for the Mussulman priests in this country; but whether the tracts had found an entrance among the students I cannot tell. I have still a good stock of tracts, which will, perhaps, last me twelve months longer; besides, we have still left some funds for printing more. I have about £40 from the sale of my Javanese grammar, which sum I intend to print Javanese tracts with.

But for the circulation of the New Testament in Javanese, government has not yet granted us permission. People in England will certainly think it strange, that a Christian government should hesitate a moment to give permission for the circulation of a book, which is even circulated in Turkey itself; but such is the power of prejudice and darkness in this

country, that the people who sit at the helm of political affairs judge it to be dangerous for the public tranquillity, if such a book as the New Testament were circulated among the natives, as some ill-designed persons might make a handle of it to rouse the people to insurrection. I have experienced the contrary of this, as I have ventured to issue upwards of fifty copies of this book among the natives, and there has arisen no disturbance; but those who received a book seemed to be much pleased and very grateful for it.

## HOME PROCEEDINGS.

### NORWICH AND EAST NORFOLK.

Extract of a letter from the Rev. W. Brock (successor to the late venerable Joseph Kinghorn), to the Secretary.

I feel much pleasure in communicating to you an account of the Anniversary of our Auxiliary to the Baptist Mission. We have been favoured this year with the valuable aid of Messrs. Carey, Steane, and Giles, with which, in connexion with local aid, we have effected more than on any former anniversary.

Lynn, Dereham, Foulsham, Ingham, Aylsham, and Brooke, provided for us large and attentive audiences, by which the appeals of the deputation were responded to in a manner agreeably and practically indicative of increasing attachment to the cause which they have espoused. Norwich, if it did not surpass, at least quite equalled, its coadjutors in the country, both in the numbers which it

presented at our meetings, and in the contributions which they supplied.

On Lord's-day, the 11th of October, the various pulpits were occupied by the deputation with great effect; and on the evening of the following day, our public meeting was held, which, for general excellence, was by far the best we have ever had. On the morning of Tuesday, about 200 dear friends sat down to a Missionary breakfast. After breakfast we all joined in *family devotion*. And now arrived the consummation of our joy. Every thing told: the company—old men and maidens, young men and children. The sentiment—one is our Master, even Christ, and all we are brethren. The addresses—in every sense, acceptable words. The object—the preaching among the Gentiles the unsearchable riches of Christ. It was, most truly, a time of refreshing from the presence of the Lord. As the meeting was drawing to a close, I received a note (anonymous), informing me that the writer would give a £5 note instead of a speech. Encouraged by those around, I read it to the meeting, and said, "Will any friend give me another?" "I will," replied several voices, in lively, lovely accents; "I will." And so, my dear Sir, they did; and so did many others, according to their ability; until, as the result of that meeting, very nearly £80 were contributed in addition to all that had been contributed before. With the writer of the note no communication was held, for with his name we were unacquainted until the meeting had closed. It was altogether spontaneous from first to last.

Could our denomination, generally, have witnessed the hallowed scene, I believe that Missionary breakfasts would become an appendage, and a most valuable one too, to the services which hitherto they have been accustomed to hold.

### Contributions received on account of the Baptist Missionary Society, from October 20, 1835, to November 20, 1835, not including individual subscriptions.

Hull, Auxiliary Society, on account, by John Thornton, Esq. ....	100	0	0	Beccles, contributions, by Rev. George Wright. ....	6	1	0
Cambridge, Auxiliary Society, by E. Randall, Esq. ....	84	7	0	Garnitgay, collection and subscriptions, by Rev. E. Manning. ....	13	7	10
Scarborough, &c., collections and subscriptions, by Rev. B. Evans. ....	55	18	0	Ruckinghamshire, by Rev. P. Taylor:—			
Newport and Niton, I. W., collections, by Rev. F. Trestrail. ....	9	12	8	Chenies. ....	5	0	0
Walworth, East-lane, Friends, by Mr. Payne. ....	2	4	7	Emington. ....	0	10	0
Mage Pond, Auxiliary Society, by Mr. Beddome. ....	31	14	8	Haddenham. ....	1	4	0
Ponemouth, Portsea, and Gosport, Auxiliary, on account, by Mr. Hinton. ....	100	0	0	Towersey. ....	0	10	0
Rotterdam, Miss. Box, by Messrs. Hoskins. ....	1	10	4				
				Narinton, collections, by Rev. J. Acock. ....	8	11	0
				Bridgnorth, collection and subscriptions, by Rev. T. Morgan. ....	22	9	3
				Brighton, collection and subscriptions, by Rev. J. M. Sowle. ....	27	4	3

Plymouth, collection, Oct. 4, by Rev. S. Nicholson, for <i>Translations</i> .....	8 16 8
Olney, subscriptions, by William Andrews, Esq.....	12 8 0
Ford Forge, Baptist church, by Rev. R. Pengilly.....	5 0 0
Coldstream, Missionary Box, by Mrs. Paxton.....	1 6 0
Bedford, collection at Mr. King's, by Rev. E. Carey.....	6 11 0
Nottingham, collections and subscriptions, by Mr. Lomax.....	88 12 8
Collingham, do. by Rev. E. Carey.....	21 0 0
Newark, do. do.....	8 0 0

By an oversight, the following sums, collected by Mr. Flood, in Scotland, were omitted in the list published January last.

<b>Stirling:</b>	
Baptist Church, Rev. Mr. M'Millan's.....	2 10 0
J. J. Wilson, Esq.....	1 0 0
Collection in St. John's-st. Chapel.....	3 18 0
Ayr: Collection.....	1 6 4
<b>Glasgow:</b>	
Collection, at Rev. Mr. Robertson's.....	1 1 0
	<u>9 15 4</u>

**SOUTH WALES.**

Collected by Rev. J. STATHAM.

<b>Monmouthshire:</b>	
Caerleon.....	2 2 0
Newport.....	12 10 9
Castle Town.....	4 15 9
Argoed.....	0 7 0
Beulah.....	3 17 10
Pontrhydryn.....	4 10 0
Pontypool.....	13 19 7
Pisgah.....	1 16 6
Llanwenarth.....	2 2 3
Abergavenny.....	1 1 0
Nantyglo Herman.....	5 10 0
Penycae.....	2 14 1
Tredegarr.....	13 1 2
	<u>68 9 0</u>
<b>Cardiganshire:]</b>	
Cardigan.....	26 1 2
Penypark.....	2 0 7
Zion Chapel.....	0 6 2
Llwyndafydd.....	1 5 6
Aberayron.....	9 11 6
Swyddfynon.....	0 18 7
Ebenezer Llandysil.....	0 15 6
Talybout Tabernacle.....	1 0 0
Penrhyncock.....	1 0 0
Aberystwyth.....	13 1 0
	<u>56 0 0</u>

<b>Glamorganshire:</b>	
Aberdure.....	0 11 6
Dowlais.....	6 2 0
Hirwain.....	0 10 0
Merthyr Tydfil.....	14 19 1
Llantrisant.....	0 4 0
Ystrad.....	0 10 0
Dinas.....	2 13 1
Newbridge.....	5 10 0
Cardiff.....	25 6 11
Llantrwmajor.....	0 18 0
Llancaivan.....	0 13 0
Cowbridge.....	5 1 0
Bridgend.....	5 18 9
Maesteg.....	1 10 0
Aberavon.....	0 13 0
Salem Llsangyfelach, N.W.....	0 13 6
Siloam.....	0 6 0
Neath.....	2 12 6
Swansea.....	25 1 8
Barnstaple.....	1 1 0
	<u>100 15 0</u>

<b>Carmarthenshire:</b>	
Vellenvole.....	2 0 0
Soar.....	0 10 0
Llanelli.....	8 0 0
Kidwelly.....	0 18 9
Llangudain.....	1 1 0
Carmarthen.....	12 18 7
Salem.....	2 3 1
Cwmivor.....	1 0 0
Cwmfellim.....	1 3 0
Rehoboth.....	5 0 0
Penyponr.....	1 0 0
Drevach.....	0 10 0
Ffynnonhenry.....	1 12 9
Newcastle Emlyn.....	6 8 0
Bethel and Salem.....	1 15 0
	<u>46 0 10</u>

<b>Pembrokeshire:</b>	
Narberth.....	16 0 0
Molleston.....	2 12 6
Milford.....	2 5 0
Pembroke Dock.....	8 1 0
Zion.....	1 11 6
Bethlehem.....	0 18 8
Salem.....	0 12 7
Haverfordwest.....	60 0 0
Beulah.....	1 1 6
Middlemill.....	6 3 0
Fishguard.....	8 0 0
Llanglofan.....	20 3 0
Tabor.....	1 17 0
Bylchygwynt.....	1 0 0
Newport.....	2 18 7
Jabez.....	1 16 6
Fynnon.....	6 13 2
Rhydwylym.....	3 14 8
Kiltowyl.....	1 10 0
Blaenyffor.....	2 10 0
Bethabara.....	3 9 6
Ebenezer.....	8 12 0
Blaenywaun.....	11 14 0
Siloam Verwig.....	1 8 0
	<u>174 12 2</u>

Total collected in South Wales £445 17s.

The Committee present their cordial thanks to the ministers and other friends in the Principality, by whom their respected brother was so kindly received, for the renewed tokens of their attachment to the cause of the Society.

**DONATIONS.**

J. G., by the Secretary.....	100 0 0
Thomas Ellis, Esq., Sandhurst, for School Books to Jamaica.....	3 0 0
Mrs. Wedd, Watford, for Jamaica Schools.....	2 0 0
Eros, for Translations.....	0 10 0

*Widow and Orphans' Fund.*

Trustees of the New Selection Hymn Book, by Mr. Haddon.....	15 0 0
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ERRATUM.—In our last Annual Report, page 64, the subscription of John Phillips, Esq., of Haverfordwest, should have been entered £1, instead of 10s.

## TO CORRESPONDENTS.

C. I. is informed that means are being used, by parties unconnected with the Society, to supply the deficiency to which he refers.

The kind donation of £5 from Rev. J. B. Burt, of Beaulieu, to the Society for the Education of the Sons of Baptist Ministers, has been handed over to the proper quarter.

## INDEX.

## AUXILIARY SOCIETIES.

Cornwall, 75  
 Gloucestershire, 83  
 John Street Chapel, 83  
 North East Cambridgeshire, 59  
 Norwich and East Norfolk, 98  
 Oxfordshire, 91

## MISSIONARY STATIONS, &amp;c.

Allahabad, 44, 61  
 Ava, 3, 77  
 Beerbhoon, 34  
 Belize, 11, 23  
 Burmah, 3  
 Byamville, 42, 43  
 Calcutta, 7, 9, 44, 77  
 Colombo, 10, 41  
 Chitpore, 44, 51, 63, 7.  
 Chunar, 68  
 Cutwa, 53  
 Digah, 44, 81  
 Dinapore, 68, 81  
 Durbungah, 79  
 Graham's Town, 3, 27, 30  
 Graaff Reinet, 36  
 Hanwella, 42, 43  
 Howrah, 43, 61, 64  
 Java, 35  
 Karega, 27  
 Kharee, 44, 61, 65  
 Luckyantipore, 44, 61, 65  
 Maulmein, 3  
 Mergui, 3  
 Monghyr, 24, 78  
 Mirzapore, 81  
 Padang, 35  
 Patna, 80  
 Rajmahal Hills, 24, 78  
 Rangoon, 3  
 Sewry, 34, 85  
 Samarang, 11, 35  
 Stern Creek, 12  
 Seebpore, 43  
 South Africa, 3, 27, 26, 83  
 Sumatra, 35  
 Sulkea, 64  
 Tavoy, 3  
 JAMAICA, 4, 13, 17, 27, 35, 44, 69, 86  
 Anotia Bay, 72  
 Black River, 70  
 Brown's Town, 18, 36, 72  
 Belle Castle, 28  
 Constant Spring, 18, 28  
 Dry Harbour, 73  
 Endeavour, 73, 90  
 Fairfield, 18, 28

Falmouth, 7, 13, 18, 23, 30, 44, 72, 91  
 Gurney's Mount, 20  
 Garden Hill, 28  
 Guy's Hill, 18  
 Green Island, 72  
 Jericho, 28, 36, 71, 87  
 Kingston, 4, 18, 27, 36, 69  
 Lucea, 20, 36, 72, 91  
 Lucky Valley, 18, 28, 71  
 Luidas Vale, 28  
 Mahoe Hill, 73  
 Manchioneal, 70  
 Montego Bay, 7, 18, 36, 91  
 Mount Charles, 6  
 Morant Bay, 28, 70  
 Ocho Rios, 18, 72  
 Passage Fort, 69  
 Port Royal, 4, 27, 69  
 Port Maria, 6, 13, 72, 98  
 Pedrees, 18  
 Retirement, 18, 28  
 Rio Bueno, 18, 73, 69  
 Salter's Hill, 20, 90  
 Savanna-la-Mar, 36, 80  
 Scot's Hall, 28  
 Shortwood, 73  
 Spanish Town, 4, 18, 39, 69, 86  
 St. Ann's, 5, 18, 19, 39  
 Stewart's Town, 18, 36, 73, 89  
 Top Hill, 5  
 Yallahs, 4, 17, 69  
 BAHAMAS, 21, 29, 38, 74, 83  
 Andros Island, 21, 30  
 Crooked Island, 30  
 Eleuthera, 21, 30, 74  
 Exuma, 30  
 Long Island, 30  
 Nassau, 21, 29, 39, 45, 74  
 Rum Key, 30  
 St. Domingo, 30  
 St. John's, 87  
 St. Salvador, 21  
 Turks' Islands, 29, 30  
 Watling's Island, 30

## MISCELLANEOUS.

Annual Meeting, 33, 41, 49, 61  
 Death of Mrs. Anderson, 15  
 Dr. Carey, 1  
 Mr. Pearson, 29  
 J. B. Wilson, Esq., 17, 25  
 List of Letters, 7, 15, 31, 38, 46, 91  
 Contributions, 8, 16, 24, 31, 39, 46, 59, 68, 70,  
 84, 92  
 To Correspondents, 8, 16, 24, 32, 40, 48, 68, 76,  
 84, 92



# BAPTIST MAGAZINE.

SUPPLEMENT, 1835.

## BIOGRAPHICAL NOTICES OF MILES COVERDALE.

(With a Portrait.)

HAVING, in an extended article in the preceding number, presented our readers with a relation of the share which this venerable Reformer had with the publication of the first translation of the whole Bible into our language, it only remains that we accompany the beautiful likeness which is attached to the present number, with a few brief notices of his personal history.

This celebrated puritan was born in Yorkshire, in the year 1486, and educated in the university of Cambridge. Being brought up in the popish religion, he became an Augustine monk at the place of his education, where Dr. Barnes was prior, who was afterwards burnt for pretended heresy. He took his doctor's degree at Tubingen, in Germany, and was incorporated in the same at Cambridge. At an early period in the reign of Henry VIII., he cast off the shackles of popery, and became a zealous and avowed Protestant. When the king quarrelled with the pope, and renounced the authority of Rome, he is said to have been one of the first who preached the gospel in its purity, and wholly

devoted himself to promote the reformed religion. In the year 1528, he preached at Burnstead, in Essex, when he declared openly against the popish mass, the worship of images, and auricular confession. He maintained that contrition for sin, betwixt God and a man's own conscience, was sufficient of itself, without any confession to a priest. His zealous and faithful labours at this place were not in vain; it is preserved on authentic record, that he was the honoured instrument of turning one Thomas Topley, afterwards a martyr, from the superstitions and errors of popery, to the true Protestant faith.

Coverdale, having espoused the same opinions as Dr. Barnes, and finding himself in danger of the fire, fled, not long after the above period, beyond sea, and lived for some time in Holland, where he chiefly applied himself to the study and translation of the Holy Scriptures. In the year 1529, the famous Mr. William Tindal, having finished his translation of the Pentateuch, wished to have it printed at Hamburgh; but in crossing the sea, the ship was wrecked, when he lost all his

money and papers : and so had to begin the work afresh. Upon his arrival at Hamburgh, his friend Coverdale, who was waiting for him, assisted him in writing a new translation. In the year 1535 (some by mistake say 1532), Tindal and Coverdale translated and published the whole Bible, and dedicated it to King Henry.

In this dedication he tells his majesty, that the blind bishop of Rome no more knew what he did when he gave this title, *Defender of the Faith*, than the Jewish bishop Caiaphas, when he taught that it was better to put Christ to death, than that all the people should perish : that the pope gave him this title, only because his highness suffered his bishops to burn God's word, and to persecute the lovers and ministers of it ; whereas, he openly declared, that by the righteous administration of his majesty, the faith ought to be so defended, that God's word, the mother of faith, should have its free course through all Christendom, but especially in these realms : and that his majesty should, indeed, *defend the faith* ; yea, even the true faith of *Christ*, not dreams, not fables, not heresy, not papistical inventions, but the uncorrupt faith of God's most holy word, to set forth which, his highness, with his most honourable council, applied all study and endeavour.

The first publication of the Bible in English roused the malice and ill-will of the bigoted prelates. Their anger and jealousy being awakened, they laid their complaints before the king, who, in compliance with their suggestions, ordered all the copies to be called in, and promised them a new translation. And when the translation in 1537, called Cover-

dale's translation, came forth, the bishops told Henry that there were many faults in it. His majesty asked them whether it contained any heresies ; and when the bishops said they had found none, the king replied, "Then in the name of God, let it go abroad among the people."

Coverdale's immense labours, in publishing the various translations of the Scriptures, exposed him to the wrath of the English bishops, by whom he was most severely persecuted for his pains. The angry prelates hunted him from place to place, which obliged him to flee from the storm, and continue many years in a foreign land. While in a state of exile, he printed the Bible, and sent it to be sold in England, by which means he obtained a comfortable support. This, however, could not long be concealed from the jealous eye of the Bishop of London ; who no sooner found what Coverdale was doing, than he inquired where the Bibles were sold, and bought them all up : supposing by this means he should be able to suppress their circulation. But God so ordered it, contrary to the prelate's expectations, that the merchant of whom the Bibles were purchased, sent the money to Coverdale ; whereby he was enabled to print more, and send them over to England. This roused the fury of the angry prelates, who, by their outstretched arms, reached him even in Holland ; and to escape their potent malice, he was obliged to retire into Germany. He settled under the palgrave of the Rhine, where he found much favour. Here, upon his first settlement, he taught school for a subsistence. But having afterwards learned the Dutch language, the Prince Elector Pala-

tine conferred upon him the benefice of Burghsaber, where his faithful ministry and holy life were made a blessing to the people. During his continuance in this situation, he was maintained partly by his benefice, and partly by Lord Cromwell, his liberal and worthy benefactor.

Upon the accession of Edward VI., the tyrannical cruelties of King Henry began immediately to relax; the prison doors were set open; and those who had been driven into a state of exile, returned home. Among the last, was Doctor Miles Coverdale.

In the year 1551, he, though a married man, was made Bishop of Exeter, being promoted "on account of his extraordinary knowledge in divinity, and his unblemished character." The diocese of Exeter, on account of its late insurrection, and the prevalence of popery, was in a most lamentable state; and some wise, courageous, and excellent preacher was extremely necessary for that situation. Though Coverdale had submitted to wear the habits, in the late reign, he now, with many other celebrated divines, laid them aside.

At this early period there were many persons in the kingdom who, beside the papists, were non-conformable to the established church. They refused to have their children baptized, and differed in some points of doctrine from the national creed. These, out of reproach, were denominated anabaptists. Also, there were many others who administered the sacraments in other manner than as prescribed by the Book of Common Prayer, set forth by public authority. Therefore, to prevent these persons from propagating their opinions, and to bring

them to conformity, a commission was issued to thirty-one persons, empowering them to correct and punish these nonconformists. Among those in the commission were Cranmer, Latimer, Parker, and Coverdale; but it does not appear whether any of the nonconformists were prosecuted by them. Coverdale, being ever celebrated for peace and moderation, would undoubtedly disapprove of all such measures.

This excellent divine, while he was Bishop of Exeter, conducted himself in a manner worthy of his high office. Like a true primitive bishop, he was a constant preacher, and much given to hospitality. He was sober and temperate in all things, holy and blameless, friendly to good men, liberal to the poor, courteous to all, void of pride, clothed with humility, abhorring covetousness and every scene of vice. His house was a little church, in which was exercised all virtue and godliness. He suffered no one to abide under his roof, who could not give some satisfactory account of his faith and hope, and whose life did not correspond with his profession. He was not, however, without his enemies. Because he was a constant and faithful preacher of the gospel, an avowed enemy to all superstition and popery, and a most upright, worthy man, his adversaries sought to have him disgraced: sometimes by secret backbiting; sometimes by open raillery; and sometimes by false accusation. Indeed, their malice is said to have been carried to so great a length, that they endeavoured at last to poison him; but, through the good providence of God, their snares were broken, and he was delivered out of their hands.

Coverdale having continued in the episcopal office betwixt two and three years, it pleased God to remove, by death, the excellent King Edward. Upon the accession of his sister Mary, the face of religion was soon changed; great numbers of the most worthy preachers in the kingdom were immediately silenced; and this good bishop, together with many others, was cast into prison.

It was intended that he should be brought to the stake, and burnt as a heretic; but after two years, through the importunate request of Christian III., king of Denmark, he was released. Coverdale and Dr. J. Machabæus, the king of Denmark's chaplain, had married sisters, and through his chaplain's solicitations the king interposed between Mary and the devoted bishop; yet it was not till he had sent two or three letters, that he could accomplish his purpose. By one of these, dated April 25, 1554, it appears that some insinuations had been thrown out, that he was imprisoned for being concerned in an insurrection against the queen. But this is not likely to have been the case, as no charge is alleged in the queen's reply, and the reason given being a pretended debt due from him on account of his bishopric. The first-fruits had been remitted by Edward; the only claim therefore which Mary could make, was for the tenths, which Coverdale said he was unable to pay, not having been in possession of the see long enough to acquire a sum sufficient to satisfy the queen's demand. At length the king of Denmark gained his request, upon the condition that the deposed bishop should leave England. This accordingly he did, and repaired to the king of Denmark.

Coverdale and several of his brethren, during their exile, published a new translation of the Bible, commonly called the *Geneva Bible*. The translators of this Bible were Coverdale, Goodman, Gilby, Whittingham, Sampson, Cole, Knox, Bodliegh, and Pul-lain, all celebrated puritans. They first published the New Testament in 1557. This was the first that was ever printed with numerical verses. The whole Bible, with marginal notes, was printed in 1560, and dedicated to queen Elizabeth. The translators say, "They were employed in the work night and day, with fear and trembling; and they protest from their consciences, and call God to witness, that in every point and word they have faithfully rendered the text, to the best of their knowledge." But the marginal notes giving some offence, it was not suffered to be printed in England till after the death of archbishop Parker; when it was printed in 1576, and soon passed through twenty or thirty editions.

Soon after the accession of Queen Elizabeth, Dr. Coverdale again returned to his native country. His bishopric was reserved for him, and he was repeatedly urged to accept it; but on account of the popish habits and ceremonies retained in the church, he modestly refused. He assisted in the consecration of Archbishop Parker, in Lambeth chapel, December 17, 1559. The ceremony was performed in a plain manner, by the imposition of hands and prayer. Coverdale, on this occasion, wore only a *plain black gown*; and because he could not with a good conscience come up to the terms of conformity, he was neglected, and for some time had no preferment. He had the plague in the year 1563, but afterwards

recovered. He was commonly called *Father Coverdale*. But on account of the neglect with which he was treated, and the reproach which it brought upon the ruling prelates, Grindal, bishop of London, said, "Surely it is not well that he, who was in Christ before any of us, should be now in his age without stay of living. I cannot herein excuse us bishops." Grindal therefore, in the above year, gave him the living of St. Magnus, at the Bridge-foot. But he, being old and poor, petitioned Secretary Cecil and others, to be released from paying the first-fruits, amounting to upwards of sixty pounds, adding, "If poor old Miles might be thus provided for, he should think this enough and as good as a feast." This favour was granted.

Coverdale continued in the undisturbed exercise of his ministry a little more than two years; but not coming up to the terms of conformity, he was driven from

his flock, and obliged to relinquish his benefice.

His remains were honourably interred in the chancel of St. Bartholomew's church, behind the Exchange, London; when vast crowds of people attended the funeral procession. A monumental inscription was afterwards erected to his memory, of which the following is a translation :

IN MEMORY  
of the most reverend Father,  
MILES COVERDALE,  
who died, aged eighty years.

This Tomb  
contains the mortal remains of COVERDALE,  
who, having finished his labours,  
now lies at rest.

He was once the most faithful  
and worthy *Bishop* of Exeter, a man  
remarkable for the uprightness of his life.

He lived to exceed the age of  
eighty years,  
having several times  
been unjustly sent into banishment:  
and after being tossed about and  
exposed to the various  
hardships of life,  
the Earth kindly received him into  
her bosom.

## ON AMERICAN SLAVERY.

*To the Editor of the Baptist Magazine.*

DEAR SIR,

EVENTS in divine providence have now placed the question of slavery in a new aspect, and invested it with a fresh interest. A short time since we had to pass through the appalling details of woe it brought on our colonies: and we still look for new results to be developed in the process of its abolition.

Whilst watching the advance of measures intended to liberate and Christianize the islands of the West, our attention has been arrested by conflicting parties on the continent of America. As

every thing there is gigantic, so vice, to preserve its symmetry with other parts in the constitution of the New World, rises to a most terrific magnitude and power. Our slaves were enumerated by thousands; theirs, by millions! Ours were flogged with whips; theirs, with scorpions!

As this subject must now be brought before the public, and some things indicate that Christians will be compelled to undertake important labours for the furtherance of Abolition, I wish to submit to our friends one or two statements, which may serve

to direct inquiry; and, if they should be tenable, may help us all in the discharge of our duty. You may call them principles, or what you please; but my intention is to draw out a map of the question, by which future discussions may be regulated.

1. The freedom of his person, and the produce of his own labour, are natural rights of man: the Americans, therefore, justly claimed their freedom; and the slaves of America claim, on the same ground, their emancipation.

2. When America rejected the English servitude, Britain could not claim compensation from Europe; and when the slaves of any country can liberate themselves, their masters will have no claim to compensation from other men.

3. Each man is bound to emancipate his slaves, and to pay them the real value of their labour with all arrears; and each state is bound to see this act of civil justice executed.

4. Compensation ought to be made to the slave for extortion, compulsory labour, and personal injury, wherever a clear case of damage can be shown.

5. In every act of civil or personal injury inflicted by law upon a slave, the master is guilty on the first part, the local government on the second part, and the general congress of the states on the third part.

6. Every such offence is more shameful, and cowardly, because the victim has no chance of helping himself or of seeking redress.

7. By this community in cowardice and crime, every slave holder, every slave state government, and the general congress of America, are guilty before God; and each party is accountable to God for his own

share in the national transgression.

8. Besides participating in the general offence, the congress of America is guilty in perpetuating slavery in the province of Columbia; and this is more afflictive because that territory forms a slave market for all the continent.

9. The first act of justice due from congress is, an immediate emancipation of all slaves in Columbia, and a prohibition of its slave trade; the second is, a repeal of all laws which recognize property in slaves, and injure the coloured race; thirdly, an open recognition of their rights as citizens; fourthly, congress is bound to withhold all assistance from any state that wishes to perpetuate slavery within its own jurisdiction.

10. Each free state is bound to repeal such laws as recognize property in slaves, and allow men of colour to be arrested on its allegation; and to acknowledge and to protect equal rights in men of all classes who enter their territory.

11. By these measures in congress, and the free states, all the guilt and hazard of slavery would devolve on those states which determine to perpetuate its terrible enormities.

12. When congress has emancipated the slaves of Columbia, it is competent to discuss the question, Whether slavery, being an offence committed against God and all mankind, ought not, like the question of peace or war, to be the subject of general legislation, and not to be left to the caprice of interested parties?

13. If congress resolve to emancipate the slaves of any state contrary to the decree of its own legislature, a question may arise,

first, Whether compensation were due to the master for the loss of his slave? or, secondly, Whether compensation were due to the slave for the injury he had suffered?

14. It is worthy of very grave consideration, Whether every interest could not be best secured by strictly adhering to the principles on which the present constitution of America is founded?

15. So great an evil entering into the whole structure of society, and staining the whole character of a great nation, cannot be removed without labour, wisdom, and forbearance. National diseases, like those of the human frame, are easily contracted, but with difficulty cured.

16. Whatever inconveniences result to any individual, or to any slave state, from measures which secure the liberty and rights of the coloured population, must be charged on their own obstinate adherence to a great system of iniquity. They have no just cause to complain, therefore, since every state being free, no one can be compelled to perpetuate a fellowship in crime.

17. Should the slave states separate from the union, there would be no reason to dread the consequences. The courses of their rivers, and all natural advantages, are in favour of the free states; and the awful hazard of having two millions of oppressed slaves at home, would render them too feeble for the prosecution of war with enemies abroad.

18. All experience proves that a change from compulsory to free labour is a great advantage to any nation; and consequently, that the cry of injury from emancipation is altogether a result of ignorance and prejudice.

19. Christians in America are bound to act with openness and decision in seeking to extinguish this great sin; partly as citizens, partly as servants of our common Lord, and partly as members of the same body with those that are oppressed. In Christ Jesus there is neither Jew nor Greek, African nor American, bond nor free; but Christ is every thing in every man.

20. The Christian of America, in seeking the liberation of his enslaved brethren, should legislate, vote, or petition as his place in the constitution of his country allows him. This is the privilege of every citizen. As a Christian, he should reprove, rebuke, and persuade; as a brother, he should sympathize with and assist the oppressed, and glorify his Lord in every thing.

21. The invidious separation between whites and men of colour in the house of God, with all the cruelty of customary insult, is shameful to those who allow such childish outrages on common decency: such habits indicate a gratuitous malignity, for which no apology can be given of which common humanity would not be ashamed.

22. Some have ventured to state, that the smell of a coloured person is so offensive that the proximity of a seat in the house of God cannot be endured. The value of this objection will be seen, when it is known that those who have so much delicacy in advancing it, will call them to their own bed, and force them to the crime of adultery!

I have ventured thus calmly to state the leading points of this great question, because I think that the cause of humanity is likely to suffer here from the indulgence of too much feeling. By this, ene-

mies are provoked and strengthened, whilst friends are lost. I pray that the time may soon come, when the church shall raise the united voice of all its members in prayer for those that groan in misery and bondage. Till

then, our common Christianity will never assume her character of mercy to the children of men.

I am, dear Sir,

Yours, sincerely,

Nov. 17, 1835.

C. STOVEL.

## THE CHRISTIAN ARMOUR.

### THE WEAPON CALLED "ALL-PRAYER."

THE ingenious author of the "Pilgrim's Progress" represents Christian, in his conflict with Apollyon in the valley of the shadow of death, as "forced to put up his sword, and betake him to another weapon called *all-prayer*; so he cried in my hearing, 'O Lord, I beseech thee, deliver my soul.'"

Having considered the several branches of the Christian armour, as described by the apostle in his Epistle to the Ephesians, vi. 10--19, as illustrated by other scriptures, and exemplified in the Christian life, it only remains that we conclude the subject by a few observations on the importance of prayer:

ALL-PRAYER is a weapon, the edge of which never turned in the day of battle. Prophets and apostles employed this weapon more than any other; and in answer to prayer, the most powerful elements of nature, and the most abundant supplies of grace, were given at their call. The heavens were opened and shut—the sea divided, and Jordan was driven back—the sun arrested in his course—or the earth opened to swallow up the enemies of God—disease healed, and the dead raised to life—the Spirit poured from on high—thousands converted in a day, and the word of the

Lord had free course, and was glorified.

One great peculiarity of this weapon is, that it may be used by every believer, and under all circumstances. Nehemiah prayed when bearing the cup to a heathen king; Daniel, when cast into the den of lions; Paul and Silas, when their feet were fast in the stocks; and with it our Lord conquered, when his hands were nailed to the cross.

Moreover, this is not so much a separate piece of armour, as it is an essential accompaniment to the right use of every other weapon; and reminds us perpetually that, whatever be our gifts or our graces, we are always dependant on God. Prayer is the medium of communication between the God of all grace and the objects of his peculiar care. By this exercise, the soul ascends to the fountain of goodness, and receives every needful supply, on the most easy conditions, viz., inquiring of God to do it for them, Ezek. xxxvi. 37; asking in faith, and in the name of Jesus, John xvi. 24; and it will be found that prayer moves the hand which moves the world.

The connexion between prayer and every part of the Christian armour will appear if we consider, that it is through prayer that the



armour is *obtained*, employed, and rendered *effectual*. It is clearly the doctrine of Scripture, that every part of this panoply is the work of God, and that without him we can do nothing. Have we the shield of faith? it is the gift of God. Do we abound in hope? it is by the power of the Holy Spirit. Are we standing completely armed? we ought to say and feel it is by the grace of God we are what we are; and when made victorious, it was "He that taught our hands to war, and our fingers to fight."

Without constant support and habitual dependance, we might be loaded with armour as David was by Saul the king of Israel, and never know the proof thereof: hence the importance of discipline, discretion, and experience in arms, to make us good soldiers of Jesus Christ; and still, as in former days, the victory is given in answer to prayer.

"When Moses stood with arms spread wide,

Success was found on Israel's side;  
But when through weariness they failed,  
That moment Amalek prevailed."

ALL-PRAYER includes every kind of prayer, and enjoins prayer on all occasions. The closet should not be substituted for family prayer, nor omitted for the sake of public worship. Solitude for ourselves should not cause us to forget the claims of fellow-soldiers, but we should supplicate for the safety of the camp, the success of the campaign, and the glory of the commander.

It is by the frequency and fervency of this exercise, we have the clearest evidence that we are in a state of grace. It is in prayer that we are girt with sincerity, clothed with righteousness, prepared by the gospel of peace, furnished with the shield of faith,

adorned with salvation, and lay hold on eternal life.

Thus *Jacob*, when he wrestled with God, was named Israel, because as a prince he had power with God, and prevailed. Of *Daniel* we read, that an angel brought him the delightful assurance of his acceptance with God, saying, "O Daniel, at the beginning of thy supplication, the commandment came forth, and I am come to show thee, that thou art greatly beloved of the Lord." If ever there was a being on the earth to whom prayer was unnecessary, it must have been the Lord Jesus Christ; yet he spent whole nights in prayer to his heavenly Father, and was heard and accepted; hence it is recorded, Luke iii. 21, that Jesus, also, being baptized, and praying, heaven was opened, and the Holy Ghost descended in a bodily shape, and rested upon him, and a voice came from heaven, which said, "*Thou art my beloved Son, in whom I am well pleased.*" And how by it he was strengthened for the last conflict with the powers of darkness, we may learn from his agonizing in prayer, and the victory that followed. In like manner, the Christian finds that, in proportion as he continues instant in prayer, he enjoys an habitual confidence that he is on the Lord's side, which strengthens his heart, nerves his arm, and enables him to repel the assaults of the adversary.

"Prayer makes the darkened cloud withdraw;

Prayer climbs the ladder Jacob saw,  
Gives exercise to faith and love,  
Brings every blessing from above.

Restraining prayer, we cease to fight;  
Prayer makes the Christian's armour bright;

And Satan trembles when he sees  
The weakest saint upon his knees."

*Clapham.*

J. P.

## CLAIMS OF CANADA.

To the Editor of the Baptist Magazine.

SIR,

A SHORT time ago you were kind enough to insert in your valuable periodical a communication from me, respecting the claims of the Canadas on British benevolence. I was in the hope that the powerful appeal made to British Christians in behalf of the Canadas, by "One at Home," through the medium of your Magazine, and the stirring and soul-inspiring letters from our brethren on the spot, which have been published through the same medium, would have awoken the slumbering energies of our own denomination, and have led to a serious inquiry amongst us: What can be done for the Canadas? But, Sir, how great has been my surprise, that the suggestions of your able correspondent, alluded to above, should have met with no response from any quarter; and that our brethren, who are labouring under such auspicious circumstances in both provinces, should have been allowed to appeal *in vain* to British sympathy and benevolence.

I am well aware, Mr. Editor, that, in the benevolent enterprises of the present age, our own denomination occupies an eminent and an enviable position. Our missionary enterprises in the East, and in the West, have been eminently successful. Nor have our domestic missions been less successful than our foreign missions. God has not only given success

to our efforts, but he has even exceeded our expectation. Now, Sir, while the success of our efforts, both at home and abroad, should awaken in our minds emotions of gratitude, it should, likewise, incite us to more enlarged exertions. I am sorry that so fine a field for missionary labour as that which the Canadas present,—a field in which the work might be carried on at a comparatively trifling expense,—should be disregarded by British Baptists.

The powerful appeals of the Rev. Drs. Reed and Matheson to congregational churches in this country are beginning to be responded to: the Wesleyans are already in the field; and, according to their own statement in the "Watchman" of Feb. the 11th, have 75 itinerant preachers, and about 40,000 members. And shall we be the last to reply to the call of our transatlantic brethren, who are so urgently soliciting assistance? I hope, for the credit and honour of the denomination which was first in the glorious work of Christian missions, this will not be the case.

Will you, good Mr. Editor, give insertion to these lines in your next number; and allow me, once more, to beg of your correspondent, "One at Home," to resume his pen, and to give us his thoughts at as early a period as convenient, respecting the *best method* of promoting so desirable and important an object.

PHILEMON.

## RELIGIOUS INTELLIGENCE.

## BAPTIST DEPUTATION TO AMERICA.

We last month informed our friends that our beloved brethren, the Rev. Drs. Cox and Hoby had returned from their important tour in the United States. Having twice met the Committee of the Baptist Union, in connexion with the ministers of the Board, arrangements were made for a public meeting of thanksgiving, which was held at New Park Street chapel, on the 10th ult. The congregation was very large, many hundreds being compelled to retire, unable to obtain admittance. The brethren, Overbury, Wallis, Dr. Reed, and others engaged in the devotional exercises, and the Deputation gave rapid sketches of their tour; but as it is expected they will shortly publish their own account, we shall only glance at two or three of the facts mentioned by them.

It appeared that, at Richmond, where they met the Convention and presented their address, and everywhere else, they were received with the most lively indications of Christian regard; that, among our churches, colleges, and schools, in that important country, religion is almost universally prosperous; and that, where they found infidelity most prevalent, at Harmony and Albion, it had been introduced and cherished by our own countrymen. Canada was represented as very destitute of Christian ministers and of the public means of grace; but as affording a promising field for moral cultivation. With the coloured brethren held in slavery the Deputation frequently associated; and they repelled with warm feelings some assertions which had been made from ex-parte statements, that they had been indifferent in the cause of Abolition. They were deeply interested in the attention paid by the American brethren to the young; and rejoiced in communing with children of ten and twelve years old, who gave very decided evidences of piety.

No doubt can be entertained that this mission will be followed by increasing union between our transatlantic brethren and ourselves. As proofs of the lively pleasure felt by the Convention in the Deputation, they have deputed two brethren to represent them at our next annual meetings, and propose an annual correspondence with the Baptist Union.

## SPECIAL PRAYER MEETING.

At a meeting of the ministers of the Baptist Board, held at Fen Court, on Tuesday, Nov. 25, 1835, Rev. W. H. Murch in the chair, it was resolved:

"That, the Rev. Dr. Cox having reported that the churches of the Redeemer in the United States of America, of various denominations, have determined to devote the first Monday in 1836 to especial prayer for the general effusion of the Holy Spirit, and, it being understood that the churches of the Congregational denomination in our own country intend to act in concert with them, this Board, rejoicing in every opportunity of combining with their fellow-Christians in devotional exercises, recommend to the churches of which they are severally the pastors, to employ the day in a similar engagement; and they affectionately request, that their sister churches in the country will unite with them."

## THE NICO CHARITY.

More than a century ago a sum of money was bequeathed by a generous individual in London, the annual proceeds of which were to be applied to the redemption of Christian slaves in Barbary. As slavery in that form has ceased to exist for a considerable time, this fund accumulated till it amounted to upwards of a hundred thousand pounds. The Court of Chancery has therefore been applied to for directions as to the mode of its employment, and a scheme has been proposed and sanctioned by the authority of the court, for devoting it to the establishment of Schools in the British Colonies, where slavery has recently been abolished. The Trustees have lately dispatched the Rev. J. M. Trew, formerly Rector of the parish of St. Thomas in the East, Jamaica, as their agent to that colony; and we have great pleasure in adding a copy of the wise and liberal regulations laid down for the schools about to be established by means of this fund.

1. All Schools to be supported, in whole or in part, from the Funds of this Charity, shall be open to Children of Parents of all religious denominations.

2. The grand object of this Charity to be the promotion of Education in gene-

ral, especially of Religious Education; the basis of the system to be the Holy Scriptures, with such extracts as are at present used by the British and Foreign School Society.

3. No Catechisms or Books of peculiar religious tenets to be taught in the Schools, but every Child to be at liberty to attend regularly the place of worship to which its Parents belong.

4. These Regulations to constitute the basis upon which Pecuniary Aid is to be extended to Schools, whether public or private; where such aid is given, the Schools to be under the superintendence of the Trustees of this Charity.

5. No Teacher to be employed who does not bring satisfactory recommendations as to his religious and general character, and competency as a School Teacher; his efficiency to be approved of by the Agent of the Trustees, who shall have power to remove him.

#### WELSH CHURCHES.

At a Quarterly Meeting of the Baptist churches in the county of Glamorgan, held at Neath, Nov. 4th, and 5th; (eighteen pastors of churches, besides preachers and deacons, present,) it was resolved, that as this meeting understands that our beloved brother, Mr. J. M. Thomas, Cardigan, intends to send a *Reply* to the article that appeared in the Baptist Magazine for October, page 413, written by J. P. H., on the *Exclusions* by the Welsh Baptist Associations; if our English friends shall not be satisfied with Mr. Thomas's, we would recommend them to send a letter to one of our Associations in Wales; and if they think proper to address our quarterly or yearly meetings, we shall treat them with respect, and endeavour to give them satisfaction; as we wish to have a good understanding between us and our English friends.

The Secretary was requested to send the above resolution to the Editor of the Baptist Magazine, for insertion in the next number.

JOHN JAMES, *Secretary*.

#### BAPTIST IRISH SOCIETY.

On Monday evening, Nov. 2nd., at the Monthly Missionary prayer-meeting, in connexion with John Street Chapel, held in the school-rooms, Calthorpe Street, Rev. J. H. Evans, the pastor, in the chair: After prayer offered by Mr. Anderson, and a short but appropriate address by Rev. R. W. Overbury, of Eagle

Street Chapel, the Rev. G. Pritchard gave a brief and very interesting account of his late tour in Ireland, on a visit to the stations of the Baptist Irish Mission Society, which was listened to with deep and anxious attention. At the close of the service, though only a prayer-meeting, the sum of £5 was collected at the door, for the express object of the Baptist Irish Mission to Ireland.

### ASSOCIATION.

#### MIDLAND ASSOCIATION.

The Ministers and Messengers of the Midland Association of thirty-eight churches, assembled at Worcester, June 9th and 10th last. Brother Trotman was Moderator: the letters were read, and the business transacted, on the Tuesday, Brethren M. Jones, of Leamington, Swan, Morgan, and Fry, preached; and the devotional services were conducted by brethren Williams, Smith, Price, of Alcester, M. Jones, Keen, Blakeman, Davies, and Waters.

Baptized.....28½  
Clear Increase.....125

The next Annual Meeting to be held at Coleford, in Whitsun week, 1836. Brethren Morgan, Waters, Hoby, and Hoe to preach. Brother Morgan to write the Circular Letter.

### CHAPEL OPENED.

#### BOURN, LINCOLNSHIRE.

The new Baptist Chapel, at Bourn, Lincolnshire, was opened Oct. 22nd, and the following sabbath. Early on Thursday morning, a prayer-meeting was held in the old chapel, which was of an affecting character; some of the brethren felt deeply "the times that had passed over" them and their families, and the cause in the venerable place which they were about to leave. The old chapel was built in 1717, and enlarged in 1807. The brethren who preached on the occasion were Messrs. Pickering, of Nottingham, and Pike, of Derby; and several other brethren engaged in the devotional exercises. Mr. P. Peggs, the minister of the place, commenced the solemn services of the day by reading 2 Chron. v., vi., and engaging in prayer. The texts on the first day were, Psal. lxxvii.; Psal. lxxxvii. 5; and Matt. xvi. 26; and the collections £81. The texts of the discourses on the sabbath were Rom. ix. 5; Heb. xiii. 8; Ruth i.

16; and the collections amounted in the whole to £110 5s. About £550 have been subscribed and collected towards the expense of the erection. The dimensions are 50 by 38 feet, with a gallery. The population of the town is about three thousand; but there are thirty villages within five miles, from many of which individuals come to hear the gospel, and in several of them we have members. The erection of this house of prayer during the first year's ministry of our invalid missionary friend, is a source of gratitude. May that which was written at the building of the second temple be verified in this town and its vicinity! "From this day I will bless you." Hag. ii. 19.

### ORDINATIONS.

#### UPNOR.

On Wednesday, 14th of January, 1835, a Baptist church was formed at Upnor, near Rochester, Kent, consisting of nine members, dismissed from Providence chapel, and three from Zion chapel, Chatham, when Mr. William Love was publicly recognized as their pastor. The services in the morning were introduced by the Rev. F. Overbury by prayer, reading, and singing. The Rev. Mr. Lewis then formed the church; the Rev. J. Slatton, of Chatham (Indep.), read and prayed. The Rev. James Smith (late of Ilford) delivered the introductory discourse, asked the usual questions, received Mr. Love's confession of faith, and offered the ordination prayer. The Rev. F. A. Cox, LL. D., of Hackney, gave the charge from 1 Tim. iii. 1, and the Rev. P. Thompson, A. M., of Chatham, concluded with prayer. In the evening, the Rev. F. Overbury conducted the devotional services, and the Rev. J. Smith preached to the church, from Heb. xiii. 22, "Brethren, suffer the word of exhortation." Mr. Love had been called to the Christian ministry by the church at Providence chapel, Chatham, when under the pastoral care of the Rev. W. Giles, sen.; and he has preached at Upnor for some years, where his gratuitous labours were received with much acceptance and success. A small chapel had been built at this place, through the zealous efforts of some members of Zion church, during the ministry of the Rev. J. Knott, and was supplied, with unwearied benevolence, by the late Mr. John Acworth, as long as health per-

mitted, after which, by various friends of the same community, until Mr. Love took the entire labours upon himself. The chapel is free from debt, and the prospect of usefulness here, and in the surrounding villages, is encouraging.

#### LITTLE WILD STREET.

Friday evening, Nov. 20, the Rev. C. Woollacott was publicly recognized as pastor over the Baptist church, meeting in Little Wild Street. The Rev. R. W. Overbury read the Scriptures, and prayed; the Rev. T. Thomas gave a statement of the nature and constitution of a gospel church. The usual questions were proposed by the Rev. John Dyer; who with great kindness referred to his acquaintance with the pastor for nearly thirty years, a part of which time they had been members of the same church. Mr. Paxon, the senior deacon, in relating the circumstances which led to the union, gave a brief history of the church from its formation in 1691. The ordination prayer was offered by the Rev. J. Smith; an affectionate charge was delivered by the Rev. J. H. Evans, A. M.; the sermon to the church was preached by the Rev. G. Pritchard; the Rev. R. Ainslie, (Indep.) concluded with prayer. Mr. Ainslie's predecessor, the late venerable Dr. Winter, offered in the same pulpit, the last prayer, at the ordination of the Rev. T. Waters, the Rev. J. Edwards, and the Rev. J. Hargreaves.

The Hymns were read by the Rev. Messrs. Carpenter, Durrant, Comb, George, Woodman, Dickerson, and Stephen, of Swarsea. Many other ministers were present, and the chapel was crowded to excess with attentive hearers, and great numbers went away who could not obtain admission.

### RECENT DEATH.

#### MRS. STANGER.

On the 21st of October died, the widow of the late Rev. John Stanger, of Bessel's Green. The deceased was little known beyond the family circle. Her immediate friends will long remember her unassuming and prudent conduct amidst the difficulties and discouragements which exercised her laborious husband for forty-five years; whom she survived twelve years. She evinced towards the close of life a cheerful interest in conversing about the Saviour while all other subjects had ceased to engage her attention. Her age was 86.

# EVANGELICAL BAPTIST CHURCHES

## IN ENGLAND.

### INTRODUCTORY OBSERVATIONS.

The following observations have been already before the public in an outline of forms of Statistical Returns, which was forwarded to several parts of the country, and from which the accompanying Tables are drawn; but as that circulation was extremely limited, no apology is needed for calling the attention of our readers to a careful perusal of them.

The importance of statistical inquiries, in order to correct ideas of legislation, is becoming every day more fully acknowledged. If experiment and observation have dissipated innumerable absurdities in physics, the calculations of statistics have produced the same effect in the science of government. They are in effect the eye and the ear of observation, attending upon the results of any measure, and bringing home their testimony as to its nature and consequences. Any objection to the application of so simple and convenient an apparatus to the government of Christian society can only arise from mistaken apprehensions of what is intended by it. It is most fully conceded that the Christian church, in relation to the principles by which it is governed, is an entirely spiritual association; that its code of enactments is already furnished in the New Testament; and that any application of carnal and secular policy in its government, merely because it may appear to "work well," is subverting the authority of Christian obedience, by reducing it from a divine to a human standard.

The description which the apostle Paul gives of the Christian church as forming one body, of which Jesus Christ is the head, is surely something more than a mere figure of speech: it is a fact—a real existence—a description of what is, and not merely what ought to be. That church is one, and perfectly indivisible; and is recognised as such both in heaven and on earth. That which the Romanists have always assumed in name, and have obtained so much credit with the ignorant for assuming, is virtually and really effected in the spiritual relations of Him after whom "the whole family in heaven and earth is named." The tie

which binds a Christian to a particular church or connexion is merely local and temporary; that which binds him to the whole family of the faithful is spiritual and eternal. This forms the true Catholic and Apostolic church; this is the church for which the Saviour laid down his life; and through the whole range of its membership ought the full play of holy love to sustain its undiminished and its untiring operations.

These principles we lay down as genuine deductions from the spirit of the system of Christianity, and the wise and benevolent intentions of its Founder. It may however be doubted, whether the artificial sections into which the Christian world is now divided do not tend to render the operation, at least, of this principle more complex and difficult. Whether such an arrangement is wise or proper, it is not our present purpose to inquire. But it would be fastidiousness, almost unpardonable, to refuse co-operation on points where we do agree, merely because that agreement does not carry us all round the circumference of our creed. The rule should be invariably to *unite*; and the exception to *divide*; and it is pleasing to observe any indication of approach to a better order of things. Those who are at all acquainted with what is passing in the Christian church, and are watching the spring and current of public feeling, cannot but be aware that the several denominations of Christians are drawing much nearer together than they ever were since the spirit of persecution drove them into a kind of forced union for mutual preservation. Such a state of things is the natural effect of combined exertion in favour of a common and great cause. Though the individuals supporting it may not in all respects see

eye to eye, they feel the pervading and insinuating influence of common sympathy; and in comparing the magnitude of the things in which they agree with those in which they differ, they insensibly sink the less into the greater, points of discipline becoming absorbed in matters of principle.

There is, in point of fact, no greater diversity of sentiment among dissenters than there is in the established church; but the moral influence of dissent is greatly diminished by the want of a definite bond of contact among them. The benefit of the whole is sunk in the rights of the individual; and because there is no superiority, and no one has any right to control, it seems as if it were determined that no compact, even though it were merely a numerical one, shall be formed among them. Each church is so absorbed with the affairs of its own little inclosure, as to care but little or nothing for those which lie beyond it. An episcopalian naturally argues, that if dissenterism increases in one place, it diminishes in another; and so long as it is content to lie scattered, like so many distinct atoms, over the surface of society, it can make little impression upon the consolidated ranks of a national episcopacy. Like a disbanded army, they are weak in their individuality; and are little to be regarded while content to preserve that individuality.

With the exception of what is published by our county associations, there is scarcely any record of the actual condition, or of the progress which our churches are making through the country. And yet this does not arise from any inactivity in the members of which they are composed, since there are Missionary, Tract, School, and other societies in active operation in every district: but these, like so many separate churches, are distinct and independent efforts; and those who have any hand in the management of these Societies know full well how great a call there is for the most active Christian charity and forbearance to prevent one society from clashing with another. Whereas, were there a closer union between the churches, it is impossible to estimate how much collision of feeling and effort would be saved, as well as a vast amount of trouble and expense in the machinery and agency by which these exertions are carried into effect. The agents of the different societies would not then be crossing each other's path, or treading on each other's heels from county to county; but each district would be visited at a given time,

and all private arrangements would be made accordingly.

There are, however, other reasons of a more public nature why a more exact statement of the progress of dissenting efforts should be exhibited to the world. This is the age of revolutions. And where is the prophet who can foretell to what changes the forms of Christianity, as they now exist in our country, are to be exposed? The controversy respecting the superior efficiency of the endowed or voluntary support of religion, is but just awakening the public mind. It needs not a prophet's eye to foresee that in a few years it will agitate the country from one extremity to the other, just as it is now under discussion in the northern part of the kingdom. While the nation is groaning under an overwhelming expenditure, and the eye of the philanthropist is looking after objects of retrenchment and economy, is it to be supposed that if it could be proved by figures, which are a statesman's only arguments, that the moral and spiritual interests of the country can be better secured without an ecclesiastical establishment than with one—is it to be supposed, we say, that the public voice would not be loudly raised against such a wasteful and inefficient system? But where are the figures to which we can refer to prove this fact? There is not a single publication extant to convince the statistical inquirer that the efforts or the success of dissenters are on the increase; but, if he will have the information, he must open a separate investigation with almost every society, and a correspondence with every district. That the dissenters are on the increase; that by far the greater portion of religious instruction is disseminated through the kingdom by voluntary agency, and not by state endowments; and that almost every new species of Christian effort has been originated by dissenters, are equally well known: but how hard is all this to be proved to the conviction of a man who has not a temptation to believe it!

It would be impossible to calculate the benefit likely to arise from the act of proposing and ascertaining inquiries like those proposed in the following Tables. To the churches themselves, it would imply a more watchful estimate of their own concerns than they are now in the habit of giving; cases of decline would be more distinctly marked, and, being known, would rouse the prayer and sympathy of surrounding churches; the bond of union would be materially strengthened; each individual would feel more confidence in his principles.

and more zeal in his efforts, from the array of strength with which he was surrounded;—and to the nation at large, it would serve as a demonstration that the pomp and splendour of a richly benefited establishment is an apparatus totally unnecessary to secure the moral and spiritual instruction of our population.

Another important advantage would be, the facility it would afford for the supply of congregations destitute of a minister. The sentiments of a society might in part be ascertained from the association with which it stands connected; while the extent of the sphere of usefulness would be pointed out by the population of the place, the absence of other dissenting efforts, and the number of members in connexion, or the congregation attached to the place.

In reference to the following List, it may be necessary to remark that it includes all evangelical churches adopting the practice of believers' baptism. This selection is not made from any vain parade of exhibiting a large and imposing list, but dictated by what is conceived the soundest discretion. We are perfectly aware of the objections which may be raised against this large and indefinite comprehension; but until those who raise these objections can suggest any other practicable one, against which other and more serious objections could not be made, perhaps they may see the propriety of uttering their reprehensions in somewhat of an under tone. When the churches advocating the practice of adult baptism become better known to each other, it is possible that an arrangement more select and discriminating may be adopted; but in the present loose and isolated condition of our churches,

with so little acquaintance or intercourse with each other, any such attempt would be invidious, and might be dangerous. Our first duty was *collection*; our second may be *arrangement*.

The first impression arising on the inspection of the accompanying Tables will doubtless be, their extreme incompleteness; so unsatisfactory, indeed, to the Compilers, that they would not have published them but with a view to future benefit: they regard them simply as initiatory to more correct statistical details relating to the condition of each church—the various religious and benevolent institutions in connexion with them; and ultimately with a view of drawing the churches into more friendly and effective intercourse with each other. From such loose materials, it is impossible to condense the items so as to draw inferences for any practical utility, either as to the regulation of our internal economy, or for information to the public at large. If this attempt should meet with the approbation of any considerable proportion of our readers, we hope, in the supplement to another volume, very materially to correct and extend the information. Meanwhile, such as it is, and as a first attempt, the Compilers lay it before the public, hoping that, in process of time, so fully will the ministers of our churches be alive to the value of such details, as to furnish much more correct and ample materials than any which have yet been received.\*

\* From this apparent censure of tardiness, the Compilers must exonerate three or four of the ministers of our churches, who have furnished very ample materials of the churches in their respective neighbourhoods; but which, on the present occasion, the form of our Tables prevented us from embodying.



# STATISTICAL ACCOUNT

OF

## EVANGELICAL BAPTIST CHURCHES

IN ENGLAND.

Towns or Villages containing Baptist Churches, with the Date of their formation.	Name of Pastor, with the Date of his settlement.	Number of Members.	Average Number of Hearers.	To what Association attached.	Children in Sunday Schools.	Village Stations	Population.
<b>BEDFORDSHIRE.</b>							
Barton.....1820	J. Warring.....1821			Unassociated.			720
Bedford.....1791	T. King.....1816			Bedfordshire.			7000
Biggleswade.....1771		106	500	Do.			226
Blunham.....1670	J. Hindes.....1822		300	Do.			580
Cardington, C. End...	J. Frost.....1833			Do.			718
Carlton.....	C. Vorley.....1796			Unassociated.			424
Cranfield.....1660	T. Miller.....1330	58	200	Bedfordshire.	180		1260
Dunstable 1 ch.....							2117
Dunstable & Houghton	D. Gould.....1826		450	S. Beds. & Herts.	200		
Keysoe.....1652	B. Medlock.....1832	60		Bedfordshire.	50		718
Leighton Buzzard 1 ch.	E. Adey.....1829	60	500	S. Beds. & Herts.	240	3	4000
Leighton Buzzard 2 ch.					150		
Luton.....1689	H. Burgess.....1831	250	800	S. Beds. & Herts.	560	6	4090
Market Street.....	J. Heath.....1830	55	300	Do.			
Maulden.....	S. Hobson.....1808			Unassociated.			1763
Potten.....	— Blackstock.....1824						992
Ridgmont.....	J. Brookes.....1834			Bedfordshire.			754
Sharnbrook.....	R. Emery.....1832			Do.			763
Shefford.....1829	W. Brown.....1830	28	270	Unassociated.	115		675
Southill.....1693	T. Tay.....1819			Do.			455
Stoughton (Little).....	J. Knight.....1806			Bedfordshire.			691
Steventon.....1655	G. H. Orchard.....1832	92	300	Do.	50		833
Stotfold.....1832	S. Stanbridge.....1832						1926
Toddington.....1816	W. Wood.....1833	26	200	Bedfordshire.	50		627
Westoning.....1814	T. Chew.....			Unassociated.			1051
Wootton.....	W. Early.....	28	250		80		
<b>BERKSHIRE.</b>							
Abingdon 1 ch.....1652	J. Kershaw.....1815			Unassociated.			5259
Abingdon 2 ch.....	— Tiptaff.....						249
Beech Hill.....	J. Rodway.....						1056
Blewbury.....1835		200	400				3000
Farringdon 1 ch.....1620							376
Farringdon 2 ch.....	— Townsend.....						
Kingston Lisle.....							
Moreton (South).....1832	T. Husband.....						
Newbury.....1640	T. Welsh.....1813	119	250	Berks. & W. Lon.			5945
Reading 1 ch.....1640	J. H. Hinton.....1821	317	500	Do.			16000
Reading 2 ch.....1805	J. York.....						
Reading 3 ch.....							
Sunning Hill.....1829							1520
Wallingford 1 ch.....1794	J. Tyso.....1819	161	500	Berks. & W. Lon.	95	2	3000
Wallingford 2 ch.....							
Wantage.....1648	W. Glanville.....						2507
Wokingham.....1778	J. Coles.....1819	133		Berks. & W. Lon.			2500
<b>BUCKINGHAMSHIRE.</b>							
Amersham 1 ch.....1713	J. Statham.....1828	205	800	Unassociated.	300	3	2800
Amersham 2 ch.....1823	J. Cooper.....1823	104	250	Bucks.	80	2	
Aston Clinton.....1830	T. Amsden.....1830	54	250	Do.	80		854
Aylesbury.....							4900
Chenies.....1760	{ E. West.....1821						
	{ & T. Davis.....1833	79	250	Bucks.	50	2	649
Chesham 1 ch.....1714	W. Payne.....1835	256	550	Do.	130	4	4090
Chesham 2 ch.....1820	W. Cooper.....1823	53	240			2	

## Account of Baptist Churches.

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Chesham, 3 ch..... 1706	E. Stevenson..1834	277	600	Gen. Bap.	150	2	
Colbrook.....1703	W. Coleman..1823						1382
Crendon (Long).....18—	W. Hopcraft..1822	105	300	Bucks.		1	700
Cuddington.....1829	E. Bedding....1832	41	200	Do.	80	1	802
Datchet.....1786	W. Bailey.....1819						300
Ford.....	S. Diprose.....1829	14	250	Gen. Bap.	60	1	
Gold Hill.....1809	D. Ives.....1827	104	250	Bucks.	80	2	
Hadtenham.....1810	P. Tyler.....1810	163	600	Do.	306	2	1400
Hanslope.....1818							1623
Ickford.....1825	C. Dodwell....1825	58	200	Bucks.	50	2	368
Ivinghoe.....1804	— Collier.....						578
Kingshill (Little).....1814	D. Dossett....		150				
Missenden (Great).....1776	H. H. Dobney 1834	168	400	Bucks.	165	1	1827
Newport Pagnel.....1662	— Hall.....						3400
Northall.....1812	W. Johnson....1812						553
Olney.....1694	J. James.....	112		Northamptonshire.			2300
Penn.....1802	J.W. Burnham	43	150	Bucks.	50	2	1100
Quanton.....1816	D. Walker.....1817	38	260	Do.	40		1600
Risborough (Prince's).....1708	John Davis....	240	700	Do.	150	10	2122
Stratford (Fenny).....1835	— Foster.....	198	500	Do.	150	6	635
Stratford (Stony).....1656		40	250	Northampton.	90	2	900
Swanbourn.....1809	D. Day.....1833	63	200	Bucks.	80	4	668
Speen.....	P. Butcher....1828	62	250	Do.	80	2	400
Waddesdon Hill.....1787	— Talbot.....	100	200	Do.	90	4	
Wendover, Gen. Bap.	J. Piggott.....	63		Gen. Bap.			2000
Westcott.....1833	. Dumbleton.1833	16	100	Bucks.	100	2	600
Winslow.....1660	— Bennett....		200	Unassociated.			4000
Wycombe (High).....				Do.			682
Wyrdisbury.....				Do.			
CAMBRIDGESHIRE.							
Barnwell.....							
Bottisham Lode.....1810							1302
Cambridge.....1726	{ T. Edmonds.1810						21000
	{ J. Gray.....						
Camps (Castle).....1817							734
Chatteris 1 ch.....1654	J. Lyon.....	50		Gen. Bap.			4177
— 2 ch.....1819	T. Bonfield....1827						
Cottenham 1 ch.....1780	J. Meakin.....1812						1635
— 2 ch.....	— Sutton.....						
Downham.....	— Britton.....						1722
Ely.....							6189
Freckenham.....							427
Gamlingay.....1710	E. Manning....1818						1319
Haddenham.....1812	G. Bailey.....	32	300		50		1929
Harston.....1785	W. Hancock.1835						562
Isleham, 1 ch.....1693							1942
— 2 ch.....	Cotton.....	79		Gen. Bap.			422
Landbeach.....1825	W. Harris....1828	46	250				5117
March.....1700	J. Jones.....	71		Gen. Bap.			1474
Melbourn.....1654	J. Flood.....1835						485
Oakington.....1819							989
Over.....1735	G. Pruden....1811						812
Shelford.....1825	J. Heaford....1825						
Soham.....1750							
Streatham.....1801	J. Howlett....1801						3669
Sutton.....1789							1362
Swavesey.....1789							1115
Tyd, St. Giles.....	J. Taylor.....	44					967
Whittlesea.....	J. Wood.....	146		Gen. Bap.			
Wilburton.....1808	J. Langford....1803						471
Willingham, 1 ch.....1662	J. Rootham....1791						1403
— 2 ch.....	— Stevens....1829						
Wisbeach.....1665	J. Jarrou.....	156	450	Gen. Bap.	250	5	7264

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<b>CHESHIRE.</b>									
Audlem .....	1815	—	Thursfield..	1825			1558		
Chester .....	1106						21000		
Hill Cliff, } .....	1663	} J. Bradford..	1820	Gen. Bap. Do.			23000 2391		
Lille Leigh, } .....	1820								
Macclesfield.....	1823	R. Kenney.....							
Tarporley .....	1818	E. Stenson.....							
Warford.....		T. Holt.....	130 56						
<b>CORNWALL.</b>									
Austell, St. ....	1833	J. Moseley ....	33	100	S.Devon.& Cornw.	120	5000		
Calstock.....	1818		204		Do	1238	5	2500	
Chacewater & Skinners Bottom .....	1769		20	80	Do.	150	2000		
Do. Bethel.....	1828		10	20	Unassociated.				
Falmouth.....	1772	W. Burchell....	1825	179	650	S.Devon.& Cornw.	270	2	8000
Grampond .....	1820	B. Beddow .....	1830	14	250	Do.	140	3	800
Helston .....	1804	C. Wilson.....	1834	89	350	Do.	150	3	3000
Just, St. ....	1830	W. Penrose ...		37	60	Unassociated.			5000
Marazion.....	1830	J. Parsons.....		28	110	Do.	50	3	1500
Mary's, St. (Scilly) .....	1833	C. Rogers.....	1826	48	300	Do.	125	7	1400
Padstow & Port Isaac.....	1834			20	150	Do.			1500
Penzance, 1 ch.....	1802	W. H. Fuller..	1832	27	160	S.Devon.& Cornw.	70		7500
———— 2 ch.....	1834	W. Penrose ..	1834	68	700	Unassociated.	55	4	
Redruth .....	1802	J. Spasshatt ..	1832	53	350	S.Devon.& Cornw	178	1	6000
Saltash.....	1812			10		Do.			1800
Truro .....	1789	E. Clarke .....	1820	106	500	Do.	200	2	10000
<b>CUMBERLAND.</b>									
Broughton .....	1662	—	Collins.....	1835					
<b>DERBYSHIRE.</b>									
Alfreton & Ripley.....		J. Burrows ...		28		Gen. Bap.			
Ashbourne .....	1826			29		Do.			4884
Ashford.....	1700			8		Do.			782
Belper, 1 ch.....	1810			31		Do.			7890
———— 2 ch.....	1823	S. Johnson.....	1823						
Bradwell .....	1811			9		Gen. Bap.			
Cauldwell .....	1785	W. Norton....		73		Do.			172
Chesterfield.....	1817	W. Stokes ....				Do.			10000
Critch .....				30		Do.			
Derby, 1 ch.....	1791	J. G. Pike.....		357		Do.			23000
———— 2 ch.....	1793	W. Hawkins..	1827			Notts. & Derby.			
———— 3 ch.....		S. Ayrton.....		106		Gen. Bap.			
Dronfield' .....	1831	D. Clark.....	1830						
Duffield .....	1810			72		Gen. Bap.			14683
Ilkestone .....	1785			70		Do.			4446
Loscoe .....	1783	J. Swain.....	1807						
Melbourn.....	1760	T. Yates.....		280		Gen. Bap.			1474
Netherseal .....		T. Shakspeare.		70		Gen. Bap.			
Smalley .....	1785	W. Fogg .....		108		Do.			792
Swanwick.....	1804								
Wirksworth.....	1881	J. Richardson.		176		Gen. Bap.			3600
<b>DEVONSHIRE.</b>									
Ashburton.....	1798	C. Tippet.....	1832	34	120	S.Devon.& Cornw.	35		4165
Bampton .....	1690	T. Thomas....		31	250		70		1961
Barnstaple .....	1817	R. Chapman...		127		Western.			6840
Bideford .....	1821	R. Pyne .....		58	100	Do.	40		4846
Bovey Tracey .....	1773	J. L. Sprague..	1796	128		Unassociated.			1637
Bradninch .....	1816	C. Sharp.....				...			1524
Brayford.....	1817	W. Cutcliffe...		29	110	Western.	50		
Bridestow .....		J. Scoble .....		60	180	Do.	230		907
Brixham .....	1800					Unassociated.			5015
Buxham .....		C. De Valmont				Do.			
Chagford .....	1829					Do.			1868

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Collumpton .....	E. Amery.....	66	270	Western.	150		3813
Crediton .....1817	C. Busby .....	45	100	Do.	180		5922
Croyde .....	J. H. May.....1828	25	90	Do.	60		
Dartmouth .....1646	W. Welsh .....	30		S.Devon.& Cornw.			5000
Devonport, 1 ch. ....1784	T. Wilcocks...1813			Do.			35000
..... 2 ch. ....1800	T. Horton.....1822			Unassociated.			
Exeter, 1 ch. ....1654	P. Anstie.....1834						28000
..... 2 ch. ....1818							
Folly Cross .....1827	— Thorne.....1827						
Harberton Ford. ....							1584
Hatherleigh .....1835							1606
Honiton .....	S. Hatch.....	30		Western.			3509
Kentisbeer, St. Hill ...181	W. Loney.....	42	280	Do	37		1336
Kingsbridge .....	J. P. Hewlett.1835	200		S.Devon.& Cornw.			1586
Modbury .....	W. Dore .....	20	80	Do.	80		2116
Muckworthy.....	A. M. Pacy.....1828						
Newton Abbot.....	J. W. Cross...1827	62	160		50		1109
Plymouth, 1 ch. ....1748	S. Nicholson...1823	164	190	S.Devon.& Cornw.			3000
..... 2 ch. ....							
..... 3 ch. ....							
Prescot .....	W. Barnes.....1835	49	370	Western.	45		
Shaldon .....	G. Brewer.....						446
Sheepwash .....							718
Stoke Gabriel .....							9571
Stonehouse.....	James Webb..1833						1348
Tawstock .....	— Pugsley.....						4000
Teignmouth.....1821							1455
Thorverton .....1832	J. Hockin.....	17	200	Western.	50		9766
Tiverton .....1687	J. Singleton...1814			Do.	150		3093
Torrington (Great)....1828	T. Pulsford...1828	185	300	Do.	60		2082
Uffculm .....1810	J. Wood.....1824	21	170				940
Upottery .....1652	T. Blackmore.			Western.			804
Yarcombe .....1827	S. Vincent.....1830			Do.			
DORSETSHIRE.							
Dorchester.....1829	S. Sincox.....1830			Western.			3033
Iwerne.....1833	J. Davidge...1833	17	80				560
Loughwood .....	J. Stemberge.	47	120	Western.			2621
Lyme Regis .....1655	A. Wayland...1822			Do.			6459
Poole .....	S. Bulgin.....1807	98	300	Southern.	100		2529
Weymouth .....1813	S. J. Davis....	94		Western.			4009
Wimborne .....	J. Dore .....1827	28	70		18		
DURHAM.							
Berwick upon Tweed.	A. Kirkwood .	61	220				8920
Hamsterly .....1652	D. Douglas....1822	55	200	Northern.			503
Middleton in Teesdale							3714
Rowley (C.) & Hindley 1785	W. Fisher.....1820	43	450	Do.	30		9074
South Shields, 1 ch. ....1818	S. Tapscott...1833						
..... 2 ch. ....1823	G. Brown.....1823	48	80				
Stockton on Tees .....1209	W. Leng .....1824	23	100		60		7763
Sunderland.....							2239
Wolsingham.....	R. Thompson..1830						
Wearmouth (M. n. k's).							
ESSEX.							
Ashdon.....1834	C. Middleditch 1835			Essex.			1977
Billericay.....1815	B. Crowest...1815	100					3422
Braintree.....	W. Humphries 1827	22	100	Essex.	112		
Bures.....	A. Anderson..1834	28	400	N. Essex.			1393
Burnham.....	J. Garrington .	49	110	Essex.	37		
Chelmsford .....	H. Howell....	39	220				3227
Coggeshall .....	F. Revett.....	54	200				16167
Colchester, 1 ch. ....	G. Francies...1816			Essex.			
..... 2 ch. ....	W. Dowling...						

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Colne (Earl's).....	T. D. Reynolds. 1830						
Dunmow.....1823	— Garrard.....1833			Essex.			1319
Halstead.....1706	W. Clements.....1832			N. Essex.			2462
Harlow.....1692	T. Finch.....1819	96	400	S. W. Essex.	56	3	4637
Harwich.....1830		40	190	Essex.			2101
Hedingham (Sible).....	R. Langford.....1822						3371
Ilford.....1801	J. Cobitt.....1834	98	450	S. W. Essex.		2	2194
Langham.....1754	J. Goodrich.....1820			N. Essex.			3512
Langley.....1828	S. Webb.....	38	320	Essex.	68		821
Loughton.....1116	S. Brawn.....1817	58	400	S. W. Essex.	65	1	384
Mersey.....	J. Rogers.....	11					1269
Oakley (Great).....	J. Clark.....						
Potter Street.....1754	J. Gipps.....1832	98	400	S. W. Essex.	60	2	
Rayleigh.....1799	J. Pilkington.....1799	96		Essex.	90		1393
Ridgwell.....	S. F. Bridge.....1835						713
Saffron Walden, 1 ch. 1774	J. Wilkinson.....1809	166		N. Essex	120		4763
2 ch.....							
Sampford (Old).....1805	J. Clarke.....			N. Essex.			
Thaxted, 1 ch.....	T. Byatt.....1914						2293
2 ch.....							
Thorpe.....1802	W. Bolton.....1802	102		N. Essex.	60		
Tillingham.....1830	G. Wessley.....1830	63	350				970
Waltham Abbey, 1 ch. 1729	J. Hargreaves. 1829	56	300	S. W. Essex.	110	1	4104
2 ch.....							
Witham.....							
<b>GLOUCESTERSHIRE.</b>							
Avening.....1819	S. Webley.....1828	78	200	Bristol.	100		2396
Blakeney.....	J. Jones.....	46	350	Midland.			929
Bourton on the Water. 1650	T. Coles.....1801			Oxford.			858
Chalford.....	J. S. Dean.....1798	60	150	Bristol.	99		309
Cheltenham 1 ch.....1753							22942
2 ch.....1835	J. Smith.....1835						
Chipping Campden.....1724	W. Elliott.....1829	80	300	Oxford.	115		1503
Chipping Sodbury.....1709	J. Norgrove.....1827	56	340	Bristol.	240		1306
Cirencester.....1651	D. White.....			Oxford.			5420
Coleford.....	J. Fry.....1814	172	650	Midland.	400		2193
Cubberly.....1827	{ T. Davis.....						
	{ — Winstone.....	50	200				
Downend.....1814	J. Mitchell.....						
Eastcombs.....1800	T. Owen.....1835	173	650	Bristol.	160		
Eastington.....1832		30	200		100		
Fairford.....1723	{ D. Williams.....			Oxford.			1574
	{ D. Wassal.....						
Gloucester.....1813	E. E. Elliot.....	82	300	Midland.	249	1	11933
Gorsley.....	— Jones.....						
Hallen.....	J. G. Fuller.....	24		Bristol.	30		
Hillsley.....	T. Shakspear. 1827	40	350	Do.	120		936
King's Stanley.....1630	J. Cousins.....1818	178	500	Do.	198	3	2438
Lechlade.....1817	R. Breeze.....1827			Oxford.			
Lydbrook.....	— Wright.....1827	42	250				
Lydney.....1834					45		
Minchinhampton.....	J. Dunn.....1826	164	500	Bristol.	158	2	7255
Naunton.....1799	J. Acock.....1799			Oxford.	50		
Painswick.....1832	W. Hewitt.....1832	40	200		160		
Shortwood.....1832	T. F. Newman.....	620	900	Bristol.	520	1	
Stow in the Wold.....1123	J. Miles.....1823	24	250	Oxford.	60		
Stroud.....	{ H. Hawkins.....1225						
	{ W. Yates.....1828	183	700	Do.	260	4	2156
Tetbury.....	J. O. Mitchell.....						2939
Tevkesbury.....1655	D. Trotman.....1803	74		Mid. and.	180		5780
Thornbury.....	W. Cross.....				100	2	546
Uley.....1820	W. W. Cantlow 1833	174	400	Bristol.	160	2	2641
Upton.....1825	M. Stinchcomb.....						
Winchcomb.....1810	J. Mills.....1826						2514

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Winstone .....1822	T. Davis.....1823	60	250		70	5	164
Woodchester.....1825	J. Preece.....1835	39	250	Bristol.	107	3	
Wotton-under-edge....	J. L. Watts...1830	135	500	Do.	200	1	5482
<b>HAMPSHIRE.</b>							
Andover .....1824	Isaac Watts...1832	53		Southern.	180		
Anmore.....1828	H. Crossman..1828	31	200	Do.	60		4748
Ashley.....1817	T. Rutter.....1817	80	160	Do.	40	2	218
Batramslay.....				..			
Beaulieu, 1 ch.....1817		70	250	Unassociated.	100		1298
----- 2 ch.....1833	J. B. Birt.....1833	25	59	Do.	20		
Blackfield Common...1831	R. Bennett.....1831	70	250	Do.	80	2	
Broughton.....1690	H. Russel.....1806						
Fawley.....	R. Bennett.....	58	200				900
Frenchmoor.....	J. Banting.....					87	
Guernsey.....	P. Nant.....						26128
Hartley Row .....1808							182
Helier's (St.), Jersey..	T. Jarvis.....						
Jean (St.), Jersey.....	J. De Gruchy.						
Lockerly.....1752	N. T. Burnett.1823	32	300	Southern.			
Long Parish.....	T. Fitcher.....1818	18	100	Do.			775
Longueville (Jersey)...	J. Carré.....			..			
Lyndhurst.....	J. Heathcote..1830	20	150	Unassociated.	25		
Lymington.....1690	J. Millard.....1817	200	600	Southern.	200	1	3361
Milford.....1815	J. Turquand...1816	108	350	Unassociated.	130	6	
Newport, I. of Wight. 1809	F. Trestrail...1835	70	250	Southern.	80		2745
Niton, Do.....1835	T. Smedmore..1835	15	150	Unassociated.	50	2	
Parley (East).....1827	H. V. Gill.....1828	40	200	Southern.	50	1	
<b>Portsea.</b>							
Meeting-house Alley 1709	C. E. Birt.....1828	450	870	Do.	600		
White's Row .....1782	T. Morris.....1827	122	250	Unassociated.	70		
Ebenezer.....1812	{ - Neave....	116	220	Southern.	160		
	{ - Arnott....						
Salem.....	R. Young.....1814	51	70	Do.			
Forton.....1811	T. Tilly.....	81	250	Do.	100		
Lake Lane.....1811	{ J. Clay.....1821	192	360	Do.	340		
	{ Cakebread..1831						
Clarence Street.....1802	E. Barton.....	154	650	Gen. Bap.	240		
Romsey.....	W. Yarnold...1812			Southern.			2046
Sopley.....1827							1012
Southampton.....1700	B. H. Draper..1820						5176
	{ W. Mursell 1826	40	150	Southern.	40	2	
	{ T. Jones ....1835						
Sway.....1826	{ W. Hancock	40	120	Do.	70	2	
Wellow & Yarmouth,	{ W. Read....	20	70	Do.	30		
I. of Wight.....	P. Davies.....		150	Do.			928
Whitchurch.....	J. Titherington 1835	29		Do.	70	1	9212
Winchester .....1822							
<b>HEREFORDSHIRE.</b>							
Fownhope.....	T. Harris.....1827	9					1006
Garway.....1802	J. Lewis.....1833	16	30	Midland.	85	3	356
Gorsley.....1831	J. Hall.....	65	250		46		
Kington.....1805	S. Blackmore..1823	93		Midland.	85		
Lay's Hill.....1822	T. Wright.....	40	100		60		
Ledbury.....1823		25	50	Midland.	46		3852
Leominster.....1656	Maurice Jones 1835	40	350	Midland.	100		4300
Madley.....1817							939
Malvern.....	M. Jones.....						
Peterchurch.....1820	W. Stanley....	51			160		2000
Ross.....1819	E. Claypole...1828	65	300	Midland.	140		676
Ryeford.....1662	W. Williams..1809	58	200	Do.	40	1	3000
Teubury.....1819	- Lewis.....				20		1000
Withington .....1817	J. Davies.....	41		Midland.			

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<b>HERTFORDSHIRE.</b>							
Albans, St.....1675	W. Upton.....1821			S. Beds. & Herts.			4779
Berkhampstead and Chesham .....1676	J. Hobbs.....	277		Gen. Bap.			3965
Boxmoor.....1826							
Breachwood Green.....1825	H. Biggs.....1827			Bedfordshire.			4759
Hemel Hempstead.....1679	W. Hopley ....1823			S. Beds. & Herts.			5211
Hertford.....1773	{ J. Geard.....1775						
Hitchin.....1660	{ T. Griffin...1831		300				
Market Street .....1813	J. Heath .....1831	45		S Beds. & Herts.	107		1485
Mill End.....							
New Mill.....	J. Jeffrey .....1834	195		Bucks.			
Rickmansworth.....	S. Benham.....1833						4574
Sawbridgeworth.....	J. Stewart.....						2331
Stortford (Bishop's)....	J. Galpine.....1830						3958
Tring (Bishop's).....1807	R. Glover .....1812						3488
Watford.....1707	E. Hull .....1834						5293
Whitwell Street .....							
<b>HUNTINGDONSHIRE.</b>							
Bluntingsham.....1787	J. Simmons ...1830			Unassociated.			674
Bythorne.....1811	S. Adcock ....	25	300	Do.	25		313
Gidding (Great).....1784	S. Tandy .....1836	28	120	Do.	80		452
Gransden (Great).....1694	S. Peters.....	21	150	Do.	30		677
Hailweston.....1757	S. Fordham...1826	51	270	Bedfordshire.	30		346
Ives, St., 1 ch.....1688		20		Gen. Bap.			4776
----- 2 -----1809	H. M'Kenzie...1822			Unassociated.			
Kimbolton.....1692	J. Hemming...1818			Do.			719
Needingworth.....1767	S. Sharood....1819			Do.			
Neots, St.....1800	G. Murrell...1811			Do.			1424
Ramsey.....1726	T. Jenkins ....1822			Do.			708
Somersham.....1818	W. Orris .....1822			Do.			1402
Spaldwick.....	J. Manning ....1793			Do.			388
<b>KENT.</b>							
Ashford.....1653	J. Payne .....1826	86		Kent & Sussex.	80		2809
Besse's Green.....1769	W. Broady....1836			Do.			
Bethersden.....1809	A. Shilling....1809			Unassociated.			1100
Borough Green.....1809	W. Bolton ....1830			Kent & Sussex.	208		
Brabourne Lees.....1824		25		Do.	195		664
Brenchley and Lam-berhurst.....1801	T. Gladwish...1815			Unassociated.			
Canterbury.....1825	W. Matthews.1832	82		Kent & Sussex.	133		14463
Chatham, 1 ch.....1630	W. G Lewis.1825	275		Do.	150		16435
----- 2 -----1824	F. Overbury...1834	84		Do.	146		
Cranbrook .....1706	G. Stonehouse.1814			Unassociated.			3844
Crayford.....1810		48		Kent & Sussex.	73		2022
Deal.....1814	E. Davis .....1824			East Kent.			7268
Dover.....1822	D. Cranbrook.1827			Do.			13000
Eynsford .....1786	J. Rogers .....1802	160		Kent & Sussex.	140		1217
Eythorne .....1604	W. Paine .....1829	256	600	Do.	100		422
Faversham.....	— Beal.....						4300
Folkstone.....1750	J. P. Briscoe.1832	73		East Kent.			1367
Gravesend.....1826	W. Mills.....1827	39		Kent & Sussex.			10,000
Greenwich.....	W. Belsher...1827	41		Unassociated.			24,553
Hadlow.....1826							1853
Lessness Heath.....1805		31		Kent & Sussex.	60		
Maidstone, 1 ch.....1797	W. Groser ....1820	122		Do.	206		1,5387
----- 2 -----1820	W. Leader ....1827						
----- 3 -----1831	D.M. Williams 1834			Unassociated.			
----- 4 -----1834	S. Cornford...1834			Do.			
Meopham.....1832	W. Pope.....	57		Kent & Sussex.	96		
Margate.....		78		Unassociated.			10,000
Ramsgate.....1831	T. Steadman...1835	23		Kent & Sussex.			
Sandhurst.....	J. Gates.....1811			Do.	120		2000

Towns or Villages containing Baptist Churches, with the Date of their formation.	Name of Pastor, with the Date of his settlement.	Number of Members.	Average Number of Hearers.	To what Association attached.	Children in Sunday Schools.	Village Stations.	Population.
Seven Oaks, 1 ch.....1754	T. Shirley.....1810	112		Do.			4709
"    2    .....1817	J. Pickance....	48		Gen. Bap.	110		
Sheerness (M. Town).1817	— Dawson.....1834	152		Kent & Sussex.			
Smarden, 1 ch.....1667	J. Copping.....			Unassociated.			1177
"    2    .....1700	T. Role.....	64		Gen. Bap.			
St. Peters.....1801	{ T. Cramp.....1801	121		East Kent.	77		2342
Tenterden.....1769	{ J. M. Crump1831						3177
Woolwich, 1 ch.....1757	G.W. Moulton1834	51		Kent & Sussex.	123		17000
"    2    .....1786	A. Freeman...1789						
"    3    .....	— Cox.....1830						
LANCASHIRE.							
Accrington.....1713	J. Harbottle...1825	180	450	York & Lancaster.	500	2	
Bacup, 1 ch.....1720	J. Edwards....1830	147	750	Do.	350		6000
"    2    .....1821	T. Dawson.....1821	52	300	Do.	200		
Blackburn.....1760	J. Worrall.....1824						27000
Bolton.....1793	W. Frazer.....1829	40	260	York & Lancaster.	300	4	
Burnley, 1 ch.....1730	H. Asten.....	79		Gen. Bap.			
"    2    .....1827	D. Griffiths...1829	56	170	York & Lancaster.	200		7551
Chowbent.....1834	J. Jones.....1834	14			300		
Cloughfold.....1700	R. Heyworth..1815	40	90	York & Lancaster.	180		
Colne.....1772	W. P. Scott...1832	95	170	Do.	150	3	8080
Goodshaw Chapel.....1752	J. Pilling.....1793	70	400				
Haslingden.....1811	T. Stakie.....1830	30		York & Lancaster.			7776
Hawksheadhill.....1678	R. Ward.....						
Huncoates.....1810		11	100		60		502
Inkship.....1817	J. Blakey.....1826	61	150	York & Lancaster.	50		798
Liverpool, 1 ch.....1714		158	700	Do.			
"    2    .....1800	J. Lister.....1803	209	600	Do.			
"    3    .....1820	J. Underhill..1820			Unassociated.			
"    4    .....1825	M. Fisher.....1825	115		York & Lancaster.			
"    5    .....1799	D. S. Wylie...1798			Unassociated.			
"    Welsh ch.....1799	D. Jones.....1818						
Lumb in Rosendale..1823		53	300	York & Lancaster.	200		
Manchester, 1 ch.....1786	W. Gadsby....						
"    2    .....1810	J. Bit.....1820						
"    3    .....	W. Jackson....						
"    4    .....1821	F. Beardson...1834	66		Gen. Bap.			
"    5    .....1830	J. Aldis.....1830	99		York & Lancaster.			
Ogden.....1783	J. Allison.....1830	53	160	Do.	168		
Oldham.....1816	T. Steele.....1834	68	200	Do.	400		67000
Pendlehill (Sadden)..1798	J. Jones.....	52	300	Do.	340		
Preston, 1 ch.....1785	W. Giles.....	60		Do.			36000
"    2    ch.....1825							
"    3    ch.....	W. Davies.....	12		Gen. Bap.			
Rochdale.....1773	W. Stephens..1819	96		York & Lancaster.			74000
Lytham.....	J. Edmondson.1802						1523
Stayley Bridge.....1814	C. Morrell....1829	53	280	York & Lancaster.	349		2440
Stayley Bridge.....1800	T. Smith.....	84		Gen. Bap.			
Tottlebank.....1662	T. Frearson...1826	60	100	York & Lancaster.	80		
Wigan, 1 ch.....1796	G. Crook.....1829	39					44000
"    2    ch.....1826	B. Millard...1826	20		York & Lancaster.			
LEICESTERSHIRE.							
Ashby.....1807	J. Goadby.....	253		Gen. Bap.			
Appleby.....1826	J. Barnett....1827	39	90	Leicestershire.	50		610
Ainsby.....1667				Do.			442
Barton.....1745	J. Derry.....	413		Gen. Bap.			
Billesden.....1820	W. Creaton...	49		Do.			700
Blaby.....807	B. Evans.....1812	55	200	Northamptonshire.	123		1001
Bosworth, Husband's.1793	W. Harris....182	31	90		32		865
Bottesford.....1791	T. Linford....			Gen. Baptist.			1320
Castle Donnington...1785	R. Stocks.....	296		Do.			3182



Towns or Villages containing Baptist Churches, with the Date of their formation.	Name of Pastor, with the Date of his settlement.	Number of Members.	Average Number of Hearers.	To what Association attached	Children in Sunday Schools.	Village Stations.	Population.
Fleckney.....		33		Gen. Baptist.			345
Poxton.....1694							
Hallaton.....1828							
Harborough, Market							
Hinckley.....1766	J. Taylor.....	40		Gen. Baptist.			653
Hugglescote.....1798	T. Orton.....	181		Do.			
Kegworth.....1769	W. Wilders...	144		Do.			6468
Knipton.....1700	W. Hatton.....	120		Do.			
Leake & Wimeswold		6		Do.			1749
Leicester, 1 ch.....1656	S. Wigg.....	241		Do.			322
2 ch.....	J. P. Mursell.1827	321		Do.			
3 ch.....	E. Vorley.....1809			Leicestershire.			40000
4 ch.....1794	T. Stevenson..	312		Unasso'iated.			
5 ch.....1823	J. Goadby.....	178		Gen. Bap.			
6 ch.....1824	T. Gamble....	50		Do.			
7 ch.....1831	T. Simmons...1834		600	Do.			
Long Whatton.....1799		74		Gen. Bap.			
Loughborough, 1 ch.....1790	G. Aveline....1832			Leicestershire.			10000
2 ch.....1815	T. Stevenson..	542		Gen. Bap.			
Oadby.....				Leicestershire.			
Quorndon.....1804	Adam Smith...	295		Gen. Bap.			1023
Rothley.....1802	S. Taylor.....	106		Do.			
Sheepshead.....	W. Broomwich.1828			Leicestershire.			981
Shilton.....1820	R. Verow.....	47		Gen. Bap.			3714
Sutton Bonnington.....	J. Stapleton...	99		Do.			
Sutton in Elms.....1700	C. Burditt....1811			Leicestershire.			
Syston.....		43		Gen. Bap.			
Thurlaston.....1814	T. Yates.....	67		Do.			556
Ullesthorpe.....	W. Ayre.....1824						599
LINCOLNSHIRE.							
Boston, 1 ch.....1653		106		Gen. Bap.			11240
2 ch.....1741	Dr Perry.....1829			Northamptonshire.			
3 ch.....1818	— Bull.....						
Bourn.....1688	J. Peggs.....	77		Gen. Bap.			767
Burgh & Mounthorpe..	W. Newman..						
Carlton le Moorland...	J. Blackburn..1829						328
Coningsby.....1657	G. Judd.....	77		Gen. Bap.			1773
Donnington.....							313
Epworth.....1695	D. Chesman...	66		Gen. Bap.			1825
Fleckney.....1819							514
Fleet.....1688	T. Rogers.....	160		Gen. Bap.			794
Gainsborough.....1823	J. Thomas.....						6658
Gedney Hill.....1681		37		Gen. Bap.			
Gosberton.....1688	J. Thompson..	25		Do.			1851
Grimby.....1825	S. Marston....1823	43		N. & E. Riding.			4225
Hatton, East.....1825							165
Heckington.....1821							1480
Horncastle.....	D. Jones.....						3988
Killingholm.....1686	W. Tutty.....	19		Gen. Bap.			
Kirton.....1663	J. Felkin.....	66		Do.			
Lincoln, 1 ch.....	J. Craps.....1827	57		Northamptonshire.			12000
2 ch.....1822	S. Wright.....	24		Gen. Bap.			
Louth, 1 ch.....							7000
2 ch.....1802	F. Cameron...	120		Gen. Bap.			
Magdalen.....1823							
Maltby.....1772	J. Kiddall....	48					
Misletton.....1676							
Partny ande Orby.....							
Spalding, 1 ch.....1646	H. Everard....	150		Gen. Baptist.			
2 ch.....	W. Margerum.1827	52	350		170		6497
Stangford.....1803	W. Reeve.....						
Sutterton.....1808	J. Bissill....	41		Gen. Baptist.			247
Tyd, St. Giles.....1788							1097

Towns or Villages containing Baptist Churches, with the Date of their formation.	Name of Pastor, with the Date of his settlement.	Number of Members.	Average Number of Hearers.	To what Association attached.	Children in Sunday Schools.	Village Stations.	Population.
Whittlesea .....1823	J. Wood .....						963
Woodhouse Eaves ....4808	J. Barley .....						6013
MIDDLESEX.							
Alperton.....1827	T. Allen.....1828			Unassociated.			309
Brentford (Old).....1819	C. Robinson...1832			Do.			
Brentford (New).....1802				Do.			2085
Chelsea, Paradise W. 1817				Do.			32371
Westburn-st. 1830	J. Stenson.....1832			Do.			
College-st .....1830	R. Upton.....1830			Do.			
Greenford.....1819							477
Hackney.....1798	F. A. Cox.....1811	327		London.			30000
Hammersmith.....1793	T. Uppadine...1803	142		Berks. & W. Lon.			10222
Hampstead .....1818	M. Castleden. 1818			Unassociated.			11000
Hampstead Road.....	J. Preston .....1827			Do.			
Harlington .....1798	J. George.....1835			Do.			1200
Harrow on the Hill...1812	E. Thompson..1835	49	60	Do.	40		3861
Highgate .....1812	E. Lewis.....1830	56		London.			
Kensington G. Pits...	J. Broad.....1832	63		Berks. & W. Lon.			
Old Ford.....1785	W. Newman.1794			Unassociated.			
Paddington.....	J. Burns.....1835	63		Gen. Baptist.			14540
Poplar.....1812	J. Upton.....1821	99		London.			
Potter's Bar .....1825	— Holmes .....						
Somer's Town.....1796	C. Carpenter ..1826			West London.			
Staines .....1825	G. Hawson ....1825	86	200	Berks. & W. Lon.	100		2486
Stoke Newington.....1818				Unassociated.			3480
Tottenham.....1828	J. J. Davies ...1823			London.			4937
Uxbridge .....1830							3043
West Drayton.....1827		41		Berks. & W. Lon.			
LONDON AND SOUTHWARK.							
Alfred Place, Kent							
Road .....1820	W. Young .....1821			Unassociated.			
Artillery Street.....1833	C.B. Woodman1835	70	150				
Blandford-street.....1794	W. B. Bowes.1835						
Park-street, Borough.1720	J. Rippon.....1773						
Church-st, Blackfriars.1780	J. Davis.....1833	396		London.			
Clement's Lane, Strand							
Commercial Road.....1657	J. Wallis .....	159		Gen. Baptist.			
Buttesland-street.....	J. Rothery.....						
Dean-street .....1773	B. Lewis.....1825						
Devonshire-square .....1638	T. Price.....1824	218		London.			
Eagle-street.....1735	R.W. Overbury 1834	330		Do.			
Eldon-street .....1662	J. B. Shenstone 1826						
Fetter Lane .....1785	J. Elvey.....1817						
Goswell-street-road...1815	J. Peacock.....1821						
Grafton-street, Soho...	W. Williams..						
Great Alie-street.....							
Henrietta-street.....1817	T. Thomas.....1828	198		London.			
Homerton-row .....1820							
Jamaica-row, Bermondsey							
W. Dovey .....	W. Dovey .....			Unassociated.			
John-st., Gray's-inn-l.1816	J. H. Evans ...1816			Unassociated.			
Keppel-street.....1713	G. Pritchard ..1817			Do.			
Little Alie street.....1753	P. Dickerson..1833						
Little Prescott-street.1633	C. Stovel .....1833	230		London.			
Little Wild-street.....1691	C. Woollacott 1835	122	160	Unassociated.	100		
Maze Pond .....1692	J. Watts.....1834			London.			
Mitchell-street.....	J. A. Jones ...1831						
Northampton-street...1829	J. Hall.....1826						
Red Cross-street.....1666							
Romney-street, Westminster.....1815	S. Hewlett.....1834						
Salter's Hall.....1830	J. E. Giles.....1830	110		London.			
Shouldham-street.....1809	J. George.....						

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Snowfields.....1804	G. Francis.....			Gen. Baptist.			
Soho, Oxford-street....1618	J. Coombs.....1825	137					
Suffolk-street.....1674	J. Stevenson.....						
Unicorn Yard.....1720	D. Denham.....1834						
Walworth, East-lane..1791	J. Hamblin.....1834						
— Horseley-st.	R. G. Le Maire						
— Lion-st.....1805	{ J. Chin.....1806						
	{ S. Green.....1834						
Wardour-street, Soho.1823	J. Stevens.....1823						
Windmill-street.....	W. Jones.....1829						
MONMOUTHSHIRE.							
Abergavenny.....1807	M. Thomas.....1807					4230	
Abersychan.....	S. Price.....	55			200		
Argoed.....1818	T. Davies.....1819	80			85		
Bassaleg (Bethel).....	E. Thomas.....	95			50	1298	
Beulah.....1824	B. Williams.....1824						
Bethesda.....1764	{ J. Hier.....1787						
	{ J. Edmunds.....1806						
Blaenafon, 1 ch.....1910	R. Owen.....1826						
— 2 ch.....1825	H. Jones.....1827						
Blaenau Gwent.....1660	W. Thomas.....1806	80			40		
Castleton.....	E. Jones.....1823						
Chapel y fin.....1745	M. Lewis.....1825						
Caerleon.....1771	D. Philips.....1819					1071	
Caerwent.....1819	J. Evans.....					444	
Chepstow.....1818	J. Lewis.....1818					3524	
Glascoed.....1817	G. Jones.....	50			20		
Goitre.....1826	B. Williams.....1827	70			26		
	{ J. Lewis.....1827						
	{ F. Hiley.....1811						
Llanwenarth.....1625	J. Jones.....						
Llandogo.....	T. Leonard.....1819	38			60	752	
Magor.....1819						4916	
Monmouth.....1819	J. Edwards.....						
Nantllygo.....1830	J. Jones.....1819					213	
Nash.....	W. Miles.....1832						
Newport.....1817	J. Harris.....1819						
Newport (English).....	M. Jones.....1819						
Penrhos.....1819							
Penhalt.....							
Pennel.....1779	D. Evans.....1830	56			40		
Penygarn.....1722	E. Jones.....						
Pen-y-cae.....1827	E. Oliver.....						
Pont-rhyd-yr-un.....1815	T. Kenyvn.....	140			200		
Ragland.....1818	D. D. Evans.....1828					681	
Rumney.....1828	T. Harris.....1819					264	
Sion Chapel.....1803	M. James.....						
Talawain (Pisgah).....	J. Michael.....1817						
Tredegar.....1802	J. P. Davies.....1818						
Trosnant.....1776	J. Williams.....1829						
NORFOLK.							
Attleburgh.....	J. Green.....1833			Norwich&Norfolk. Do.			
Aylsham.....1796	J. Bane.....1817	92					2334
Bacton.....1822	W. Baker.....1823	41					498
Brooke.....	J. Porter.....1833						
Buxton.....1796	J. Boast.....	54	180				610
Carlton Rode.....1813	J. Smith.....1813	62	250		30	916	
Claxton.....	J. Hupton.....						
Costessy.....1823	J. Ivory.....1824	49	150	Unassociated.	24	1098	
Dereham.....1723	J. Williams.....1822						4004
Diss.....1789							2934
Downham.....	J. Jeffries.....1802	20	60			100	2198
Easton Row.....	— Smith.....						
Ellingham (Great).....1699	C. Hatcher.....					882	

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Fakenham.....1801	J. Hunt.....	40		Norwich & Norf.			
Fornuth, St. Peter's.....1814	J. King.....	54		Gen. Baptist.			
Foulsham.....1820	D. Thompson.....1829	45		Norwich & Norf.			958
Framingham.....1816	J. Chiney.....	72	250				2445
Ingham.....	J. Venimore.....1826	108		Norwich & Norf.			419
Kenninghall.....1810	C. Box.....1813						1251
Lynn.....1832	W. F. Poile.....1832	57	250	Norwich & Norf.	250		13370
Martham.....1800	W. F. Waller.....1832	22	90	Do.	20		
Mersham.....1826	J. King.....						677
Nea'ishead.....1811	W. Spurgeon.....1812	92		Norwich & Norf.			646
Necton.....	J. Carver.....1809	73	150	Do.	45		996
Norwich, 1 ch.....1691	W. Brock.....1832			Unassociated.			61000
----- 2 ch.....1798	J. Puntis.....1824			Norwich & Norf.			
----- 3 ch.....1820	A. Pye.....1815			Unassociated.			
----- 4 ch.....	T. Scott.....	77		Gen. Baptist.			
----- 5 ch.....	J. Green.....1832	163		Norwich & Norf.			
Reepham.....	J. Oakford.....1835						
Salehouse.....1802	A. Powell.....1835	101	250		36		539
Saxlingham.....1803	W. Clark.....1803	39	170				700
Shelfanger.....	J. Clark.....						435
Swaffham.....1822	J. Hewett.....1823	38	150	Norwich & Norf.	300		3285
Tittleshall.....1830	G. Ward.....1834		200	Do.	70		570
Wortwell.....	C. Hart.....	46	200		39		537
Worstead.....1717	J. R. Blakeley.....1834			Norwich & Norf.			830
Wymondham.....1801							746
Yarmouth, 1 ch.....1686	J. Betts.....1830			Gen. Baptist.			21115
----- 2 ch.....							
NORTHAMPTONSHIRE.							
Aldwinkle.....1822	D. Parkins.....1823	57	260	Northamptonshire.	70		348
Barton (Earl's).....1796		49	160		140		977
Blisworth.....1825	G. Foskett.....1826	30	180	Northamptonshire.	85		769
Braunstone.....	R. Miller.....1826			Do.			298
Braybrook.....1793				Do.			
Brinton.....1824	R. Tunly.....	21		Northamptonshire.			887
Buckby (Long).....	H. Capern.....1830	62	400	Unassociated.	110		2078
Bugbrook.....1805	J. Wheeler.....1805			Northamptonshire.			407
Burton Latimer.....1798	— Rees.....1832						995
Clipston.....1777	— Gough.....1835			Northamptonshire.			807
Ecton.....1818	J. Smith.....1824						570
Gretton.....1796	T. Mason.....1835	34	250	Northamptonshire.			762
Guiltsborough.....1802	J. Clark.....1822			Unassociated.			751
Hackleton.....1817	W. Knowles.....1815						
Haddon (West).....	W. Orchard.....						909
Harpole.....	J. Chown.....1827						711
Irthingborough.....	J. Trimming.....1832						1262
Kettering, 1 ch.....1696	W. Robinson.....1830	166	500	Northamptonshire.			4099
----- 2 ch.....1824	J. Jenkinson.....1824						
Kingsthorpe.....1822	R. Clark.....	29	160		63		1341
Kislingbury.....1810							683
Middleton Cheney.....	G. Stonehouse.....1833						1415
Milton.....1825	I. Marriot.....1828						
Moulton.....	F. Wheeler.....1819			Northamptonshire.			190
Northampton, 1 ch.....1733	W. Gray.....1825						15351
----- 2 ch.....1820							
----- 3 ch.....1829	W. Brand.....	41		Gen. Bap.			
Oundle.....1830	R. Manton.....1827			Unassociated.			2308
Peterborough.....1653	S. Wright.....	12		Gen. Bap.			5553
Rounds.....		51	200	Unassociated.			1370
Ravensthorpe.....1819	W. Goodrich.....1819	58	250	Northamptonshire.	96		496
Ringstead.....1714	L. J. Abington.....	66	250	Unassociated.	70		
Road.....	G. Jayne.....1829			Northamptonshire.			954
Ruslden, 1 ch.....	— Whitmore.....			Bedfordshire.			
----- 2 ch.....1800	— Drawbridge.....			Unassociated.			
Thrapstone.....1787				Do.			1014

Towns or Villages containing Baptist Churches, with the Date of their formation.	Name of Pastor, with the Date of his settlement.	Number of Members.	Average Number of Hearers.	To what Association attached.	Children in Sunday Schools.	Village Stations.	Population.
Towcester.....1783	J. Barker .....1799						
Walgrave.....1715	J. Blackburn..	44	200		40		2671
Wellingborough.....1807	— Drawbridge						575
Weston by Weedon...	W. Clarke ....1809						4688
Woodford.....1822							528
							639
NORTHUMBERLAND.							
Ford Forge.....	J. Black.....						
Newcastle, 1 ch.....	R. Pengilly....1807			Northern.			20900
— 2 ch.....1817	G. Sample ....1318			Do.			
North Shields.....1799	J. Williamson.1816			Do.			6744
NOTTINGHAMSHIRE.							
Beeston.....1804	R. Abbots ....	126		Gen. Baptist.			2530
Boughton.....1826		34		Do.			295
Collingham (North)....							881
Gamston and Retford.	S. Kidmore ...	76		Gen. Baptist.			
Kirby Woodhouse.....1760	G. Hardstaff...	44		Do.			
Mansfield.....1819	J. Austin.....	83		Do.			9426
New Barford.....	J. Robinson ...1829						
Newark on Trent.....1810							6557
Nottingham, 1 ch.....	J. Edwards....1830			Notts. & Derby.			50000
— 2 ch.....1775	R. Ingham ....	285		Gen. Baptist.			
— 3 ch.....1819	{ W. Pickering.	635		Do.			
— 4 ch.....	{ H. Hunter ..						
Southwell.....1811	J. Taylor.....						
Sutton Ashfield, 1 ch.1819	C. Nott.....1826	22	70		50		3384
— 2 ch.....		40	120		200		5000
Sutton Boringham.....1798	W. Wilders...						
Sutton on Trent.....1822	G. Pope .....1622						1002
OXFORDSHIRE.							
Ascott.....							
Bloxham.....1814	D. Nunnick ...1821	27	150	Oxfordshire.	40		3706
Boddicott.....1817	— Bloodworth.						
Burford.....1709	B. S. Hall .....1834	32	100	Oxfordshire.	90		549
Chalgrove.....1822	— Crook.....1926						2262
Chipping Norton.....1662	W. Catton.....1827			Oxfordshire.			1858
Coate.....1662	R. Pryce.....1921			Do.			3618
Ensham.....1812							1506
Goring Heath.....							20434
Henley on Thames ...1823	J. Shoveller ...1830			Oxfordshire.			1388
Hooknorton.....1644	J. A. Jarvis ...			Do.			3618
Oxford, 1 ch.....1780	W. Copley ...1824						1506
— 2 ch.....1824	H. H. Bulteel.1831	60	800	Oxfordshire.			20434
Woodstock (New)....1828	C. Darkin.....						1388
RUTLANDSHIRE.							
Morcat & Barrowden.1678	E. Payne.....	67		Gen. Baptist.			2440
Oakham.....1772	J. Hinners....1829			Northamptonshire.			
SHROPSHIRE.							
Bridgenorth.....1704	R. Clarke .....1827						5065
Broseley, 1 ch.....1749	J. Thomas .....1802	15	100	Shropshire.	100		4300
— 2 ch.....1803	T. Jones.....18'3			Do.			
Donnington Wood.....1820	J. Ashford.....1830			Do.			
Market Drayton.....1818	T. Littleton....						3882
Minsterly & Snailbeach1817	J. Lakelin....1826			Shropshire.			800
Oldbury.....1815				Midland.			4478
Oswestry.....1806	T. Cooke .....1817			Shropshire.			2936
Pontsbury.....1828	F. Francis ....1828						
Rolaw.....1819							
Shiffnal.....1700	J. Tunnicliffe..1829						
Shrewsbury, 1 ch.....1627	M. Kent.....1823						
— 2 ch.....1828	A. Sangster....1830						

Towns or Villages containing Baptist Churches, with the Date of their formation.	Name of Pastor, with the Date of his settlement.	Number of Members.	Average Number of Hearers.	To what Association attached.	Children in Sunday Schools.	Village Stations.	Population.
Welchampton.....1820	J. Fenn.....1820						532
Wellington.....1807							630
Wem.....1815	J. G. Stephens	52	150	Unassociated.	35 100		1932
Whitchurch.....1808	J. Philips.....1822	65	140				
SOMERSETSHIRE.							
Axbridge.....							998
Bath, 1 ch.....	J. Jackson.....1833	160		Bristol.			12040
— 2 ch.....	P. Cater.....1830	102		Do.	80		
— 3 ch.....1820	O. Clarke.....1820						
— 4 ch.....	— Chalker.....						
— 5 ch.....	W. Clarke.....1826						
— 6 ch.....							
Beckington.....1786	J. Viney.....1824	173		Bristol.	122		1340
Bridgewater.....1687	H. Trend.....1830	116		Western.			7807
Bristol, 1 ch.....1640	{ S. Summers. } T. S. Crisp..	349		Bristol.	350		59074
— 2 ch.....1656	T. Roberts.....1808						
— 3 ch.....1804	T. Winter.....1823	408		Bristol.	400		
— 4 ch.....1824	E. Probert.....1835						
Chard.....		84		Western.			5141
Crech St. Michael's..1831	G. Medway....1831	29	170		48		
Crewkerne.....1820	E. Crook.....1823	60		Western.			3789
Croscomb.....	J. Mason.....						803
Curry (North).....1828	W. May.....			Western.			1833
Frome, 1 ch.....1689	J. Dyer, jun..1833	295		Bristol.	355		12240
— 2 ch.....1687	W. Jones.....1829	106		Do.	34		
— 3 ch.....1817	J. Moody.....1820	60	350				
Hatch.....	J. B. Cox.....1828	60		Western.			
Highbridge.....1819	W. Stephens..1829						
Horsington.....	D. Bridgman..	29	80	Western.	12		968
Isle Abbot's.....1808		16	120	Do.			380
Keynsham.....1808	T. Ayres.....	104					2142
Laverton.....1814							
Litton, near Paulton..							414
Minehead.....	C. Elliott.....1833	13	120	Western.	35		
Montacute.....1824	J. Price.....1825	96		Do.			1028
Norton, St. Philip's..1819	J. Mason.....	34		Bristol.	6		767
Paulton.....	T. Clark.....	68		Do.			1784
Perriton.....1824	J. Cocks.....						
Petherton (South)...	— Sandown....						2294
Pill.....1815	D. Evans.....						
Road.....1783	B. Marshman..1823	114	400				
Rowborough.....1824	R. Hoopdell...1824						
Stoke Gomer.....	J. Chapman...	58	150	Western.	25		1292
Street.....1813	J. Little.....	20	100		50		899
Tiverton.....	J. Cocks.....1833	40	300		150		
Taunton.....1814	W. Coombs...1828	150		Western.			11000
Watchet.....1807	S. Sutton.....1827	50		Western.			
Wedmore.....	J. Chandler...1814						
Wellington.....1739	J. Baynes.....1821	182		Western.			3557
Wells.....1815	H. Trewella..	30	200		50		4762
Wincanton.....1829	G. Day.....1829	82		Western.			11000
Winscombe.....	R. Hoopdell..	31	140		100		2123
Yeovil.....1689	J. Chapman...1825			Western.			5921
STAFFORDSHIRE.							
Bilston.....1830	J. Poole.....						
Brettle Lane.....	J. Ashford....	49	250	Midland.	180		
Bromwich (West)....1810		50		Do.	120		
Burslem.....1806	W. Muckley..	40	50		50		12714
Burton on Trent, 1 ch.1802							4399
— 2 ch.1823		48		Gen. Baptist.			
Coppice.....	W. Bridge....1821	81	150	Midland.	90		
Coseley, 1 ch.....1788	D. Wright....1834	193		Do.	310		



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Horsell Common .....							
Kingston.....1790	J. Page.....			Unassociated.			673
Lambeth, Gray's-walk.....1821	E. Davies.....1824				2000		
Ripley.....1813	— Merriett.....1813						
Stockwell.....1827							
Wandsworth.....							
SUSSEX.							
Battle.....1793	S. Stennett.....1835	64		Kent & Sussex.	285		3000
Brighton, 1 ch.....	W. Savory.....1830	173			Do.	200	
————— 2 ch.....1824	— Sedgwick.....1824						
Dane Hill.....	J. Roberts.....	75	200				
Hadlow-Down.....	J. Hatterhill.....						
Hailsham.....	W. Davies.....1824						1445
Hand Cross, Slaugham	T. Davies.....						
Lewes.....	J. M. Soule.....1830	89		Kent & Sussex.	135		8592
Rotherfield.....	J. Page.....	41	80		3085		
Rye.....1750	A. Smith.....1821	62		Kent & Sussex.	90		3715
Wadhurst.....1816	G. Down.....1823	81			Do.	80	
Uckfield.....1816	J. Foster.....1816						1261
WARWICKSHIRE.							
Alcester.....1640	J. Price.....1813			Oxfordshire.			2405
Attleborough.....	W. Williams.....	17	110				
Austrey.....1808	J. Barnes.....	134		Gen. Bap.	100		540
Bedworth.....1776	W. Smith.....1822	63	100		3980		
Birmingham, 1 ch.....1737	T. Swan.....1829			Midland.	65		10000
————— 2 ch.....1785	T. Morgan.....1815				Do.		
————— 3 ch.....1786	G. Cheatle.....	228		Gen. Bap.			
————— 4 ch.....1814	J. Poole.....1818				Midland.		
————— 5 ch.....	J. Hoby.....			Do.			
Coventry, 1 ch.....1716	F. Franklin.....1799			Gen. Bap.			3000
————— 2 ch.....1823	— Bannister.....	67					
Draycott.....1811	J. Cook.....1811						728
Eatington (Over).....1803	S. Barker.....1803						1214
Henley in Arden.....1731	— Jarvis.....						30 7
Kenilworth.....1822	J. Jones.....			Leicestershire.			2000
Kirby (Monks).....	— Tunnlicliff.....	155			Gen. Bap.		
Longford, 1 ch.....1773	— Warner.....	105		Do.			
————— 2 ch.....							833
Napton.....1820	J.G. Greenway.....	24		Gen. Baptist.			2500
Netherton.....1829	E. Fall.....1811						
Rugby.....							3000
Southam.....							3684
Stratford upon Avon.....1827							
Sutton Coldfield.....1775		15		Gen. Bap.			
Syston Queenborough.....1823							
Tipton.....1824							
Warwick.....1681							15000
Wolston.....1814	G. Jones.....			Gen. Bap.			379
Wolvey.....1824	J. Knight.....	116			935		
WESTMORELAND.							
Brough.....1834	J. Snaith.....1835	15	240			90	
WILTSHIRE.							
Berwick.....1826	P. Alcock.....1834	37	200		60		300
Bradford.....	J. Rodway.....1824						10000
Bradley (North).....1775	B. Wilkins.....1828						
Bratton.....1734	R. Aitchison.....1826	150		Bristol.	120		1300
Bromham.....	G. Mostoo.....				1556		
Broughton Gifford.....	W. Blake.....	60	250		85		4795
Calne.....	W. Lush.....						
Chapmanslade.....1788	W. Eacot.....1826						4333
Chippenharn.....	— Shuttleworth.....1825						



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Corsham.....1824	H. Webley.....1827	69	250	Bristol.	130		2952
Corton.....1826	T. Hardick.....1830						
Crockerton.....1829	J. Thresher.....1807	78	180	Bristol.	125		4500
Devizes, 1 ch.....1650	R. Hitchcock.....1830						
----- 2 ch.....	J. S. Bunce.....1816	62		Bristol.	96		
Downton, 1 ch.....1680	J. Clare.....1804	62	200		128		3519
----- 2 ch.....1738		32		Gen. Bap.			
Grittleton.....	J. Seymour.....1825						438
Hilperton.....	J. Dymott.....1810						1067
Knoyle (East) and Semley.....	J. Webb.....	57	220		60		1028
Limpley Stoke.....1820	A. James.....1821						2847
Malmesbury.....	T. Martin.....1812						4060
Melksham.....	J. Russell.....	75		Bristol.	216		5800
Nettleton.....	A. James.....	31	200		50		954
Salisbury.....1600	P. J. Saffery...1826	236	600	Bristol.	250		11000
Sandy Lane.....1790							
Shrewton, 1 ch.....1812	J. Mather.....	61	200	Bristol.	100		491
----- 2 ch.....	T. Gunning....	46	300	Do.	50		1452
Southwick.....1660	A. Bennet.....1820	75	150		65		
Stoke.....1820	W. Huntley...1829						
Trowbridge, 1 ch.....1660	W. Walton.....1823	303		Bristol.	370		10863
----- 2 ch.....1821	J. H. Thomas..	207		Do.	290		
----- 3 ch.....	— Warburton..						
Warminster.....1811	D. Payne.....	60	300		120		6115
Westbury.....1825							
Westbury Leigh, 1 ch.1662	T. Gough.....1815						
----- 2 ch.1810							
Whitborne.....1811	R. Parsons.....1818	63	250		95		
WORCESTERSHIRE.							
Astwood.....1812	J. Smith.....1813			Oxfordshire.			268
Atchlench.....1825	B. Wheeler.....1829	22	250	Do.	110		82
Bewdley.....1649	G. Brooke.....1813			Midland.			3908
Blockley.....1820	A. G. Fuller...1835			Oxfordshire.			2015
Brooms Grove.....1672	J. Sroxton.....1800			Midland.			8612
Catshill.....	M. Nokes.....	44	120	Do.	70		
Cradley.....1799	J. Bellingham.	37		Gen. Bap.			750
Dudley.....	W. Rogers.....1826			Midland.			23000
Evesham, 1 ch.....1732	D. Davies.....1823			Do.			4000
----- 2 ch.....				Do.			
Kidderminster.....1809	H. Smith.....1826			Do.			20000
Netherton, 1 ch.....1810				Do.			129
----- 2 ch.....1820	J. Greenaway.	24		Gen. Bap.			
Pershore.....	T. C. Keene...1830			Midland.			4000
Shipton on Stour.....1774	S. N. Taylor...1815	27	200	Oxfordshire.	100		1632
Stourbridge.....1829							6148
Upton on Severn.....	J. Shepherd...			Midland.			2343
Westmancote.....1779	J. Miller.....1801			Do.			
Westmeath.....	J. Williams....						
Withall Heath.....1819							
Worcester.....1651	T. Waters.....1827			Midland.			18000
YORKSHIRE.							
Allerton.....1826		54		Gen. Bap.			
Barnoldswick.....1668	J. Spooner.....1832	77	200	York & Lancaster.	215		4000
Bedale.....1793							1266
Beverley.....	J. Charlton...1810			N. & E. Riding.			8302
Bingley.....1760	D. Taylor.....1833	25	200	York & Lancaster.	60		8000
Birchcliffe.....1763	H. Hollingrake	295		Gen. Bap.			
Blackley.....1794	J. Rigby.....1798	41	220	York & Lancaster.	170		3090
Bradford, 1 ch.....1752	W. Steadman...1805	283		Do.			23000
----- 2 ch.....1824	B. Godwin.....1824	142		Do.			
----- 3 ch.....		30		Gen. Baptist.			
Bramley.....1766	W. Colcroft...1826	144		York & Lancaster.			7000

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Bridlington.....1698	R. Harness.....1795	62	140	N. & E. Riding.	75		5000
Burton (Bishop's).....	A. Berry.....1813	43	150		52		556
Chapelfold.....1821	T. Fraser.....1830	25	130	York & Lancaster.	180		
Clayton.....1828	John Taylor....	72		Gen. Baptist.			
Cowling Hill.....1756	N. Walton.....1826	46	200	York & Lancaster.	100		
Crigglistone.....1822	W. Hattersley.1829	16	70		51		1266
Dishforth and Boro'-bridge.....	J. Crook.....1825						332
Driffeld (Great).....	J. Normanton.1815	31	110	N. & E. Riding.			3000
Earby in Craven.....1818	W. Wilkinson.1819	38	200	York & Lancaster.	146		
Elland.....1798	T. Milne.....						5000
Farsley.....1770	J. Foster.....1824	95	230	York & Lancaster.	250		2637
Gildersome.....1749	W. Scarlett...1808	32	350	Do.	120		1652
Halifax, 1 ch.....1755	S. Whitewood.1831	98	400	Do.	200		15000
----- 2 ch.....1782		105		Gen. Baptist.			
Haworth, 1 ch.....1752	M. Oddy.....1787						5835
----- 2 ch.....1821	J. Winterbotham.1820						
Heaton.....1826	M. Saunders..1824	68	400	York & Lancaster.	300		
Hebden Bridge.....1777	J. Shaw.....1835	55	100	Do.			
Hedon.....1824	J. Crook.....1834	111		Do.			491
Hepstontall Slack....	E. Theobald...	14	60	N. & E. Riding.	40		
Hillfield and Long Preston.....1805	W. Butler.....	330					
Horsforth.....1803	S. Hardacre...	13	150		50		
Hull, 1 ch.....1736	J. Yeaton.....1827	100	300	York & Lancaster.	140		3425
----- 2 ch.....1795	J. M'Pherson.1823			N. & E. Riding.			30000
Hunmanby.....1817	W. Reynolds.			Do.			
Idle.....1810	R. S. Frearson.1828	54	240	N. & E. Riding.			1079
Keighly.....1810	A. Nichols.....1826	70	300	York & Lancaster.	116		5416
Kilham.....1822	J. Hithersay...	16	90	Do.	100		11176
Leeds.....1760		237		N. & E. Riding.	70		1042
Lineholm.....1819		77		York & Lancaster.			70000
Lockwood.....1790	F. W. Dyer...1832			Gen. Baptist.			
Ma'ton.....1824	L. Shaw.....1827			York & Lancaster.			3134
Masham.....1826	T. F. Jordan...1828	38	200	N. & E. Riding.	55		2573
Masborough.....1790							3000
Meltham.....1819	T. Thomas.....1829	47	170	York & Lancaster.	140		2746
Millwood.....1807		32		Do.			
Mirfield.....1825	H. S. Albrecht.1828	44	350	Do.	150		6496
Ossett Common.....1822				Do.			5325
Pole Moor.....1794	H. W. Holmes.1829	81	250	York & Lancaster.	300		
Queenshead.....1773	T. Hudson.....	175		Gen. Baptist.			
Rawden.....1715	S. Hughes.....1818	74		York & Lancaster.			2057
Rishworth.....1803	T. Mellor.....1816	36	150	Do.	300		1536
Salendine Nook.....1743	R. Hyde.....1795	153		Do.			
Scarborough.....1770	B. Evans.....1826			N. & E. Riding.			8000
Sheffield.....1804	C. Larom.....1821	140		York & Lancaster.			60000
Shipley.....1758		168		Do.			
Shore.....1795	J. Midgely....	107		Gen. Baptist.			
Slack Lane.....1821		39	150	York & Lancaster.			
Steep Lane, Sowerby..1770	J. Shaw.....1824	48	200	Do.			
Sutton in Craven.....1711	J. D. March...1833	86	350	Do.	200		
Thornhill.....1820							2000
Wainsgate.....1750		59	180	York & Lancaster.	110		

The Compilers of the above Tables are aware that numerous errors as well as omissions will be found, where so much of detail is attempted; but for this they cannot take much censure to themselves, having taken the precaution, two months back, to send printed blank forms to various respectable ministers in almost every part of the country; very many of which have never been returned. They must apprise their country brethren, that it is unnecessary to send any corrections now: should it be the wish of any considerable portion of the readers of the Baptist Magazine to have a more full Statistical Table at the close of another year, the Compilers of the preceding Tables would gladly take upon themselves the trouble of its preparation, provided correct and ample materials were furnished by the 1st of November next.

# I N D E X.

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## ASSOCIATIONS :

- Bristol, 344
- Buckinghamshire, 343
- East Kent, 288
- Essex, 428
- General Baptist, 429
- Glamorganshire, 386
- Leicestershire, 240
- London, 195
- Midland, 544
- Monmouthshire, 288
- Northern, 475
- North and East Riding, 343
- North Essex, 476
- North Wales, 387
- Nottinghamshire and Derby, 385
- Scotch Baptist, 387
- South Hampshire, 289
- Western, 476
- , in Wales, 428
- West Hants., 195, 429
- West Norfolk, 388
- York and Lancashire, 342
- Distribution of profits, 32, 152, 292
- Editorial remarks, 432

## ESSAYS :

- Abuse of Reason, 489
- Address of Baptist Union, 129
- Alliance between Church and State, 445
- American Slavery, 8, 537
- Appeal to Congregational Christians, 218
- Berridge's Triumph of Principle over Intolerance, 83, 178
- Christian Armour, 132, 175, 212, 266, 322, 367, 409, 494, 540
- , Liberality, 317
- Christopher Smart, 134, 214
- Church Meetings, 264
- Claims of Canada, 54, 542
- of Sunday Schools, 497

- Departure of another Year, 17
- Duty of Masters to Servants, 57
- Established Religion, 414
- Extract from Christopher Love, 458
- History of Joseph, 450
- Instrumental Music, 58, 93, 179
- Legislative Enactments concerning the Sabbath, 11
- Letter from the Pastor of a Baptist Church to one of its Members, 58
- on Rev. L. S. E.'s Publication, 90
- Original, by the late Rev. Isaac Watts, 370
- Liquidation of Debts on Chapels, 14
- Menno's Departure from Popery, 260, 313
- Missionary Spirit, 222
- Perplexing Case, 414
- Query, 502
- Reflections on the Setting Sun, 404
- Remarks on a Paper entitled, "Use and Abuse of the Term, Moral," 16
- Revivals in America, 51
- , Remarks on Do., 86
- Select Sentences, 503
- Sermon by the late Rev. A. Fuller, 45
- R. Hall, 401
- Statement of Facts, 411
- Suggestions on Acts iv. 34, 35—364
- Suppression of Error, 451
- Trust Deeds of Meeting-houses, 325
- Tyndale and Coverdale's Bible, 453
- Union is Strength, 223
- Utility of Greek and Roman Classics, 360
- Welsh Churches, 413
- Widows' Fund, 89

## INTELLIGENCE :

- Foreign.*
- Canada, 104, 146, 233, 278
- Continental Society, 148, 470

Jamaica, 69  
 Sierra Leone, 424  
*Domestic.*  
 Aged Baptist Ministers, 341  
 Anniversary Meetings:—  
   Anti-slavery Society, 282  
   Baptist Continental, 70, 341  
     Home Mission, 28, 284  
     Union, 285  
   British and Foreign Bible, 235  
     Temperance, 284  
     Sailors', 279  
     School, 237  
 Christian Instruction, 235  
 Church Missionary, 337  
 Ecclesiastical Knowledge, 235  
 Home Missionary, 283  
 Irish Evangelical, 281  
 London Missionary, 281  
 Religious Tract, 338  
 Stepney College, 341  
 Sunday School Union, 280  
 Protection of Civil and Religious Liberty, 237  
 Wesleyan Missionary, 233  
 Annual Epistle of the Friends, 517  
 Appeal to Ladies on behalf of the Education of Females in China and the East, 27  
 Baptist Building Fund, 71, 107, 149, 385, 474  
   Churches, Statistical Account of, in England, 546, &c.  
   Continental Society, 70  
   Deputation to America, 543  
   Irish Society, 544  
   Union, 107  
 Bishop of London and the Dissenters, 29  
   Letter to, 29  
 Bristol Education Society, 384  
 British and Foreign Sailors' Society, 382  
   Voluntary Church Society, 31  
 Cases of Appeal for Aid:—  
   Ebenezer Chapel, Shoreditch, 425  
   Exeter, 474  
   Kensington Gravel Pits, 426  
   Lynn, 193  
   Wells, Somersetshire, 241  
 Christian Fellowship, 425  
 Deputation to America, 107, 150, 243, 474  
   from Do., 191  
 Dunchurch, 72  
 Ecclesiastical Establishment, 72  
 Education of the Sons of Baptist Ministers, 425  
 Extraordinary Conference, 72  
 History of the Baptist Church, Barnoldswick, Yorkshire, 340  
   Keighley, Yorkshire, 192  
   Woodchester, Gloucestershire, 339  
 Home Mission, 28  
 London Chapel Building Cases, 385

Maternal Association, 471  
 Mico Charity, the, 543  
 Out-door Preaching, 474  
 Petitions on Ecclesiastical Subjects, 71  
 Premium for a Prize Essay, 192  
 Resolutions by the Dissenters relative to their Present Duties, 30  
   of the British Voluntary Church Society, 31  
   occasioned by a Letter from the American Board to the Baptist Board in London, 31  
 Seamen's Cause at Poplar, 292  
 Special Prayer Meeting, 543  
 Welsh Churches, 544  
 West Hants. Ministers' Meeting, 72

## IRISH CHRONICLE :

Address from the Committee, 33, 77, 109, 153, 196, 245, 345, 389, 477  
 Annual Meeting, 293  
 Contributions, 36, 80, 112, 156, 163, 200, 248, 300, 348, 392, 436, 480  
 Letters from  
   Allen, J. 197, 433  
   Bates, J. 38, 80, 245, 389, 434  
   Beaty, R. 35, 111, 390, 435  
   Berry, T. 155  
   Brenan, P. 433, 479  
   Brennan, A. 109  
   Cave, A. 199  
   Carthy M., J. 77, 153, 434, 478  
   Cross, S. 34, 79, 247, 345  
   Davis, S. 33  
   Hogg, H. 346  
   Johnson, A. 110  
   Irwin, F. 246  
   Mullarky, M. 35, 78, 155, 247  
   Nash, J. 390  
   Pritchard, G. 477  
   Ryan, S. 154, 389  
   Thomas, W. 33, 78, 153, 198, 245, 434, 478  
   West, J. 345  
   Woodland, S. 392

## MEMOIRS :

Beddome, Mr. Boswell, 77  
 Miles Coverdale, 533  
 Morrison, Rev. Dr. 165  
 Pearson, Rev. Kilner, 121  
 Roberts, Rev. John, 357  
 Sanctuary, Mr. J. 257  
 Waugh, Mrs. Peggy, 1  
 Wyke, Mr. Isaac, 209

## MISSIONARY HERALD :

*Foreign.*  
 Death of Mrs. Anderson, 87  
   Dr. Carey, 37  
 Bahamas, 117, 161, 398, 443  
 Belize, 83, 119  
 Burmah, 39  
 Calcutta, 81, 349, 437

- Chitpur, 351  
 Colombo, 82, 249  
 Cutwa, 201  
 Digah, 252, 441  
 Falmouth, 160  
 Howrah and Sulkea, 352  
 Jamaica, 40, 85, 113, 159, 204, 252, 393, 482  
 Java, 203  
 Lukhyantipur, 353  
 Monghyr, 157, 438  
 Samarang, 83  
 Seebpore, 251  
 Sewry, 202, 481,  
 South Africa, 39, 159, 204, 443  
*Home Proceedings.*  
 Anniversary Meetings, 301  
 Auxiliary Meetings :  
   Cornwall, 399  
   Gloucestershire, 443  
   London, John Street Chapel, 443  
   North East Cambridgeshire, 311  
   Oxfordshire, 487  
 Contributions, 44, 81, 120, 163, 207, 254, 311, 356, 400, 444, 488  
 Correspondents, 44, 88, 120, 164, 201, 208, 256, 356, 400, 444, 488  
 Death of J. B. Wilson, Esq., 113  
 Departure of Missionaries, 253  
 Designation of Do., 206  
 Resolutions of the Committee, occasioned by the Death of Dr. Carey, 38  
 ————— J. Broadley Wilson, Esq., 157  
 Translation of the Scriptures, 355  
 NEW PUBLICATIONS, 76, 108, 152, 196, 244, 344, 388, 432, 476  
 NOTICES, 32, 75, 107, 151, 195, 243, 344, 388, 432  
 OBITUARIES AND RECENT DEATHS :  
 Bagster, Mr. S. 388  
 Baker, Mrs. 513  
 Ballard, J. 515  
 Barling, Mr. A. 152  
 Barlow, Mrs. A. 381  
 Beard, J. P. 32  
 Bousfield, W. Esq. 468  
 Brown, Mrs. 520  
 Browning, Mrs. M. 75  
 Cadby, Mr. C. 292  
 Capes, Rev. G. 292  
 Carey, Rev. Dr. 32  
 Carroll, Mrs. A. 108  
 Compton, Rev. R. 189  
 Edmond, Mr. W. 422  
 Freeman, Mr. H. H. 232  
 Hailey, Mr. J. 67  
 Johnson, Mrs. 292  
 Mason, Rev. J. 108  
 Mhel, Mr. N. 244  
 Middleton, Mr. M. 244  
 Morris, Mrs. M. 344  
 Morrison, Rev. Dr. 107  
 Roper, Mr. J. 145  
 Saunders, Rev. S. 244  
 Stanger, Mrs. 545  
 Tatham, H. 336  
 Thomas, Rev. B. 75  
 Warmington, Mr. S. 101  
 Wheeley, Rev. J. 196  
 Wilson, J. Broadley, Esq. 108  
 ORDINATIONS AND CHAPELS OPENED.  
 Blakeman, J. 243  
 Bourn, Lincolnshire, 544  
 Dawson, J. 74  
 Davis, E. 291  
 Denham, D. 31  
 Flood, J. 292  
 Gooch, S. B. 74  
 Hoe, B. 75  
 Hoskins, 242  
 James, J. 75  
 Jones, G. 432  
 Love, W. 545  
 Middleditch, C. J. 291  
 Overbury, F. 243  
 Powell, A. 75  
 Richardson, D. 74  
 Russell, J. 291  
 Sadler, J. 291  
 Smedmore, J. 476  
 Sneath, J. 520  
 Titherington, J. B. 291  
 Upnor, 545  
 Woodman, C. B. 243  
 Woollacott, C. 545  
 Appleby, 430  
 Ashdon, 291  
 Ashton-under-line, 520  
 Ashwell, 74  
 Beverley, Yorkshire, 151  
 Blitsoe, Beds., 73  
 Brimpton, Berks., 73  
 Bromsgrove, Worcester, 75  
 Brough, 520  
 Chatham, Kent, 243  
 Deal, 291  
 East Budleigh, 431  
 Evesham, Worcester, 243  
 Eye, Suffolk, 74  
 Hatherleigh, Devon, 243  
 Heywood, Lancashire, 290  
 Hoxne, Suffolk, 74  
 Keighley, Yorkshire, 192  
 Keynsham, near Bristol, 242  
 Kingsthorp, 519  
 Little Port, 520  
 London :  
   Artillery Street, 243  
   Hoxton, 432  
   Little Wild Street, 545  
   Shoreditch, 425  
   Southwark, 431

- Tooley Street, 31  
 Longparish, 151  
 Ludham, Norfolk, 291  
 Lynn, 193  
 Maryport, Cumberland, 289  
 Melbourn, Cambridgeshire, 292  
 Melksham, 291  
 Niton, Isle of Wight, 476  
 North Creak, Norfolk, 431  
 Oakley, Great, Essex, 73  
 Olney, Bucks., 75  
 Paxford, Worcester, 431  
 Ravenglass, Cumberland, 290  
 Salehouse, Norfolk, 75  
 Sheerness, Isle of Sheppy, 74  
 Shrewton, Wilts., 242  
 Stapleton, near Bristol, 430  
 Stratford-on-Avon, 519  
 Sway, 432  
 Thoverton, Devon, 242  
 Tenterden, 431  
 West Appledore, 289  
 Winchester, 291
- POETRY.
- A Broken Heart, 224  
 A Scull, Lord Byron, 136  
 A Prayer for Spiritual Blessings, 60  
 A Suffering Saint asleep. *Eta.* 372  
 Communion of Saints. *Eta.* 224  
 ——— with God. *Eta.* 326  
 Death of a Beloved Saint. *W.* 60  
 Death of a Dear Child, *L.* 504  
 Dedication of the Soul to God, *G. B.*  
 504  
 Faith in Exercise. *W.* 460  
 Hymn. *J. Lawson,* 415  
 Memory of the Rev. *S. Saunders,* 326  
 New-year's Day. *Sarissa,* 18  
 Pleading for Mercy, 94  
 Restoration of a Backslider. *W.* 372  
 Stanzas. *Edmeston,* 180  
 Tale of a Scull. *H. B.* 135  
 The Summons, 18  
 Thoughts after a Prayer-meeting, 268  
 Union with Christ. *Eta.* 415
- REVIEWS.
- Abdy's Tour in the United States, 373  
 Bagster's Management of Bees, 25  
 Baptism, Pamphlets on, 21, 461  
 Binney's Dissent not Schism, 97  
 Birt on the Nature and Effects, &c., &c.,  
 of Infant Baptism, 461  
 Charisos's Exodus from Egypt, 465  
 Church Establishments, on 61  
 Copley's Scripture Biography, 510  
 Crossley's Intellectual Calculator, 272  
 Crewdson's Beacon to the Society of  
 Friends, 185  
 Draper's Few Words on Church Rates,  
 61  
 ——— Parables of Jesus Christ, 416  
 Edmondson's Scripture Views of the  
 Heavenly World, 227

- Ellis's Christian Keepsake, 466  
 Ellison's Rnantism *versus* Baptism, 461  
 Godwin on the Atheistic Controversy,  
 140  
 Griffiths's Two Years' Residence in  
 Ohio, 228  
 Grimshaw's Works and Life of Cow-  
 per, 467  
 Hancock's Reply to Crewdson, 185  
 Harriss's Great Teacher, 418  
 Howel's Twenty Sermons, 229  
 Isaac's Customs, Rites, &c., of the  
 Jews, 272  
 Ive's Domestic Harp, 229  
 Kidd's Revealed Characteristics of  
 God, 95  
 Leifchild's Memoir of Hughes, 181  
 Leighton's Sacred Classics, 229  
 Map of Palestine, 418  
 Memoir of Rev. *J. Hughes,* 181  
 ——— *J. Ivimey,* 225  
 ——— *J. Upton,* 97  
 Morren's Biblical Theology, 270  
 Newman's Rylandiana, 273  
 Piukerton's Russia, 19  
 Porter's Lectures on Preaching, 505  
 Pritchard's Memoir of Ivimey, 225  
 Purchase's Spiritual Honey, 25  
 Rabbet's Lateinos, 509  
 Reed and Matheson's Visit to the Ame-  
 rican Churches, 269  
 Rnantism *versus* Baptism, 461  
 Roberts's Oriental Illustrations of Scrip-  
 ture, 271  
 Saffery's Poems on Sacred Subjects, 26  
 Sketches from a Youthful Circle, 65  
 Spiritual Despotism, 327  
 Steane's Sermon on the Duty of Church  
 Members, 99  
 Stovel on the Regulation of Christian  
 Churches, 463  
 The Disputants concerning the newly  
 established Institution among the  
 Methodists, 270  
 Thornton's India, 376  
 Vaughan's Causes of the Corruptions  
 of Christianity, 137  
 Wareham's Map of Palestine, 418  
 Warren's Digest of the Laws, &c., of  
 the Wesleyan Methodists, 270  
 Wright's Biblical Hermeneutics, 377

## BRIEF NOTICES.

- Abbott's Conversation between Dr. Pay-  
 son and his Child, 512  
 ——— Early Piety, 277  
 ——— Young Christian, 379  
 Anecdotes of Washington, 421  
 Anti-Slavery Reporter, 144  
 Baird's Christian Biography, 421  
 Baker's Lessons for Children, 512  
 Baptist Children's Magazine, the, 67  
 Barnes's Notes on the Gospels, 143  
 Biblical Atlas, 468

- Baxter's Directions for Weak Christians, 279  
 Blessley's Life of Rev. Jean Fred. Nardin, 230  
 Blyth's Letters to the Evangelical Clergy, 276  
 Bread of the First Fruits, 277  
 British and American Sunday-school Teachers' Magazine, 511  
 Bruce on Sympathy, 101  
 Burgh's Discourses on Faith, 276  
 Campbell's African Light thrown on Scripture Texts, 421  
 ——— Journey to Lattakoo, 334  
 Carne's Lives of Roman Catholic Missionaries, 335  
 Catechism of Natural Philosophy, 276  
 ——— Political Economy, 276  
 Cave's Primitive Christianity, 101.  
 Charge of Pharaoh's Daughter applied to Sunday School Teachers, 421  
 Child's Help to Self-examination, 467  
 Christian Almanack, 67  
 ——— Bard, the, 66  
 ——— Journal, 67, 231, 277  
 Church in the Army, 275  
 Churton's Illustrations of the Bible, 66  
 Colyer's Life and Death of Mrs. R. Pope, 276  
 Condensed Commentary, the, 101, 144, 277, 421  
 Davies's Letters on First Impressions, 422  
 Daylight, 422  
 Denham's Letters to a Mother on Education, 66  
 ——— Spelling and Reading Book, 277  
 Dennant's Book for all Classes, 277  
 Devotional Psalter, 101  
 Dissent, Pamphlets on, 230, 335  
 Dissenter's Magazine, the, 335  
 Divine Breathings, 66  
 Dobney's Letters on the Marriage of Christians with Unbelievers, 511  
 Draper's Bible Lives, 101  
 Duff's Church of Scotland's Indian Mission, 380  
 Dymond on Oaths, 335  
 Easy Introduction to Short-hand, 67  
 Educational Magazine, No. 1, 101  
 Ely's Academic Counsels, 421  
 Evans's Letter from a Pastor to his Flock, 144  
 ——— Spirit of Holiness, 230  
 First Lent Lilies, the, 468  
 Flowers of Poetry, 512  
 Francis's School or Family Lectures, 419  
 French New Testament, 512  
 Fruits and Flowers, 231  
 Futvoyes's Collection of Arithmetical and Scripture Tables, 420  
 Gallaudet's Bible Stories, 421  
 Garden, the, 231  
 Golden Rules of Life, 421  
 Gordon's Parent's Book, 100  
 Gosbell's Saviour's Bright Example, 512  
 Graham's Means of Ameliorating India, 421  
 Grimshawe's Life and Works of Cowper, 230  
 Gurney's Habitual Exercise of Love to God, 231  
 Hallock's Memoir of Page, 421  
 Helen of Coquetdale, 231  
 Henry's Communicant's Companion, 277  
 ———'s Child's Help, 467  
 Hill, Rowland, Thoughts on Religious Subjects, 468  
 History of the Baptist Church, Little Wild Street, 380  
 Hofucker's Sermons and Memoir, 275  
 Hooker's Portion of the Soul, 512  
 Horne's Commemoration of the Centenary, 420  
 Illustrations of the Bible, No. IX. 66,  
 ——— No. X. 100  
 ——— No. XI. 144  
 ——— No. XII. 231  
 Inclination and Duty at Variance, 276  
 Infant's Spelling and Reading Book, 380  
 Jabez's Prayer, 511  
 Jerusalem and its Environs, 67  
 Jefferson's Ten Commandments, 422  
 Jone's Rem. rks on the Rite of Confirmation, 468  
 ——— Sober Views of the Millennium, 231  
 Jowett's Manual of Instruction, 277  
 Keyworth's Pocket Exposition, 277  
 Knox's Christian Philosophy, 422  
 Lee's Catechism of Natural Philosophy, 276  
 Life of Ann Judson, 421  
 ——— William Cowper, 144  
 ——— Penitent Female, 468  
 ——— a Thief, 468  
 Little Annie, 511  
 London in May, 277  
 Martin's Miniature Sermons, 66  
 Mason's Holy Excitements, 67  
 McCulloch's Manual of English Grammar, 231  
 Mc Ghee's Letters to Protestants, 380  
 Memoir of Annie Mc Donald Christie, 67  
 ——— a Beloved Sister, 420  
 ——— Anna J. Linnard, 421  
 ——— a Sergeant, 231  
 ——— Basil Woodd, 230  
 ——— Harlan Page, 421  
 ——— John Howard Hinton, 276  
 Miller's Table of the Lord, 276  
 Missionary Stories, 334  
 Montgomery's Poet's Portfolio, 275

- Monthly Chronicle, the, 277  
 Moravians in Labrador, 422  
 Mother's Magazine, the, 100  
 Mudie's Natural History of Birds, 66  
 Newman's, Dr., Baptismal Immersion, 145  
 Parker's System of Short-hand, 66  
 Paul's Life of Mrs. Hemans, 512  
 Pearson's Case of Tithes, 230  
 Pell's Punishment of Death, 101  
 Philpott's Letter to the Provost of Worcester, 277  
 Picture Testament, 143  
 Pike's Religion and Eternal Life, 277  
 Posthumous Letters of Gathercoal, 230  
 Practical Piety, 66  
 Predictions and Miracles of Jesus Christ, 421  
 Prize Essay, 511  
 Psalmist, the, 66  
 Puritan Farm, 321  
 Reasons for Dissenting from the Church of England, 230  
 Reed's Narrative of Residence in a Convent, 420  
 Religious Tract Society's Publications, 101, 277, 420, 421, 422, 468  
 Rhymes for my Children, 468  
 Robinson's Questions in the Arts, 419  
 Rundell's Redemption of Man, 512  
 Russel's History of the Barbary States, 275  
 Sacred Classics, Vol. XV., 344; XVI. and XVII., 274; XVIII., 335; XX. 420  
 ——— Poetry, 379  
 Second Address of the Congregational Union, 421  
 Scriptural Emblems, 422  
 Scripture Treasury the 419  
 Serampore Mission, Period XIII., 277  
 Sermon by Arundel, J., 100  
 ——— Binney, T., 420  
 ——— Blackburn, J., 421  
 ——— Fletcher, Dr. J., 144  
 ——— James, T., 101  
 ——— Jefferson, 379  
 ——— Maynard, W. 100  
 ——— Newman, T. F. 100
- Sermons by Parsons, 421  
 ——— Spring, G., 335, 420  
 ——— Young, D., 335  
 ——— on the Nature of the God-head, 276  
 Shepherd and his Flock, the, 66  
 Sibthorp Waldo's Book of Genesis, 144  
 ——— Pulpit Recollections, 144  
 Simes's Sacred Geography, 67  
 Smith's Common Scenes Improved, 101  
 ——— Suggestions on National Education, 230  
 Spring's Hints to Parents on Education, 512  
 Steele's Husbandman's Calling, 422  
 Stewart's Compendium of Geography, 420  
 Temperance Advocate, 101, 468  
 Temple's Christian's Daily Treasury, 419  
 Testamentary Counsels, 277  
 Thornton's Companion for the Sick Chamber, 512  
 Thoughts on Increased Exertion in the Cause of Religion, 335  
 ——— on Religious Intolerance, 511  
 Three Tracts on Prayer, 101  
 Todd's Baptism and Regeneration considered, 511  
 Tyso's Voluntary Principle, 144  
 Venn's Mistakes in Religion exposed, 275  
 Venning's Scriptural Paradoxes, 334  
 Upton's Memoir of a Beloved Sister, 420  
 Wemyss's Key to the Symbolical Language of Scripture, 380  
 Watson's Christ's Loveliness, 276  
 Wayland's Vindication of Protestant Dissenters, 511  
 White's Meditations and Address, 274  
 Wicke's Practical School Grammar, 421  
 Wilcox's Saving Faith,  
 Wilks's Memoir of Basil Woodd, 230  
 Williams's World of Waters, 275  
 Wright's Antinomianism examined and exposed, &c., 277



**Quarterly Papers,**  
FOR THE USE OF THE  
WEEKLY AND MONTHLY CONTRIBUTORS  
TO THE  
**Baptist Missionary Society.**

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## CHRISTIAN FRIENDS,

Our engraving for the present quarter consists of a view of Columbo, the chief city of the island of Ceylon, and in which Missionary operations have been carried on in connexion with our Society from the year 1812. The population of this city was estimated, about thirty years ago, at 50,000, but it is supposed to be much larger now. It comprises Singalese, natives from the Malabar coast, and Portuguese, besides the British residents, all of whom dwell within the Fort, which is a mile and a quarter in circumference, nearly encompassed by the sea, and bounded, towards the land, by a large fresh-water lake. Many Roman Catholics are found in the city, and there is also one populous street, inhabited entirely by Mahomedans, who follow the occupations of pedlars, tailors, fishermen, and mariners. Thus, in this one spot, the Christian Missionary is brought into contact with superstition in various forms, as well as with the national idolatry of Boodhism, some of the gross absurdities of which have been brought before our readers on previous occasions. (See Quarterly Papers, No. 32 and 37.)

It has been already stated that our Mission in Ceylon was begun in the year 1812. At that time Mr. James Chater, who had been employed for about six years before in Bengal and at Rangoon, arrived at Columbo, and entered on his Missionary labours there. He applied with great diligence to the study of the languages, and was soon able to preach, both in the Singalese and Portuguese. Of the former he published a Grammar; and, in conjunction with Messrs. Armour and Clough, effected a translation of the whole Bible, which was printed in 1822. Prior to this, among other additions to the church under his care, Mr. Daniel baptized a Mr. Siers, of European parentage, whom he encouraged to enter into the ministry, and who has continued in connexion with the Society, as an assistant Missionary, to the present time, principally attending to Haugwell, a second station, about fourteen miles distant from Columbo. In 1820, Mrs. Chater, being then in a very infirm state of health, left Ceylon to return to her native land, with her large family; but she expired on the voyage at St. Helena, under circumstances painfully interesting. Mr. Chater continued his laborious exertions at Columbo till the close of the year 1828, when he became so much debilitated as to render it necessary that he should

leave his station in search of health; but it was too late to derive any benefit from the change, and he died at sea, on the 2nd of January, 1829.

Our present Missionary, Mr. Ebenezer Daniel, had for many years, previous to his leaving England, sustained the pastoral office, with great reputation and success, at Luton, in Bedfordshire. When it was understood that he had resolved to consecrate himself to foreign service, the Committee gladly engaged him to supply the vacant station in Ceylon; and he arrived at Columbo, with his family, on the 14th of August, 1830. Since then, the work of the Mission has made considerable progress. There are now three churches of converted natives, containing in the whole about sixty members. Divine service is regularly maintained at four places of worship in Singalese, Portuguese, and English; and the Gospel is proclaimed with more or less frequency at many villages, by Mr. Daniel in person, by Mr. Siers, and several of the Christian natives under Mr. Daniel's care. Twelve schools, containing about 500 children, are connected with the Mission, besides Sunday-schools under the personal superintendance of the Missionary's family. Considerable additions were made to the church during the past year, and, on the whole, the Mission is in a more prosperous state than at any previous time.

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 HINDOO METHOD OF ACCOUNTING FOR AN ECLIPSE.

The following extract is from a journal of the Rev. C. B. Leupolt, who conducts the Benares Free School, comprising 150 boys, in connexion with the Church Missionary Society. It will show with what advantage Christian education may be employed, to overthrow the absurdities of idolatry, and introduce the truth respecting the works and the word of the only living and true God.

Dec. 28, 1833.—On the 26th instant, there was an eclipse of the moon. Thousands of people came, from all directions, to Benares, to bathe in the Ganges, and to give alms to the Brahmins. My boys also asked for liberty; which, being assured that none would come to school, I was obliged to give. The next day I went to school; and having heard them read a chapter, the boys begged permission to ask a question. "Well," I said, "what is it?" "An explanation," replied they, "of the true causes of an eclipse."—"You should know them," I said. "Yes," they answered, "we know two;

yours and ours; but which is the true one, we do not know."—I asked them, "What do you suppose them to be?" They answered, "You know that the Brahmins and our Shasters say, that Rah swallows the moon up."—"And do you really believe that?" I asked. Some said, "No:" others were silent; and once more repeated their question, what I thought the true causes might be. I began to explain them; and showed, by an experiment, how an eclipse comes to pass. They all admitted that my explanation of what caused an eclipse was much more reasonable than theirs, and were very sorry to be so deceived by their Brahmins and their Shasters. The story of Rah's swallowing the moon, alluded to by the boys, was repeated to me by a Brahmin, and is as follows:—When Vishnu churned the sea, fourteen Ratan (previous things) came out; one of them was Madera (wine), another Amrit (immortality). Vishnu being desirous to give the Madera to the Rakshas (demons), and Amrit to the Devtas (gods), caused the Devtas to sit on one side, and the Rakshas on the other; and having distributed the Madera among the Rakshas, and made them drunken, he began to give the Amrit to the Devtas. One Raksha, however, whose name was Rah, having perceived what Vishnu was going to do, took the form of a Devta upon him, and sat among them. Vishnu mistaking him for a Devta, gave him Amrit. But Chandermah (moon), and Surgj (sun), seeing what Vishnu was doing, cried out, "Heh, Vishnu! what are you doing? this is a Raksha." Hearing this, Vishnu at once knew him; and having his Chakkar Moderrhan (a kind of weapon) in his hand, cut off his head;—but it was now too late. Rah, having drunk Amrit, was immortal; and now, being enraged at the sun and moon, as the principal causes of his misfortune, he hunts them through the sky; and whenever he can get them, he will lay hold of them. Sometimes he can get only a part of the moon, and then a partial eclipse takes place; but sometimes coming just in front of the moon, he swallows her up, and then a total eclipse is caused. When he happens to get the moon so between his teeth as to be able to swallow her up, the people in the moon, while she is passing through his terrible mouth and neck, have very much to suffer, as may be imagined. But if the people on earth, at the time of an eclipse, bathe in the Ganges, especially at Benares, and give alms to the Brahmins (this probably being the most meritorious), they not only obtain thereby remission of all their sins, but also obtain very effectual means of alleviating the really pitiful state of the poor people in the moon. This story, unreasonable as it may appear to us, is most heartily believed by thousands, even of the Pundits.

The day after this, the teacher of the Hindoo Class, a man who is convinced of the truth of Christianity, and most gladly would avow and confess Christ, had he not so much to hazard, put the same question to me respecting the cause of an eclipse. I asked his opinion, and he repeated the story I have just related. I told him plainly, that he was mistaken; and explained to him the true causes. He, having heard my explanation, replied, "Then are our Shasters mistaken in this point?" I said, "Yes; and not only in this, but altogether." He was silent for a while; and then repeated an old question, viz.: "What is the state of a man who sees the beauties and suitability of Christianity; who believes in one God, but is not entirely convinced that there is only *one* way of obtaining salvation?" I showed him, that it was easy for a sincere mind to ascertain this point, it being plainly revealed in the Holy Scriptures; and added, that many alleged, as the cause of their unbelief, their not being fully convinced; while it was, in fact, nothing but either a fear of man or the love of sin, both being inconsistent with a believer in Christ. With this man I have had many an interesting conversation. I hope that the Lord will continue the work which he has, I humbly trust, begun in him.

#### A JAMAICA DIALOGUE.

The following article was lately sent us by our Missionary brother Mr. Phillippo, in Spanish Town. It is a conversation between himself and a female member of his church, somewhat advanced in years. It gives an artless but affecting representation of the atrocities practised, and sufferings endured, during the prevalence of the Slave-trade; while it exhibits a very pleasing evidence of the power of Christian principle on the mind of the poor woman herself.

Q. Well, my good woman, how do you do this morning? I am sorry that I do not see you often at chapel.

A. Me sweet massa, you poo neger sickly; no able to come much, but me heart willin.

Q. How long have you been sickly?

A. Me bin sickly eber since dem bring me from me own country, but mo so now me gotten old.

Q. What country do you come from?

A. Me come from Mungola country, massa, in Africa.

Q. How came you to leave your country and friends?

A. Dem tief me away from me moder, massa.

Q. Who thief'd you away; and what did they thief you away for?

A. Black man tief me to sell to Buckra, and me don't do notin, massa; me only playing wid some mo girl, in de wood which side me moder house tan (stand).

Q. How big were you? how did the men catch you? and as you were so near your mother's house, did you not cry to her for help?

A. Me dont quite big woman yet—dem come round pon me in de wood, put big something in me mouth, tie behind me neck (a wooden gag), den tie up me hand behind me, den draw me all along wid rope.

Q. What did they do with you then?

A. Dem keep on take we to one place—sell we—den do furdur, sell we gen, so keep on till we come to de big water, where de ship waitin to take we away.

Q. How long were you walking, do you think, before you reached the ship?

A. Me sweet massa, we great, long, long time—some time me sick, and me feet burn, no able to walk at all—me go over plenty mountain like dem massa see in Jamaica yere.

Q. Well, when you came to where the ship was, what was done to you?

A. Ah massa! den de big buckra sailor come, tear we way, drag we up de ship, put iron pon we, make we lay down.

Q. Were there many on board the ship?

A. Massa, de ship full up, so dem can't take no more.

Q. Were the sailors good to you on the voyage?

A. Dem very cruel, massa; dem flog, flog till many dead.

Q. You came direct to Jamaica?

A. Ah, poo me, massa, plenty truble you poo neger hab fus so true (with a heavy sigh); but me bless God fo all tings. Fus, fo me keep on cry, cry, cry, sa buckra going fo eat me. Bime by him curse we, sa him dont got notin fo we to eat—trow plenty poo ting into de water. Tunder and lightnin den come—water wash over we, trow we all bout—bime by every ting mash up—Captain and sailor go away, an ship go down into de water.

Q. Shocking indeed! but what became of you?

A. Massa, me no know. God keep me. Me try fo swim; follow de boat, but white water trow me back, and me and two more catch hold big piece wood; sit upon it tree day and night, till noder ship come take we off.

Q. Then were only three of you saved?

A. Massa, me dont see no mo.

Q. But how was it that you came at last to Jamaica?

A. Massa, de ship pick we up, carry we clear back again to de place where dem fus take we board, den brigg we to Jamaica wid plenty more, were dem sell we in Kingston.

Q. But you say you have been sickly ever since you came to this country; was there any particular cause for this?

A. Massa, me hab plenty trouble to go to since me bin come here, but de trabilling in Africa, and de hungry when me cast away in de ship, quite mash me up.

Q. But if you were now to see the men who tore you away from your mother and your country, would you feel angry and revengeful towards them?

A. No, my sweet massa, God forbid. Dem tink to do me harm, but God do me good. If me live yet till in Africa, me body might save, but me poor soul might a lost, for no good minister dere tell poo sinner about Christ crucify, and how dem may escape de wrath to come.

Q. Then you think you know Christ, and have felt the preciousness of his salvation?

A. Truly, truly, me dear minister—me poor sinner—no do one ting good, but me no one to call upon, neider to put my trus in, but in Jesus, and in de precious blood.

Q. If any one promised you that he would take you back to Africa, to your friends and relations again, on condition of your forsaking Christ, would you go?

A. Oh no, my massa, if I forsake Christ, den wither should I go, for he have de word of eternal life—me heart bind to him heart, and me cannot lib without him—me poo body can sooner lib without victuals.

N. B. These papers are intended for distribution (gratis) to those friends who contribute a penny a week or more for the Baptist Missionary Society.

Persons collecting to the amount of sixpence a week are entitled to a copy of the *Missionary Herald*, which is published monthly, containing a variety of interesting intelligence. Those friends who are disposed to become collectors, and who know not where to apply in their own neighbourhood, may write by post to the Rev. John Dyer, 6, Fen Court, Fenchurch Street, London, who will send them Cards and Papers, and direct them how to remit the money.

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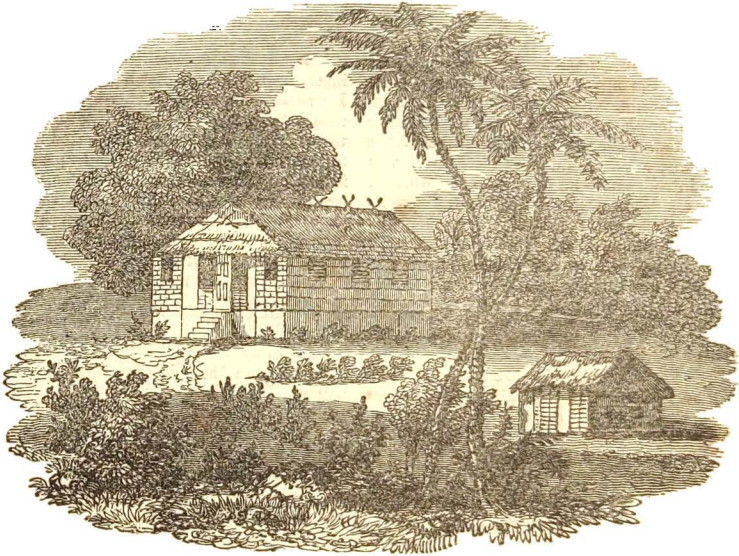
## Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO  
THE LONDON MISSIONARY SOCIETY.

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BRITISH GUIANA.—MISSION TO THE INDIANS.

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UNION CHAPEL, FORT ISLAND.

FORT ISLAND is situated on the River Essequibo, British Guiana. This Station, which is connected with the Society's Mission in George Town, Demerara, and is supported by the church and congregation under the pastoral care of the Rev. Joseph Ketley, was commenced in 1819, by Mr. Marcus Peter, a pious man of colour. It was first composed of about twenty persons, members of Mr. Ketley's church.

The Indians residing on the borders of the numerous creeks flowing into the river Essequibo, at this time had no ideas of religion beyond a few obscure traditional superstitions; they were ignorant of the salutary restraints of civilized life, and were much addicted to intemperance.

On the appointment of Mr. Peter to this Station, the people under his care immediately erected a place of worship, capable of accommodating 160 people, which they called Union Chapel. A grant of the land on which it stood, was made by his Excellency the Governor; who also presented a number of Bibles and Testaments for the use of the people. On February 10th, 1830; the chapel was opened by Mr. Ketley, who administered the Lord's Supper to sixteen communicants, and baptized two children. A view of the chapel is given in the sketch at the head of this page. The entire expense of the erection was defrayed by the congregation; who also manifested their liberality in continuing their contributions to the funds of the Society, and in building a sloop, which

they called "The Missionary Packet," for the use of the Missionaries, in visiting the Island.

On June 17th of the same year, nine adults and two children were baptized by Mr. Ketley. Two of the former were native Indians; who, until the settlement of Mr. Peter, had never heard of the way of salvation. Six persons were at the same time admitted to communion. Mr. Peter was encouraged to direct his attention to a band of Indians, who visited the Station at this season. In 1831, the increase of the congregation rendered an enlargement of their chapel necessary. Two galleries were added; the materials for which were presented by N. W. Pollard, Esq., and the remaining expense, amounting to about two-thirds of the first erection, was defrayed by the people. Two daughters of Mrs. Peter were admitted to the fellowship of the church; and became, in conjunction with another young person, very useful Teachers in the Sunday-school.

Mr. Ketley gives the following account of his visit to the upper parts of the Essequibo, in May, 1832:—

"Accompanied by Mr. Peter, I proceeded up the river; and passing here and there a house, surrounded almost by impenetrable forests, we came to a small opening, on either side of which was a row of stately eata trees, of immense height. As soon as we had put in, I was conducted along a neat path, at the upper end of which is a large wattled hut, covered with leaves, as is usual in country places. Here I was requested to be seated, under a shade in front of the hut, where was a table and stool. I was soon introduced to an aged man and woman, with children, grand-children, and great-grand-children, to the number of about twenty. These, I was informed, were only one family, without any neighbouring resident. I was forcibly reminded of the Patri-

archal age. They saluted us in the most friendly manner, and bade us welcome. The conversation soon turned on religious subjects. Mr. Peter became interpreter; and through him I learned that, though distant from Fort Island, the younger branches of the family had occasionally been there for instruction. As the evening had now set in, I was asked into the hut. They all sat round the room, and listened with deep interest, while Mr. Peter interpreted my sentences. At the close, he offered up a prayer, in the language the people could best understand. In the morning I was awakened about five, as the family wished service to be held again before our departure, which was attended with great interest."

Most of the Indians understand Creole Dutch, in which language Mr. Peter chiefly communicates his instructions. An affecting illustration of the condition of the Indian tribes is furnished in a letter from Mr. Ketley, dated September 28, 1832, and inserted in the *Missionary Chronicle* for March, 1833, p. 123, relating an interview between Mr. Peter and an Indian, who, with his son, was subsequently murdered by a hostile tribe.

In the year 1832, a second Station was formed, on a piece of land on the west bank of the Essequibo, where the latter is joined by the Cariacaria Creek. The Station is called *Castricome*; the land was granted for the purpose by H. J. T. Faber, Esq. On repeating his visit to the interesting family before mentioned, Mr. Ketley was gratified to find that they had advanced in knowledge, and the little ones came forward with their spelling-books, which Mr. Peter had given them. The aged people were publicly recognised as husband and wife, and, on a subsequent occasion, baptized by the Rev. James Scott. Mr. Ketley visited settlements of the Carribbees and Arawaks; the chiefs and the people gave in their names, and promised to attend the teacher at *Castricome*. Since 1832, the services of Mr. Peter have been entirely devoted to the Mission; and his support has been provided for by the congregation in George Town. During the year 1832, two children and two adults were baptized; and the members of the church, now amounting to forty-six, provided a new canoe for the use of their teacher in visiting the Indians.

In January, 1833, the chapel at *Castricome* was completed. Mr. Peter addressed the people on the occasion, selecting as his text, "My house shall be called a house of prayer for all nations:" in consequence of which the chapel is called "*The Pray House*." It has since been visited by Indians from Arawary and Schonhoven Creeks; 115 Indians, inhabitants of the borders, declared their willingness to receive instruction, and engaged to come regularly to the chapel. Fourteen other Creeks, some at a considerable distance, have been visited by Mr. Peter. On visiting the chapel at *Castricome*, Mr. Ketley found it nearly filled with Indians and others; people of every colour being present: it appeared, indeed, "a house of prayer for all nations." Five adults and four children were baptized on this occasion; all of whom were members of the family before mentioned. At the close of the year 1833, the church at Fort Island contained fifty-one communicants; eight adults and ten children had been baptized; and four couples married during the year. Some of the latter were Indians. A church was also formed at *Castricome*. A new Station, situated at a considerable distance, was now commenced at the mouth of the Tiger

Creek. In a letter, dated February 5, 1834, Mr. Ketley communicates the following account of his visit to the Essequebo:—

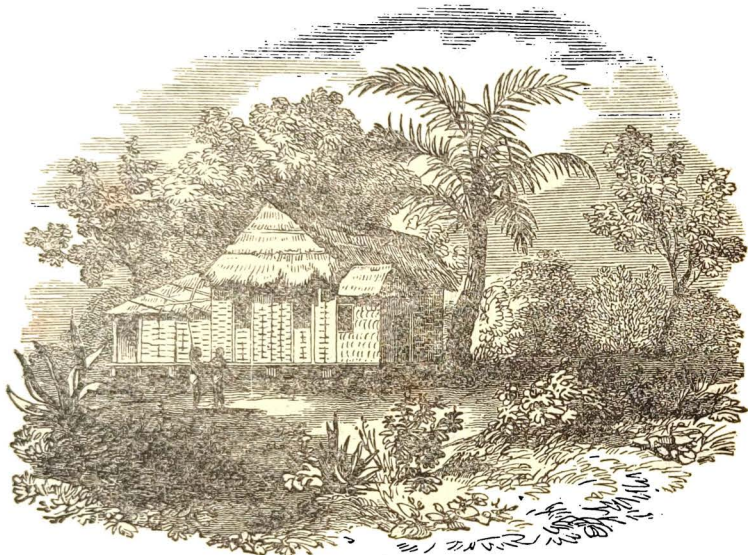
“ I accompanied Mr. Peter, with one of the brethren of the church here, on Monday, January 6, in the new Missionary canoe. We reached Fort Island about ten in the evening. Several members of the church were waiting in expectation of our arrival; and one of them stepped forward, informing me, by the first salutation, that one of the brethren had died last evening about this time. Learning that since his union with the church his conduct had been consistent, and that his last moments were marked by calm serenity of mind and joyful anticipation, I retired, purposing to derive subjects of instruction from the event to the congregation on the following day. After addressing the people on the subject of death, I proceeded to the administration of the Lord's Supper; which service was rendered additionally impressive by the prospect of immediately afterwards attending one, who had formerly joined with them on those occasions, to the silent grave. The funeral was afterwards conducted to the chapel, and the audience addressed; we subsequently met around the grave in the chapel-yard, where we committed the dust to the earth, as it was, animated with a confident hope of a resurrection to eternal life. At seven next morning, we proceeded to Castricome chapel. The consideration of the success of the Gospel there, and the prospect of the formation of an infant church from among the converts, rendered our passage very pleasant. On arriving, we found the place nearly filled. Besides the mixed assembly, there were present about twenty who had come for examination, with a view to participate in commemorating the love of Christ. Those who had already been baptized, first came under review. Another who came forward was a young woman who had formerly been a leader in parties of gaiety and revelry. The step she has taken appears bold and decisive; it will expose her to obloquy; nor will she be free from temptations and allurements. Seeing her determined, whatever others do, that she will serve the Lord, her admission became clearly a duty; may the grace of Christ be her preservation! Three, who are slaves, now presented themselves for baptism and admission to communion. Having passed through their examination in a very interesting manner, the customary service was proceeded with; after which, three

couples were married. The members were placed before the communion-table, and addressed on their personal and reciprocal duties; the sacred and delightful ordinance was then administered, for the first time, to thirteen—the first fruits of the newly-established Mission. Four were proposed for communion on the next occasion. In the evening, about twenty individuals assembled for family worship; and we retired to rest, exceedingly delighted with what the mercy of God had favoured us to witness that day. We left about three on the following morning; and arrived, in about twelve hours, at the house situated at the entrance of Tiger Creek. We were welcomed by the inhabitants; and, after waiting some time, two canoes were seen coming up the Creek. About twenty-five Indians were soon seated around the room. The Chief addressed me in English. He seemed very willing that his people should be taught, and has himself begun to learn the alphabet, which Mr. Peter teaches him. Having expressed, by means of Mr. Peter, as interpreter, the pleasure I felt in meeting them, and explained the object of our coming, I requested Mr. Peter to pray in a tongue they could understand; after which, I addressed them from the words of Jesus to Zaccheus—‘This day is salvation come to this house.’ After explaining to them the meaning of salvation, by a few familiar illustrations, I proceeded to lay before them the ‘great salvation’ by Jesus Christ; to which they listened with marked interest. When I had opened to their view the providence, as well as grace, of Jesus Christ, through which the Gospel of salvation had this day come to *their* house, they appeared much delighted, and expressed their wonder that any person should be so interested in them; and come all the way from town to teach them. I told them, that as Mr. Peter had prayed for them in their language, I would pray for them in mine, as God could tell every body's language, especially the language of every body's heart. Thus the service closed, and the assembly was broken up. We afterwards proceeded to Fort Island, and having rested, returned to town; having witnessed enough to inspire us with praise to God, and to verify the truth of that Divine encouragement,—‘Be not weary in well-doing; for in due season ye shall reap, if ye faint not.’ ”

Mr. Ketley bears the most satisfactory testimony to the zealous and persevering labours of Mr. Peter, and to the excellence of the spirit manifested by him, amidst much opposition, which his humility and devotedness have greatly tended to subdue. Mr. Peter officiates at Fort Island and Castricome on alternate sabbaths.

The most recent communications respecting this interesting field of labour, convey pleasing tidings of encouragement, which fully sustain the interest afforded by previous

intelligence. Mr. Peter states that he has visited other creeks. The Indians at *Arawary* manifest their love to the house of God by a diligent attendance on public worship, at various places where it is held, and by bringing their friends with them. They are also endeavouring to learn to read. The Caribbees of *Schonhoven Creek* are very attentive. They have become acquainted with the elementary truths of Christianity, and have made some proficiency in reading. Respecting the Indians at *Arawa Creek*, Mr. Peter writes :— “ They seem to get on in learning to spell ; but the thing that gives me most pleasure is, that they show that they love the Lord Jesus Christ. I am glad that one of them has begun to pray in Arawak.” Mr. P.'s visits to *Tyger Creek* have been continued. On Mr. Ketley's last visit to *Castricome*, in the autumn of 1834, he found that the chapel had undergone an enlargement: a vestry has also been fitted up for the accommodation of the minister, forming a sort of wing to the rustic building.



#### MISSION CHAPEL, CASTRICOME.

The labours of this devoted teacher, Mr. Peter, have been greatly extended among the Indian tribes in the creeks of *Essequibo*; and, according to his report for 1834, he was endeavouring, under encouraging circumstances, to instruct the Indians at the following places, viz. :—*Arawary* or *Castricome*, *Schonhoven*, *Caperwary Creek*, *Arawa Creek*, *Tocapeyo Creek*, *Ocho Creek*, *Arawagua Creek*, *Apacury Creek*, *Barabara Creek*, *Pirana Creek*, *Tyger Creek*, *Great Creek*, and *Cuyurucurma Creek*.

The Mission among the Indians, on the *Essequibo*, is a gratifying proof of the zeal and devotedness of the disciples of the Saviour in *Demerara*, who, without neglecting the claims of the uninstructed apprenticed labourers of the Colony, are steadily pursuing their commendable efforts to convey the knowledge of the Gospel of salvation to the long-neglected aborigines. May the Great Head of the Church crown their endeavours with success.

Let the Indian, let the negro,  
Let the rude barbarian see  
That divine and glorious conquest  
Once obtained on Calvary;  
Let the Gospel  
Wide resound, from pole to pole.

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Each person who subscribes to the *Missionary Society* *One penny per week*, or more, is entitled to one of the *Quarterly Sketches*. Application to be made to the Secretaries of the *Auxiliary Missionary Society* or *Association* of the district or neighbourhood; who are requested to transmit their orders, with the name of the conveyance by which they are to be forwarded, to Rev. John Arundel, Home Secretary, Mission-house, Austin Friars, London.



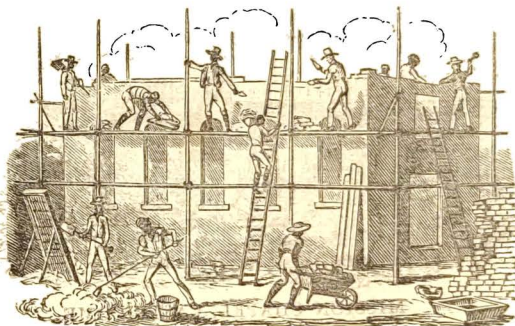
# Quarterly Papers,

FOR THE USE OF THE

WEEKLY AND MONTHLY CONTRIBUTORS

TO THE

## Baptist Missionary Society.



### CHRISTIAN FRIENDS,

The engraving before you is intended to bring to your recollection the manner in which several of your Missionary brethren in Jamaica are at this time employed. By the good hand of God upon them, they have been carried back in safety to the places in which they had formerly dwelt; they have been received with attention and respect by the people at large; and their own flocks, as you would naturally expect, have hailed their return with the strongest expressions of gratitude and joy. It is of course necessary that immediate steps should be taken to rebuild their chapels; in this good work they are now proceeding; and as a specimen of the manner in which it has been begun, we quote the account given by Mr. Burchell, of Montego Bay, under date of February 24.

On Saturday, the 7th inst., the very day three years on which the work of demolition commenced, the corner-stone of the new edifice was laid. At about one o'clock the people from the country began to collect on the spot—surveying the ground, the foundation, and the corner-stone, with the most intense interest. It was a day that will never be forgotten by any of us. The sorrows of the past were banished. All were willing to bury the recollection of former grievances—there were no tears shed but those of joy, and we seemed to be entering upon a new era. About four o'clock in the afternoon we proceeded to the spot where the ceremony was to take place. The sight was truly imposing. An area of nearly 13,000 superficial feet—the sides of the surrounding streets, and the windows of the neighbouring houses were thickly occupied—and in the vicinity of the spot where the cere-

mony took place, the people were packed together. We commenced the service by singing the first, second, third, and sixth verses of the 102nd Psalm, "Let Zion and her sons rejoice," &c. Brother Abbott then read Psalm cxxvi., Nehemiah ii. 17—20, and Ezra iii. 8—13. Brother Knibb implored the presence and blessing of God with much feeling and fervour; after which, Richard Hill, Esq., a gentleman known in England by many of the friends of the negroes (one of the very few special magistrates who have executed their duty without ordering the infliction of a single lash), with Israel Levi Lewin, Esq., the unflinching advocate of civil and religious liberty, and the undaunted friend of the negro (the gentleman who, though of the Hebrew faith, opened his house for the preaching of the Gospel in this town, when our countrymen would not look but with scorn upon a Christian Missionary; who afterwards was imprisoned with two brethren, they for preaching the Gospel, and he for permitting them, and because he would not promise to prohibit them in future), proceeded to lay the stone. After which Mr. Hill addressed a few words to the assembly; when Mr. Lewin spoke at some length. We then sang,

Now let the slumbering church awake,  
And shine in bright array;  
Thy chains, O captive daughter, break;  
And cast thy bonds away.

Long hast thou lain in dust supine,  
Insulted by thy foes;  
"Where is," they cried, "that God of thine?  
And who regards thy woes?"

Thy God incarnate on his hands  
Beholds thy name engraved;  
Still unrevoked his promise stands,  
And Zion shall be saved.

He did but wait the fittest time  
His mercy to display;  
And now he rides on clouds sublime,  
And brings the promised day.

Thy God for thee shall soon appear,  
And end thy mourning days;  
Salvation's walls around thee rear,  
And fill thy gates with praise.

I then gave an address, with some remarks referring to the past, expressing our consciousness of the injuries we had sustained, but our willingness to forgive; congratulated the negroes on the great change which had been effected for them; after which I made a few observations on our principles as Dissenters, &c., when brother Hutchins gave out the hymn of Montgomery,

"This stone to Thee in faith we lay;  
We build the temple, Lord, to thee," &c.

and brother Tinson concluded with prayer. The greatest decorum was observed by the large assembly—deportment that would have reflected credit upon a more enlightened though less calumniated audience. The chapel is to be ninety feet by sixty, exclusive of vestries; and the front gallery fourteen seats deep.

The following curious incident is related in the *Cawnpore Examiner*, of the 1st of November last, and is worth recording as a proof of the frauds to which English travellers are sometimes exposed from the agents of Mahomedan imposture, and by way of caution against signing papers the contents of which are not well understood.

At Mukunpore, about forty miles west of Cawnpore, is the shrine of Hazrut Budee ood deen Shah Mudar, a reputed Mahomedan saint, said to have performed many wonderful miracles in his day. The tomb is shown by an aged priest of the name of Abdool Futteh Bangee, who is very fluent in recounting the pretended performances of the deceased saint. Some gentlemen, out of curiosity, lately visited the shrine, and after inspecting the curiosities of the place, were about to leave, when the old man told them he had one request to make. "It is the custom," said he, "for all gentlemen who visit the shrine to record their names in a document I have; you will see the name of the Lord Padre (bishop), and other great people affixed; pray add your own name to the number." Curiosity was excited to ascertain what this paper could be, and what bishop had signed it. It turned out to be a kind of power of attorney, engaging the old priest, and a companion of his, to intercede with the departed on behalf of all who should sign it; and amongst the names of many of our distinguished countrymen was found that of Reginald, Calcutta, 22nd of December, 1825!

We subjoin a translation of the document referred to:

We the undersigned do constitute the worthy and enlightened Shah Abdool Futteh Bangee, and Mohommud Nizamut Oollah, alias Nutha Shah, Sahibs, our agents, to intercede at the exalted shrine of the most holy of the saints, for our elevation to high office and dignity, and for the satisfactory fulfilment of our important public duties; that they may always pray to the all-bountiful Hazrut Budee ood deen Shah Mudar (may God sanctify and cherish him) for the provision of our necessities, and the acquisition of our wishes; and if we should again visit the shrine (the horizon of brightness) we pro-

mise to attain this happiness under the guidance of the above-mentioned Shah Sahibs; and it behoves all other gentlemen who may pass this shrine to do the same.

Few, comparatively, are aware on what numerous accounts Christian Missionaries require the sympathy of their friends at home. The moral dangers to which children are exposed, born and living in the polluted atmosphere of idolatry, is not one of the least, and this is depicted in a very touching manner by a mother in the following communication from Mrs. Farrar, wife of one of the Church Missionaries in India.

As I was enjoying the evening breeze at my favorite retired spot, on the banks of the river, the stillness was suddenly interrupted by a distant sound of cymbals, and the chanting of voices. Presently, a small irregular procession appeared; they were bearing the corpse of a Sunyasse, to throw it into the sacred stream. My little boy left his play upon the grass, to look on. I desired the humâl (bearer) to carry him a little way up the ravine by which we were seated, that he might not witness the scene. I also wished to turn away; and yet curiosity kept me near the spot. The corpse soon passed me. It was attired, as in life, and seated in an arbour, or palanquin, of branches and green leaves. Two Brahmins carried it: others followed, without appearance either of sorrow or solemnity. Some were clashing their small cymbals, and chanting the name of Narayunu: others carried the rude paraphernalia of the ceremony; and one carried the sacred book, from which the Muntra was to be spoken. They went along the bank of the river, to some distance from me; but I could hear them beat their cymbals, and calling upon the name of their gods until the going down of the sun. My humâl told me, that those Brahmins, who, like the Gossavees of other castes, dye their garments in red earth, and live upon the contributions they levy, rather than beg from door to door, are called Sunyasses. When they die, instead of burning the corpse, the Brahmins bring it to the banks of Gunga, anoint it with perfumes, and perform poojah (worship) over it. Three stones are then attached to it; and a couple of men wade with it into the middle of the stream, keeping themselves buoyant by means of large hollow gourds which float upon the water. They then loose the body, which sinks to the bottom; and they swim back to the shore. The humâl told me, that in the reign of the Brahmins, a Sunyasse would often devote himself to death by the river side. In such cases, the Brahmins would first perform the

ceremonies he had been describing; and then, driving a shell into the brain, extinguish life, and cast the corpse into the wave. "Widows too," said he, "used to devote themselves to death on the funeral pile of their husbands." I told him these things were not allowed under a Christian government. "The self-destruction of the Sunyasse is not," answered he; "but there was a suttee here only two years ago. A person in authority sent for the woman, and told her Government would provide for her if she were in want; but she would listen to nothing, and so devoted herself." I then explained to him that suttees were now prohibited by law; and how people in England had united to petition Government for their abolition. He thought this was well; but he did not quite admit self-murder to be a crime.

As we returned home, my child, seated upon my lap in the palanquin, began clapping his little hands, in imitation of cymbals; and repeated, in an under tone, "Narayunu! Narayunu!" I was grieved to perceive it. He is ever witnessing idolatry: its sounds continually assail his ear, in one or other of its features: it meets his observation at every turn: its festivities and processions amuse his imagination; and, as yet, it is impossible to make him understand that idolatry is that which is most abominable to God and destructive to man. If we pass a temple, his little fancy is immediately on the alert; and he inquires, "Whose temple is this? Who is in it?" We have forbidden the servants to tell him the names of the idols; and he is therefore answered, "It is a stone, Frederic." But he rejoins: "What is its name? Let me look at it: let me look at those figures on the wall." I often think with what alacrity the heathen parent would answer these inquiries: and if it be so difficult to check the disposition to be pleased with idolatry in the children of Christians, who ever try to discourage inquiry and avert the thoughts, how natural and how deep-rooted must be its hold on the minds of those who are initiated from their infancy! and how practical a comment does it afford of the sin of the father coming upon the children!

Idolatry is, outside, a thing all sport and pastime—music, singing, and dancing—youths and maidens crowned with chaplets of flowers, wreaths, and garlands, and gaiety. It is a master-piece of Satan, to fascinate the senses and lull the conscience: and when once the imagination has become spell-bound by the gaudiness of the out-works, it enters, without disgust, even into the loathsomeness of the inner chambers.

The following incident, narrated in the Calcutta Courier of Aug. 5 last, affords an

affecting proof of the spirit of cruelty which continues to prevail, wherever active measures are not taken to restrain it. It seems wonderful that the parties concerned in such a barbarous murder could not be prevented from accomplishing it. Nor does it appear that any steps were afterwards taken to bring them to punishment.

A beautiful Hindoo woman, apparently in the prime of life, was conducted in a litter to the river side near Israh. Her raven hair partially shaded a lofty brow, which, under other circumstances, might have afforded no bad subject for the pencil of Phidias; and her fallow face retained its mild expression, although the inroads of disease were visible. Her deluded friends encircled her whilst they immersed her body in the holy waters of the Ganges. A few inhuman Brahmins commenced their bellish incantations; on which a signal was given to accomplish that which had been left unfinished by a virulent disorder—the water was forcibly put into her mouth till her suffocation was effected. All this time she offered no resistance, but seemed to have a kind of presentiment of her impending fate. The relatives performed the obsequies of the deceased with as much glee as if they were celebrating her nuptials!

The following miscellaneous anecdotes are extracted from an Indian newspaper, printed both in English and Bengalee. We give them to our readers, as illustrating the state of intelligence and manners among the millions of the East.

REPRISALS.—A trooper in the Nizam's service lately transmitted some money through Dhunraj Set to his family, but the Set neglecting to send the cash, the order was protested; on this the trooper remonstrated rather roughly with the Set, who had him beat with a shoe. The trooper complained to

his commandant, who referred the matter to a punchait,\* which awarded that the trooper should do to the Set, as the Set had done to him. On this the Set offered 25,000 rupees to the trooper if he would save him the disgrace of being beat with a shoe; but the affronted trooper said, "No, not for twenty-five lakhs of rupees," and dragging him to the chook (police office), beat him with his shoe publicly on the head.

TORTURE OF BYSAKHA SING.—Raja Kosaul Sing, the Dewan of Cashmere, in order to enforce from Bysakha Sing, the Dewan, the fine of 10,000,000 rupees levied on him by the Maha Raja Runjeet Sing, takes him out of prison once a day, and suspending him by the middle, drops him into a well till the wretched man is nearly suffocated; he is allowed but one meal a day, and that consists only of barley and water.

HUMAN SACRIFICES.—An old idol which has been imbedded in the river at Rangoon ever since the occupation of that town by the British troops in 1824, has appeared, it is said, in visions to the golden-footed Majesty of Ava, complaining that the priest who had charge of his altar, to save his own life had deserted his godship, and absconded from his temple. To punish which crime the idol has requested that the culprit be apprehended and forthwith immolated at his shrine, to appease his wrath. No sooner was this said than it was done; the next morning the priest was arrested, sent down to Rangoon, there sacrificed, and the deity reseated at his shrine. The Raja of Joypore likewise has sacrificed two rams to appease two old rusty guns lying in the fort of Joypore, which it is said thirsted for blood; and has ordered them to be broken up that in future no similar demand may be made by them.—*Bengal Hurkaru.*

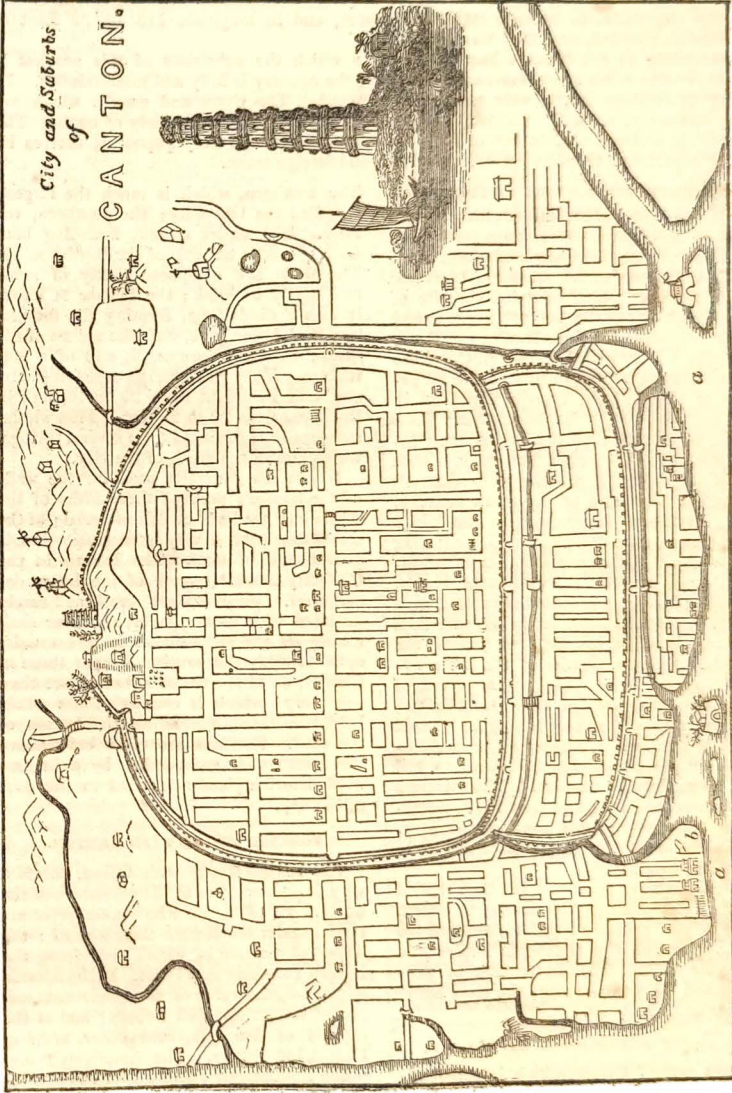
\* Some kind of tribunal appears to be meant.—*Ed.*

N. B. These papers are intended for distribution (gratis) to those friends who contribute a penny a week or more for the Baptist Missionary Society.

Persons collecting to the amount of sixpence a week are entitled to a copy of the Missionary Herald, which is published monthly, containing a variety of interesting intelligence. Those friends who are disposed to become collectors, and who know not where to apply in their own neighbourhood, may write by post to the Rev. John Dyer, 6, Fen Court, Fenchurch Street, London, who will send them Cards and Papers, and direct them how to remit the money.

# Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS  
TO THE LONDON MISSIONARY SOCIETY.



b Site of the Foreign Factories.

CANTON.

a The Choo-Keang or Pearl River.

## CANTON.

This city, (usually designated by Chinese "Kwang-tung Sang-ching;" the capital of the province of Kwang-tung,) is built on the north bank of the Choo-keang, or Pearl River, about sixty miles from "the great sea." The foreign factories, where the business of the merchants of Europe is transacted, (as represented in the outline of the city in the preceding page,) are situated at a short distance from the south-west corner of the city walls, in latitude  $23^{\circ} 7' 10''$  North, and in longitude  $113^{\circ} 14' 30''$  East of Greenwich; and about  $3^{\circ} 30'$  West of Peking.

According to the Chinese Repository, from which the substance of this account is taken, on the north and north-east of the city, the country is hilly and mountainous. In every other direction, a wide prospect is opened. The rivers and canals, which are very numerous, abound with fish, and are covered with a great variety of boats. The city itself, and suburbs, is not of great extent; and, though very populous, derives its chief importance from its extensive domestic and foreign trade.

### ANTIQUITY AND HISTORY OF THE CITY.

Canton is one of the oldest cities in this part of the empire. More than 4000 years ago, according to the Chinese classics, Yaou commanded one of his ministers to repair to Nan-keou, which included the site of the present city of Canton, to govern it and the surrounding country. During the Shang dynasty, which ended 1123, B. C., these regions began to pay tribute to the emperors of China; and, though improved in the next dynasty, it is stated, that "some of the tribes of the district, which then included Canton, brought for their tribute *crabs* and *frogs*, others *snakes* and *crickets*."

In the beginning of the tenth century, the government was vested in the hands of a person created by the emperor "king of Canton." The punishments of criminals, such as fighting with wild beasts, *roasting*, *boiling*, and other barbarities, were so cruel, that the emperor, in the year 964, declared it to be his duty to rescue the people. Other emperors of the same dynasty, appear to have sought the welfare of Canton. Dispensaries were established; but the state of the people may be learned from the following, among other prohibitions; "the people are forbidden to kill men to sacrifice to demons." The founders of the succeeding dynasty, in 1279, devastated the whole of the southern country. "The blood of the people slain flowed in sounding torrents."

This city was one of the last that yielded to the Tartar family; the armies of which, after being frequently repulsed, entered the city by the aid of a traitorous Prefect, in the year 1650. The destruction of property and life was amazing; the slain being estimated at 700,000.

### GENERAL DESCRIPTION OF CANTON.

That part of Canton which is surrounded by a wall is built nearly in the form of a square, and is divided by another wall, running from east to west, into two parts.

The northern, which is much the largest, is called the Old City; the southern, the New. The entire circuit, including both divisions, does not exceed six English miles. The walls are composed partly of stone and partly of brick; the former is chiefly coarse sand-stone, forming the foundation and lower part, and the arches of the gates; the latter are small, and of a soft texture. They rise nearly perpendicularly, and vary in height from 25 to 40, and in thickness from 20 to 25 feet. Fine wholesome water is provided from several springs, which rise in the north of the city.

Bricks are generally used for the walls of the houses; perhaps three-fifths of the whole city are built of this material; of the remaining part, a very large proportion is constructed of mud. The Tartars in the Old City inhabit houses of the latter description. Windows are small, and rarely supplied with glass; paper, mica, or shell taking its place. Chinese houses usually open towards the south. Few of those in Canton, or of the temples, have more than one story; which is usually of the whole height, without concealing the beams of the roof. Terraces are often built above the roofs; and, surrounded by a breast-work, afford a pleasant retreat in the cool of the day.

### FOREIGN TRADE WITH CANTON.

The British trade with China, forms a very important item of the commerce of the world. In 1832, the whole number of arrivals, under the British flag, was 87; the larger proportion of which were from the British Possessions in India. In the seasons of 1832-3, the value of the goods thus imported was 22,304,753 dollars; and of the exports of tea, silk, and other articles, 18,332,760 dollars. The American trade, which commenced shortly after the revolutionary war, is to rather more than one-third of this amount.

The foreign factories are neat and com-

modious buildings. The limited plot of ground on which they stand is owned, as well as most of the factories, by the Hong Merchants. Each factory is divided into three, four, or more houses. They are built either of brick or granite, and present a substantial front; and with the foreign flags, Dutch, British, Swedish, American, French, and Danish, which wave over them, form a striking contrast with the national banner and architecture of the celestial empire.

#### AMOUNT OF POPULATION.

No inconsiderable part of the population of Canton, live in boats. There are officers who regulate and control this part of the inhabitants. Every boat is registered, and it appears that the whole number on the river adjacent to the city, is 84,000. A very large majority are not more than 12 or 15 feet long, six broad, and so low, that a person can scarcely stand up in them. Whole families live in these boats; and in coops lashed on the outside, they often rear large broods of ducks and chickens, to supply the markets.

Respecting the population, there has been considerable diversity of opinion. 1,236,000 has been given as the probable number of inhabitants in Canton. This number may be far from the truth; but no one passing through its streets, will think of its being much less than 1,000,000.

#### RECENT CALAMITOUS VISITATIONS.

The inundations of 1833, by their frequent recurrence, and unparalleled height, have produced the most distressing consequences. Boats plied for several days through almost every street in the city and suburbs of Canton. The force of the current was so violent, that many native houses were thrown down, and the city gates could not be closed for several nights. In the country above Canton, which has suffered the most, embankments of stone and earth were broken down, and large portions of rice fields carried away. Most of the neighbouring country was rendered altogether unproductive for the remainder of the year; and the mulberry trees every where received extensive injury. On the 5th and 6th of September, the tide was at the highest; being 7 feet high, at the eastern gates of the city. All business with the shipping was entirely stopped. The water did not return to its ordinary level till the 16th of the same month. Industrious families became public beggars; and many an individual was left in one day, fatherless, childless, houseless, and destitute.

Referring to this fearful visitation, Dr. Morrison observes, in a letter, dated 14th October, 1833: "Awful calamities have this year befallen Canton Province from

water; inundations of rivers, and windy storms, with incessant rain. Many thousands have been drowned, or crushed to death by falling houses, or have starved and perished in consequence of being without shelter and without food. Afa's house, among the rest, was washed away. Indeed, throughout the whole of China, in the north by drought and scarcity, and in the south by rain and inundation, in some places by sword and spear, and in the Imperial Har-em, by the death of the Empress, there has been a dread and a gloom diffused over the land. I sincerely pray that the afflictions of China may bring her to repentance."

#### FIRST PROTESTANT MISSION TO CHINA.

The attention of the Directors of the London Missionary Society, was, at an early period of its history, directed to China. The late Dr. Morrison, whose loss the Christian Church has so recently been called to deplore, and whose bereaved widow and fatherless children, with the exception of his elder son, are now in this country, was honoured to be the first apostle of pure and undefiled religion, among this people. The Jesuits, with all their zeal, aided by the support of the highest ecclesiastical authorities of Europe, and the friendship of the Emperor of China himself, did not accomplish what Dr. Morrison and his devoted fellow Missionary Dr. Milne, effected, in giving to the nations of China the entire volume of Divine Revelation. Dr. Morrison left England in January, 1807; and sailing by way of America, reached Canton in September following. On his arrival at Canton, he devoted himself to the study of the language with intense application. Regarded with suspicion by the natives, he confined himself to his room, and for some time did not venture from his house. In February, 1809, he received an appointment in the Honourable Company's Factory; which he held, so long as the Company's Factory continued, with advantage to his country, and credit to himself, yet without neglecting the great objects of his mission. He endeavoured, at an early period, to communicate religious instruction in the Chinese language; and continued these efforts on the sabbath, except under unavoidable interruptions, as long as his life was spared; though he could not preach to multitudes, he was permitted to address a few individuals in an inner apartment.

After he had been three years in China, Dr. Morrison attempted the printing of part of the Scriptures,—the Acts of the Apostles; and produced several smaller works, of a catechetical and devotional kind. These were all subservient to his great work, the translation of the Scriptures.

In 1813 the Rev. Dr. Milne joined Dr. Morrison in the Mission; and, in the following year, the New Testament was finished, revised, and, by the liberal aid of the British and Foreign Bible Society, an edition of 2000 copies printed, beside several thousands of tracts and catechisms.

#### BAPTISM OF THE FIRST CONVERT.

In 1812, Tsae-a-ko, a Chinese, was privately baptised by Dr. Morrison. He maintained until his death, which occurred four years afterwards, a holy and consistent life.

A life of Christ, by Dr. Milne, was printed at Canton in 1815. In 1816, Dr. Morrison visited Peking, in the suit of Lord Amherst, whom he accompanied as interpreter. During his absence his Chinese and English dialogues were printed by a gentleman connected with the British factory. In 1817, Dr. Milne visited China; and the season spent with his beloved companions was employed in consultation respecting their future labours, and in arranging the translation of the Old Testament, a part of which was executed by Dr. Milne. Dr. Morrison published his view of China for philological purposes, designed to assist in the study of the language: and in the succeeding year, completed a translation of the morning and evening prayers of the Church of England, together with the Psalter. In 1819, he published Miscellaneous Essays on religious subjects.

#### COMPLETION OF THE BIBLE AND CHINESE DICTIONARY.

On the 23rd of November, 1819, the translation of the whole of the Scriptures was completed. During the season of his residence at Macao, in 1820, he delivered a regular course of theological instruction to a few natives. In the early part of 1822, Dr. Morrison brought to a close his English and Chinese dictionary, the most valuable aid to the study of the language which has ever been given to European scholars.

Between the years 1824 and 1826, Dr. Morrison visited his native country, and on the first Sabbath after his return to China, in September of the latter year, he resumed his accustomed labours. He has since prepared and published several valuable Chinese works. Leang-afa has continued to labour in Canton and the adjacent country. Besides being the instrument of spiritual good to his countrymen by conversation, he has continued the preparation of suitable books against idolatry; which, Dr. Morrison states, are executed in a way which no European could equal. By the arrival of two

American Missionaries early in this year, Dr. Morrison was partly relieved from his English labours on the Sabbath.

#### RETROSPECT OF THE FIRST TWENTY-FIVE YEARS OF THE MISSION IN CHINA.

Under date of September 4th, in the year 1832, Dr. Morrison thus writes:—“Twenty-five years have this day elapsed since the first Protestant Missionary arrived in China—alone, amid strangers. He has continued to the present time, and can rejoice in what God has wrought. The difficulties of the language have been overcome. Dictionaries, grammars, and vocabularies have been printed; and it is not likely that Chinese will ever again be abandoned. The Holy Scriptures, prayer books, and tracts have been published; and the Society’s Chinese presses at Malacca and Java have sent forth millions of pages. At the college at the former place, scores of Chinese youths have received a Christian education. There are native Christians who preach the gospel, and go from house to house. Amid many deaths and disasters, the work has gathered strength from year to year. Missionary voyages have been performed, and the Chinese sought out at various places, to the very walls of Peking. Some tracts have reached and have been read by the Emperor himself.”

During 1833, Dr. Morrison, though much indisposed, continued his service in Chinese twice, and in English once, on the Lord’s day; and in his latest accounts he mentions the continuance of the patient and persevering labours of his native assistants, another of whom was then engaged in printing.

Such is the outline of the labours of that devoted servant of Christ, who has long been as the morning star in the moral horizon of China; and such are some of the results of his influence and efforts, which, by the divine blessing, he was favoured to witness before his departure, which took place on the 1st of August, 1834.

The Directors would intreat the prayers of the Christian church for the son of their departed friend, and for the preservation, steadfastness, and continued success of the small but devoted band of native Christians, each of whom, to the number of about ten, is more or less employed in the dispensation of the gospel; and also, that suitable agents may be raised up by the Great Head of the church, to carry forward wisely and efficiently that work which their departed brother was honoured to commence.

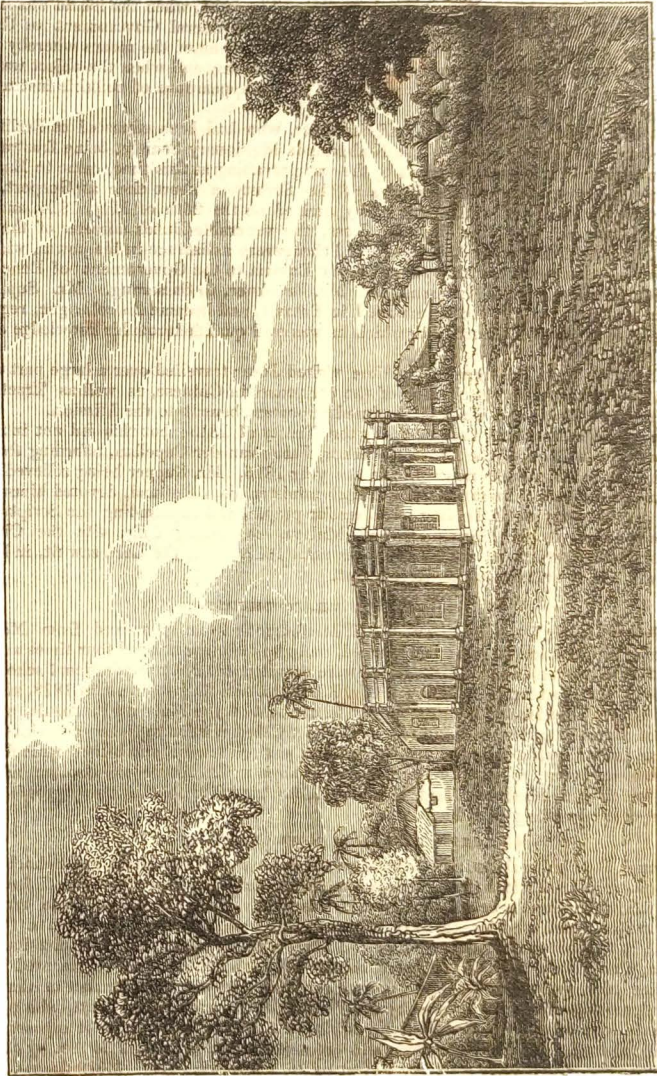
*Each person who subscribes to the Missionary Society One Penny per week, or more, is entitled to one of the Quarterly Sketches. Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of the district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance by which they are to be forwarded, to Rev. John Arundel, Home-Secretary, Mission-house, Austin Friars, London.*



No. LXVIII. JANUARY, 1835.

## Missionary Sketches.

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO  
THE LONDON MISSIONARY SOCIETY.



MISSION CHAPEL, AT BATAVIA.

The Island of Java is one of the most important in the Eastern Archipelago, and is supposed to contain six millions of inhabitants. Batavia, the capital, is the residence of the supreme government of the Dutch possessions in the East, and the chief emporium of their commerce. The city is usually considered unhealthy, but modern improvements have rendered it more salubrious than formerly. By means of visits from the missionaries, and the distribution of books some knowledge of the way of salvation has been communicated, and to the entire population, as well as the inhabitants of the chief city, it is hoped the efforts of Christian benevolence may ultimately be instrumental in extending the blessings of the gospel of Christ.

#### COMMENCEMENT OF THE MISSION.

The Society's mission to Batavia was commenced in 1814, when the island was in possession of the English, and under the enlightened and liberal Government of the late Sir Stamford Raffles. This mission was undertaken as one of the means whereby it was hoped the Gospel might ultimately be conveyed to China; and when the object was presented to the Directors, they were encouraged by the appearance of suitable instruments who were ready to enter the field.

The Rev. Messrs. Kam, Supper, and Bruckner, who had been educated at Berlin and Rotterdam, under the auspices of the Netherlands Missionary Society, being frustrated in their intention of going out to India by the war prevailing at this time, came to England, and after studying under the patronage of the Society a short time at Gosport, were appointed to Batavia, at which place they arrived on the 26th of May, 1814, and were most kindly received by the Rev. Dr. Ross, the venerable Dutch minister of the city. The Governor, Sir Stamford Raffles, afforded them every assistance in his power, which he generously continued after his removal from Batavia to the Government of Bencoolen, &c. Mr. Kam removed to Amboyna, and Mr. Bruckner, to Samarang. Mr. Supper, at the earnest request of Dr. Ross, remained in Batavia, and became his colleague, regularly officiating in the Dutch Church, for which he was well qualified from his knowledge of that language.

In 1814, the Rev. Dr. (then Mr.) Milne visited Java; travelled over a large part of the island, and by the wide distribution of the Scriptures in Chinese, as well as Tracts and Catechisms in Malay and Chinese, rendered important benefit to the Mission.

Batavia was restored to the Dutch by the Treaty of 1815; but this did not interrupt the work of the Mission, the Dutch Governor, Baron van der Capellan, affording the missionaries his countenance and aid. In the year 1816, Mr. Supper being relieved from his pastoral duties by the arrival of a Dutch minister from Holland, devoted himself entirely to missionary work, holding meetings for prayer, and expounding the Scriptures in his own house to the Portuguese and Malays, conversing daily with the Chinese, and distributing scriptures and other books until 1817, when the Lord saw fit, in his infinite wisdom, to call him to his eternal rest.

#### ARRIVAL OF MR. MEDHURST.

Early in the year 1822, the Rev. W. H. Medhurst and family arrived from Malacca. Preaching in Chinese was then commenced, and regularly maintained four times a week. In 1823, the labours of the Mission Press were commenced, and two additional schools established. Persevering in his labours, Mr. Medhurst had the happiness, in 1828, after his return from a Missionary Tour to the Eastern Coast of the Malayan Peninsula, and the island of Borneo, to receive an application from a Chinaman for baptism; a work of grace appeared to be begun also in the mind of another young Chinese, and others came forward about the same time, of whom he had reason to hope well. At Depok, also, an adjacent village which Mr. Medhurst frequently visited, he began to receive many proofs of the blessing of God resting upon his labours.

#### ERECTION OF A NEW CHAPEL.

Through the kind assistance of friends on the spot, a dwelling-house and School-house were erected in 1820, when the latter was opened for the instruction of native children; and in the following year a neat but small chapel was built. The expense of these erections was principally defrayed by means of subscriptions from the English residents. In the close of 1830, through the liberality of the Dutch Government, and the inhabitants of Batavia, a new brick-built Chapel, neat, commodious, and substantial, represented in the preceding page, was erected. It was opened for Divine service in September of that year. The first sermon preached in it was by the Venerable the Archdeacon Scott, who touched at Batavia on his way from New Holland to England. The Building, as it appears in the foregoing sketch, including verandahs, and two small rooms behind, is 56 feet by 42; the part appropriated to Divine worship, 26 feet by 36. The whole cost (6000 florins, silver) has been paid, and the incidental expenses are defrayed by a periodical subscription made by the inhabitants.

GENERAL STATE OF THE MISSION.

The regular duties of the Mission are continued by Mr. Medhurst, and his assistant, Mr. Young, and it is hoped not without the Divine benediction. From the last report of the Station, dated in 1833, it appears that,—

The Malay Services at the Chapel are held every Sabbath noon, and Tuesday evening, at the former of which about 40 and at the latter about 10 persons attend, besides children. Of these attendants about one half are soldiers, who came originally from Menada in the Island of Celebes. On their first arrival, nearly two years ago, they were entirely ignorant of letters, and were subjects of not a little ridicule for their presumption, in aiming to raise themselves from their original ignorance; but by perseverance in attendance at the regimental school, and the religious services at the Mission Chapel, they are able to read and understand the Scriptures. Some have been selected as candidates for Christian baptism, and after much trial, consideration, and prayer, on Lord's day, 29th September, that ordinance was administered to six of them. It was a joyful day, after long waiting, to see in some degree the fruits of our endeavours, and to witness six Heathen coming forward to testify their faith in the Lord Jesus, and their determination, by the strength of Divine grace, to persevere in following Him, even to the end. Tears of joy were shed on earth, and harps of joy were doubtless struck in heaven over these returning and repenting sinners. In addition to these six, twelve more continue as candidates for the same privileges, who attend with great seriousness, and learn with diligence the lessons allotted them. In their quarters they assemble together for mutual instruction and reading the Scriptures, encouraging one another in good things, and bearing with meekness the ridicule cast upon them. We have great reason to hope well of this little group of inquirers, and trust that though the day of small things, it is yet the day of good things to their souls.

In the native Church there has been an increase of one member, and several others stand proposed as candidates for the Lord's Supper, of whom the Missionaries observe, we have every reason to hope well, and who will be to the Lord for a name and for an everlasting sign, which shall not be cut off.

Besides the Malay Services in the Mission Chapel, the usual engagements for the benefit of the Malay Congregation in the Dutch Church, and for the native converts, every alternate Sabbath afternoon, are continued. A Sermon is preached every Friday evening at a school-room near town, at which from 20 to 30 country-born Christians attend; making the whole number of our weekly services to be eight, at which about

500 persons are brought under the sound of the gospel. At Depok, the native Christian congregation in the vicinity, the school children are 40, church members 60, and Catechumens 20; of whom the rising generation are the most promising, exhibiting in their intelligent countenances and ready answers, the striking effects of Christian education.

RECEPTION OF CHRISTIAN BOOKS.

In all our visits to the native population, one great object is the distribution of tracts; whether from house to house, through the streets of the city, or among the crowds who throng the weekly markets. Generally speaking, the tracts are well received both by Malays and Chinese, who frequently ask for them, as they see us going along; no objection seems now to exist against receiving tracts; the very priests, who were formerly so opposed, now eagerly take them, and the High Priest himself does not refuse, while those around him eagerly follow his example.

MOHAMMEDAN PRIESTS.

The High Priest continues to argue the points at issue between us, but the conversations held with him, generally end in nothing. The other Mohammedan Priest, whom I have frequently alluded to as an inquirer, continues an inquirer still. It would take very little trouble, I should imagine, to convince him of the falsity and absurdity of the Mohammedan system; indeed, he already sees many of its inconsistencies; but it would take a great deal, I am persuaded, to bring him to a full assurance of the truth of Christ's divinity, and of the necessity of acknowledging the same in spite of men and devils. He is evidently harrassed on the subject, more at some times than others; and when his convictions are strong, will come to us often with deep and curious questions, which show that he has thought closely on the subject. With regard to his own countrymen he is bold in professing what he knows, and has considerably baffled the Head Priest above alluded to. Let us hope that he will persevere in his inquiries, and not cease till he finds Him of whom Moses and the Prophets did write, Jesus of Nazareth, the Son of God, and the Saviour of men; and let us be earnest in prayer that God would grant him his Holy Spirit, and that in the shedding forth of divine influence on the Mohammedan world, Hadji Palil may not be forgotten.

ENCOURAGING ADDITIONS TO THE CHURCH.

Since the preceding, further interesting accounts have been received from this Station, by which it appears the Lord continues to smile upon the labours of our brethren, bringing into the fold of Christ others of the benighted heathen in that country. Under date of the 10th of April, 1834, Mr. Medhurst thus writes:—

On the 29th of November last one young woman was admitted a member of the native Church, having been several years under instruction, and has ever since continued to adorn her profession; while on the 5th of January of the present year, four men, formerly heathens, natives of Menado, were baptized on a profession of their faith, in the Mission Chapel. Thus does our gracious Lord afford us from time

to time proofs of His presence, and gives us to see something of the fruits of our endeavours. Besides these there have been several fresh applicants for admission to the ordinances both of Baptism and the Lord's Supper, and a general inquiry after the knowledge of the truth seems to prevail among the attendants on our Malay Services.

CIRCULATION OF BOOKS.

The labours of the press are continued, and books are sent to many of the adjacent countries in increasing numbers. In his last letter Mr. Medhurst observes:—

The distribution of tracts goes on as usual; during the last six months the issues have been about 4700, besides 6658 Chinese tracts sent to Mr. Gutzlaff in China, thus averaging nearly 2000 monthly, some of these are considerable volumes of from 50 to 100 pages, and most of them upwards of 20 pages each.

The following have been issued from the Society's printing establishment at Batavia, since its commencement in 1823.

Chinese Harmony of the Gospels	1,000
Scripture History	1,000
Lectures on Theology	4,000
Commentary on the Ten Commandments	200
New System of Chronology	1,000
History of Java	200
Doddridge's Rise and Progress	200
Three Character Classic	750
Catechism of Nature	1,000
Child's Primer	1,100
Assembly's Catechism	300
School Books	1,350
Numbers of a Magazine	36,550
Tracts	19,650
	<hr/>
	68,300

Malay Defence of the Gospel against Mohammedan objections	1,000
Life of Christ	1,000
Prayer Book	200
Tune Book	200
Hymns	1,000
Lloyd's Bible Catechism	500
Catechism of Nature	500
School Books	2,350
Tracts	7,780
	<hr/>
	14,530

Malay, Arabic, and Chinese, Lloyd's Bible Catechism	1,000
Javanese Tracts	800
Dutch and Siamese school Books	500
Dutch and Malay Catechisms	1,000
Miscellaneous Books	59,700
Tracts	29,500
Catechisms	1,000
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	90,000
	<hr/>
	Total 176,330

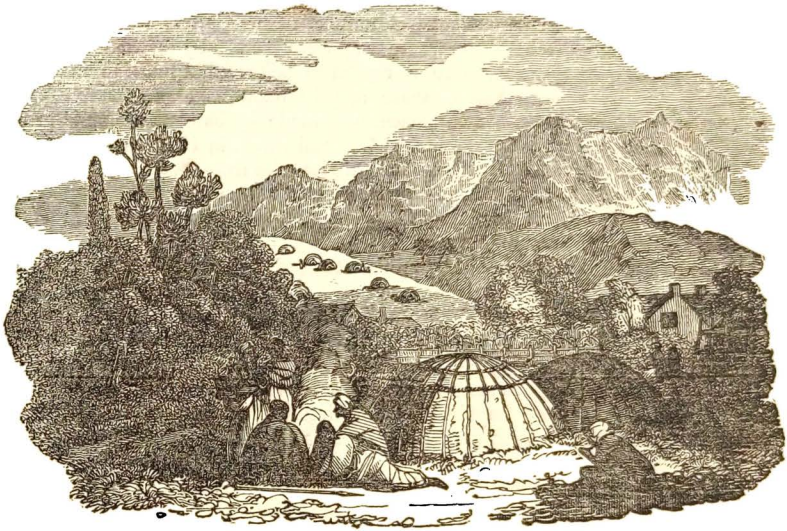
A Hok-keen Dictionary, and a Vocabulary of the Chinese, Correean and Japanese, are in progress.

The Society's mission in Batavia has been the subject of much solicitude and many prayers, and while the recent manifestation of Divine goodness in blessing the means employed, is such as demands the grateful acknowledgements of all concerned for the advancement of the Saviour's kingdom in that part of the world, the present state and prospects of this mission and other stations in South Eastern Asia, especially their bearing on the circulation of the Scriptures and the introduction of the Gospel into China, present strong motives to more fervent prayer and vigorous effort, that increasing numbers may be brought unto Christ, and partake in all the blessings of his salvation.

*Each person who subscribes to the Missionary Society One Penny per week, or more, is entitled to one of the Quarterly Sketches. Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of the district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance by which they are to be forwarded, to Rev. John Arundel, Home-Secretary, Mission-house, Austin Friars, London.*

## Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO  
THE LONDON MISSIONARY SOCIETY.



### MISSIONARY STATION IN CAFFERLAND.\*

CAFFERLAND is a territory adjoining the colony of the Cape of Good Hope on its eastern extremity. In the general salubrity of its climate, the bold variety, the verdure, and beauty of its scenery, the fertility of its soil, and its capability of a high state of improvement, it is inferior to few, if any, portions of Southern Africa. Its aboriginal inhabitants are called Amakosæ or Caffers. They are a hardy, athletic, and handsome race of men, with features approaching to the Asiatic or European standard; and, excepting their woolly hair, exhibit scarcely any of the peculiarities of the negro race. In their customs, traditions, and, it is asserted, also in their language, there are indications of their having sprung from a people of Arabian or Hebrew lineage. Though heathens, they are without any regular system of idolatry. They believe in a Supreme Being, to whom they give the name of *Uhlanga* or *Uluka*. They also believe that the soul exists after death; but, until taught by Christian Missionaries, appear to have had no idea of a state of future rewards and punishments. Of their superstitions, the belief in sorcery is far the most mischievous, leading, as among the negroes on the west coast, to acts of oppression and cruelty.

The first attempt to instruct them in a more excellent way was made by Dr. Vanderkemp, who, accompanied by another Missionary, Mr. Edmonds,

\* The above sketch of a Missionary station in this part of Africa is copied from "The Missionary Annual for 1833."

proceeded to the residence of the Caffer King Geika, in July, 1799. His companion returned to the Cape in the month of December of the same year, but Dr. Vanderkemp remained, and persevering amidst difficulties and perils that would have appalled and deterred a mind less intent on accomplishing its object, and sustained by principles less firm and matured, endeavoured to acquire the language of the people, and to communicate to them a knowledge of the true God and the only Redeemer, until the end of the following year, when he was obliged to return to the colony. Short as was the sojourn of this holy man of God among this untutored tribe, it produced an impression as salutary as it has been permanent. A number of the Caffers were led from time to time to visit Bethelsdorp, where they were more fully instructed in the knowledge of Christ, which, there is reason to believe, has been to many a savour of life unto life. Among these may be mentioned Jan Tzatzoe, the son of a chief of considerable influence, who made by baptism a public profession of his faith in the gospel in 1814. And when, in 1816, sixteen years after Dr. Vanderkemp had left them, the Missionaries from Bethelsdorp visited the Caffers to make arrangements for commencing a second time a Mission among them, they were joyfully welcomed as *Jankanna's*\* children, and treated with the greatest kindness.

In 1816 the Mission to the Caffers was resumed by Mr. Williams, a man eminently qualified by his Divine Master for missionary work in Africa. He was accompanied by the young Christian chief, Jan Tzatzoe, and having fixed on a spot on the banks of the Kat River, not far from Gaika's Kraal, for their station, they endeavoured to gather the Caffers around them to impart to them religious instruction, and train them to habits of peace, industry, order, virtue, and happiness. The circumstances of the devoted Missionary and his wife, as recorded in Dr. Philip's Researches, were those of no ordinary peril.

Mrs. Williams, in a letter dated shortly after their arrival, thus writes:

"A few weeks ago, being at home alone, and hearing an unusual noise advancing towards our hut, I went out to see what it was, and immediately found myself surrounded by a numerous body of Caffers, about twenty of whom were on horseback, and armed with their weapons of war. Numbers more were approaching in all directions with spears, or assagais, in their hands; and they really had a very alarming appearance. Those on horseback, who were close upon me, instantly dismounted, and I expected to be seized every moment. There was not a Hottentot, or any creature near, whom I could call to speak for me. At length they learned from some one

where Mr. Williams was, and again mounting their horses they rode off with great violence towards the place. I took my little boy in my arms, and went after them with trembling heart and limbs; for I expected nothing else but to find my dear partner murdered before I got there; but when I arrived I beheld him in the river, up to his knees in water, working at the dam. I then learned that they were merely a part of Gaika's warriors, who had been out hunting, and who had called in on their way home to look at the poor Missionary and his wife *who had brought back to them the Great Word over the deep sea water.*"

Though the missionary family were the only Europeans in the midst of this wild and warlike people, whom the colonists had assured them nothing but powder and ball could tame, and although Mr. Williams had, almost without assistance, to erect a house and school-room, to clear land for a garden and corn-field, and to construct, with great labour, a dam for leading out the water of the river to irrigate the ground; yet in twelve months Mrs. Williams was able to give the following account of their progress and prospects.

"The number of people residing here is one hundred and thirty-eight, including men, women, and children. The general attendance on Sabbath is about one hundred persons, and on week-days ninety. Their atten-

tion is surprising. Mr. Williams commenced teaching the alphabet, to both children and adults, on the 21st July, the number then attending being between fifty and sixty. Since that time about one hundred and fifty have

\* Jankanna was the name given to Dr. Vanderkemp by the Caffers.

learned the alphabet, twelve can spell words of two syllables, and nearly all have learned an excellent little Dutch hymn. During divine service not a word is heard from them, not a smile is seen. Their perseverance is

remarkable; they never seem weary; but, on the contrary, are always ready and willing when called upon to assemble. This makes it pleasant to be among them."

These cheering prospects soon vanished. The rising hopes of the nation were succeeded by the most painful disappointment, and their advancement in civilization and religion interrupted by the death of this truly valuable man, who was removed to the rest of the blessed in little more than two years after his arrival in Caffraria. The circumstances of his affectionate and heroic wife thus bereft of her only earthly protector, companion, and friend, in the midst of a warlike and uncivilized tribe, in the interior of Africa, will best appear from a journal kept by herself during this season of trial. Recovering from the first effects of the afflictive shock, she observes:

"As soon as I was able, I dispatched two men with the painful intelligence to Mr. Barker. When this was done, I was obliged, in consequence of the heat of the climate and of the situation I was placed in, to instruct the people to make the coffin, and dig the grave. They knew not how to go about it. I said I would direct them as well as I could, and they willingly set to work. These were trying tasks for me at such a moment, but the Lord hath promised not to lay more on his children than they are able to bear.

"I could not get the coffin finished to day. I made my bed on the ground for the night, in the same room where the body of my deceased husband lay; but in the night I was obliged to get up, and take my poor children out.

"As soon as it was light the people returned to work upon the coffin, and about eleven o'clock it was finished. I appointed four young men (in whose hearts I trust the Lord hath begun a work of grace) to put the body into the coffin. I then took my two fatherless infants by the hand, and followed the remains of my beloved husband to the grave. I requested them to sing a hymn, after which we prayed. While sitting at the edge of my husband's grave, I thought that you, my far distant relatives, little knew what I was undergoing; but the remembrance that 'He who sticketh closer than a brother saw me, and was able to support me, was my stay and comfort.'"

Thus bereaved, this devoted woman was obliged to leave a spot, in which she had looked forward to many years of active and useful devotedness to the service of the Redeemer,—to tear herself away from an affectionate and confiding people, the anticipation of whose progressive improvement had shed a brighter light over the fairest prospects of her future life. The effects of Mr. Williams's labours among the Caffers were perhaps more decisive than those of Dr. Vanderkemp, and equally beneficial. His activity, disinterestedness, prudence, and constant regard to their welfare, made a strong and favourable impression even on those who did not receive his religious instructions; his body moulders in the dust on their borders, but the savour of his name is still fresh and fragrant, and the nation remember him with gratitude. Besides the general effects of his character on the people at large, his labours appear to have been eminently useful to some. Of these was the chief, *Sicana*, who survived his teacher only a few months, and died under the influence of those hopes which the gospel alone can inspire. The following translation of a hymn which he composed and recited to his little band of Christian companions until they could repeat it, and which, in a plaintive air, the people are still accustomed to sing, is alike creditable to his talents and his piety.

He who is our mantle of comfort,  
The giver of life ancient on high,  
He is the Creator of the heavens,  
And the ever-burning stars;  
God is mighty in the heavens,  
And whirls the stars around the sky.  
We call on him in his dwelling-place,  
That he may be our mighty leader,  
For he maketh the blind to see.  
We adore him as the only good,

For he alone is a sure defence;  
He alone is a trusty shield;  
He alone is our bush of refuge.  
We supplicate the Holy Lamb,  
Whose blood for us was shed,  
Whose feet for us were torn,  
Whose hands for us were pierced,  
Even he—the giver of life on high,  
Who is the creator of the heavens.

After the death of Mr. Williams, the operations of the Society in Cafferland were discontinued until January, 1826, when Mr. Brownlee and Jan Tzatzoe established themselves on the border of the Buffalo River, near the abode of the father of the latter, who is a chief of consequence in the nation. In the following year the Mission was strengthened by the arrival of Mr. Kayser. These brethren pursue their labours with affection and harmony among themselves and evident benefit to the people. About two hundred usually attend the preaching of the Gospel on the sabbath at the station; Caffer villages in the neighbourhood are frequently visited for the purpose of imparting religious instruction to their inhabitants. A day school and a sabbath school have been established, and the progress of the natives in learning is encouraging. Parts of the New Testament have been translated into the Caffer language; and with elementary books and catechisms, which inculcate the first principles of that knowledge which maketh wise unto salvation, are circulating among the people.

The Glasgow and Wesleyan Missionary Societies have subsequently commenced Missions in this country; and the labourers from these Societies, with those from the London Society, share all the enjoyment and aid which the interchange of brotherly kindness and love cannot fail to produce.

The late Mr. Evans, one of the Society's Missionaries, who went into Caffraria, shortly before his departure from Africa, speaking of his visit, observes,

"Mr. Brownlee's prospects are truly encouraging. The population around him is very dense for this country. Standing on the site of the institution, I was able to count a vast number of Caffer villages in sight. On the sabbath day it was truly delightful to see the people coming in every direction from the surrounding country to the house of God. Those of the Caffers at this station who have been converted, maintain an honourable profession, and show much love and affection to their teachers. John Tzatzoe, the young Caffer chief, is much respected by all the people, and is of great use to Mr. Brownlee in his labours.

"On my visit to the different missionary

stations in this country," I was particularly pleased to find a spirit of love and candour among the Missionaries of the different Societies, which cannot fail to have a powerful effect upon their labours. It is acknowledged by all the Missionaries of the different Societies, that they have entered into the labours of Williams, and that they are now reaping the fruits of the seed sown by him in Cafferland. It gives me much pleasure," adds Mr. Evans, "to state, that such is the respect entertained by the Missionaries of the different Societies for the memory of our departed brother, that they have entered into a subscription to erect a monument over his grave."

This harmony and affection continues; and, as the Missionaries proceed in their work, though they often have to mourn over the ignorance and apathy of the people in regard to their spiritual welfare, they are not left without indications of the divine blessing resting on their labours. This is manifested in the increased attention paid to their instructions, the earnest inquiries of many on the subject of religion, and the evidence that others are, under the teaching of the Holy Spirit, exercising repentance towards God, and faith in our Lord Jesus Christ.

The preceding account of the Mission, and the kind feelings of the Missionaries towards each other, cannot fail to afford pleasure to the friends of Missions and encouragement to all engaged in their support to be more fervent in prayer and persevering in efforts, that in other regions of cheerless moral desolation the wilderness and the solitary place may be made glad for them, and the desert rejoice, and blossom as the rose.

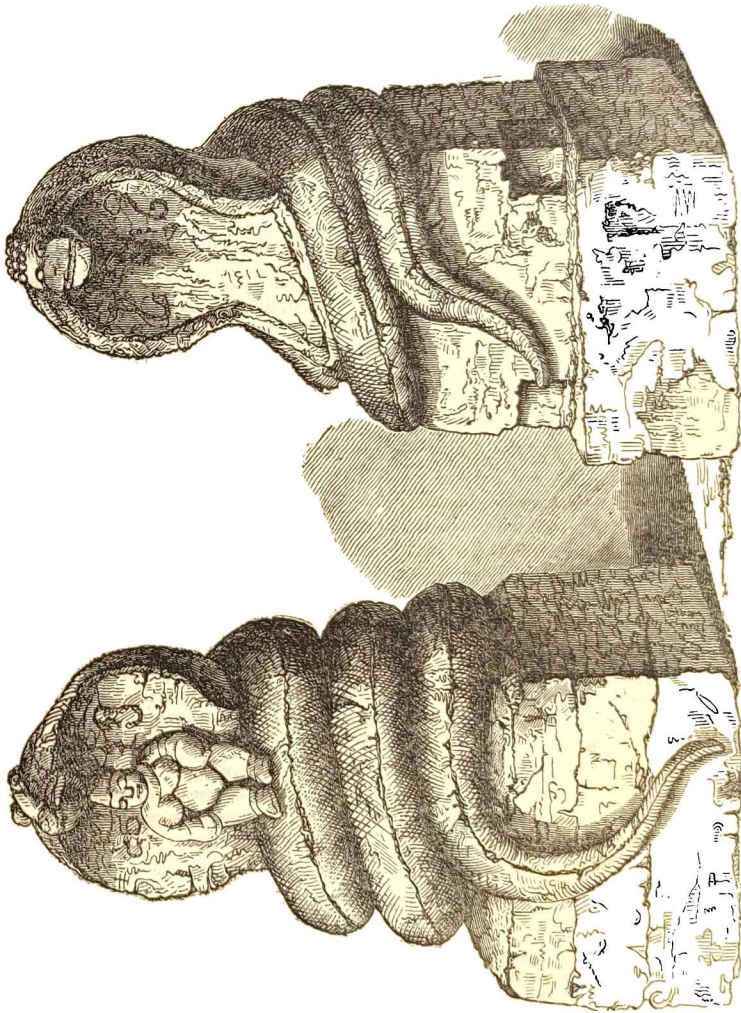
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## Missionary Sketches.

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO  
THE LONDON MISSIONARY SOCIETY.



REPRESENTATIONS OF THE SERPENT-GOD WORSHIPPED IN INDIA.

## WORSHIP OF THE SERPENT IN INDIA.

THE serpent appears to have been one of the earliest objects of idolatrous worship, and has been held in almost universal veneration. It is found alike in the mythology of the Chaldeans and Egyptians, and in that of the ignorant and uncivilized aborigines of South America. Among the ancients, the serpent, with its tail inserted in its mouth, was a frequent symbol of the sun, and the circle thus formed by its body was supposed to represent the ordinary course of that luminary, and to be at once an emblem of time and of eternity. The serpent was also the symbol of medicine and of the fancied deities of the art of healing. On these and other grounds, and under varied appellations and characters, it is still regarded with superstitious reverence by a large portion of the human race, especially in the eastern parts of the world.

Among the thirty thousand imaginary gods of India the *Naga*, or Serpent, is conspicuous, and in some respects may be said to form the basis of a large portion of Hindu mythology. The fables represent one of their supposed gods as reposing on the thousand-headed serpent when he meditated or determined on creating the world. Images of other deities are also frequently exhibited as reclining on the folds of this serpent, which is called *Seesha*, or *Ananta naga*, eternity. According to another legend of the serpent-god, the earth rests upon his thousand heads: and in a diversity of forms the serpent, as an emblem of eternity, or of immortality, appears in most of the representations of their principal idols. It is also stated that "the idea of the medicinal virtues of the serpent is very old in India. A Hindu attacked by fever or other diseases, makes a serpent of brass or clay, and performs certain ceremonies to its honour in furtherance of his recovery." Whether this has originated in any supposed power of retaining life, which may have been discovered in the serpent, or whether it be a lingering ray of historical light, preserved by tradition, of an event in reference to which, He, who was a teacher come from God, declared, that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up," we need not now inquire; but we rejoice to know that, by the labours of his servants, the Saviour is exhibited to the spiritually diseased and dying in India, as having expired on the cross, that He might give eternal life unto as many as believe on his name.

Besides constituting an appendage of the principal deities of the Hindus, the serpent is itself a frequent object of worship; temples are erected in which its image is enshrined, in which priests are appointed to minister, and within whose precincts its deluded worshippers present their offerings and homage. While in India, Messrs. Tyerman and Bennet visited a temple of the serpent-god in the city of Allahabad; the scene they witnessed there presented an affecting picture of the infatuation and wretchedness of its votaries. On the 5th of August, 1826, they observe—

We went early this morning by water to see a famous temple dedicated to the worship of the serpent, on the banks of the Ganges. It stands in a village called *Burkse*, a little to the eastward of *Duragunge*. The temple, called *Rajabam*, is a handsome stone edifice. It is seventeen feet square, and is surrounded by a verandah thirty-one feet square; both are raised on a basement three feet high. The pillars, door-ways, &c. are richly ornamented with carved work in stone. The outside, as high as the bottom of the spire, is divided into many compartments, in each of which is one of their gods in bold relief, and well executed. The basement is also richly carved in stone. The spire is handsome, and corresponds in style with the spires of many of the temples.

Within the temple, and directly opposite the front entrance, is the idol. It is a huge

serpent, in strong relief, admirably cut upon a single block of stone; it is about seven feet high by three feet wide. The serpent is the cobra de capella, or hooded snake, and is made with five heads, with the hoods extended. They all meet in one body, which is twisted and involved with great skill, and would, if extended, measure about twelve feet in length. This serpent is designated the King of Serpents. Besides the principal idol, there were several Lingas, on two of which serpents are carved. When we entered this temple, we found a poor deluded votary worshipping the serpent. Afterwards an unclad, shameless, and dirty mendicant came to pay his devotions. When he entered the temple, he fixed his eyes upon the repulsive image with apparent delight; and having performed various acts of devotion, walked round the temple, and retired.

The superstitious veneration of the serpent is not confined to this part of India. Its image seems to be an object of universal worship among the Hindus. In the southern parts of the country its appearance is equally prominent and frequent among the objects of idolatrous homage. Here also temples are erected for its worship. Nagercoil, from *Nager*, a serpent, and *coil* or *covil*, a place of religious worship, or temple, is the name of one of the principal stations occupied by the Missionaries of the London Missionary Society in South Travancore. In the account of their visit to this station in July 1827, Messrs. Bennet and Tyerman remark :

Here is a Hindu temple of considerable antiquity, where the serpent is worshipped, and where many serpents of the hooded kind are kept and once a week are fed with milk by the priests in the court-yard. Accompanied by one of our Missionary friends we went on the evening of the 20th to see the place, but the doors were closed, and we were not allowed to enter. Stone images, about a foot in height, of the Cobra de Capella, with its expanded hood, are placed on the top of the wall which surrounds the court. These images often exhibit a plurality of heads,

under which is carved some image of the *Lingum*, of Christnoo, or some other Hindu Deity. Similar images are also placed on a stone wall which surrounds a neighbouring tank; and numbers were seen on the ground under two large *Banyan* trees which grow near the temple. Most of these images are offerings presented by women, in consequence of vows which they have made to the god. Hence this great accumulation of them. We asked the priests if they would sell any of them. But they shook their heads and refused.

The figures in the present sketch represent the kind of image described above. They are of close and darkish coloured granite, and are un mutilated; one of them appears to be of modern workmanship, the other is much more ancient. They are deposited in the Missionary Museum, at Austin Friars. The image in which the hood of the serpent forms a kind of screen behind and canopy over the form of the idol, was forwarded to the Museum by the Rev. J. Hands, from Bellary. The other, designated *Nagur Sawmy*, the serpent-god, is among the renounced idols that have recently arrived from Travancore.

Taught by the Holy Scriptures to know, to love, and to serve the living and the true God, to delight in his word, to confide in his providence, and hope in his mercy, we cannot regard the ignorance and wretchedness of the multitudes who have "*changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things,*" without tender commiseration, and earnest desire that the abominations and miseries connected with the worship of idols may be speedily brought to an end. Every instance in which the objects of heathen veneration are either discarded or destroyed, should excite our devout thanksgiving, and impart greater fervency to prayer, while we regard it as an earnest of the arrival of that period, in which, referring to the purposes of the Most High, it is declared "the idols he shall utterly abolish." These indications that God is working by the means now employed for effecting this, though hitherto, as compared with the numbers who retain their idols, comparatively few, occur with greater frequency every year, especially in those parts of the field occupied by the Missionaries of the Society in Southern India. The cheering facts connected with two of the stations in Travancore have been already communicated to the public. Connected with Nagercoil it has been stated that during the last six months of 1831, one hundred and thirteen families renounced heathenism and placed themselves under Christian instruction, and that the schools contained between 16,000 and 17,000 scholars; that subsequent accounts, though less specific, were equally favourable; and that in Neyoor, another station, in connexion with which there are upwards of 3,000 who have forsaken heathenism, and in which, during the year 1831, one hundred and sixty families, consisting of about seven hundred persons, had been added to their number. In this station, the devoted missionary is assisted by a superintendent of schools, fourteen readers, and twenty-six assistant readers.

In the last Report for the station which the Directors have received, and which includes the period between January and June, 1832, Mr. Mead, the Missionary stationed at Neyoor, gives an encouraging account of the villages in which the native readers labour. After referring to the village of Paenguddy, where the inhabitants delivered up the serpent-idol, represented in the first page of this Sketch, the worship of which they had, by the Divine blessing on the labours of the native readers, been induced entirely to renounce some time before, he gives the annexed account of other stations in the neighbourhood.

We have long been in treaty for a valuable piece of ground, well adapted for the erection of a school house, or other Mission building at Careavilly. A heathen temple still stands on the spot; but some of the owners (of which there are a great number) having embraced Christianity, and others being favourably disposed, we have obtained legal possession of the spot. A school house will be soon erected, and public worship conducted in the evenings for the benefit of those Christians and others whose dwellings are contiguous to it. We expect that the Pagoda will no longer be used as a place of heathen worship, and that it will either be removed or suffered to go to decay; the latter is thought to be the most advisable mode of rooting out idolatry from the place. The heathen hold the pagoda in great veneration, and if any thing was done that looked too much like a triumph over them, it might be resented and occasion opposition. It is the principal devil-house in these parts next to Mundacadoo.

A small congregation is forming at Velavoor, a branch of the Etavilly congregation, and another at Manganyilly, a branch of the congregation at Davyodoo. At both of these places several families have renounced idolatry in addition to those who had usually assembled at Etavilly and Davyodoo respectively; but a want of convenient places to assemble in on the Sabbath is greatly felt: this inconvenience I hope will be partially remedied soon, when larger attendances may be expected.

The extensive and valuable labours of the native readers, the numbers under Christian instruction in the several schools, the progress of a spirit of inquiry among the people, their increasing conviction that the religion of the Bible is the one thing needful, and the attentive behaviour of the native congregations in the places of worship, unite to enforce on every disciple of Christ more fervent and persevering prayer, for the influences of the Holy Spirit to make the word delivered a savour of life unto life to those who hear it, and thus to accelerate the arrival of the period, when the worship of the serpent, and every other delusive idolatry promoted by the great destroyer of our race, who, under the form of a serpent, introduced sin and all its degradation and penalties to our world, shall be discontinued, and incense shall be offered, and a pure offering shall be made unto Him, whose name shall be great among the Gentiles from the rising of the sun even unto the going down of the same.

The new congregation to the westward in the district of Neyattangherry, mentioned in the Report, have increased from 70 to 200. A small house has been erected for their accommodation in a central spot. Some persecution has been experienced in consequence of the refusal to make the usual offerings to the heathen temples; but as that is contrary to the proclamation, we hope this cause of complaint will hereafter be removed.

The services at all the congregations have been regularly attended on the Sabbath. Many are desirous of being baptized, and I hope to have the privilege of administering that ordinance to about seventy persons in the course of next month. Two days in the week have been appointed for those who have leisure to attend at the different places for instruction, conference, and prayer. These services have been well attended when the season of the year and the engagements of the people have permitted. Upon the whole, our visits to the different villages have been interesting, and I hope more prized by the people under our care, who in many places manifest a growing concern for religious knowledge, apparently arising from a sense of its being the one thing needful. With regard to the majority, however, while we have no complaint to make on the score of attention,—for no congregations are perhaps more attentive in the house of God,—we earnestly desire to see greater evidences of a change of heart than at present appear; this the Spirit of grace alone can effect.

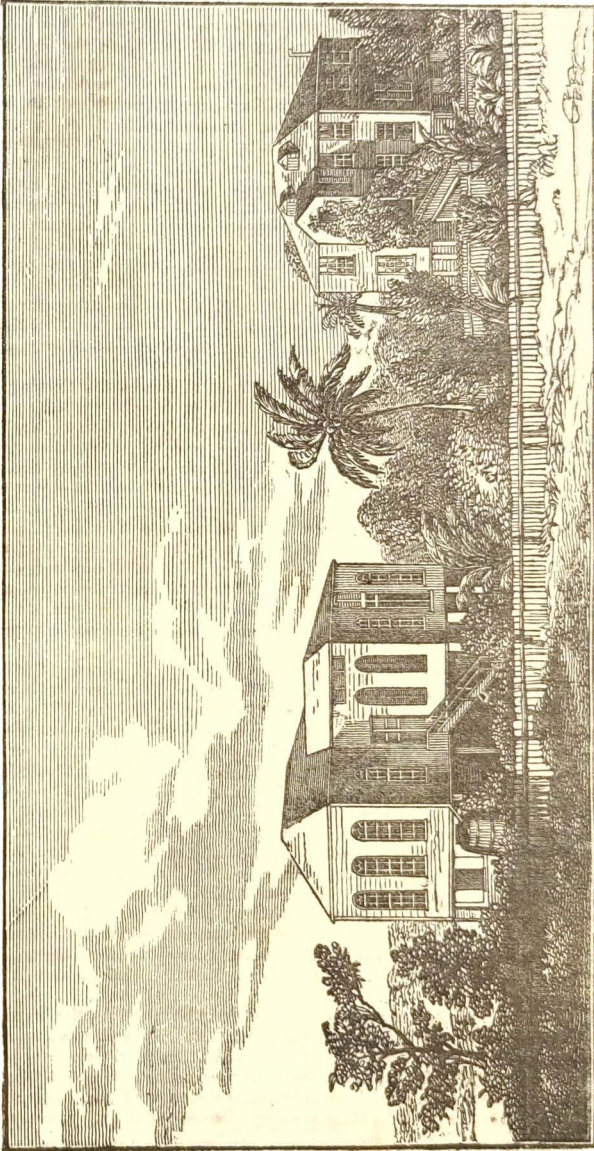
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*Each person who subscribes to the Missionary Society One Penny per week, or more, is entitled to one of the Quarterly Sketches. Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of the district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance by which they are to be forwarded, to Rev. John Arundel, Home-Secretary, Mission-house, Austin Friars, London.*

No. LXVII. OCTOBER, 1834.

## Missionary Sketches.

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS TO  
THE LONDON MISSIONARY SOCIETY.



MISSION CHAPEL AND DWELLING-HOUSE, NEW AMSTERDAM, BERBICE.

THE Society's mission in this part of British Guiana,\* was commenced in the year 1813, by the Rev. John Wray, who had previously laboured five years in the colony of Demerara, which is about 70 miles farther to the North-west, on the American coast. Mr. Wray was led to direct his attention to Berbice by the invitation of the Commissioners appointed to manage the estates which became the property of the British Crown on the capture of the colony by the English in 1803, and who were desirous to secure for the negroes by whom it was cultivated, the benefit of his instructions. The Directors having expressed to Mr. Wray their approval of his compliance with the invitation he had received, he removed to Berbice, in July, 1813, and commenced those labours which he is, by Divine providence, still honoured to pursue, and which have been rendered so eminently beneficial to the coloured population of the colony. The restoration of the estates to the Dutch, in the year 1817, interrupted the labour of Mr. Wray among many of the negroes, who had found in his instructions the chief source of consolation and support under the sufferings and toil of exile and slavery. The discouragements and difficulties which attended the Missionary in the earlier periods of his labours were numerous and distressing, and afforded but little ground to hope for the happy results that have since been realized. The anxieties and disappointments and trials then so frequently recurring, were borne in the patience of hope, and the work pursued with a diligence and perseverance which could be derived only from principles of the Gospel, and sustained in the midst of circumstances so unfavourable, by the grace and faithfulness of the blessed Redeemer. Early in 1814, Mr. Wray procured from the Government for the crown slaves one day every fortnight for the cultivation of their own provision grounds, that they might be enabled on the Sabbath to attend to religious instruction: at this period he had the pleasure of witnessing the good effects of stimulating the negroes to labour by encouragement and reward, rather than the fear of suffering; and, with a hope which many regarded as the weakness of enthusiasm, cherished anticipations of the time when "drivers and whips will be unnecessary, and the negroes will be made happy."

Early in the year 1815, such was the pleasing evidence of the Divine blessing on the labours of Mrs. Wray and himself, that several appeared to have received the truth in the love of it, and eight persons made, by baptism, a public profession of their faith in Christ. They continued steadfast, and about Christmas they were joined by eight others, to whom the same rite was administered. From these the first church of Christ in Berbice was gathered, and on the 31st of December, 1815, the ordinance of the Lord's Supper was, for the first time, administered to eleven of the negroes, who were now united in the bonds of Christian fellowship and affection. The trials to which those desirous of receiving instruction were exposed, were, after this period, frequent and severe; but still, increasing numbers appeared earnestly desirous of obtaining that knowledge which maketh wise unto salvation. For some years a large room was used as a place of public worship, but in 1818, after the return of Mr. Wray from England, which he had visited in the previous year on the business of the Mission, he commenced the erection of the first Mission Chapel in Berbice, which was opened in February, 1819.

In the month of August, in the same year, an Auxiliary Missionary Society was established in Berbice, and about £25 contributed. Animated by cheering prospects and increasing success, our devoted brother pursued his labours until the year 1823, when the calamities which befel the Mission in Demerara, were such as to exceed all that had heretofore tried their faith, and to surpass all that had overtaken the servants of Christ engaged in the missionary efforts of our country. In the month of September, this year, Mr. Wray's chapel, which had been twice enlarged, was reduced to ashes, the school-room was destroyed, and his dwelling-house, which was adjacent, considerably injured.

The foundation of a new chapel was laid on the 1st of March, 1825, and the building was opened for public worship on the 12th of June, the same year; a numerous congregation assembled, and the collection at the doors towards defraying the expenses of its erection amounted to about 162 guilders. His Excellency, the Governor of the Colony, Sir Benjamin D'Urban, with his accustomed liberality, presented to Mr. Wray a handsome donation. The attendance continued to be encouraging, while the hearts of the Missionary and his devoted companion in life, were cheered by the repeated tokens of the Divine blessing on their labours. The church at this time consisted of fifty-three members.

Anxious to promote Christian education as extensively as possible, the lower part of the chapel, forming what may be designated the ground floor, was fitted up as a school-room in the beginning of 1828, and on the first of June, in that year, was opened for that purpose. Towards this object his Excellency the Governor generously gave 1000 guilders. Increasing numbers continuing to attend the religious instruction of Mr. Wray, the place of worship was found to be too small for their accommodation, and in 1831 it was enlarged,

\* A brief notice of this Mission is given in a former number of the *Sketches*, LII., published in January, 1831.

and assumed the form in which it now appears in the present sketch. The building on the left exhibits the appearance of the chapel, the lower part of which is occupied as a school-room. The building to the right represents the dwelling-house of the Mission family, the lower part of which is also occupied as a school. In 1832, a new gallery was erected in the chapel, capable of holding 100 children.

The Mission has continued to prosper, and in the last report of the station, dated February, 1834, the Missionaries observe:—

On a review of the events of the last year, and a consideration of the position in which we now stand, we are compelled to exclaim, "The Lord hath done great things for us, whereof we are glad!" and to call upon all who love the cause in which we are engaged, to rejoice with us, that the work of the Lord is indeed prospering in our hands.

Surrounded by thousands of perishing sinners, intensely desiring to be instructed in the things of God, we wish to spend and be spent in meeting that desire as far as possible; and when we consider the important political changes about to take place in the slave population, we deem it a most favourable sign of the times, that they are universally anxious for religious instruction; and feel convinced that nothing will have a more direct tendency to facilitate the progress of these changes in a peaceable and satisfactory manner, than the dissemination of divine truth among the people, and the general establishment of schools throughout the colony.

So far as the means of instruction are furnished, they are eagerly embraced and carefully improved; all our places of worship are well filled with attentive hearers; new fields of labour are opening on every side, and, as the following details will show, the Lord has been pleased to bless this Mission in a remarkable manner during the past year.

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#### MISSION CHAPEL, NEW AMSTERDAM.

The attendance on the preaching and other means of instruction, in connexion with the station in town, is of a most encouraging character. On a Sabbath morning, the negroes flock from the surrounding plantations, many of them from a great distance, to hear the word of life; and notwithstanding we have none from the other side of the river, since the opening of Hanover chapel, their places appear to be already filled by others. A good number of these coloured people, residing in the town, likewise attend, and every part of the chapel is, in general, fully occupied. In the evening the congregation is uniformly good, though of a more general character.

During the past year 116 couples of slaves have been married; 167 adults and 94 children baptized; and 62 admitted to Church fellowship. From the members of this church two other churches have been

formed, one in connexion with Lewis' chapel, Lonsdale, now containing 19, who were formerly communicants here; and the other, in connexion with Hanover chapel, where, in December last, 39 of our members were formed into a separate church. In the course of the year, seven have been called to their heavenly rest, and three have been excluded. The present number of communicants is 137, and there are several candidates for admission to the table of the Lord.

We have many young people in connexion with the church, who are very useful as teachers in the Sunday-schools, collectors for the Auxiliary Society, and in conducting the catechetical meetings, which are held before and after the Sunday morning service. We are endeavouring to qualify some of the young men for assistants at the out-stations recently formed, and for more extensive usefulness in the Mission.

Various private meetings are held for the instruction and edification of the people. On Thursday morning, at seven o'clock, we have a class of 26 female members, chiefly young persons, when the Scriptures are read and explained; and they are conversed with on religious subjects. On Thursday evenings there is a similar meeting for such as are engaged during the day. This class comprises 47 members.

On Friday morning there is a class of the aged members; their number is 33, many of whom scarcely understand the English language: to this class any who are candidates for communion are admitted. On Friday evenings (with the exception of the Friday following the first Sunday in the month, when we have our Teachers' Meeting) a singing meeting is held, and is generally well attended.

On Tuesday evenings, Mrs. Wray has a female class for reading the Scriptures.

Prayer-meetings are established in different parts of the town, and also in the Winkel Village. Of these, one in the village on Monday evenings, and another in a distant and destitute part of the town, are under our immediate superintendence; and one of the Missionaries generally attends.

Our Sabbath-school is in a prosperous state; the number of children is 363, of whom 139 are slaves, and of teachers 28. The girls' department, containing 187, is under the superintendence of Miss R. Wray, and the boys are superintended by Mr. Stubbs. The time employed in in-

struction is from ten to eleven o'clock in the morning, and from three to five o'clock in the afternoon.

There is also an adult school for country slaves, under the joint care of Mrs. and Miss Wray; the attendance on which is very fluctuating, owing in some measure to the distance many of them come.

The day-school in the Winkel Village continues to prosper; there are now 72 children on the books, 55 of whom belong to the village, and were formerly crown slaves; 16 are slaves whose owners allow them to attend; and the remainder are free children from the town. They are taught reading, writing, and arithme-

tic. Subsequent accounts convey tidings still more animating, in reference to the strong and growing desire of the people for religious instruction, and the eagerness with which many of them avail themselves of every means within their reach for acquiring an ability to read the Holy Scriptures, and every opportunity of attending the preaching of the Gospel, and other means of moral improvement.

In a statistical return of the Mission, published by the brethren in one of the Colonial Journals, February last, they observe,—

By means of the Mission, about 5000 of our negro population are, more or less frequently, brought under the sound of the Gospel; and, in a greater or less degree, furnished with the means of religious instruction. Full 600 children are receiving education in its schools. The aggregate number of communicants is 220,—87 of

— This total includes the new posts that have been occupied at Berbice, at which, as well as in connexion with the parent station, the people manifest the most encouraging attention to instruction. Under date of the 23d of May last Mr. Mirams writes from Lonsdale, the first branch station that was formed, after noticing the good attendance on the Sabbath, as follows:—

On Monday we had a public meeting, for the purpose of establishing a Branch Missionary Society, in connexion with the Berbice Auxiliary. Mr. Wray and Mr. Howe favoured me with their assistance on the occasion. There was a very numerous attendance; the collection amounted to nearly 50g., (say 3l. 10s. sterling,) and nearly 200 negroes have already given their names as subscribers.

The negroes are now free, and connected with the joy with which we regard their present circumstances, and the solicitude with which we look forward to the future, there is nothing, next to confidence in God, on which the mind rests with so much satisfaction, as the state of religious feeling among the people: but even this affords no reason for relaxing our efforts; the work is not done, and the responsibility is increased by the altered circumstances in which the people are placed, while the important results that will issue from the change, show the necessity of continued vigilance and prayer.

We feel the present to be a period in the Missions to the colonies requiring, not only the vigorous efforts, but the special prayers of Christians for the Missionaries, that they may dwell in love and union; for the Christian negroes, that they may walk in the ordinances and commandments of the Lord blameless; and that numbers may, through their instrumentality, be brought to the Saviour, and enriched with all the blessings of his salvation.

The school is supported principally by the payments of the children, their parents or friends being required to pay 1f. per month for those who are taught to read, and 2f. for such as learn writing and arithmetic; by this means, with the addition of a few subscriptions from the villagers, a small salary is raised for the master, who is also one of the late crown slaves, and such requisites as are needed are purchased.

In this way any of our friends in England, as well as in the colony, may have the opportunity of educating a child at a trifling expense, and we should be most happy to select proper objects for their bounty.

whom have been admitted during the year, in the course of which period 243 adults and 144 children have been baptized.

The whole amount of monies raised in the colony, for the support of the Mission, (the whole of which has been by the voluntary contributions of individuals,) during the year, does not exceed 5000f.!!!

There can scarcely be a stronger proof of the existing desire for instruction, or of the actual progress of knowledge among this highly interesting people, than the fact of so many of them devoting that time, which they have so long been accustomed to spend in revelling and drunkenness, to the purposes above mentioned.

*Each person who subscribes to the Missionary Society One Penny per week, or more, is entitled to one of the Quarterly Sketches. Application to be made to the Secretaries of the Auxiliary Missionary Society, or Association of the district or neighbourhood, who are requested to transmit their orders, with the name of the conveyance by which they are to be forwarded, to Rev. John Arundel, Home-Secretary, Mission-house, Austin Friars, London.*

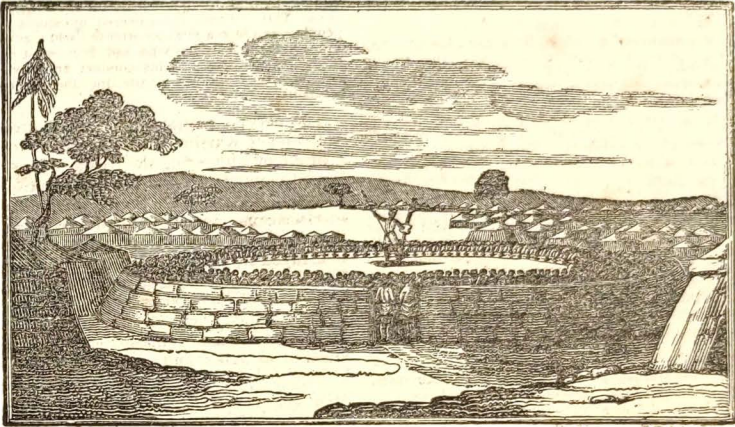


No. XLIII. OCTOBER, 1828.

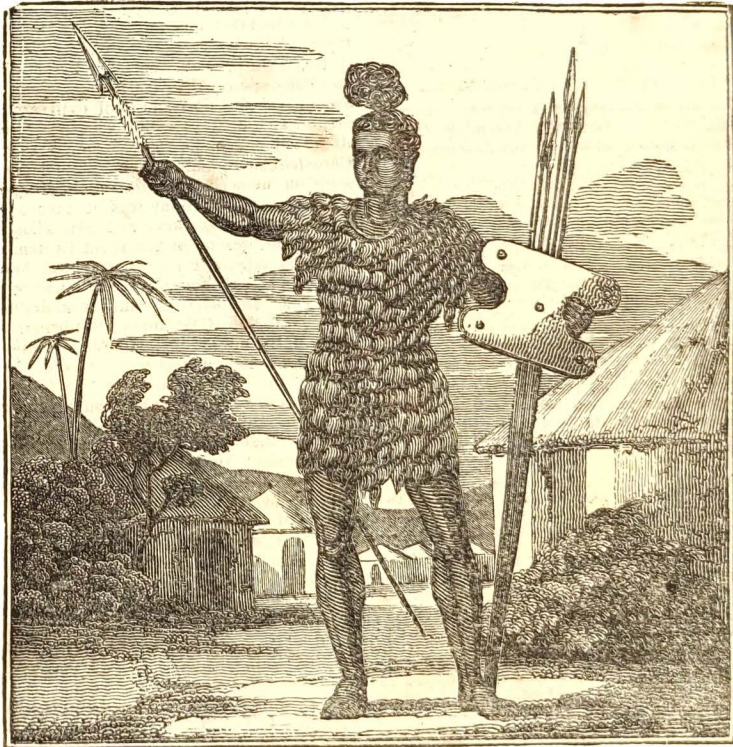
# Missionary Sketches,

FOR THE USE OF THE WEEKLY AND MONTHLY CONTRIBUTORS  
TO THE LONDON MISSIONARY SOCIETY

THE PEETSHO, OR BECHUANA PARLIAMENT.



A MATCHLAPEE WARRIOR.



## SKETCH OF THE BECHUANA MISSION

'There, on their pious toils their MASTER smil'd,  
And prosper'd them, unknown or scorn'd of men  
Till in the satyr's haunt and dragon's den  
A garden bloom'd, and savage hordes grew mild."

PRINGLE.

THE visit lately paid to the Extra-Colonial Missionary Stations of the Society, by the Rev. Dr. Philip, Superintendent of the Missions at the Cape of Good Hope, has thrown much new light on the condition, manners, and customs of the Aboriginal tribes of the interior of Southern Africa. The wandering and predatory hordes which traverse this vast region, exhibit great diversity of character and outward form, yet there are certain common points of resemblance among them, which show that they have all had the same origin. The Bechuana or Bootchooana tribes are the most civilized of those nations which inhabit Southern Africa; and though they resemble their Hottentot or Caffer brethren, in colour, form, and language, yet they are more like Europeans than the latter, in the expression of their countenance, and in their physical and mental qualities.

Dr. Philip, in describing some of the Bechuana refugees whom he had met on the borders of the Colony, states, that he had seldom seen a finer race of people; the men were generally well made, and had an elegant carriage; and many of the females were slender and extremely graceful. Their step and air showed at once that they had never been in slavery. The dignity and independence of their manners, formed a striking contrast to the crouching and servile appearance of the slave. Like other African tribes, they were very fanciful in their dress. They wore their hair short, excepting a tuft upon the crown, where some had a plume of ostrich feathers, and others a wild crane's feather surmounting the forehead, which derived a graceful motion from their carriage. They were of a bronze colour, and had more of the European countenance than any people south of the line. The men had generally a ring in one ear; the women a ring in each; and both sexes had short strings of small beads attached to the tuft of hair on the crown, and disposed in a fanciful manner over the forehead, or hung loosely over the temples. The men wore the Caffer kaross, but they never appear in public uncovered, like the Caffers in the neighbourhood of the Colony. Their whole dress was contrived so neatly, that nothing in their appearance could have given offence to the most refined delicacy.

Driven by the Bergenaars (or Mountaineers) to take refuge in the Colony, from the cruel commando, which had deprived them of their children and their cattle, and had killed many of their peaceful tribe, they were compelled to become servants to the boors, who acknowledged that they were excellent workers, having been accustomed to labour in their own country. Dr. Philip, who was accompanied in his journey to New Lattakoo, the capital of the Matchlapee or Batchlapee tribe of Bechuanas, by a native of that city, gives a most interesting account

of his reception among a family of these refugees. He was greatly struck with the elegance of their form and manners, the eloquence of their speech and gestures, and their acuteness and sensibility of feeling.

"Having spent a few hours with these Bechuanas," says Dr. P. "standing by the fire they had kindled for us, one of my travelling companions began to talk to them, by the assistance of our Bechuana. We could not discover that they had any ideas of religious worship. They had some confused notions of an invisible agency; but they had no rational idea of a Supreme Being, nor of a future state. We began to convey to them some notion of the Christian belief; they paid very great attention to all that was said, and several times remarked, 'These things are all new to us; we never heard any thing of the kind before.' The Bechuana, who was our interpreter, was, in every place which we visited, a general favourite. Religion, at that time, had no visible power over him, but he acknowledged its importance, and had acquired some acquaintance with its doctrines. On this occasion, in addition to what was said to him, he added his own remarks: he was very eloquent in his manner, and spoke as if he really felt the force of what he was saying. When he came to declaim upon a state of future happiness and punishment, the countenances of the strangers expressed great astonishment; one or two deep sighs escaped from them: and when he pointed to the fire, and spake of the wicked being consigned to everlasting burnings, the old man was startled, and sighed. When Marootze, the interpreter, had done talking to them, they retired very serious, and apparently much affected. Turning his back on the fire as he went away, the old man murmured aloud, 'Do the people who killed my children, and took away my cattle believe those things?'"

Dr. Philip, in describing the Bechuana females, states, that their countenances and manners discovered marks of cultivation, accompanied with an air of superiority, which at once marked the class of people to which they belonged, and which would have been admired even in an English drawing-room. Their pleasing modesty was another striking proof of their superiority. An affecting story which Dr. P. relates, respecting the sensibility shown by a female who had lost her husband and children by the Bergenaars, who destroyed her people, exhibits a delicacy of feeling which would have done credit to the most polished European. The soul of the most cruel abettor of slavery, who denies that such people possess the gentler feelings of human nature, must have been moved by its recital. That many of the Bechuana tribes possess some of the rougher and more degrading qualities of the savage race is true; but their general character is undoubtedly superior to that of those tribes which surround the coasts of Southern Africa, and inhabit the country bordering on the limits of the Colony. Mr. Thompson, who was eight years a resident at the Cape, and who travelled among the Matchlapee tribe, in company with Mr. Moffat, the Society's Missionary at Lattakoo, gives a mournful picture of the conduct of some of the Bechuanas towards the wounded Mantatees (or Marauders), after the battle fought at that city, which threatened the destruction of the Matchlapees, and which, but

for the timely interference of Mr. Moffat, who called the Griquas to their assistance, would have terminated in their complete extirpation. His account is confirmed by the extracts from Mr. Moffat's Journal, given in No. 31. of the *Quarterly Chronicle* of the Society's Transactions; yet he admits that they possess many pleasing qualities; that they are generally good-natured, and obliging to strangers, and to each other; that their industry in cultivation, and the extreme neatness and good order displayed in their houses and enclosures, are highly deserving of praise; and that they are superior to the Caffers in agriculture and the mechanical arts.

Dr. Philip, in his account of the Kuruman Missionary Station, at the source of the river of the same name, about nine or ten miles from New Lattakoo, states, that the scarcity of rain is a great barrier to improvement in that country. The Missionaries, Messrs. Hamilton and Moffat, declared that they had not, for five years, seen a drop of rain on the surface of the ground, their sole dependance for corn and vegetables being upon irrigation. Clouds and shades, therefore, must impart a more lively idea of felicity to a Bechuana than sunshine and fine weather to an Englishman.

"The inhabitants of this part of Africa," says Dr. P. "have no choice as to the situation in which they are to reside. They must fix their abodes where they can find springs of water. The capabilities of the country, as to the population it can support, are almost entirely dependant upon the means of irrigation. The moist and arid soil, and even sand, where the eye cannot detect a particle of vegetable mould, may be rendered fruitful by a stream of water. The geological characters of South and North Africa bear a strong resemblance to each other; and it is probable, that it was from observing in Judea, also, the same fertilizing effects of water, which we have noticed in South Africa, that the effect of the Gospel on the moral world, is so frequently described by this beautiful figure. The springs are not sufficient to provide the means of subsistence for an increasing population, and the people are obliged to spread themselves abroad, and locate themselves where they can find water. This is one of the greatest disadvantages the missionaries have to encounter, in the attempt to evangelize and civilize the wandering tribes of South Africa. The eye and the presence of the Christian pastor are necessary to reclaim the wandering savage, to fix the forming habits, whilst the principles of religion are yet in an incipient state, and to conduct the process of instruction among the rising generation."

Dr. Philip has given an amusing account of the effect produced on the Bechuanas, by their observing the labours of the missionaries in performing the process of irrigation at the Kuruman station.

"The place chosen for the site of the institution, was selected, because the breadth of the valley at that spot, affords the greatest quantity of land capable of irrigation, and it is not more than three miles below the spring. The first object of the missionaries was, to cut a channel for the water; and they have now finished a ditch two miles in length, two feet in depth, and from three to five feet in breadth. They had no assistance from the Bechuanas. Until they saw the water running into the ditch they deemed it impossible, and treated the attempt with ridicule. But when they saw it completed, their surprise was as great as their former scepticism; and it was amusing to see several ditches which they had dug, without the knowledge of the Missionaries, in the hope that the water would follow their spades and pickaxes up the sides of the adjoining

heights. The Bechuanas are, however now convinced of their error: and some of them are leading out the water to make gardens and corn-fields on an inclined plane, and are very much ashamed when any one diverts himself by referring to their former attempts."

The missionaries have since erected a neat row of houses in the bottom of the valley, to which are attached gardens, enclosed with fences, and laid out with taste. Mr. Moffat has planted the gardens with seeds and edible roots; and should the same spirit of improvement continue to be manifested by the natives, this station will, in a few years, when the plantation is farther advanced, present a very pleasing object to the African traveller. Mr. Moffat is now able to address the Bechuanas in their own language, which appears to be the basis of all the South African dialects. He has prepared some school-books for their instruction, which, together with some parts of the Bible, have been printed in England, and are now in the possession of the people. Their language, which is called the Sîchuan, is said by travellers to be sonorous, rich in vowels and aspirates, and well accented; an elocution approaching to chanting, joined to great sweetness, gives it all the charm of the Italian. Some specimens of this language have been given in No. 45. of the Society's *Quarterly Chronicle*, being translations of the third chapter of the Gospel by John, and the Lord's Prayer, forming part of a Sîchuan Catechism written by Mr. Moffat.

The superstitions which exist among the Bechuanas are very similar to those of the other African tribes. The Rain-Makers, as they are called, among the Matchlapees, used to exercise great influence over them, but that profession is no longer held in public estimation. Mateebé, their king, reasoning with Mr. Moffat on this subject, remarked, "It God governs the world, (and I am now disposed to admit that opinion,) he must be the Father of rain." In the fountains of this country, there is to be found a species of large water-snake. The Bechuanas consider these creatures *sacred*, and believe that if one of them is killed, the fountain will be dried up.

"An immensely large one was seen basking among the reeds near the Kuruman fountain; from the description given of it, the missionaries believed it to belong to an unknown species and wished to procure it. When it became known that they were watching for it, an alarm was excited among the people. To quiet this alarm, Mahuri (the king's brother) collected his people, and pointed them to the ditch the missionaries had dug for leading out the water, the buildings they had erected, and the gardens they had enclosed, and then remarking on the superior skill of the missionaries, asked them, "If the trouble and expense they had been at was not sufficient security, that they would do nothing to injure the fountain." From the confidence the people had in the missionaries, and the progress which rational ideas had made among them, this mode of reasoning was effective."

Contrary to the practice of their ancestors, whose memory they were formerly afraid to insult by innovation, they have begun to sow corn on the irrigated fields, and to adopt the European dress. The Bechuanas, as well as the Caffers, imagine that death must proceed either from hunger, violence, or witchcraft

if a man die even at the age of 90, and it happen by neither of the two former means, his death is imputed to sorcery or witchcraft, and blood is required to expiate it. If the person who dies a natural death has no one to avenge it, or if the person supposed to have been the occasion of it be powerful, it passes unnoticed; but on the death of chiefs their enemies are generally suspected; hence a natural death is often the cause of many murders.

“The construction of a Bechuana town,” says Dr. P., “presents an appearance of uniformity, similar to that observable in an ant-hill. The houses are all of a circular form; the roof is raised on a circle of wooden pillars, terminating in a cone; the area within the pillars is generally from twenty-five to thirty feet. A few feet within the pillars, and under the centre of the roof, is the sleeping-chamber. This apartment is fenced by a circular wall, formed of clay; between this wall and the roof, an open space is left to admit air. In the circular space, shaded by the projecting roof, between the pillars and the clay wall, the people are protected from the rays of the sun, and enjoy the benefit of free air. Under this verandah, the family receive the visits of strangers,—amuse themselves,—or indulge in rest, when the intensity of the heat is so great as to prevent them from going abroad. Each house is enclosed within a wattled fence, about 6 or 8 feet distant from the pillars, and of sufficient height and thickness to secure privacy. The streets or lanes are all very narrow, seldom affording room for more than two persons with burdens, to pass each other; and to the eye of a stranger, they appear like a labyrinth. There was nothing in the streets or the houses, to offend any of the senses; every thing was clean and in perfect repair.”

For a farther account of the Bechuanas, and other native African tribes, we refer our readers to Dr. Philip’s “Researches in South Africa.”

#### DESCRIPTION OF THE ENGRAVINGS.

The first engraving is a representation of the Peetsho, or General Assembly of the Bechuana tribes, which is thus described.

“The form of government among this tribe,” says Dr. P., “is monarchical, the office of king, is hereditary, and the theory of government is that of absolute despotism; but the king is checked in the exercise of his power, by his poverty, and the circumstances of his chiefs. The king is assisted by a council, composed of his chiefs, but this assembly is deliberative only, and the executive department of the government rests in the hands of the king. Several cases were related to me, in which the king exercised a despotic authority; but each of those cases was followed by a diminution of the number of his subjects. Such is the attachment of this people to the principle of hereditary monarchy, that no instance is known in the country of any of the chiefs having usurped this distinction; if a chief be dissatisfied, he may withdraw with his followers from under the king’s authority, and join another tribe. To this check, which must form a considerable security against the abuse of power, we may add another;—all great questions, and all questions relating to peace or war, are decided at public assemblies, designated in their language, Peetshos. The place allotted for them, is the centre of the town; it is of a circular form, and is surrounded by a fence. The whole tribe assembles on these occasions. The centre of the circle, which is elevated above the seats of the people, is reserved for those who are to address the assembly, and direct its movements. The most remarkable feature in the Peetsho, is the existence of two things, hitherto deemed incompatible in many civilized countries, the exercise of arbitrary power in the head of the government, with a perfect freedom of debate. Every speaker, on these occasions, has the privilege of pointing out to the king his faults, and of reminding him of his duty; and this right is exercised

with so much latitude, that his personal and domestic concerns are not allowed to escape observation. It is the prerogative of the king to open and close the assembly; his opening speech generally relates to the affairs on which they are assembled; and his concluding one is for the most part, taken up in defending himself and his government from the complaints which may have been urged against them, by the different speakers. No man is allowed to speak after the king; and the moment he concludes his address, a band of warriors rush from behind him, to the space which had been previously occupied by the speakers, and brandishing their arms, offer defiance to the king’s enemies. This defiance is answered by shouts from the people; and in ten minutes after the scene is over, the king, and the speakers who had been most severe in their animadversions on his conduct and government, will be seen together manifesting the most perfect cordiality to each other.”

The second engraving is the figure of a Matchlapee warrior, who is represented in the attitude of addressing the tribes. It is an enlarged view of the figure in the centre of the Peetsho, in the first engraving, and is a portrait of Hanacou, one of the attendants of the king’s son, Peclu, when on his visit to the Cape. He is arrayed in his war dress ready for the field. The plume upon his head is of ostrich feathers; stripes of leopard skin hang dangling from his shoulders. His right hand wields the Bechuana assagai or spear; his left grasps a sheaf of assagais, and target of ox or buffalo hide, which is sufficient to ward off a poisoned arrow, or a half-spent spear. His bow and quiver of arrows, are slung behind his back. The target of the Bechuanas is only 25 inches by 18, and differs from that of the Southern Caffers, which is an oblong shield, about four feet in length, sufficient to cover the whole trunk of the body. The filling up of the picture gives a more distinct idea of the Bechuana houses, &c. Those who wish for a fuller account of the Peetsho, will find it in the first volume of Thompson’s *Travels in Southern Africa*, or in No. 33. of the Society’s *Quarterly Chronicle*, where an account of the speeches made on the occasion of the reported approach of the invading Mantatees is given. Mr Moffat, the missionary, and Mr. Thompson, were both present at this great Peetsho, but we must refrain from its repetition here for want of room, although the native and original eloquence displayed by the speakers might have rendered it worthy of insertion, especially in its more improved state, as given in Mr. Thompson’s work.

Christian Friends,—Can you read the account of these interesting tribes without praying that the happy day may speedily arrive, when the people “shall beat their swords to plough-shares, and their spears into pruning-hooks;” when “nation shall not lift up sword against nation, neither shall they learn war any more.” Is there an individual, who, after reading the account of missionary labours, does not earnestly desire

“To hear the hymns of solemn melody  
Rising from the sequester’d burial ground;  
To see the heathen taught, the lost sheep found,  
The blind restor’d—the long-oppress’d set free.”  
PRINGLE.

**A B S T R A C T**  
OF THE  
**R E P O R T**  
OF THE  
**LONDON MISSIONARY SOCIETY,**  
AT THE  
**FORTY-FIRST GENERAL MEETING.**

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1835.

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THE events of the past year have been fraught with instruction to the supporters of Christian Missions, and the Directors would report the part which the Society has been honoured to bear in the aggressive efforts of the church, under an increasing sense of their entire dependance on Him, of whom, in regard to all human instrumentality it is declared, "Not by might, nor by power, but by my Spirit, saith the Lord."

The necessity of regarding habitually the progress of the Gospel, as the work of God, has been repeatedly manifested, and in few instances more conspicuously than in the removal of one beloved labourer—the Rev. Dr. Morrison, whose matured experience and rare endowments seemed, in the judgment of his fellow-men, almost essential, at the present time, to the successful pursuit of the greatest object to which human energy ever was applied. On receiving the tidings of his decease, a special meeting of the Directors was held on the 2nd of February, 1834, and after the letter from his son, Mr. J. R. Morrison, had been read, and the Directors had bowed in devout submission at the footstool of Divine mercy, resolutions were adopted by them, and entered on their minutes, suited to the solemn and lamented occasion.

Several brethren have been obliged, from the failure of health, to leave their stations during the past year; Mr. and Mrs. W. Miller and children, from Travancore, have proceeded to the Cape of Good Hope; Mr. and Mrs. Smith, from Tahaa; Mr. and Mrs. Reeve and children, from Bangalore; Mr. and Mrs. Thomsen, from Singapore; Mr. and Mrs. Williams and three children, from Raiatea; Mr. and Mrs. Christie, from the Cape of Good Hope; have arrived in England, since the last annual meeting of the Society. In compliance with their own wishes, the relation in which Mr. Smith, of Tahaa, and Mr. Thomsen, of Singapore, formerly stood to the Society, has ceased. Mr. Salmon is labouring, under the patronage of the Home Missionary Society. Mr. Fyvie, Mr. Reeve, and Mr. Williams, have been engaged in advocating the claims of Missions, and diffusing among the British churches, information respecting the progress of the Gospel in the parts of the world in which they have respectively laboured. The Society has continued to share the advantage of Mr. Knill's acceptable and valuable services.

During the year now closed, thirty-two individuals have sailed from England, viz.:—Mr. and Mrs. Piffard, and Mr. Boaz, for Calcutta; and Mr. and Mrs. Welsh; Mr. and Mrs. Gordon, Mr. and Mrs. Porter, Mr. and Mrs. Campbell, for Madras; Mr. Wolfe, Mr. and Mrs. Davies, for the Ultra Ganges' Stations; Mr. and Mrs. Wooldridge, Mr. and Mrs. Hodge, Mr. and Mrs. Slatyer, Mr. and Mrs. Barrett, Mr. and Mrs. Vine, Mr. and Mrs. Alloway, for Jamaica; Mr. and Mrs. Rattray, Mr. and Mrs. Taylor, for Demerara; Mr. and Mrs. Kenyon, for Berbice.

### SOUTH SEAS.

Light seems to be again breaking in upon the Missions in this first field of the Society's labours. Tranquillity has remained unbroken; remedies have been applied to some of the disorders attendant on a state of civil warfare; the love of peace, with a revival of attention to the means of general and religious instruction, appears to prevail at most of the stations.

#### GEORGIAN (OR WINDWARD) ISLANDS.

	DISTRICTS.	Stations.	Missionaries.	
TAHITI	Matavia . .	<i>Wagh Town</i> . . .	CHARLES WILSON.	} <i>And 18 Native Teachers.</i>
	Paré . . .	<i>Hankey City</i> . . .	HENRY NOTT.	
	Paré . . .	<i>Wilks' Harbour</i> . . .	GEORGE PRITCHARD.	
	Atehuru . .	<i>Burder's Point</i> . . .	DAVID DARLING.	
	Papara . . .	<i>Haweis Town</i> . . .	JOHN DAVIES.	
	Taiarapu . .	<i>Bogue Town</i> . . .	J. M. ORSMOND.	
EIMEO	Teiarei . .	<i>Roby Town</i> . . .	WILLIAM HENRY.	
	Papetoai . .	<i>Blest Town</i> . . .	ALEXANDER SIMPSON.	
	Bogue Harbour	<i>Griffin Town</i> . . .	THOMAS BLOSSOM, <i>Artisan.</i>	
MAIAOITI		AUNA, AIRIMA, UTU, <i>Native Teachers.</i>		

TAHITI—*Wagh Town*.—On account of the political disturbances in the beginning of 1833, and other causes, the congregations had rarely exceeded 250. On the 31st of December, 1833, the church consisted of 85 members. In September, 1834, Mr. Wilson's prospects were encouraging.

*Hankey City*.—Up to April, 1834, the church, congregation, and school had exhibited but slight variations; a few members were added to the church; the school was well attended. Mr. Nott was prosecuting the revision of the Old Testament, and hoped soon to complete the work.

WILKS' HARBOUR.—The attendance of natives on the means of grace had increased, but difficulty was found in prevailing on the children to attend school. A new chapel was nearly finished. A neat little chapel, for the English worship, has also been lately built, and the attendance of foreigners was good.

BURDER'S POINT.—The Missionary had been cheered by the spiritual and temporal improvement of his people. The average congregation was about 800, and the church consisted of 120 members. Day-schools:—*Children*—boys, 60; girls, 70; total, 130. *Adults*—males, 90; females, 66; total, 156. Sunday-school children, 135; of whom 65 do not attend the day-school. There are three schools in other parts of the district.

HAWEIS TOWN.—The average of the three congregations, connected with this station, amounts to 1106. On the last day of December, 1833, the church consisted of 409 members. The additions to the church were 25; the greatest number of whom were young men, from the island of Rapa, who had visited Tahiti, but have since returned to their own island. The day-schools, in the different districts contain, in the whole, 318 boys and girls, and 90 adults. The Sabbath-school is attended by nearly all the day-scholars.

**BOGUE TOWN.**—The disorders connected with the civil war were such, that 111 individuals were separated from the fellowship of the church, which, in December, 1833, contained only 51 members. Average of congregation, 133. The day-schools contain:—*Children*—boys, 5; girls, 40; *Adults*—males, 35; females, 30. A new chapel was nearly finished, and the mission exhibited a cheering prospect of usefulness.

**ROBY TOWN.**—Industry was increasing, and the people manifested great attention to the means of religious improvement. The number of church-members is not stated. The schools are reported to be well attended.

**EIMEO—BLEST TOWN.**—During the year closing March, 1834, there were 24 children in the South Sea Academy. The examination was held on the 26th and 27th of March, and afforded much satisfaction. Average congregation on Sundays is 700. In November, 1834, the church numbered 248 members. At the close of 1833, day-schools: *Children*—boys, 21; girls, 42; total, 63. *Adults*—males, 15; females, 22; total, 37. Sabbath-schools—146. During the year 1834, there had been in the Day-school for *Children*—boys, 83; girls, 91; total, 174. Ditto for *Adults*—males, 28; females, 34; total, 62. School at *Atimaha*, 26, ditto at *Maatea*, 52, regular scholars. At each of these places a small chapel has been erected, capable of holding from 150 to 200 persons. Mr. Armitage has removed to Rarotonga, to instruct the natives in the manufacture of cotton.

**GRIFFIN-TOWN.**—This station is now supplied by the brethren at the nearest neighbouring stations in Tahiti. The late disturbances have diminished the congregation. The attendance on the Sabbath seldom exceeds 100 adults and 50 children. Mr. Blossom has the superintendance of the Native Schools. In October, 1833, they contained 20 boys and 30 girls.

**MAIAOITI.**—Auna continues to labour with success at Maiaoit, and the state of things there does him much credit.

#### SOCIETY (OR LEEWARD) ISLANDS.

<i>Islands.</i>	<i>STATIONS.</i>	<i>Missionaries.</i>
HUAHINE' . . . . .	<i>Faré Harbour</i> . . . . .	CHARLES BARFF.
RAIATEA . . . . .	<i>Utumaoro</i> . . . . .	JOHN WILLIAMS.
		AHURIRO, a Native Teacher.
TAHAA	<i>Vaitoaré</i> . . . . .	A Native Teacher.
BORABORA . . . . .	<i>Beulah</i> . . . . .	GEORGE PLATT.
MAUPITI . . . . .		Two Native Teachers.

**HUAHINE'.**—The average congregation, on the Sabbath, is between 700 and 800. In the course of the year, 47 persons had been baptized. The church consisted of 306 members. The state of the schools is as follows:—day-school: *Children*—boys, 100; girls, 212; total, 312. *Adults*—males, 110; females, 120; total, 230.

**RAIATEA.**—On the 11th of June last, the Rev. John Williams, with Mrs. Williams and three children, from Raiatea, arrived in London. Mrs. Williams's health, for the benefit of which the voyage was undertaken, has been greatly improved. Mr. Loxton, who was sent out to this island, died on the 28th of July last. Messrs. Barff and Platt have occasionally visited and preached to the people. The church has been reduced to 110 members.

**TAHAA.**—Mr. Barff states, that he purposed uniting those again into church-fellowship who continued to walk consistently during the late severe trials, the number of whom is supposed to be about 30.

**BORABORA.**—The defections, in consequence of the war, have reduced the church from nearly 300 to 86 members. Attendance at Sabbath-school, from 150 to 200; Children's school numbers 70 scholars.

## HERVEY ISLANDS.

<i>Islands.</i>	<i>STATIONS.</i>	<i>Missionaries.</i>
RAROTONGA . . . .	<i>Gnatangia</i> . . . .	CHARLES PITMAN.
	<i>Titikaveka</i> (out-station)	KO-IRO, <i>Native Teacher.</i>
	<i>Avarua</i> . . . .	AARON BUZACOTT.
	<i>Arorangi</i> . . . .	PAPEIHA, <i>Native Teacher.</i>
AITUTAKE . . . .		Three <i>Native Tahitan Teachers.</i>
MITIARO . . . .		One ditto
ATIU . . . .		Three ditto
MAUTI . . . .		One ditto
MANAIA (OF MANGEEA) . . . .		Three ditto

RAROTONGA.—At the three stations and one out-station, the number attending public worship, on the Sabbath, is from 5,500 to 6,000. The number of boys in the schools, 860; girls, 780; and of adults, 560. Mr. Armitage had commenced his operations: four pieces of cloth had been wove, one of them entirely by natives.

AITUTAKE.—Messrs. Barff and Buzacott, on their voyage to the Navigators', in May last, visited this island. They found the settlement in good order. The teachers told them that there were some of the adults who, they hoped, were the subjects of a Divine change.

ATIU.—Mr. Barff visited Atiu on the 13th of July last. The chapel is capable of accommodating 800 or 900 persons. It was well filled during the service, which Mr. Barff performed in the morning of the day he spent with them. The schools were well attended.

MAUTI AND MITIARO.—Unfavourable winds prevented Mr. Barff visiting these islands, but he left the teachers at Atiu a requisite supply of books for them, and proceeded to Manaia. Mr. Barff ascertained that the ordinances of religion and schools were well attended. Twelve were united in church-fellowship, besides the native teachers and their wives.

AUSTRAL ISLANDS.—At the islands of Raivavai, Tubuai, Rimatara, Rurutu, and Rapa, there are 8 native teachers. No report received.

PAUMOTU ISLANDS.—At the islands of Taaroa, Chain Island, and Matea, there are 4 native teachers. No report received.

FIJI ISLANDS.—Three Tahitian teachers have been placed in the island of *Oneata*; among the natives of which, there are already some praying people.

MARQUESAS.—Messrs. Rodgeron and Stallworthy arrived at Tahiti on the 23rd of March, 1834. On the 11th of September following they left that island, and proceeded to the Marquesas. Four native teachers are labouring in these islands.

NAVIGATORS' (OR SAMOA) ISLANDS.—Messrs. Barff and Buzacott spent from the 30th of May to the 10th of June in these islands, where they found things in a promising state. They left with the teachers many copies of elementary books and catechisms, in Samoan, and 140 copies of Isaiah.

*Manono*.—Teava and his wife, the teachers stationed at this island, had conducted themselves with great propriety, and the Lord had smiled upon their labours. The total number of native teachers, labouring in the Navigators', is ten.

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Two teachers have been stationed in Gambier's Islands.



## ULTRA GANGES.

Stations.		Missionaries.
China	- - - - Canton	- - - { Vacant.
		LEANG-A-FA, } <i>Native</i>
		KEWH-A-GANG, } <i>Assistants.</i>
MALAYAN PENINSULA	Malacca	- - - JOSIAH HUGHES, JOHN EVANS.
SINGAPORE (Island)	Singapore	- - - SAMUEL WOLFE, <i>on his passage.</i>
PINANG (Ditto)	George Town	- - - THOMAS BEIGHTON, SAM. DYER.
JAVA (Ditto)	Batavia	- - - { W. H. MEDHURST, WILLIAM
		YOUNG, <i>Assistant</i> ; MICHAEL
		SABO, <i>Reader.</i>

CHINA.—The disease of Dr. Morrison has been already noticed. This much lamented event took place at Canton on the 1st of last August. Subsequently, his little flock of native Christians became exposed to persecution by the Native Authorities. Under these circumstances, it became expedient for Leang-a-fa to leave China, and remove for a season to Malacca. Recently, events have conspired to strengthen the claims of China upon the attention and efforts of Christians.

MALACCA.—Mr. Evans observes, "It is truly astonishing to hear how well the Chinese begin to understand the word of God; their improvement is delightful." Worship daily in Malay; about forty Malays attend. There is preaching every Sabbath afternoon to the Portuguese; of whom six are candidates for baptism. Average attendance, fifty. *Schools.*—The numbers of schools and scholars were as follows, viz.:—Chinese boys—4 schools, 180 scholars; girls—3 schools, 90 scholars. Malay boys and girls—6 schools, 200 scholars. Portuguese boys and girls—4 schools, 120 scholars; Tamil boys and girls—2 schools, 70 scholars; in all, 19 schools, 660 scholars. The distribution of scriptures and tracts is very extensive, amounting, in the past year, to upwards of 18,500 copies. The thirst of the Chinese for religious books, appears to increase every day. A number of young Chinese are training for Missionary work.

ANGLO-CHINESE COLLEGE.—The Report for 1832 and 1833 has but recently come to hand. At the close of 1832 the number of students was twenty-five; at the close of 1833, thirty-two. A Chinese Bible class was commenced in the preceding March, which is attended by the Chinese schoolmasters, the Chinese teachers, and six of the senior students.

SINGAPORE.—On account of the illness of Mrs. Thomsen, and other circumstances, Mr. and Mrs. Thomsen left Singapore in last May, for England, where they arrived in October. Mrs. Thomsen died on the 25th of the same month. Mr. Thomsen has voluntarily retired from the relation in which he stood to the Society.

PINANG.—*Congregations.*—Average of Malay congregation is 60. The European 80. Six or seven short weekly services, both in Malay and Chinese, are held in the schools. A female Bible class, for Europeans, has also been formed, and is very regularly attended. Three adults have been baptized. One candidate for communion. European communicants, 12. *Schools.*—Malay schools, 7, with 141 boys, and 33 girls. Chinese 4, with 28 boys, and 43 girls. All attend the Sabbath-school; which, including 28 European children, numbers 273 children.

JAVA.—The native services have been continued as usual, with the exception of the out-stations at Depok and Tugoh, where Dutch Missionaries are now stationed. Six individuals had been baptized; one of whom was formerly a Mohammedan: number of native communicants seven. The Malay congregation averages forty. The people are willing to receive books; and the amount of general knowledge of Christian truth, thus diffused in all directions, is incalculable. *Schools.*—Two Chinese, with 40

children; 1 Malay, with 10; a school supported by private contributions, 20; Orphan school, 20. *English Services*.—The attendance averages 30. The European church consists of eight members. Mr. Medhurst intended, in compliance with the instruction of the Directors, to proceed to China, to collect information as to the best means of advancing the cause of Christ in that empire.

## INDIA.

The advancement of the cause of Christ in this extensive field has been gradual, but the evidence of its progress is decisive. Superstition ceases, to a great extent, to command the attachment and esteem of its votaries. Desire for general knowledge is increasing. The incorruptible seed of the word of God is scattered more extensively than during any former period, and appears to be exciting more general attention. The measure of Divine blessing, which has rested on the efforts of our Missionaries among their own countrymen, and the increasing amount of aid afforded by the latter, in local efforts for spreading the Gospel, is truly encouraging. A number of individuals, who have forsaken the temples of idolatry and the practices of their forefathers, give evidence, some of them amidst much persecution, of the sincerity of their professed attachment to the Saviour. The world does not contain a sphere for the exercise of Christian philanthropy, more inviting than that which India now offers; nor one from which the claims are so direct and urgent.

## EAST INDIES.

### NORTHERN INDIA.

Stations.	Missionaries.
Calcutta . . . .	{ GEORGE GOGERLY, THOMAS BOAZ. NARAPUT SING, <i>Native Teacher</i> .
Kidderpore, &c. . .	C. PIFFARD, A. F. LACROIX, J. CAMPBELL.
Chinsurah . . . .	GEORGE MUNDY.
Berhampore. . . .	MICAHIAH HILL, JAMES PATERSON.
Moorshedabad . . .	THOMAS CUSSONS, <i>Assistant</i> .
Benares . . . . .	WM. BUYERS, J. A. SCHEURMANN, R. C. MATHER.
Surat . . . . .	WILLIAM FVYIE, ALEXANDER FVYIE.

**CALCUTTA.**—The native services are continued, and the congregations large, and frequently overflowing. Several Hindoos have offered themselves during the past year for baptism. At Kristnapore, two families have relinquished caste, and stately attend the means of grace, and, with many others, are candidates for baptism. The Bow Bazaar school has been discontinued. In the school at Kristnapore, from 10 to 20 children attend. Native Female Schools, 3; scholars, 108. Mr. James Hill's state of health having rendered it necessary for him to return to England, the services at Union Chapel have been performed by Mr. Mather; and since the departure of the latter for Benares, by the Missionaries in Calcutta and its vicinity.

**KIDDERPORE, &c.**—Into the native church at Rammakalchoke, 6 adults have been admitted, and there has been a considerable accession of candidates. Several Hindoo families have forsaken heathenism, and joined the congregation. There are 5 schools, containing 260 boys, whose progress is satisfactory. An English school has been commenced at Kidderpore, which promises well; it contains 50, principally lads of respectable Brahmin families. A Native Christian Boarding-school was opened in 1833, for the male children of the native converts, which is in an encouraging state.

**CHINSURAH.**—Mr. Mundy, during the hot season last year, suffered much and was, for a time, unable to continue his native work. He ex-

pected, however, to resume it on the return of the cool season. He had undertaken an English service on the Sabbath, and his congregation was increasing. There are now 3 boys' schools, with about 300 children, whose progress is very pleasing. In the Free School, 24 girls are educated, who afford encouragement in every respect. In the Bengalee female-school, the attendance is from 21 to 25. This school affords more encouragement than any female school previously established at Chinsurah.

**BERHAMPORE.**—The number of natives who attend the preaching of the Gospel is exceedingly small. There was last year one Mussulman, who was a candidate for baptism. The English congregation amounted to 200 persons. The church consisted of 23 members, with four candidates for communion. There is one native boys' school with 40, and one native girls' school, with 30 children. The Native Orphan Asylum, contains 14 children. The school for Mussulman children, containing 25 boys, has been given up to the Chaplain of the station. The distribution of portions of the Scriptures and Tracts, amounted to 4457. A large number was distributed by Mr. Hill, while on an extensive preaching tour. In the neighbouring city of Moorshedabad, the principal town of a district inhabited by more than one million of inhabitants, Mr. Thomas Cussons has been placed as an assistant Missionary.

**BENARES.**—Messrs. Mather and Schürmann reached Calcutta on the 15th of November, 1833. Mr. and Mrs. Schürmann arrived at Benares on the 17th of February, 1834. Mr. Mather remained in Calcutta, as the minister, *pro tempore*, of Union Chapel. He afterwards proceeded to Benares, where he arrived on the 7th of September, 1834. Mr. Buyers has preached every week to native congregations in the Mission Chapel, and at several villages. Once a week he has an English service, with a small but interesting congregation of his countrymen. Mr. Schürmann was able, in the Autumn of 1834, to preach thrice a week to the natives. Schools, 5; one of which is Persian, the other 4 Hindui; scholars 150.

**SURAT.**—Attendance on the native services on the Sabbath have been regular. Four natives, who have for some time been of Mr. Fyvie's regular hearers, are now candidates for baptism. The English service is continued. Schools 6; with 320 boys, and 20 girls. A religious service, for the teachers and others, is held every Tuesday afternoon, in one of the schools. Mr. W. Fyvie has performed two tours, during which he preached the Gospel in the streets and bazaars of the various places through which he passed.

#### PENINSULAR INDIA.

Stations.	<i>Missionaries.</i>
<i>Madras</i> . . . . .	{ WM. TAYLOR, JOHN SMITH; W. H. DREW, MR. J. A. REGEL, <i>Temporary Assistant</i> , and <i>nine Native Assistants.</i>
<i>Vizagapatam</i> . . . . .	JAMES WILLIAMS GORDON.
<i>Chicacole</i> . . . . .	EDWARD PORTER, <i>on his passage.</i>
<i>Cuddapah</i> . . . . .	WILLIAM HOWELL, and <i>one Native Teacher.</i>
<i>Chittoor</i> . . . . .	{ JOHN BILDERBECK, <i>two Native Teachers</i> , and <i>one Native Reader.</i>
<i>Belgaum</i> . . . . .	{ JOSEPH TAYLOR, WILLIAM BEYNON, and <i>two Native Assistants.</i>
<i>Bellary</i> . . . . .	{ JOHN HANDS, JOHN REID. SAMUEL FLAVEL, <i>Native Assistant</i> , & <i>a Native Reader.</i> B. H. PAINE, <i>Printer.</i>
<i>Bangalore</i> . . . . .	WILLIAM CAMPBELL, and <i>four Native Readers.</i>
<i>Salem</i> . . . . .	{ GEORGE WALTON. ISAAC DAVID, <i>Native Assistant</i> , and <i>four Native Readers.</i>
<i>Combaconum</i> . . . . .	{ EDMUND CRISP. J. E. NIMMO, <i>Assistant</i> , and <i>Native Readers.</i> *

\* Number not reported.

MADRAS—*Eastern Division*.—Messrs. Smith and Drew have been enabled to prosecute their important labours in this division, without interruption. No report of the native services has been received; but Mr. Drew has preached to the natives in the streets of Madras, and the villages around the city; and his message, to which the people have listened with attention, has, in most instances, been well received. The Assistants have continued their exertions to make known the word of truth as extensively as possible. The native church has met with painful trials: the number of members is not reported. The English congregation has decreased in number. Eleven members of the church have removed to other stations in India, and ten have been admitted to fellowship. Schools—9; viz., 2 for boys and girls, with 26; 1 girls' school with 20; and 7 boys' schools, with 173 scholars. Free Schools; 60 boys, and 56 girls. Mr. Drew has made two Missionary tours, viz., one to Tripassoor, and the other to Conjeveram; both of them celebrated seats of idolatry.

*Western Division*.—The average native congregation has been 100: 7 members had been admitted to the church, which now consists of 37. The attendance on the English services has increased: communicants 14.

*Tripassore, (Out-station)*.—The native congregation has experienced but little variation. The church consisted of 21 members. The average English congregation has been 150. Seven members have been added to the church, which now consists of 13. Poonamallee, Sita Condo, and Tanampettah, share the benefits of the Mission.

*Trivalore*.—At this large heathen town, a Native Teacher has been stationed. There are 2 schools; the Native Teacher stately holds a weekly service in each of them.

VIZAGAPATAM.—Mr. James Williams Gordon, appointed to this station, accompanied by Mrs. Gordon, sailed from Portsmouth on the 11th of October last, in the *Hindustan*, Captain Redman.

CUDDAPAH.—Native services are continued as usual: the church consists of 20 members. The number of baptized persons in connexion with the Mission, amounts to 119; and the adults included in this number are all candidates for church-fellowship. Candidates for baptism, 55. Schools 7, containing 160 boys, and 30 girls. Mr. Howell has made several Missionary tours during the year. He was well received, and distributed numerous portions of the Scriptures, and Tracts. The number of inhabitants in the Christian village, is 174.

CHITTOOR.—The native congregation has increased to from 60 to 70 regular attendants, exclusive of the teachers and the children in the schools. On the 3rd of August, a Christian church was formed. The *Sabbath* school at Chittoor contains 98 children, all natives. An English service has been commenced, and the attendance is encouraging. The number of native schools is at present 9, of which 8 are for boys, with 341 scholars, and one for girls, with 18 scholars. There are now five out-posts in connexion with the Chittoor station.

BELGAUM.—The average of the native congregation is 100, including the children of the Tamil school. At Belgaum, Shawpore, and Hosoor, the attendance is fluctuating. A new chapel has been built at Shawpore. The church consists of 26 members. The *English Service* has given to the Missionaries much satisfaction and encouragement. The attendance has been good through the year, and the services appear to have been acceptable and useful. The Lord's Supper has been administered monthly, to from 15 to 20 communicants. Schools—9 for boys, and 1 for girls, containing 262 scholars; the English school 40. *Itinerancies* have occupied much of the time of the Missionaries, and they have preached the Gospel in many parts of the district which had never before been visited. At the

Out-station *Dharwar*, there are two families of native Christians, of whom four are communicants.

**BELLARY.**—The Tamil congregation consists of about 200. Several Roman Catholics have renounced the errors of popery, and are now attentive hearers of the Gospel. The Canarese and Telooogo congregation is from 30 to 60. The native church consists of 21 members; the candidates 12. In the English service no change has taken place. The European and Indo-British church consists of 24 members. The average congregation is about 60. Schools 13; viz., 12 native schools, of which one consists of girls, will contain 454 scholars, and an English one with 64. Extensive itinerancies have been performed, during the past year, under encouraging circumstances.

**BANGALORE.**—The health of Mr. and Mrs. Reeve rendering a return to Europe necessary, they left Madras on the 17th of February, and arrived in London on the 23rd of June, 1834. Mr. George Welsh, sent out last year for this station, died at Madras, on the 21st of October. The native congregation, including from 60 to 70 children, amounts to about 160 persons. Six or seven have been added to the church, which consists of 33 or 34 communicants. Adults baptized during the year, 18. Four candidates for baptism. The English congregations are numerous and respectable; sometimes crowded. Twelve members have been added to the English church, which consists of 27.

*Canarese Seminary and Boarding-school, &c.*—The Canarese boarding-school contains upwards of twenty boys, and ten or twelve girls. The students are six in number. Native schools 6, with 175 boys, and a female-school, with 12 girls. The people in the *Christian Village* have conducted themselves in a very satisfactory manner. Mr. Campbell had baptized 15 or 16 of the adults.

**SALEM.**—The native congregation amounts to 150. The Gospel is also preached to the natives in the surrounding villages. The church consists of 12, and there are 6 candidates for communion. Schools 9; viz., 7 for boys, with 323 scholars, girls' school 13; adult school 15. A Christian village has been formed, consisting of 15 families, or 99 individuals, who daily receive religious instruction, and support themselves by spinning, weaving, and other labours.

**COMBACONUM.**—The work is gradually advancing at this station. The native congregation, which last year was reported to have been 140, has increased. The church consists of 11 members. Schools—13, containing 478 scholars, including a girls' school with 18. The native readers visit the villages 20 or 30 miles distant.

#### SOUTH TRAVANCORE.

Stations.	<i>Missionaries.</i>
EASTERN DIVISION . <i>Nagercoil</i>	{ CHARLES MAULT, WM. MILLER,* 23 <i>Native Readers.</i>
WESTERN DIVISION . <i>Neyoor</i>	{ CHARLES MEAD, C. MILLER. MR. ASHTON, <i>Assistant</i> , 19 <i>Readers.</i>
<i>Quilon</i>	{ J. C. THOMPSON. T. CUMBERLAND, <i>Assistant</i> , 9 <i>Readers.</i>
<i>Coimbatoor.</i>	W. B. ADDIS.

*Eastern Division*—**NAGERCOIL.**—The number of native readers in this division is 23. The number of congregations is 40. More than 20 Roman Catholic families had joined the native Christians, and many more have expressed a determination to follow their example.

The *Seminary* has been removed to *Neyoor*.

*Western Division*—**NEYOOR.**—Mr. Charles Miller joined Mr. Mead at

\* At present absent on a voyage to Cape Town, for the benefit of his health.

this station in the beginning of last year. The number of out-stations 77, that of congregations 62, containing 3513 individuals. The difference between this and the statement of last year, arises chiefly from removals. Schools—50, including the seminary and female school, with 1244 scholars. The number in the girls' school is 53. In the seminary the number of boys is 40, which exceeds that of any former period. The number of native readers connected with this division is 19, and 51 assistants.

**QUILON.**—The native congregation has continued nearly as reported last year. The attendance on the English service has been fluctuating. Schools—9, with 220 scholars, including a girls' school, containing 29. Nine native readers labour in connexion with this mission.

**COIMBATOUR.**—The native congregation is 45. On the 2nd of February last year, a Christian church was formed, consisting of 6 members; 3 Europeans have been since added to it. *Schools.*—These are 12 in number, viz., 11 for boys, and 1 for girls, containing 475 children; the advancement of the children is very encouraging. Four readers now labour in connexion with this mission. Mr. Addis last year made a Missionary tour of one hundred miles, preaching to the heathen, and distributing books. One of the readers also made a tour of 300 miles.

### RUSSIA.

**ST. PETERSBURG.**—The church and congregation in this city, which, during the absence of Mr. Knill in this country, have enjoyed the services of Mr. Brown, continue to manifest a lively concern for the advancement of the Redeemer's cause.

### SIBERIA.

STATIONS.	Missionaries.
<i>Selenginsk</i> . . .	ROBERT YUILLE. JOHN ABERCROMBIE, <i>Printer.</i>
<i>Khodon and Ona</i> .	EDWARD STALLYBRASS, WILLIAM SWAN.

Mr. and Mrs. Swan arrived in safety at Khodon, on the 16th of March last year. At Casan, Mr. Abercrombie, the printer, joined them, and proceeded with them to Selenginsk. The printing of the Old Testament, translated by the Missionaries into Mongolian, was commenced on the 3rd of June. At the time of Mr. Swan's arrival, the Mission wore a more favourable and promising aspect than it ever did at any previous period. Several of the 15 youths, who were under Mr. Stallybrass's instruction, have given evidence of being truly converted to God. Circumstances had rendered it desirable for Mr. Stallybrass to visit St. Petersburg, which he reached on the 30th of January last. In concurrence with the wishes of the Directors, he purposed to embark for England by the earliest opportunity. No report has been received from the station at Selenginsk.

### MEDITERRANEAN.

STATIONS.	Missionaries.
CORFU . . .	ISAAC LOWNDES.
MALTA . . .	SAMUEL S. WILSON.

**CORFU.**—The number attending Mr. Lowndes's English services has greatly increased. He has occasionally preached in Greek. There are 3 Day-schools for Greek girls; 4 Sunday-schools, one of them for English. No returns of the number of children in the schools have been received. A number of schools in Albania have been furnished with books. On the 1st of July last, Mr. Lowndes finished his labours in the joint translation of the Old Testament from the original Hebrew into Modern Greek, in which he shared with Mr. Leeves, and Professors Bambas and Tiplado.

MALTA.—Mr. Wilson has, during the last year, been almost exclusively occupied in printing the Greek and English Lexicon of Mr. Lowndes. The increased facilities in England for printing in Modern Greek, render it undesirable to continue the mission in Malta; Mr. Wilson will, therefore, shortly leave that station.

## AFRICA.

With the exception of the afflictive and disastrous occurrence on the eastern frontier of the Colony, the accounts from the Missionaries in this quarter are decidedly favourable. The lives of the Missionaries have been preserved, and, generally speaking, the stations have been safe; while in those which have been exempt from the confusion and excitement of war, the labours of the Missionary have been attended with evident spiritual benefit to the people.

## SOUTH AFRICA.

## STATIONS WITHIN THE COLONY.

STATIONS.	Missionaries.
<i>Cape Town</i> . . . . .	Rev. JOHN PHILIP, D.D. <i>Superintendent.</i>
<i>Paarl</i> . . . . .	WILLIAM ELLIOTT.
<i>Tulbagh</i> . . . . .	ARIE VOS.
<i>Boschesfeld</i> . . . . .	CORNELIUS KRAMER.
<i>Caledon Institution</i> . . . . .	HENRY HELM.
<i>Pacaltsdorp</i> . . . . .	{ WILLIAM ANDERSON. T. S. HOOD, <i>Schoolmaster.</i>
<i>Hankey</i> . . . . .	{ JOHN MELVILL. WILLIAM KELLY, <i>Schoolmaster.</i>
<i>Bethelsdorp</i> . . . . .	{ JAMES KITCHINGMAN. THEOPHILUS ATKINSON.
<i>Port Elizabeth</i> . . . . .	ADAM ROBSON.
<i>Uitenhage</i> . . . . .	JOHN GEORGE MESSER.
<i>Graham's Town</i> . . . . .	JOHN MONRO.
<i>Graaf Reinet</i> . . . . .	A. VAN LINGEN.
<i>Theopolis</i> . . . . .	{ GEORGE BARKER. CHRISTOPHER SASS. THOMAS EDWARDS, <i>Schoolmaster.</i>
<i>Kat River</i> . . . . .	{ JAMES READ. JAMES CLARK, <i>Catechist.</i>

CAPE TOWN.—The Rev. Dr. Philip has, during the latter part of last year, visited the stations east of Cape Town. The congregation at Union Chapel, Cape Town, with the Sabbath-school and the Bible Class, continue much the same as during the former year. Seven members have been added to the church.

The congregation at the *Paarl* has continued much the same. Mr. Elliott also preaches to a congregation of about 100 free blacks. The church consisted of 33 members. Two schools have been commenced, containing 150 children and 50 adults. The congregation at *Tulbagh* amounts to 120; the number of communicants to 5; that of the infant-school to 62. An infant and a Sabbath-school have been established; the former containing 47, and the latter 22 adults, and 20 children. At *Boschesfeld*, the improvement of the people has been increasingly visible. At *Caledon Institution*, the attendance on public worship has been from 250 to 450; the church has increased to 86; the day-school contains 120; of the infant-school no report has been received. The Sabbath-school contains between 100 and 200; and the sewing-school 22. The congregation at *Pacaltsdorp*, partly from temporary causes, had increased to about 400; no return of the number of communicants received; the day-school contains 175 children; the infant-school 117; the sewing-

school 56, and the adult-school 60. The congregation at *Hankey* is about 300; no return of the number in church-fellowship received; at the commencement of last year, it was 63; at which time the day-schools contained 110, and the infant-school from 50 to 60. At *Bethelsdorp*, the attendance on public worship is encouraging, and the preaching of the Gospel proves the power of God unto salvation; 18 had been added to the number of communicants, which is 140; the adult Sabbath-school is attended by from 180 to 200; the day-school contains 105; the infant-school has been attended by 90 pupils; the sewing-school contains 24; to the Temperance Society, a few members have been added. At *Port Elizabeth*, the Dutch congregation had varied from 160 to 190; the English congregation had been less numerous; the Dutch, or native church, which last year consisted of 19 communicants, had received six members, and the English, which consisted of 13, three additions; the Sabbath-school had fluctuated between 135 and 150; the number in the day-school is 162. The congregation at *Uitenhage* amounts to about 300, and the church consists of 67 members; the day-school contains 100; the average attendance at the Sabbath-school is 70. The congregation at *Theopolis* consists of 350, and the church of 97 members; in the day-school are 70, and in the infant-school 95 scholars. At *Graham's Town*, the congregation averages between 350 and 400; the native communicants are from 20 to 30, the English communicants from 15 to 20; the average attendance at the Sabbath-school has been from 200 to 250. The congregation at *Graaff Reinet* usually consists of about 160; the congregations in the country, to whom Mr. Van Lingen also preaches, sometimes amount to about 80 or 100; the church consists of 24 members; there is a Sabbath evening service, alternately performed by the clergyman of Graaff Reinet, and Mr. Van Lingen, when the attendance is between 300 and 400. At *Kat River*, the congregation continues large; at the close of 1834, there were more than 60 persons under serious concern as to salvation; the church has increased to 300 members; there are 12 schools, of which 4 are infant-schools; the whole number of children instructed is between 600 and 700.

### STATIONS BEYOND THE COLONY.

	STATIONS.	Missionaries.
CAFFERLAND - -	<i>Buffalo River Station</i> . . . . .	{ JOHN BROWNLEE.
	<i>Knapp's Hill</i> . . . . .	{ J. TZATZOE, <i>Native Assistant</i> .
GRIQUA LAND - -	<i>Griqua Town</i> . . . . .	{ PETER WRIGHT.
	<i>Tsantsaban</i> . . . . .	{ ISAAC HUGHES, <i>Artisan</i> .
	<i>Campbell</i> . . . . .	{ JOHN BAILLIE.
BUSHMAN COUNTRY,	<i>Philippolis</i> . . . . .	{ J. BARTLETT, <i>Catechist</i> .
		{ G. AUGUSTUS KOLBE.
BECHUANA COUNTRY, <i>Lattakoo</i> . . . . .		{ ROBERT MOFFAT.
		{ ROBERT HAMILTON, and R. EDWARDS, <i>Artisans</i> .
NAMAQUALAND -	<i>Komaggas</i> . . . . .	{ J. H. SCHMELEN,
	<i>Steinkopff</i> . . . . .	{ W. WIMMER, <i>Catechist</i> .

CAFFRARIA.—*Buffalo River Station*.—The attendance on public worship was about 100. Three Caffers had been admitted to communion. Ten others were under serious concern for their salvation. The total number who receive instruction was 50; of whom 20 attended the infant-school.

*Knapp's Hill*.—Early in last year Mr. Kayser removed to this station, situated between the mouths of the rivers Chumie and Debe, not far from the spot where Dr. Vanderkemp laboured when in Cafferland. The congregation consisted of 16 adults. In the Sabbath-school there were 5



adults and 15 children, and in the day-school 15 children. There was also an evening-school for adults.

At *Griqua Town*, from the dispersion of the people, in consequence of long and severe drought, the attendance both on public worship and in the schools has been much reduced. A good work is going on among the Bechuanas, of whom about 400 reside within the Griqua district. Ten of them have been baptized. The church consists of 70 members, who rejoice in the conversion of the Bechuanas, and pray for the further out-pouring of the Holy Spirit. The day-school contains 80 scholars. The attendance in the Bechuana adult-school is from 30 to 75. In the infant-school there are 60. Besides the above, 100 children are instructed at locations in the vicinity of Griqua Town. At *Tsantsaban* the attendance on public worship is good, and the power of the Gospel has been felt by several of the people. The attendance at the day-school had fluctuated, from drought, and consequent dispersion of many families. An adult-school has been formed, and is well attended. At *Campbell* the attendance on the means of religious instruction has improved. At *Philippolis*, the attendance on public worship fluctuates between 250 and 500. The church consists of 37 members. The school contains 50 children. An infant-school has been commenced. Belonging to the Temperance Society, formed at this station, there are upwards of 200 members. The *Bushman station*, (Caledon River,) in conformity to an arrangement with Dr. Philip, is now occupied by brethren of the Paris Missionary Society. At *Lattakoo*, the congregation consists of between 300 and 400; the whole number to whom the Gospel is preached, at different places, amounts to 1400. The church consists of 29 members. In the boys' school the number is 80, in the girls' 35. At *Komagga's* the congregation still varies from 100 to 200. The church consists of 30 members. In the day-school 10 adults and 44 children are instructed. The catechist who labours among the Namaquas at *Steinkopff* and several other places, has removed from the former place to Reit's Fountain, where a day-school has been commenced, containing from 20 to 25 children.

## AFRICAN ISLANDS.

### STATIONS.

### Missionaries.

MADAGASCAR .	Tananarivo .	{	DAVID JOHNS, and J. J. FREEMAN.
			EDWARD BAKER, Printer.
			J. CAMERON, and G. CHICK, Artisans.

The congregation has increased, and the attendance on the various religious services, which are numerous, is good. A spirit of prayer is increasing among the people; and prayer-meetings are convened and conducted by natives, who exert themselves to spread the knowledge of Christ and the blessings of the Gospel in their respective neighbourhoods. By order of the Queen, the scholars in the schools were about to be increased to the number instructed in the time of the late King Radama.\* This Mission, notwithstanding serious and unavoidable obstructions, arising from the regulations of the local government, affords great encouragement.

## WEST INDIES.

### STATIONS.

### Missionaries.

DEMERARA .	George Town . . . .	{	JOSEPH KETLEY.
			C. DAVIDSON WATT.
			R. B. TAYLOR.
	West Coast . . . .		JAMES SCOTT.

\* At the time of King Radama's decease, which occurred in July 1828, the number of schools was upwards of 90, and that of scholars about 4000.

	<i>Orangefield</i> . . . .	CHARLES RATTRAY.
ESSEQUEBO . . .	<i>Fort Island, &amp;c.</i> . . . .	MARCUS PETER, <i>Catechist.</i>
BERBICE . . .	<i>New Amsterdam</i> . . . .	JOHN WRAY, D. KENYON.*
	<i>Lonsdale (Lewis Chapel)</i> . . . .	JAMES MIRAMS.
	<i>West Coast</i> . . . .	JAMES HOWE.
	<i>Fearn Chapel</i> . . . .	{ JOHN ROSS. WILLIAM HENERY, Schoolmaster and Catechist.
	<i>Blyendaal</i> . . . .	SAMUEL HAYWOOD.
	<i>Upper District</i> . . . .	{ HENRY ROSE, Schoolmaster and Cate- chist.
JAMAICA . . .	<i>Trelawney</i> . . . .	{ JOHN VINE. WILLIAM ALLOWAY.

*In the South.*

<i>Clarendon</i> . . . .	{ WILLIAM SLATYER. W. GARLAND BARRETT.
<i>St. Thomas in the East</i> . . . .	{ JOHN WOOLDRIDGE. MATTHEW HODGE.

DEMERARA.—*George Town.*—At this station a new chapel is erecting, capable of holding from 1600 to 2000 hearers. No return of the number of members in the church; at the end of 1834, there were 258. The Sabbath-school contains 210 boys, and 220 girls; the infant-school, 300 children. The whole number of children, under religious instruction, amounts to about 800. Mr. Ketley only, is stationed at George Town. The brethren, Messrs. Watt, Ratray, and Taylor, sent out by the Directors during the past year, will pursue their labours in other parts of the colony.

WEST COAST.—The attendance on public worship at this station averages 700, but the habitual hearers amount to 1200 to 1400, as not more than half of the latter number can attend at the same time. The number of communicants has increased to 253. The average attendance in the Sabbath-school has been about 250.

ESSEQUEBO—*Fort Island.*—Mr. Peter's attention, is directed to the Indians, as well as the church and congregation in Fort Island. *Castricome.*—The church here has increased to 49 members. The Araway Indians regularly attend the religious services at Castricome: Mr. Peter labours among the Indians at Tiger Creek, and ten or eleven other places, on the Essequibo River.

BERBICE—*New Amsterdam.*—The work has greatly prospered at this station. An enlargement of the chapel is contemplated, to fit it for receiving 1200 persons. The negroes, from eleven or twelve plantations, and some from the Courantyn Coast, attend at the chapel. Thirty-two communicants have been added, making the total number 154. The total number baptized, during the year, is 189. The number in the Sabbath-school has increased to 467, and 28 teachers. The infant-school has increased to 90. The Winkel-school has fluctuated.

LONSDALE—*Lewis Chapel.*—The congregation consists of 600 negroes. The Sabbath-school contains 100 children; additions have been made to the church, but as no regular returns have yet come to hand, the number cannot be stated. A Branch Association has been formed, in connexion with the Berbice Auxiliary Society.

WEST COAST—*Hanover Chapel.*—The congregation consists of nearly 900 persons. Sixty-seven members have been added to the church, making the total number 106. Since the commencement of the station, 267 adults have been baptized. The Sabbath-school consists of upwards of 200 children.

ROSS-FIELD—*Fearn Chapel.*—This chapel was opened on the 29th of

\* On his passage out.

June last; it will seat 480 people, and is well filled on the Sabbath. A most gratifying change has already taken place in the habits of the people. A day-school has been commenced, containing 80 children; also an evening adult-school, which is attended by 100 or 200. A school has been opened at a neighbouring plantation, containing about 30 children.

MIDDLE DISTRICT—*Orange Chapel*.—The erection of this chapel has been commenced; at present public worship is held in a *logie*. There is a large population. A Sabbath-school and a day-school have been commenced; about 50 children attend. On the 1st of August last, Mr. Haywood's congregation amounted to 800.

UPPER DISTRICT—*Brunswick Chapel*.—This chapel, the largest belonging to the Society in Berbice, was opened on the 17th of August, 1834. About 1600 negroes dwell in the vicinity; the congregation varies from 700 to 1000. The number of communicants is 304; adults baptized during the year, 359.

JAMAICA.—A mission has been commenced on this island. Messrs. Vine and Alloway have commenced their labours in Arcadia, and the neighbouring estates. The former has a congregation of about 400 persons. A Sabbath-school has been commenced. These brethren have access to 5000 individuals. No commencement of labours by Messrs. Slatyer, Barrett, Wooldridge, and Hodge, who are stationed in the Southern parts of the island, has been as yet reported to the Directors.

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The Directors gratefully acknowledge the following grants from the Committee of the *British and Foreign Bible Society*, during the past year, for the use of the Society's missions; viz.:—72 English Bibles, and 24 English Testaments; and £100 towards the printing of the Scriptures in the Rarotognian language.

The Directors also gratefully acknowledge the following grants from the Committee of the *Religious Tract Society*, during the same period, for the use of the Society's missions; viz.:—money grants, (£980,) for the printing of Tracts, chiefly in Chinese; 824 reams of printing paper; 126,928 Tracts; and 37 Libraries for mission families, amounting to £2073. 4s.

The Directors further gratefully acknowledge a donation from William Evans, Esq., M. P., of 3000 copies of the Selections from the Old Testament, by the Rev. Thomas Gisborne, for the use of the negroes in the West Indies.

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In the several parts of the world, connected with the Society's operations, to which the Directors have now only briefly adverted, there are 258 stations and out-stations; 102 Missionaries; 24 European, and 196 native assistants; 84 Christian churches; 5208 communicants; 478 schools; and 26,960 scholars.

From 9 printing establishments, out of 14, the aggregate amount of returns for the past year, is 83,500 copies of books, including 14,400 portions of the Scriptures; and from 24 stations, 128,384 copies of books have been put in circulation during the same period.

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#### *Missionary Students.*

The number of Missionary Students at present engaged in a course of preparation for the important work of preaching the Gospel to the heathen, under the auspices of the Society, is TWENTY-THREE. And it is the earnest prayer of the Directors, that, while they are assiduously engaged in the prosecution of their studies, it may please God to pour upon them abundantly of his Holy Spirit; and that they may eventually go forth to

enter upon their respective labours abroad, in every respect qualified for the effectual discharge of their solemn and momentous duties.

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FUNDS.

The contributions for the ordinary and special objects of the Society raised at home, including a legacy of £5720, by the late Horatio Cook, Esq., and exclusive of the sums contributed towards the new Mission House, have been, £53,208. 7s. 2d.; contributions at the stations, £4,687. 2s. 8d.; making a total of £57,895. 9s. 10d., being an increase over the income of the last year, of £8,458. 5s. 5d. The expenditure of the year has been £45,610. 13s. 9d., being an increase, notwithstanding the non-arrival of bills on the Society to the amount of £3,000, usually received before the accounts are made up, of £2,712. 11s. 11d. over the expenditure of last year.

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The number of Auxiliary and other Societies formed during the year, are:—

*Auxiliary Societies.*

SCOTLAND.—The Ayreshire Auxiliary Missionary Society.

*Congregational and Branch Associations.*

Over Darwen, Ebenezer Chapel, connected with the *Mid-Lancashire* Auxiliary.

Brotherton, Wilsden, Kipping, Otley, Skipton, connected with the Yorkshire *West Riding* Auxiliary.

Dorchester. Weymouth, Juvenile Association. Arundel, Ladies' Association. Union Chapel, Brixton Hill. Park Road Chapel, Clapham. Liverpool, Toxteth Chapel, Ladies' Association. Epping, re-organized. Total, Auxiliary Associations, 13.

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CONCLUSION.

Forty years have now passed away, since our fathers, in faith and prayer, laid the foundations of this Institution. No equal number of years, since the apostolic age, has been marked by events more important to mankind. The preparations for the moral renovation of the world have advanced with a celerity unparalleled in its history, and to this period the church, through all succeeding ages, will look back with gratitude and praise. Institutions of benevolence and piety have risen up on the Continent, and in America, which are now operating powerfully and effectually on every quarter of the world. In our own country, the Missionary efforts of our predecessors have attained a magnitude and vigour scarcely contemplated by their most sanguine projectors. The Most High has also called into being various other Institutions, whose efforts have received the most cheering tokens of Divine approbation. With profound reverence, and intense gratitude, the Directors would regard all the good accomplished, by these several Institutions, as displaying the finger of God; and while they desire to prosecute the work peculiarly assigned to themselves in this Society, strong only in the Lord, and in the power of His might, they would, in acknowledging the mercy which has distinguished the past, devoutly exclaim:—*Blessed be thou, Lord God of Israel, our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty. Now, therefore, our God, we thank Thee, and praise Thy glorious name, Amen.*